

# The Living Church

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CONCENTRATE all your thought upon the work in hand. The sun's rays do not burn until brought to a focus.—Alexander G. Bell.

## THE BISHOP'S STAFF

FOR THE TRANSLATION OF ST. MARTIN, B.C. (JULY 4TH).

He fed them with a true and faithful heart. And ruled them prudently with all his power.—*Short Response at None.*

**S**T. MARTIN was born at Sabaria, Pannonia (the modern Hungary) about the year 316. He was the son of a military tribune, and at an early age he was himself enrolled in the Imperial army at a time when his father was stationed at Pavia in Italy. The Emperor's conversion had for the first time made Christianity popular, and though a number of evils followed in the train of that popularity, from which the Church even to this day has not recovered, among the good things accomplished by it was the influence it had upon the young soldier in the Emperor's Italian army. Martin was converted to the faith, enrolled as a catechumen, and soon after baptized.

Among the stories told of his life at this time is the legend of his tearing in half his cloak and sharing it with a shivering beggar at the gates of Amiens. The cloak afterwards was preserved, as it was supposed, in the shrine of the French kings, and by the miraculous power ascribed to it by pious credulity it did much to enhance the cultus of the saint. We attach less importance to that than to the act of charity which doubtless gave rise to the legend, and which was so true an example of the humility that ever characterized the good Bishop.

After his conversion Martin was no longer content with the military life, but sought to devote himself entirely to God's work. After some difficulties in securing his release from service, he attached himself as a disciple of St. Hilary at Poitiers, and for ten years, from 361, he dwelt as a hermit near him, learning the faith at his feet and serving the bishop in his good works. His hermitage later developed into the great Benedictine Abbey of Ligurgé.

Martin's reputation for piety and for ability as a preacher spread throughout Gaul, and he was constantly engaged among the Frankish cities much as a mission preacher is in our day. On one occasion he was invited to preach in Tours. The see was vacant, and to his consternation, the people acclaimed him as their bishop. All unfit for so great an office as he felt himself, he nevertheless devoted himself to his new task with the same humble self-sacrifice that already was marking him as a saint. Instead of living in Tours after the fashion of a secular prince, already the custom with many of the bishops of great sees, he kept all during his episcopate his hermit's rule, dwelling in a humble house outside of Tours. This afterwards became the great monastery of Marmoutier.

A multitude of legends are told of his life as bishop. In detail we no longer accept them, but we can not doubt that they witness truthfully to two things—the wise and devoted zeal with which he ruled his diocese of Touraine and the saintly humility of his personal character. He died in Candes about 397, while he was engaged on a religious mission. Popular opinion as spontaneously acclaimed him saint as it had once elected him bishop; a great basilica was built as a shrine over the place of his interment at Tours; and his cultus became popular throughout France.

So it is that the history of a man like Martin of Tours as well as the religious aphorisms of popular teaching, witness to the fact that simplicity and virtue are the strongest staff whereon a Christian may lean; that what renders men great before God in the end obtains for them as well the spontaneous homage of the Church on earth, the love of those whom they have fed with a true and faithful heart and ruled prudently with all their power.

L. G.

ADVISE WELL before you begin, and when you have maturely considered, then act with promptitude.—*Sallust.*

## IS A NEW AMERICAN PARTY BORN?

IT is impossible that any good citizen should be indifferent to the events of last week. View the Republican party as one may, it has been the dominant political force in this country during much the greater part of the last half century. Its policies have been the policies of the nation. Its leaders have been the nation's statesmen. Its platforms have largely been the basis of the nation's laws. A whole generation has grown up and passed middle age since Republican domination began; and even though there have been periods interspersed during which its rivals have had partial or complete control, the Republican party has never failed to be an active and reasonably efficient force.

And now the parting of the ways appears to have come. That two distinct ideals have animated separate sections of the Republican party—and the same is true of the party of its opponents—has long been clear. That these ideals had less and less in common, were more and more opposed to each other, has been increasingly obvious. Now it appears that the older faction is left in control, and the newer faction, making its solemn protest at what it believes to be the tendency of the party, declines further responsibility for its movements and its policies.

That the final clash should be over what cannot be considered other than a question of honor is to be deplored but it cannot be overlooked. We have heard very much of the alleged "steal" of seventy or eighty delegates, but we, the people, have been favored with strangely little evidence on either side. It was wholly impossible for the great, restless, noisy convention, sitting in the Coliseum, with bands playing and galleries vying with delegations on the floor in the shouting, to pass judicially or dispassionately upon the merits of any of the contests. No doubt each side was justified, to some extent, in assuming that the representatives of its own faction on the national committee were to be trusted as having acted honorably and intelligently. No doubt it was inevitable that the division on what, after all, are questions of fact, with respect to which of contesting delegations were entitled to seats, should be wholly on factional lines; Taft delegates voting to seat Taft delegates and Roosevelt delegates to seat Roosevelt delegates. Even the Wisconsin delegation, pledged to a third candidate, and which might therefore be presumed to be in position to act in an unprejudiced capacity as between them, seems to have thought only of the effect of any vote on the chances for their own candidate.

But a great moral question was involved notwithstanding, and the American people are not going to treat moral questions as negligible quantities. Whatever may have been the case in earlier years, the American conscience is fully aroused to-day. It may eventually prove true that Mr. Taft was justly entitled to all the delegates who were seated as a result of the contests; but the uncomfortable fact remains that IF he was not, he will stand before the American people from to-day onward in the most unenviable attitude that ever presidential candidate—not to say that any president—has ever occupied in our history. We, the people, are not to-day in possession of the facts concerning these contests sufficiently to enable us to base certain verdicts upon them, though the presentation of what purport to be facts in the *Outlook* last week, after making all allowance for the possible exaggeration of an advocate, certainly presents a very ugly *prima facie* case against the President's faction in the contests. But Mr. Taft has been reckoned of a judicial mind, and if he shall accept a nomination that a fraction under one-half of the convention plainly declares to be tainted, and if he shall not positively disprove that belief, he will go down to history occupying a place absolutely unique among presidents. Mr. Hayes entered upon his term of office with the validity of his election challenged, but the question had been determined in his favor by the least prejudiced body that could be called into being for the sake of hearing the evidence; and yet he alone, of all our elected presidents since the civil war, was refused a second nomination. Mr. Taft's title to the contested delegates rests only upon the determination of a peculiarly distrusted partisan committee. It seems incredible that he will personally acquiesce in their findings without demanding all the facts and passing upon them himself, absolutely declining his nomination if it be tainted. No possible considerations as to any alleged moral right to a second term or to any possible dangers of a third term for somebody else, can be permitted to enter into such a question. Mr. Taft is to-day confronted

with a grave moral question, and the American people expect him to decide it on honor.

WE SHALL NOT embrace the opportunity to indulge in any views of our own as to the relative fitness of candidates or possible candidates for the presidency. Without doing so, it is still proper for us to regret that principles might not have taken the first place, rather than candidates, in the convention. Very likely Mr. Taft, Mr. Roosevelt, and Mr. La Follette all stood for somewhat different principles and policies; but each one of them was placed, apparently by his own mandate, in the position of demanding the nomination for himself rather than of urging the enunciation of principles. If the Taft, the Roosevelt, or the La Follette leadership had taken the form of urging principles and then been somewhat reticent in pointing to the one leader who could alone be trusted to carry those principles into effect, we, for our part, should have gained more confidence in such leadership. To put it mildly, such reticence was not shown by any one of them. The primary demand of each was for the nomination, not of *some one* fit to be named by his colleagues as exponent of those principles, but of *himself*. Thus the clash of ideals, which would have aroused the nation into an enthusiastic choice between them, became rather a clash between men, each of whom maintained in the most vigorous manner that *he* must be entrusted with the nomination. Perhaps, however we may range ourselves as between candidates, all of us alike have been disappointed here. As an exhibition of statesmanship, or as a model of unselfishness, nobody will be apt to "point with pride" to the Chicago convention.

The case is akin to another in the Church which may be cited. There has been more than one instance in recent years in which devout priests have conceived that they had a divinely given vocation to establish a new religious order in the Church with, possibly, still higher ideals than those which characterize the existing orders. We have always sought to test those vocations by inquiring whether there was also a consciousness on the part of him who conceived the ideal, of a vocation to be abbot of the new order. If—or perhaps we must say when—it became clear that the vocation to be abbot was even more pronounced than the vocation to establish the new order, we have always found our interest less easy to sustain. If Mr. Taft, Mr. Roosevelt, and Mr. La Follette can be conceived of as entering into a Prayer Book church on the Sunday following the Chicago convention, how strangely must have fallen upon the ears of each of them the clarion notes with which the gospel began: "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." What we need, alike in Church and State, is prophets with big, noble ideals, and with power to make the people realize those ideals; and then with humility that does not demand the highest place for themselves. We strongly suspect that a prophet of that nature could have swept the recent Chicago convention with his "progressive" ideals; but alas—

And so now we are on the verge of a new party. It may be in accordance with the divinely ordered destiny of our land. The Republican party—we write not as partisans—has, in spite of mistakes, made an honorable record in American history, and deserves well of the historian. Lincoln, Grant, Seward, McKinley, will always be honored names in American annals. But after half a century, it is still a sectional party, and probably must always be. And the existence of a sectional party is, of itself, an evil. Under particular circumstances it may be a necessary evil; but evil it never ceases to be.

If the newer ideals of to-day can be incorporated into a really national party, drawing from both the old parties, it is quite possible that they can better be made the ideals of the entire nation than they could be were they enunciated by either of our existing parties to-day. Parties rise, serve their purpose, and give way to other parties. If the work of the Republican party is over, it is only because new steps ahead must now be taken, and can only be taken by fresh movements.

It is beyond question that the American conscience is more sensitive than ever before, and that a new perspective has ripened in our own generation. Our fathers fought for the liberty of the individual; to-day we are more concerned with the protection of the individual and thus of society at large. We have reached a point where coöperation has succeeded to individualism. We have learned to respect the interdependence of men, as well as the independence of nations. In politics and

in religion, individualism was the cardinal heresy of the eighteenth century. In Church and in State we are now getting over it, by recognizing more truly our responsibility for each other and our duty to society.

Just as in the Church we have seen how the eighteenth and nineteenth century ideals were too small for these newer visions, and have developed a Catholic in place of a partisan Churchmanship, so the counterpart of that development is bound to be realized in the State. Not much longer shall we be able to arouse enthusiasm for divisions over "state rights," and the demand that the tariff be taken out of politics cannot much longer be ignored. Americans are now looking forward; they are too busy to "point with pride" to their accomplishments in the past. If a new party is to dominate the near future, welcome to it.

But let its prophets understand from the outset that it should be no one-man party, and that it desires leaders but not "bosses." If the new party be but the personal following of one man who covets an office, it will be short lived, for such a party will be too narrow to embody the aspirations of the American people. Again, if a truly "progressive" party is to be formed, and some faction of progressives holds aloof through fear that its own leader will not be permitted to dominate the whole, that faction will thereby show that it stands, not for principles, but for bossism. If this pending movement shall be anything more than a revolt of wounded pride at defeat, it must be inclusive and not exclusive; a movement in the interest of principles and not of "leaders"; a movement in the interest of no one man's candidacy for office and in which it is highly desirable that the nomination for the presidency be less conspicuous a factor than it seems at the outset to be; a movement in which the choice of candidates will be left until the last, and will not be made a foregone conclusion. Well may the pending party advertise at the outset: WANTED: Prophets with big ideals and also with personal modesty; Elijahs who are content to be Elijahs and do not demand Ahab's crown for themselves.

If we are to have a new party, and it is characterized by these conditions, may its career be a long and honorable one!

**I**N its June number, the *Spirit of Missions* raises the question whether our mission in Liberia might not better be administered in future by the English Church in connection with its other work on the West African coast. Citing a recent article

#### How Best to Work in Liberia

by Archdeacon Melville Jones of the C. M. S. mission in the Yoruba country on that coast, it is shown that the effort to administer the Niger mission on the same coast through a native Bishop exclusively, by the consecration of Samuel Crowther in 1864, was somewhat of a disappointment, and it was found necessary to supplement the episcopal administration by the appointment of three European clergy to the anomalous post of "leaders." After the death of Bishop Crowther, who was the first native African to be ordained to the ministry on that continent, he was succeeded by a white Bishop. Much more progress had been made, in the meantime, toward the creation of a true native Church in the neighboring mission of Sierra Leone, which became financially self-supporting as far back as 1877; and greater success has since attended the later experiment in Bishop Crowther's former diocese of Western Equatorial Africa, where two native Bishops do excellent work as assistants to the (white) Bishop of the diocese.

Now it is proposed to unite the English missionary sees on the west coast into a province, in order to give greater solidarity and efficiency to their work. A difficulty arises in that the American missionary district of Liberia would divide the province geographically into two parts, lying, as it does, between the diocese of Sierra Leone on the west and that of Accra on the east; the diocese of Western Equatorial Africa being still farther eastward, next beyond Accra. The neighboring English Bishops resolved as far back as 1906, at a conference which they held at Lagos,

"That the time has come for the formation of a Province of West Africa, and with a view of such formation this conference urges the necessity of the completion of diocesan organization in each diocese. The conference is also of opinion that each diocesan Bishop should in the meantime consider his diocese as an organic part of a province of West Africa, and henceforth bind himself to act in concert with the others."

It would seem difficult to arrange satisfactorily for the incorporation of an American missionary district into an English province. It seems still more difficult and unnecessary for the American mission to divide the English mission into two disconnected parts. Hence the question raised by the *Spirit*

of *Missions*, whether the cession of our Liberia mission to the English Church would not be conducive of greater efficiency in administration; especially since the American Church will consider, at the next General Convention, the question of taking over the entire Anglican work on the two American continents, which the Church of England has offered to relinquish in our favor. In taking over so large a new responsibility, will we not be justified in ceding our responsibility in Africa?

When whole continents were untouched by missionary efforts, it was wholly justifiable for missions to be founded without reference to the missionary aspirations of other people. As, gradually, the continents are covered, however sparsely, by chains of missionary dioceses, it is right that individualism should cease and that the missionary perspective should be that of the whole field. It must be remembered that though Liberia is one of the oldest missions of the American Church, it is much less accessible to America than to England. It has not been found possible for it to be visited or inspected from the home office during, we think, an entire generation. It is maintained at very large expense and has made much smaller progress toward self-support than has been made in some of the neighboring English missions. Finally, if the Central and South American work of the Church of England is to be taken over by the American Church, the financial problem as to the latter will become a grave one. To exchange the one work for the other may tend to the greater efficiency of both.

We are inclined to believe that the suggestion of the *Spirit of Missions* is a wise one.

**A** NEW departure in Church journalism has been made by The Young Churchman Company in placing one issue a month of *The Young Churchman* at the disposal of the Board of Missions, to be used as a missionary magazine for young people. The Board has accepted the offer and forwarded "an expression of thanks" to the publishers. The arrangement is made that, beginning with next October, the first number in each month will be a special missionary magazine, issued under the editorship of the editors of the *Spirit of Missions*, and constituting therefore for young people the equivalent (in smaller compass) of that admirable missionary monthly of the Church.

The *Young Churchman* is, at the present time, issued in two editions, weekly and monthly. By the new arrangement the weekly subscribers will receive this new missionary magazine as the first issue of every month. The present monthly edition will be entirely superseded by the missionary magazine. Subscribers to *The Young Churchman* monthly will receive the missionary number only; and those who desire to receive the children's missionary magazine alone will thus have the opportunity of doing so. Some details are yet to be worked out, and will be fully announced in the early autumn. In the meantime Churchmen will learn with gratification that a distinct missionary magazine for young people, well prepared and well illustrated, will be available in the near future. We shall anticipate that either in connection with the weekly visits of *The Young Churchman*, or through the monthly visits of the missionary magazine alone, Churchmen generally will cooperate in seeing that the entire number of Sunday school pupils and other children of the Church is reached. So shall we train up a new generation to view their missionary responsibility as a part of their religion.

In announcing the new plan, the *Spirit of Missions*, in its June number, says:

"It became necessary last fall to suspend the publication of the *Young Christian Soldier*. Much to the regret of the Board of Missions, this left the Church without a general missionary periodical for young people, and it was felt that this lack must be supplied as soon as possible. Almost immediately The Young Churchman Company, of Milwaukee, made to the Board a generous suggestion. They offered to provide, as one of their regular weekly numbers, a monthly missionary magazine, the entire editorial work on which should be under the direction of the editors of *The Spirit of Missions*. This missionary magazine will take the place of a regular weekly issue of *The Young Churchman* and be sent as such to all its subscribers, numbering some 50,000. It will also constitute a separate and complete monthly magazine, which can be taken, if desired, under a subscription separate and apart from the weekly *Young Churchman*.

"By consent of the Board this arrangement has been agreed upon and the first issue of the magazine will appear in October."

HAPPINESS IS the feeling we experience when we are too busy to be miserable.—Thomas L. Masson

## ANSWERS TO CORRESPONDENTS

L. A. M.—The Church is said to have been "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. 2:20). Such would probably be the anticipated answer to the question.

WASHINGTON SUBSCRIBER.—The Church Orphan's Home, Memphis, is still in the charge of the Sisters of St. Mary.

L. R. S.—We are expecting soon to answer the question more fully than we can do in this department.

## BLUE MONDAY MUSINGS

SO MANY people have sent me messages of gratitude for what has been here published against the tobacco habit, that I am encouraged to continue the warfare. The principal of the high school in Binghamton, N. Y., has been making some studies regarding the young men under his instruction who use tobacco and who do not. His conclusions are interesting, though not surprising:

"Average standing in subjects, non-smokers, 87.00 per cent.; smokers, 74.62.

"Average number of subjects taken, non-smokers, 5.04 per cent.; smokers, 4.36.

"Number of question marks given because work was incomplete, non-smokers, 3.00 per cent.; smokers, 17.00.

"Total days absent, non-smokers, 11.00 per cent.; smokers, 49.00.

"Times excused before close of session, non-smokers, 1.00 per cent.; smokers, 4.00.

"Number of times tardy, non-smokers, 3.00 per cent.; smokers, 7.00.

"Average attendance, non-smokers, 98.16 per cent.; smokers, 91.83.

"If the non-smokers were to take only 4.36 subjects, the work of the smokers, their average standing would be 100.57 per cent. If the smokers were to attempt to do the work of the non-smokers their average standing would be only 64.70 per cent.

"These results prove conclusively that the smoker (a) is more irregular in attendance, due to illness, and not being of sufficient resisting power to stand the work of the school; (b) is unable to carry the full quota of subjects in school; (c) is unable to do as good work in the subjects he does carry as does the non-smoker; (d) he barely passes at the work undertaken, if he passes at all, more often not passing. He does a less quantity and a poorer quality of work. The weakening action of tobacco on a growing mind is clearly demonstrated. The partly grown boy needs all his strength for intellectual development and for his studies if he would get the best from school life."

Every clergyman who has been seen smoking by those high school boys that smoke has his share of responsibility for their failure. Is that burden to be lightly assumed?

Thirty-six of the largest business houses of Massachusetts unite in stating that they will not employ any boy or young man under 18 who smokes cigarettes. Among them are the General Electric Co. of East Boston, Perry Mason Co., publishers of the *Youth's Companion*, the Christian Science Publishing Company, and the largest department stores. What means their action? And why should the clergy take or encourage a lower stand?

Lord Grenfell has issued an order discouraging the smoking of cigarettes by the soldiers in his command in Ireland, and pointing to the injury done to the health of the army by the increase in cigarette smoking. An eminent medical specialist of London, commenting upon this, says:

"If the smoke is inhaled, it is the most rabid form of heart-poisoning you can get. It will affect a young man's heart quicker than cigar or pipe smoking affects a man between 55 and 65, at which age a man is affected more by smoking than at any other. And the better the cigars the more likely it is that harm will be done."

If soldiers leading an out-of-door life, with plenty of physical labor, are injured by that habit, how much greater must be the detriment to sedentary people! And why should the officers of the Army of Christ be careless about their health or their example?

It is no joking matter, but a grave scandal. I remember a dear old priest of my boyhood who smoked himself into blindness. I saw a young priest the other day, nervously wrecked—not from overwork, or grief, or anxiety, but from tobacco; and such cases are common. If men tell me of quieted nerves and soothing contentment and visions of bliss in the ill-smelling fumes of their cigars, I point out that opium and hashish will do all that; their defense proves too much, for it places nicotine where it belongs, with narcotic poisons. But take away his tobacco from the smoker, and see the effect of that privation! Is it worth while? PRESBYTER IGNOTUS.

## HOW SWISS ROMAN CATHOLICS HAD TO BUY BACK A "CATHOLIC" CHURCH

Curious Story Told of the Church of Notre Dame in Geneva

## TWO REMARKABLE CHURCHMEN IN PARIS

PARIS, June 11, 1912.

ONE of the most notable ecclesiastical events of the month of May took place in Switzerland. On May 8th the keys of the Church of Notre Dame at Geneva were handed back to the Roman Catholics, from whom they had been taken thirty-seven years before. Three days later the Abbé Carry, vicar-general of the city died at Vevey. On the 14th his body was conveyed to Geneva, to Notre Dame, for the funeral service. The abbé had been greatly loved and respected by the whole population; and people of every class, rich and poor, Catholics and Calvinists, flocked to the funeral. Men and women of the most varied religious views and feelings met in the church so recently restored to the Roman Catholics, by whom it had been built. Those who, till within a few days, had worshipped at Notre Dame of Geneva under Protestant administration, joined their Roman Catholic brethren simply and naturally before the coffin of the priest who, in his life, had won their love and esteem.

It was in the year 1850 that the Roman Catholics of Geneva set themselves to acquire a site and money to build in the capital of Calvinist Switzerland, a church for their own services. Roman Catholics, banished from the country at the time of the Reformation, had been allowed to return in 1799. They were a small body of people then and were forced to content themselves with the modest chapel of Saint-Germain for public worship. Gradually and steadily the community grew until instead of 3,000 Roman Catholic inhabitants, Geneva possessed 14,000. In the year 1847 the principle of freedom in regard to religious worship was acknowledged and a clause to that effect incorporated in the constitution. The energetic *curé*, l'Abbé Dunoyer, applied at once for a grant of land on which to raise a church. It was obtained without difficulty; grants of lands were made also a little later to the Anglicans and other communities; but these grants were hedged about by certain conditions. And l'Abbé Dunoyer did not see to it that the word *Roman* was inserted before the word *Catholic*. For him Catholics could only be Romanists.

The ground was leveled and the foundations of the church laid. The building of that church was a remarkable process. Money was short, but good will was strong, and from all parts of the surrounding country men, and in some cases, even women offered voluntary service. Some gave one day a week, some two; others odd days, as many as they could spare. It was a labor of love. In the early morning the men would meet and start off in bands, headed sometimes by the mayor of a community, accompanied often by a body of trumpeters and carrying banners. In this way 1,029 days' work were given by 1,773 men. Pope Pius IX. sent a donation amounting to more than £200, and a marble figure of the Virgin from his Roman palace. Kings and princes and noted Roman Catholics from every part of Europe sent generous gifts.

In 1857 Notre Dame Genève was finished and consecrated. From that year until 1875, the Roman Catholics of the city and canton worshipped there in peace. The early seventies were a period of strong anti-Roman, anti-clerical activity. The Jesuits were banished from Germany, and a little later from France. Protestant Switzerland was incited against the Roman Catholics of the country. Roman Catholic schools were closed, priests exiled. A flaw was declared to exist in the act of gift by which the land had been ceded for the construction of Notre Dame at Geneva. It had been given for the building of a *Catholic*, not a *Roman Catholic* church. And soon the edifice was handed over to the Old Catholics. There Charles Loyson, the Père Hyacinthe of previous days, ministered for two years. The Romanists went back to their humble chapel of St. Germain.

During thirty-seven years the Roman Catholics of Switzerland have been striving and patiently waiting to regain what was indisputably their own. For although the site of Notre Dame was a free gift, the money and labor expended in raising the building were provided exclusively by the "subjects" of the Pope. It cost 200,000 francs—£8,000—to buy back their



church, but the right to buy back was at length accorded and the funds raised, and on March 16th of this year 1912, Notre Dame de Genève was restored to the Roman Catholics.

Two men are greatly to the fore just now as zealous workers in the cause of the Church in France. The Comte de Mun, president of l'Union Catholique and a member or the active friend of every other good Catholic institution; and M. Maurice Barrès, academician and deputy. In life and character, even to some degree in religion, they are men of opposite habits and mode of thought. The Comte de Mun is the ardent, practising Roman Catholic. He is to the Roman Church in France something like what Lord Halifax is to the Anglican Church in England. M. Barrès is the man of letters, the philosopher, sincerely loving the Church of his fathers, though, like a large number of his literary contemporaries, he may not consider himself bound to be assiduous in following her rites. It is perhaps for this latter reason that his untiring efforts, his ceaseless agitation in the cause of the Church fabrics throughout the country do not fail of their effect on the "unpractising" or anti-religious people in power whom he addresses. The following words, spoken recently at Caen, are reported to have made a great impression on the public at large, and on men in authority in particular:

"The church—and I say this as sincerely of a Protestant temple as of a Roman Catholic church—is the place where human beings go to seek oblivion in their troubles and anxieties. Birth, the foundation of a family; death, direct misfortunes, threatening maladies, or the sense we have of the relentless injustices of life, lead the attention of even the most simple among us to what is incomprehensible and implacable in the destiny of mankind. The sighs of the old woman on her knees in the church of her village express the same sensations of human powerlessness and incomprehension, the same presentiments of threatening ill, as the meditations of the poet or the discourses of the savant . . . ."

"It is not, therefore, a question of reviving in France Catholic ideas, but of leaving to men's emotional faculties the silent temple where they have found repose for centuries past. I appeal, therefore, not to Catholic Faith but to the power of sentiment."

By taking this line of argument, by putting on one side the purely religious aspect, the Catholic point of view, by presenting the cause of the "churches" which is also the cause of the Church, in a practical spirit, M. Barrès believes he will succeed in engaging the sympathies of the Government. He declares that neither the State nor the Communes have separately at their disposal the means to keep up the church fabrics, but that if the State and the municipalities will act in common, join together in the work, the beautiful old churches of France may yet be saved. We may regret the words: "I stand up for the Church not as a Catholic who goes to pray beneath her roof, but as the guardian of a mysterious idea, a moving force, which so many persons call to their aid"; but we are forced to admit that it is only by such an attitude that under existing circumstances the good-will and help of the country at large is likely to be obtained. The State will aid for the sake of beautiful or ancient architecture; the Communes for that of the mental peace of their inhabitants; the earnest Catholics will do all they can in the Name of the Holy Trinity and for the Cross of Christ.

The great pacifist, Baroness von Suttner, author of *Lay Down Your Arms*, now about to leave Europe for America, spent ten days here in Paris on her way to London and thence to the English port and the transatlantic steamer. Two great pacifist banquets were given here, at which she spoke eloquently in the cause of peace, good will to men. She saw during her stay many noted persons, many earnest Roman Catholics, and some hard-working priests. She argues that war is brutal, criminal, except when undertaken purely in self-defense, and looks forward hopefully to the day when international differences may be settled by arbitration, when devastation and slaughter among the nations shall be regarded with the same horror as slaughter among individuals. Of noble Austrian race, the blood of distinguished warriors in her veins, the baroness is only bent on fighting in the cause of peace. She insists that the commandment given by Christ, "Love one another," can alone bring happiness and prosperity to mankind, whether in politics or in the home life.

I. S. WOLFF.

WHEN A MAN has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

## LARGE GAINS OF THE ENGLISH CHURCH UNION

More than Sixteen Hundred Associates Added  
within a Year

### FESTIVALS AT CUDESODON AND ELY THEOLOGICAL COLLEGES

White Slave Bill is Expedited in Parliament

#### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, June 11, 1912 }

IN connection with the 53rd anniversary of the English Church Union, which is to be held next week, the President and Council of the Union have presented to the members and associates the annual report for the twelve months ending on May 31st, during which period 3,314 members and associates have joined the Union, of whom 184 are in Holy Orders, and 3,130 are lay communicants. They have the pleasure of recording the consecration to the Episcopate of two members of the Union: (1) the Rev. Mark Napier Trollope, vicar of St. Alban's, Birmingham, as Missionary Bishop in Corea; and (2) the Rev. Dr. J. Charles Roper, Professor of Dogmatic Theology in the General Theological Seminary, New York, as Bishop of Columbia. Another member of the Union, the Very Rev. Wilfrid Gore Browne, Dean of Pretoria, has been elected Bishop of the new diocese of Kimberly and Kuruman. During the past year 1,611 persons have been added as enrolled associates, and the total number of affiliated guilds is now 102. The total amount received from all sources for the general fund in the year ending last December was in round figures £6,491, and the total expenditure was £6,412. In addition to the sum received for the general fund, £666 was received in legacies and in other forms, which was credited to the reserve fund. The amount received by the subscriptions of the members and associates (over £5,000) was larger than in any of the eight preceding years. It has been found necessary this year to appeal for £1,000 for the defense fund.

With regard to Welsh Disestablishment and Disendowment, the President and Council cannot accept the proposals embodied in the present Bill. In the event of disestablishment, the spiritual capacity of Churchmen in Wales to act independently of the law could not, of course, be affected, but such action would involve them in grave, practical difficulties. And this shows "the difficulty of dealing with disestablishment in a piece-meal fashion, and without a clear and friendly understanding between the authorities of Church and State." As regards disendowment, they oppose the alienation to secular uses of funds set apart by long prescription to religious uses, whether much or little be so alienated. Referring to the case of Canon Thompson, which still awaits decision in the House of Lords, whatever the result may be, they say, "the Church can never accept the position that the State can by parliamentary legislation practically vary the qualifications of persons for admission to Holy Communion." On the subject of Prayer Book Revision, it is observed that the matter has not made any real progress. "The opinion indeed gains ground among those best able to judge, that nothing will come of the labors of the existing Revision committees." Passing to the Latitudinarian proposal to throw open the degrees in divinity at Oxford and Cambridge to men of distinction in the theological studies who are not in Holy Orders, or who may not be even Christians, the President and Council make a weighty contribution to the discussions which have arisen thereon. They point out, what is forgotten or ignored by those who are pressing for this relaxation at the ancient universities, that there is a real distinction between theological studies and theology, or, to use the traditional English term, divinity. These studies are a test of intellectual ability, and are a branch of learning which the universities ought to recognize, but they are not divinity: "theology—divinity—is the intellectual study of revealed truth as such; not merely as a branch of learning, but from the religious standpoint. The purpose and end of theology is the cure of souls. Theology is the science and handmaid of religion. It can therefore be properly studied and professed only by those who have a true faith in its subject-matter. This is what up to the present time the old divinity degrees have meant. It would be misleading to use their titles to indicate what is really a different order of study." The solution of the matter in their opinion, would seem to be either to leave the old degrees as they are and the old divinity faculty as it is, and to establish a new faculty and new degrees of Sacred Literature, or Biblical Science, which would be open to all comers, or else to create, as in some German universities, separate faculties of theology. In concluding their report the President and Council of E. C. U. desire to express their conviction that the difficulties they have referred to, and many others arising out of the condition of unrest both in Church and state, so specially characteristic of the present time,

can be successfully met only by consistent adherence to definite Christian principles.

The annual festivals of Cuddesdon and Ely Theological Colleges were held, as usual, on the first Tuesday after Trinity Sunday, and were attended by a numerous body of past and present students.

#### Two College Festivals Held

At Cuddesdon there was a sung Eucharist at 8 o'clock in the parish church, the Bishop of Oxford being the celebrant. At midday the procession was formed on the lawn of the Bishop's Palace, which is situated nearly opposite to the college, and marched to the church chanting the psalm *Exsurgat Deus*. After reciting the Bidding Prayer in the pulpit, the Bishop of Oxford preached, taking as his text Psalm 112:7. It was Dr. Gore's first sermon at the college festival as the diocesan, and was of a kind that perhaps has not been heard before at Cuddesdon.

He asked whether they of the Catholic Movement were not in danger of losing hold of the traditional theology of the Church. The Protestants were losing hold of theirs, and taking up with "social reform," "reunion," "the evangelization of the world"; causes good in themselves, but which needed a strong theology to utilize them. The clergy of the Latin Communion, also, were discouraged from theological thinking by fear of a betrayal into heterodoxy. They, too, were tempted by this and other fears to shrink from study. So many to-day were "afraid of evil tidings"—the able young communicants who shrank from entering Holy Orders; the anxious parents who felt it was unwise to suggest ordination to their sons; the women who met with agnosticism and spiritualism. "If we are to play our part in the world," said the Bishop, "we must have a strong, quiet, reasoning faith. We must have faith in the transcendence of God."

The Bishop afterwards presided at luncheon served on the college lawn. He said that among the great and marvellous activities of Bishop Samuel Wilberforce (the founder of Cuddesdon Theological College) none more at the time surprised and even distressed his contemporaries and none would stand more steadily through all time than the revival of Theological Colleges and Religious Communities.

At Ely the occasion was especially notable for being the first festival under the new principal, the Rev. Dr. Goudge, late principal of Wells Theological College. Compline was sung (without organ accompaniment) in the Cathedral at 10:15 on the preceding night. On Tuesday morning the Holy Eucharist was offered at 9 o'clock, the Bishop of Ely being the celebrant. During the procession *Exsurgat Deus* was chanted, the intonations being given by two cantors vested in red copes. The music of the service was Merbecke's setting. The Bishop of Winchester, who wore a white cope and his cross as Prelate of the Order of the Garter, was the special preacher. At the luncheon the new principal, Dr. Goudge, who responded to the college toast, ingratiated himself at once with Ely men, both past and present.

The summer meeting of the Central Board of Missions was held one day last week at the Church House. Sir W. Maekworth Young presided over the morning session, and the Archbishop of Canterbury over the afternoon session.

#### Central Board of Missions

On the subject of "Home Recruiting and Missionary Volunteering," the Board adopted the following resolution, among others:

"That the parochial clergy, and all who have to do with the training of the young, be invited to give definite attention specially to the elder boys and girls under their control in regard to their spiritual and intellectual training with a view to their eventual service on behalf of the mission cause, whether at the home base or abroad, as God shall call them."

Sir W. Maekworth Young presented the report of the Laymen's Committee instituted by the Board with a view to the furtherance of a Laymen's Missionary Movement for the Church in England. It recommended among other matters, that an objective of this movement in every diocese should be the formation in every parish of a band of Churchmen pledged to forward the missionary cause among men in the parish. The annual reception by the board was attended by about 150 missionaries from all parts of the world.

At the annual meeting of the Church Reform League the new president (the Bishop of Birmingham) pointed out various directions in which he thought the need of Church reform was very great—for instance, he would like to get rid of the participation of the Crown in the appointment of Bishops. All these reforms he believed could be carried through without dis-

#### The Church Reform League

establishment. But if they did not act soon, the demand for disestablishment would come from within. The Church must secure freedom of self government within reasonable limits. The nation was more or less to-day at the parting of the ways. It was really looking to the Church with a great longing. He had quoted the other day a statement made to him by the leader of the labor party in the House of Commons, who said: "We do not want the Church to be the Church of any one party. I do not want it to be the Church of my party, but what we do want, we workers, is that the Church should be the inspiration of every party." The DEAN OF LINCOLN, who was one of the other speakers, believed the Church was powerful enough to secure fair liberty to reform itself without disestablishment if Church people put their shoulders to the wheel. He was told the other day by a well-known Liberal politician, that there was no power in the land like the power of the Church when once it was roused. "I want to see the Church roused," declared the Dean.

In the House of Commons yesterday the second reading was taken of the Criminal Law Amendment Bill, popularly known (and to its advantage) as the White Slave Traffic Bill, and was carried without a division. This very important

#### The White Slave Traffic Bill

measure which stands in the name of a private member, has now been adopted by the Government, and will therefore have for its first time a good prospect of being placed upon the statute book. It had previously been brought forward nearly a hundred times, but was always blocked by the tactics of certain members who were opposed to its being passed. It appears that what has now strongly impelled the Government to take up the bill and give it facilities, is the fear of otherwise losing the support of the powerful Women's Liberal Federation. A specially noteworthy feature of the proposed legislation, is the giving a general power to the police to arrest on suspicion without warrant any person whom the police might have good cause to suspect of having committed or being about to commit any offense against the section of the Criminal Law Amendment Act relating to procurement. Mr. Arthur Lee, in moving the second reading of his bill, said that its promoters were determined to save unwilling victims and to prevent the white slave market from being supplied by violence, fraud, or the most hideous forms of cruelty. The bill "aimed only at those sinister creatures who fattened on commercialized vice and made a profitable business out of decoying and ruining young women and girls." The object of the bill was to close certain gaps or loopholes under the existing law. A public meeting for men only was held at the Guildhall yesterday, at 5:30 P.M. in support of the general principles of the White Slave Traffic Bill now before Parliament, and was attended by a large gathering of representative city men and others. The Bishop of Hereford presided. The Ladies' National Association on behalf of itself and various other societies in all parts of the country, have forwarded to the Prime Minister and the Home Secretary nearly 300 resolutions in favor of the bill. And practically all the women directors in London have signed a memorial recording their strong sense of the need to pass this White Slave Traffic Bill without further delay. J. G. HALL.

#### WHAT THE PRIEST IS

WE RECOGNIZE the priest as one chosen from among men to serve men in the affairs of God. He is the minister of reconciliation with God, the teacher of the truth, and one who offers the sacrifice, who administers the sacraments, who prays for the people. We distinguish in him that double character of man and priest; we recognize the divine character of the priesthood which forces us to bend the knee to him for the forgiveness of sins and to receive from his hands the holy sacrifice of the Eucharist. His ordination has conferred upon the man the character of the priesthood of Jesus Christ. In the parish he is the ambassador of God, the administrator of the sacraments, the guardian of the sacred deposit of faith, the defender of the people's right, and the unselfish friend of everyone. From the cradle to the grave he touches intimately the lives of his people and brings to them in all the circumstances of life the blessings of the Divine Saviour of whom he is the commissioned minister.

The people feel that in the true priest there is no taint of selfishness, and that he is willing to sacrifice his life in order that the spiritual interests of his people may not suffer.—*Bishop Conaty*.

IT IS NOT hardships that make men brave and women heroic. It is the ideas which they mix with their daily bread and butter.—*Henderson*.

DR. CRARY'S ANNIVERSARY

New York Suburban Priest Passes a New Milestone

TRINITY PARISH SCHOOLS IN COURSE OF REORGANIZATION

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, June 25, 1912 }

THE Rev. Robert Fulton Crary, D.D., recently observed the fiftieth anniversary of his ordination to the priesthood at his home, the Teller Homestead, Matteawan, N. Y., at which town he is *rector emeritus* of St. Luke's Church. The Holy Communion was administered by the rector of the parish, the Rev. George H. Toop. Later in the day a loving cup, appropriately marked, was presented to Dr. Crary from the Bishop and clergy of the diocese. For forty years Dr. Crary was the faithful, energetic rector of the Church of the Holy Comforter, Poughkeepsie.



REV. R. F. CRARY, D.D.

The Schools of Trinity Parish

Trinity parish, with more than six thousand scholars and teachers in all of its schools, is reorganizing its parish day schools and to some extent its industrial school. A committee is at work and at the commencement of Trinity chapel school recently announcement was made of some of the changes. The committee consists of the rector, the controller, former Dean Van Amringe of Columbia, who is a Trinity vestryman; Henry C. Swords, S. Edward Nash, and Edgerton L. Winthrop, Jr., president of the city Board of Education, who is also a Trinity vestryman.

This committee will, it is said, work out a plan for a considerable improvement and enlargement of the Trinity schools, giving more attention to the physical and industrial training. Trinity chapel school, in West Twenty-fifth street, has one hundred boys, and has just graduated eight. After forty-three years' service Dr. J. Howard Mahany retired with the commencement as headmaster. The new headmaster is the Rev. M. R. Robinson, who comes from Oxford, England, in time to take up the work in the autumn.

Workmen began this week to cut away about fifteen feet from the lawn on the Second avenue side of St. Mark's churchyard. By order of the city authorities, the protruding stoop-fronts of the old-time residences, and other encroachments beyond the building line as far as Fourteenth street have been cut back, and work has already started below Tenth street to cut off the eight and a half feet on each side of the curb. The improved avenue will give greatly needed accommodations for horse and motor traffic.

Fortunately, none of the graves or tombs in the historic cemetery of St. Mark's-in-the-Bowery will be molested. The two ancient willow trees are also beyond the new line. A fine tree just below the church, growing from the sidewalk, a rare sight in New York City, will be allowed to remain.

The neighborhood of St. Mark's has undergone great changes. The residences of old New York families have either been torn down for business and apartment buildings, or they are tenanted largely by foreign-speaking people. But few remain of the old-time constituency. The congregation numbers many who reside in other parts of the city. In the absence of the rector, the Rev. James P. Faucon is in charge of the parish services and activities, with special charge of the Emmanuel Movement ministrations.

In memory of the Rev. Dr. Houghton, founder and first rector of the Church of the Transfiguration, a chapel will be built at St. Andrew's, Sewanee, in the mountains of Tennessee, for the mountain boys who attend the school conducted by the Order of the Holy Cross. With the cordial approval and generous aid of the Rev. Dr. George Clarke Houghton, present rector of the parish, an eloquent appeal was made by the Rev. Harvey Officer, O.H.C., on Sunday morning, June 23rd.

Memorial to Dr. Houghton

On Thursday there was unveiled in the auditorium of the College of the City of New York at the close of the commencement exercises a memorial tablet to Edward M. Shepard.

Memorial to E. M. Shepard

It is placed on the wall to the right of the rostrum, and is the gift of the students from a design by Charles R. Lamb as executed in the Lamb Studios. It is a parallelogram in shape, the material antique bronze, with the

letter in high relief. The rich border lines frame an inner panel with ornaments within which is the inscription as follows:

1850 TO 1911

EDWARD MORSE SHEPARD

THIS TABLET IS INSCRIBED BY THE STUDENTS OF THE COLLEGE OF THE CITY OF NEW YORK IN THE YEAR 1912, IN MEMORY OF HIS HIGH SERVICE TO THE COLLEGE AND OF HIS NOBLE LIFE, WHICH WILL BE A CONSTANT SOURCE OF INSPIRATION TO THEM

After the unveiling of the tablet it was accepted on behalf of the board of trustees by President Miller in an appropriate speech of acknowledgment.

Benches for the accommodation of visitors to St. Paul's and old Trinity churchyard and to Trinity cemetery uptown have been provided. The shade trees and the lawns are daily enjoyed by people during the noon recess from business.

Benches Placed in Trinity Churchyard

John P. Faure, at one time Commissioner of Charities of New York, died suddenly on the morning of June 19th, at Ossining, N. Y., aged 65 years. He was also active in school and Church work. He was one of the ushers at the Cathedral of St. John the Divine

Death of John P. Faure

and a member of the Laymen's Club of the Church of St. John the Evangelist. For ten years he was the treasurer of the National Brotherhood of St. Andrew. He was deputy controller of the New York Real Estate Security Company. During the Spanish-American War he was active in the Red Cross.

Funeral services were held in Trinity Church, Ossining, at 11:15 on Saturday, June 22nd. The interment was made at Rhinebeck, N. Y.

John Calhoun Chew, father of the Rev. John Marshall Chew, rector of the Church of the Good Shepherd, Newburgh, N. Y., died June 15th. The funeral was held on Monday, June 17th, at the Cathedral of St. John, New York City. Mr. Chew was born in the

Death of J. C. Chew

South seventy-four years ago and was a descendant of the original settlers at Jamestown. He studied law, and after being graduated came north. For more than twenty years he practised, and during the middle of his life was head of several railroad organizations. He was one of the commissioners appointed by General Grant to organize the Centennial Exposition in Philadelphia in 1876.

The Rev. Dr. Ernest Voorhis, for twelve years head of the Choir School at the Cathedral of St. John the Divine, resigned at the commencement exercises held on June 12th.

Resigns as Head of Choir School

He will be succeeded by Miles Farrow, the Cathedral organist and choirmaster. Dr. Voorhis has gone to Manitoba, near Winnipeg, to engage in fruit raising. He was formerly with Trinity parish, and was called to the Cathedral by the late Bishop Potter, who outlined what the schools should be. At the closing exercises of the school when two boys were graduated, Bishop Greer thanked him for his services and introduced the new headmaster.

The Rev. George R. Van De Water, rector of St. Andrew's Church, was discharged from the New York Eye and Ear Infirmary on Wednesday, June 19th. After submitting to five operations on his eyes in the past twenty-one months for cataract in both

Personal Mentions

eyes, his sight has been restored to an efficiency of 90 per cent. The doctor, his wife, and Mrs. W. P. Tilton left the following day for Buenos Ayres on the steamer *Voltaire*. After a visit in Chile the party expects to return to New York in October.

The Rev. Francis K. Little has taken duty at the Cathedral of St. John the Divine under direction of Dean Grosvenor. He was formerly assistant at Emmanuel Church, Baltimore, and in special charge of St. Andrew's Church in that city.

Rev. W. Bertram Stevens, curate at Holy Trinity Church, has accepted the rectorship of St. Ann's Church, Morisania. He will take up his new work about September 1st in succession to the Rev. C. C. Harriman, now rector of St. Peter's Church, Albany, N. Y.

The Rev. Lyman J. Howes, sometime curate at Christ Church, East Orange, N. J., has become curate at St. Luke's Church, Convent avenue and 141st street, New York City.

The Rev. J. L. Oldham, for the past year curate at St. Luke's chapel, Trinity parish, has resigned to become curate at Emmanuel Church, Baltimore.

The Rev. David Bowen and the Rev. John A. Furrer have resigned as curates of Calvary Church. Mr. Furrer, after a brief stay in Europe, will return to take up work in the West.

ONE of the greatest gifts of life is sympathy. We long for the kind word or sympathetic counsel during the time of any great trial or sadness. Our grief is divided when we are able to share it with some sympathetic heart. And by sympathetic I do not mean sentimental. Mere sentiment is weak. True sympathy is divine and comes not with the mere asking, but develops rather as the fruit of deep suffering. "If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer."—*Selected.*



## WORK FOR COLLEGE STUDENTS AT PENNSYLVANIA

### Church Secretary and Near-by Parish Co-operate PATRONAL FESTIVAL AT OLNEY

The Living Church News Bureau }  
Philadelphia, June 25, 1912 }

**T**HE Church Secretary of the University of Pennsylvania, Mr. J. K. Shryock, has just issued a circular letter summing up the work done for Church students by the Christian Association and the city churches, during the past year. As the men registered in the fall, religious information about them was solicited, tabulated, and catalogued. Denominational lists were compiled and distributed to the clergy of the nearby churches. Our own clergy have conducted several Bible classes.

## JUNE BULLETIN OF MISSIONS

NEW YORK, June 21, 1912.

**I**T is a pleasure to write you that the fine increase in total contributions applying on the Apportionment which has been previously reported, has been well maintained to June 1st. The increase is \$112,528.08. While this is several thousand dollars less than the increase reported a month ago, the change is largely accounted for by the fact that Easter fell two weeks earlier this year and so we had the Sunday school receipts of a two weeks' longer period this year than a year ago in last month's figures. Now that the Sunday school Lenten and Easter offerings are about all in, the conditions are more nearly equalized. Comparing one year with the other then for the same number of days after Easter, I am glad indeed to state



LUNCHEON TENDERED THE MEMBERS OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.  
BY THE SUNDAY SCHOOL ASSOCIATION OF THE DIOCESE OF PENNSYLVANIA AT THE CHURCH CLUB, PHILADELPHIA.

St. Mary's Church (the Rev. George L. Richardson, rector), held a reception for college men in the fall, and during Lent had special Wednesday morning celebrations of the Holy Communion for students. A committee of Church students, co-operating with an advisory committee composed of clergy, faculty, and alumni, conducted a three-day conference in March for Church students of the Middle Atlantic states, which was very successful.

Next fall we shall begin the policy of having our own Church Secretary. Mr. J. R. Hart, Jr., a student in the Philadelphia Divinity School, has been appointed to this work.

The preacher of the Baccalaureate sermon was the Rev. Robert Johnston, rector of the Church of the Saviour, West Philadelphia. At that service a new chime of bells, installed in the organ, was used for the first time.

The patronal festival of St. Alban's Church, Olney, was held on St. Alban's Day, Monday, June 17th. At 7:30 A. M. there was a corporate Communion of all the members of the parish, and at the later solemn celebration of the Holy Eucharist the sermon was preached by the Rev. Charles S. Hutchinson, rector of St. Clement's. Afterward there followed an informal luncheon in the guild house as the guests of the rector, the Rev. Archibald Campbell Knowles.

that up to June 1st the Sunday school offerings show an increase over last year of \$15,000.

As stated last month, to complete the Apportionment and pay all the appropriations of the year more than \$270,000 will be needed in excess of the amount given last year between June 1st and September 1st. We have every reason to believe that much of this will be contributed. The number of parishes adopting the every-member canvass and the Duplex Envelope system is steadily increasing: many diocesan conventions have given it their endorsement. Committees are hard at work in many of the dioceses and parishes trying to complete the Apportionment for General Missions. Especially is this work being done by committees in many dioceses at this time in an effort to secure "individual contributions" to supplement what is being given through the parishes. Wherever this can be done in other dioceses it will be most helpful. Interest seems to be increasing everywhere. All the signs are most encouraging.

Very truly yours,

E. WALTER ROBERTS,  
Assistant Treasurer.

ONCE A body laughs he cannot be angry more.—James M. Barrie.



**CHURCH BELLS MINGLE WITH TONES FROM  
POLITICAL CONVENTION**

**Grace Church Adjoins the Coliseum in Chicago**

**"RIPPLE OF APPLAUSE" GREET'S DEAN SUMNER'S  
OPENING PRAYER**

**Handsome Venetian Mosaic Erected at the Epiphany**

**OTHER CHURCH NEWS OF CHICAGO**

*The Living Church News Bureau }  
Chicago, June 25, 1912 }*

AS every one of the 150,000 visitors who have thronged into Chicago to attend the Republican National Convention knows, Grace Church, Wabash avenue, is situated immediately adjoining the Coliseum; or, to put this fact chronologically, the Coliseum stands just south of Grace Church. The sweet tones of the chimes, ringing out the quarter-hours on the parish clock, have often mingled with other kinds of tones from the Coliseum, during this week's memorable political convention! At the convention itself, Dean Sumner offered the opening prayer on Thursday. "There was a ripple of applause," says the *Tribune*, "from one end of the vast hall to the other at the conclusion of the prayer." The following is the text of the prayer as printed:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Almighty God, look down, we beseech Thee, and bless the convention here assembled. Grant unto its members self-restraint, cool judgment, and all wisdom, that their deliberations may insure to the nation civic righteousness, industrial peace, and social justice; that all men may have an abundance of life and the mind to serve Thee in godly living, maintaining the sanctity of the home and the integrity of the nation. Amen."

The great national convention, which will go down to history as one of the most eventful and critical in the life of the Republican party, has finally finished its business and adjourned. Throughout the sessions Grace Church has exerted no inconsiderable influence upon the thousands gathered within and without the Coliseum as well as upon the convention proceedings themselves. Vast throngs have crowded the streets in front of the church daily. Thousands have quenched their thirst at her sanitary drinking fountain, or gathered within her porches and upon the steps. Many found rest and refreshment within the quiet precincts of church and chapel. A large display card on the notice board without gave a cordial welcome to all. Prayers were of course said every morning for the convention at the daily services. On the Sunday preceding and also on the Sunday following the convention, large numbers of delegates and visitors attended the services. Grace Church occupies a strategic position in this great city, a position which grows more and more important as the years pass by.

On Whitsunday there was dedicated at the Church of the Epiphany an unusually beautiful memorial mosaic of the Resurrection, made of Venetian stones, designed by Marion C. Darst, given by Mrs. Daniel Roberts Brower, in memory of her husband,

**Memorial Mosaic  
at Epiphany**

who was for some years before his recent death, first junior warden and then senior warden of the parish. It is an altar-piece, and completely fills the large central panel of the reredos immediately behind the altar cross. There are five figures, the central one being that of an angel who is standing and pointing upwards, as if speaking to the group of three women who are on one side of the picture. Opposite them kneels another angel, bearing a palm. The background discloses a part of the tomb, and also shows the three crosses of Calvary faintly outlined against the distant sky. It is a very reverent and artistic addition to the four other mosaics which have for some years ornamented Epiphany's east wall over the altar. The gift was accompanied by the presentation from Mrs. Brower of two large brass Eucharistic candlesticks for the church's altar. Eucharistic lights were placed on the chapel altar at Epiphany some years ago, and now the altar in the church is also furnished with lights.

The Summer School of Religious Pedagogy, at La Grange, of

which we have spoken in recent letters, took place as arranged, the sessions beginning on Monday evening, June 17th, and closing on Thursday evening, June 20th. A large proportion of the registration was from outside the diocese of Chicago, showing the wide area of interest enlisted in this new and important undertaking. The sessions were very helpful to all who attended. The Chicago delegation, in some cases, came and went, not all of them being able to remain throughout the entire three days. The Rev. W. E. Gardner, secretary of the First Missionary Department, took charge of all the morning conferences, the text book used being, as we have stated, Professor George E. Coe's well-known work, *Eduoation in Religion and Morals*. The Rev. W. E. Gardner also took charge of the Monday evening conference. The Rev. F. C. Sherman was the leader on Tuesday evening, the topic being "The Relation of the Home to the Sunday School." The Rev. Dr. Herman Page conducted the Wednesday evening meeting, the theme being "Missions and Activities in the Sunday School," and the Rev. Charles H. Young, chairman of our diocesan Sunday School Commission, led the last conference, on Thursday evening, the subject being "Worship in the Sunday School." The evening conferences were thrown open to the public, and were accordingly more largely attended than those of the morning, which were reserved for the persons who registered. The registration charge was only \$2, including a copy of Prof. Coe's book, and \$1 for those who already owned the book.

The Sunday School Commission of the diocese of Chicago, and the rector and parishioners of Emmanuel Church, La Grange, have placed the Church in the Fifth Department under welcome obligations by having faced the large amount of correspondence and other effort involved in arranging so complete a plan as that of this summer school. It certainly ought to be repeated another year, with a much larger response from the clergy and laity of the Department.

**"Thursday Art and Travel Club"**

A group of Chicago Churchmen and Churchwomen, together with others who are interested in providing office women and men, and other self-supporting people of limited income, with high-grade and inexpensive opportunities of learning about art and travel, have lately organized "The Thursday Art and Travel Club," of Chicago, which will provide during ten Thursday evenings in the coming fall, a course of first-class illustrated lectures on Art and Travel, by Miss Emily Canfield, in Fullerton Memorial Hall, at the Chicago Art Institute. The admission price for the ten lectures is only one dollar, or ten cents a lecture. The opening night will be Thursday,

October 3rd, and the programme will begin at 7:30 p. m., so as to give opportunity to those who prefer to dine downtown on these evenings to do so, thus saving them the time and expense of a trip home after business and before the lecture. A similar course of lectures has been given at the Art Institute for more than one season under the auspices of one of the secular clubs of the city, and there is a demand for another, since Fullerton Hall is not a large one, and will seat but some hundreds comfortably. The officials of the Art Institute are gladly coöperating in this plan, and one hundred members have already been secured for the club. The officers are as follows: The Rev. Dr. J. H. Hopkins, president; Mrs. Theodore Thomas, vice-president; Miss Emily Canfield, secretary-treasurer and lecturer; Dean Sumner, the Rev. Dr. Herman Page, and Mrs. Andrew MacLeish, patrons. The lectures will be given on ten consecutive Thursday evenings, commencing October 3rd, with the exception of Thanksgiving Day. It is planned to limit the membership to 500.

During the past few years, Bishop Anderson has appointed from the membership of the diocesan Board of Missions, for the purpose of devoting special attention to matters demanding more time than is possible at the meetings of the board itself, an Executive committee of seven. The members for the current fiscal year are as follows: The Rt. Rev. Wm. E. Toll, D.D., chairman; the Rev. Drs. James S. Stone, Herman Page, and J. H. Hopkins, and Messrs. H. J. Ullman of Oak Park, J. W. Jackson of Lake Forest, and Maurice A. Mead of St. Luke's, Evanston. The committee has held two important meetings since the last meeting of the diocesan board.

Missionary interest is steadily deepening in Chicago, as evidenced by the reports from the Church Missions House for June 1st. By that date \$17,584.21 had been sent to New York towards the accepted apportionment for General Missions, this sum being a good percentage larger than the corresponding sum sent last year.



**MOSAIC OF THE RESURRECTION,  
CHURCH OF THE EPIPHANY, CHICAGO.**

**The Diocesan  
Board of Missions**

**Interest Increases  
in Missions**

The Apportionment committee appointed by the Bishop to distribute the accepted sum of \$27,500 as Chicago's apportionment for the general board's fiscal year commencing September 1, 1912, has completed its work, and has notified every congregation in the diocese of its suggested share. The membership of this Apportionment committee is as follows: The Rev. George Craig Stewart, chairman; Messrs. F. F. Ainsworth of Grace Church, Chicago, treasurer of the diocese; Charles E. Field of the Church of the Redeemer, and Charles A. Street of St. James'.

Early in the Trinity season, the Rev. Lyford P. Edwards, formerly of St. Matthew's, Evanston, was professed as a member of the Order of the Holy Cross at the monastery at West Park, N. Y. Fr. Edwards' entrance into this order has been noted with deep interest by his many friends in Chicago. His work will be remembered in many earnest prayers. Among those present on the occasion were the Rev. A. H. W. Anderson and Rev. B. I. Bell from this diocese.

#### Becomes Holy Cross Father

St. Peter's parish paper, Chicago, for June, gives a valuable summary of the data for the first twenty-five years of this parish's unprecedented growth. Starting with only thirteen families, St. Peter's now reports 1,300 families. There have been 1,388 baptisms during these twenty-five years, and 1,982 candidates have been confirmed. The total contributions for the quarter-century have reached \$422,516, of which \$29,120 was given to diocesan missions and about \$12,000 to general missions. The parish now reports 2,021 confirmed persons, its reported number last year having been 1,810. There have been 130 received from other parishes, and 107 after Confirmation, during the year, whereas but 22 have removed, and 4 died, leaving the net increase reported as 211 for the year. There were 1,275 communicants who received the Holy Communion on Easter Day and during the octave this year. The altar furnishings have lately been increased by the addition of two seven-branched candelabra, given in memory of the mother of Mr. A. C. Frost, a vestryman. The first year of the Butler Memorial House work shows a membership of 800, there being 600 full memberships, 150 limited, and 50 sixty-day memberships. There are 65 in the dancing-class, 34 boys in the "Butler Cadets," 73 boys in the "Butler House Club," 22 in the "Butler House Bible Class." St. Peter's Woman's Guild (108 members) has raised over \$3,000 during the year.

#### St. Peter's, Chicago

Another large parish in Chicago is St. Paul's, Hyde Park (the Rev. Dr. Herman Page, rector). The annual report for the year just closed includes 950 confirmed persons, of whom 554 received at Eastertide; 39 baptisms. 26 candidates confirmed, and a Sunday school enrollment of 321. There are 47 paid workers and 501 volunteer workers in the parish. During the year there were 310 Church services. The income last year was nearly \$39,000. Of this, \$25,072 was disbursed for parochial purposes, \$718 for local charities, \$6,321 for diocesan purposes, and \$2,502 for general missions. A large amount of work is accomplished at "Chase House," which is practically a social settlement in the Stock Yards' district, financed and officered by St. Paul's parish. The expenses of this work last year were nearly \$1,700. One of the unique departments of St. Paul's work is the "infant class" in the Sunday school. Mrs. Benton has taught this class for years, and the amounts of money raised by the class are remarkable. It now holds mortgages to the amount of nearly \$7,500, and its receipts last year were \$2,440, of which \$205 came from offerings brought by the children at Sunday school. The budget of this class's expenditures includes gifts to missions, charities, hospitals, and the like. At "Chase House" there are 57 in the boys' club, 60 children in the "Story Hour," 60 enrolled in the library department, and a large number in the girls' clubs and classes.

#### St. Paul's, Hyde Park

Several lots have been offered to All Angels' mission for deaf-mutes, as their fund for their much-needed mission house in Chicago now amounts to \$2,779. The Rev. George F. Flick, the missionary for the Mid-Western district (which nearly coincides with the

#### The Mission to Deaf-Mutes

Fifth Department and includes Minnesota), expects that a lot will be selected soon after the return of Bishop Anderson from his present trip to England. The June edition of the *Silent Churchman* gives the interesting information that a new Directory of the Deaf in fourteen states of the Middle West and South has just been published, and gives the names and addresses of over 8,500 persons, in a volume of over two hundred pages. There has never been more active interest taken by Chicago Church people in the deaf-mute work than there is at present.

The latest item of progress from St. Martin's, Austin, is that the last \$900 on the \$4,000 pipe-organ has just been paid, and that

#### St. Martin's, Austin

the instrument now belongs accordingly wholly to the parish. At the last meeting of the men's club of this parish, the address was by the Rev. George Craig Stewart, on "The Scotsman," and there were over 200 men present.

TERTIUS.

OUR GRAND business is not to see what lies dimly in the distance, but to do what lies clearly at hand.—*Carlyle*.

## ALTERING GOD'S PROGRAMME

BY LILLA B. N. WESTON

IT is safe to assume that the Almighty cherishes, at the beginning of each one of our individual lives, a faint but yearning hope that we are going to help Him carry out the programme which His wisdom has seen fit to map out for us since the beginning of time. It is inevitable that He must have such a programme, for God does not do these things after a haphazard fashion any more than He jumbles the earth and the sea and the stars together in a meaningless, profitless, hopeless tangle. There is small doubt that when a soul is launched upon its uncertain mortal career, God has in mind a wonderfully beautiful scheme of life for that particular human being. He must have planned a generous list of good works, noble endeavor, manly courage, unstinted cheer, and unadulterated, unquestioning kindness.

The child grows and develops in soul and body. God watches; what does He see? An infantile display of anger, baby selfishness, childish greed, budding disobedience, tiny dishonesty. And He must sadden, still hoping. For these little sins are taking up the time that He planned to be used in beautiful living!

The little one grows rapidly to man's estate, and the little misdemeanors become daily accentuated. The Creator, gazing out of the window of Heaven, watches the man. This hour He had intended the man to employ in seeking to assist his fellow-men, he lives in a mad race for wealth. God is forgotten that the world may yield him and his family luxury. And the time for that particular piece of God's work is over. God offers only one opportunity for each good thing. The next opportunity will not be as good or do as well. The lost moment will never return, beg as we may. The man has put his own human programme before that one which God originally prepared. He dared to alter God's plan at the expense of his immortal soul. He wasted the time that God had originally set aside for his special benefit. He filched from God's coffers a jewel of great price, and slipped a cheap and gaudy bit of glass into its place. God will not replace the worthless glass. It will remain for all eternity where the man put it—with a thousand others like it, which have been slipped in day by day.

Every day there are multitudes of us taking it upon our frail shoulders to alter God's programme to suit ourselves. Of course we *can* alter it if we choose, for God left with us the power to do as we will and live as we like. He does not force obedience or honesty or love.

But why, when He cares so much, do we appear to care so little? If we all did the good work God meant us to be doing, we wouldn't have the time to be committing wrongs against ourselves or anybody else. There wouldn't be time for sin to enter into the world—it would be too busy. God never meant that four-fifths of the world should slave, and scurry, and scour, in order that the other fifth might live a life of ease.

He who wears a sour frown instead of a cheerful countenance is setting aside God's programme, which provides only for cheer, and substituting his own faulty one. He who steals is missing some opportunity for good that God meant him to have and to enjoy. He who murders in anger is squandering time in which God meant him to be about some business requiring courage and fortitude and patience. He who gossips is idly appropriating time which will never come again, which he fails to appreciate, and which belongs not to him but to God.

Are we stealing from God just a little—or a great deal? Are we not making Him sad and lonely because we persist that we know better what we ought to be about than He does? Are we not stealing His jewels, and trying to cheat Him out of His rightful revenue of love and heart's devotion and faith and communion? Must He not be sometimes sorely tempted to wish that He had not created in that long-ago, radiant garden a race that would defy Him and scorn Him and forget His love and seek to set aside His holy plan of life?

Let us not steal. God holds in his mighty hand a lamp, that each one of us may clearly see the way. His programme provides only for happiness and goodness and affection and peace. Perhaps not earthly happiness and affection and peace, but all of these blessed benefits spiritually. We all feel in our hearts what God's programme is for our individual lives, and it is the best, the wisest, the happiest, and the safest. Let us not blot out its items in order to substitute empty, foolish ones of our own. And may His hand guide and uphold us, and His smile reward us according to our works!

## Diocesan Conventions and Missionary Convocations

WITH the reports of conventions contained in this issue we have practically completed the record of those of the spring just at an end. VIRGINIA is added to the large number of dioceses providing for Social Service Commissions, and has also taken steps to improve the salaries of the clergy. SOUTHERN VIRGINIA desires to find a way to establish a Church school for boys. In WEST VIRGINIA also the matter of clerical salaries was taken up with a hope of materially improving the present condition. HONOLULU joyfully celebrated the fiftieth anniversary of the founding of the Anglican Church in Hawaii and the tenth anniversary of the transfer to the American Church.

### VIRGINIA

THE creation of a Social Service Commission and the appointment of a committee to devise a plan so that salaries of clergy should not be less than \$1,000 and rectory for a married man, and \$800 for a single man, were the chief features of the diocesan council of Virginia.

The diocese was shown to be in excellent condition with increase of contributions for general missions exceeding \$3,000 and for diocesan missions exceeding \$2,000. On the recommendation of a committee on Colonial Churches it was determined that sites of Colonial churches that have become obsolete should be properly marked, especially the spot where the original Pohick church stood. The present building is not that in which Washington and others worshipped, the original site being about two miles from the present building.

The following were appointed as members of the Social Service Commission: the Rev. Messrs. W. R. Bowie, G. P. Mayo, Berryman Green, D.D., E. E. Osgood, and Mr. E. C. Massie, Judge R. Carter Scott, Mr. J. Stewart Bryan, and Mr. H. G. Corbett.

### SOUTHERN VIRGINIA

THE appointment of a committee to consider a plan for the establishment of a Church school for boys within the diocese was the chief feature of the Southern Virginia council, and the following were appointed as members of that committee: The Rev. Messrs. J. W. C. Johnson, E. P. Dandridge; Messrs. George Mason, Jacob Heffelfinger, C. W. Grandy. It was also determined to appoint an Archdeacon at a salary of not less than \$1,500 and expenses.

Reports presented showed the excellent work of the Church Extension Fund committee, and especially of its financial secretary, the Rev. G. Otis Mead, and a resolution was adopted making commendation of that work and asking all rectors to aid Mr. Mead in every possible way. A committee was appointed to examine blank forms for parochial reports, and another committee had investigated the question as to whether clerical salaries were promptly paid as agreed by parishes, and stated that there were deficiencies in fourteen such instances. The Woman's Auxiliary was reported to be in excellent condition within the diocese. The following were chosen as members of the Standing Committee: Rev. Messrs. E. R. Carter, J. Cleveland Hall, A. C. Thomson, Messrs. W. C. N. Randolph, D. A. Payne, and C. S. Hutter. There were successful and well attended missionary services on two evenings.

### WEST VIRGINIA

THE minimum salary for a priest in the diocese was fixed at \$1,000, and the Bishop proposed a plan to raise a "Sustentation Fund" of \$6,000, to be used in paying salaries of diocesan missionaries, and if required, to complete the general missionary apportionment. Of this amount about \$2,500 has been subscribed, and it is probable that the balance will be made up shortly.

Owing to the inaccessible location of Bluefield, where the council was held, the attendance was unusually small. The Bishop's address dealt only with diocesan matters, but commented favorably on the fact that more money had been received by the various funds than ever before in the history of the diocese. The confirmations for the last year were also more than those of any previous year. The officers and committees were all reelected. The Fond du Lac resolution, and the proposed changes in the Constitution, were all referred to committees to report at the next council.

### HONOLULU MISSIONARY CONVOCATION

ADDITIONAL interest attached to the tenth annual convocation of the missionary district of Honolulu from the fact that the year 1912 is the semi-centennial of the founding

of the Anglican Church in Hawaii and the tenth anniversary of the transfer of the work to the American Church, duly incorporated under the laws of the territory as "The Protestant Episcopal Church in the Hawaiian Islands."

It had been the hope of Churchmen that the convocation which had been called for May 25th, at St. Andrew's Cathedral, might be honored by the presence of the Rt. Rev. Alfred Willis, D.D., former Bishop of Honolulu (now the Anglican Bishop in Tonga), and also by the Rt. Rev. W. F. Nichols, D.D., Bishop of California, who, as the duly accredited representative of the Presiding Bishop, came here in 1902 and took over the see vacated by Bishop Willis, and who, until Bishop Restarick was consecrated, was legally in charge. To have had present at such a time three Bishops of the Church who at one time or another had held jurisdiction in the same see would have been a unique event in the history of the Church. It was the privilege of the district to have Bishop Willis present, but Bishop Nichols was unavoidably detained in his own diocese.

The session of convocation was attended by all the clergy except two, who are abroad, and by a full lay representation from the various parishes and missions.

Bishop Restarick delivered his annual address at the service on Whitsunday. Reports from various officers of Convocation showed most encouraging growth in many directions. The property of the Church taken over ten years ago at a valuation of about \$100,000, has increased to over half a million dollars. The improvements that have been made in the various parishes and missions are all of a permanent character and reflect credit upon those concerned in them.

The officers chosen for the year are: Secretary, the Rev. W. E. Potwine; Treasurer, Mr. H. McK. Harrison; Registrar, the Rev. Leopold Kroll; Council of Advice, the Rev. Canon John Osborne, the Rev. Canon William Ault, the Rev. Canon W. E. Potwine; Messrs. H. M. von Holt, Robbins B. Anderson, and B. W. Colley.

A delightful reception given by the Hawaiian congregation of St. Andrew's Cathedral in honor of Bishop and Mrs. Willis at the Bishop's House was largely attended by many of the Bishop's friends who were brought into the Church through his ministrations a generation ago. The convocation will long be remembered by those whose privilege it was to attend.

### MARTHA AND MARY

By ZOAR

IN this rushing, busy century of ours, these days of intense activity, both in the Church and out of it, does not the sympathy of the average reader go out to Martha rather than to Mary; and this in spite of our Lord's commendation of the latter, "Mary has chosen that good part which shall not be taken away from her"? Let us be frank and confess to an undefined feeling of injustice toward that worried hostess making ready for her Guest. Who has never felt this? Who has never wondered that she should have been reproved for doing what seemed to us the right thing to do?

Difficult, indeed, it is to draw for others the loving lesson hidden therein; yet, as the light from above falls upon the dear, familiar story, and its deeper meaning stands revealed to our wondering eyes, may we not in the midst of our busy life, with its sincere strivings to please the Master, acknowledge that we were blind when we would have chosen Martha's part in spite of His tender reproach, "Martha, Martha, thou art careful and troubled about many things"?

Oh! how we need to learn anew the lesson taught to Martha. In our daily work, in all the activities of the Church, we need to remember this commendation of Mary, who, while the Master was in her house, allowed nothing to interfere, but sat at His feet, hearing His word, learning of Him.

How clearly the need of that lesson came to the heart of the writer as, intent on the altar service, she worked to the last minute, left everything in perfect order, but, on her return home, was startled by the remembrance that she had forgotten to kneel down ere she left the church, to ask His blessing and to be graciously pleased to accept the service of His child. "These ought ye to have done and not to leave the other undone."

Martha, Martha, "careful and troubled about many things," how many sisters of thine there are in the Christian Church to-day!

GOD ALWAYS has an angel of help for those who are willing to do their duty.—Cuyler.

## General Clergy Relief Fund

BY THE REV. A. J. P. McCLURE

**I**NQUIRY having been received as to whether the General Clergy Relief Fund was obliged to default on April quarterly payments to beneficiaries by reason of lack of funds, the trustees of the fund authorize the statement to be made that no such default has occurred; that in all its history the General Clergy Relief Fund has never lost through any of its investments or securities; that for over thirty years the current expenses were paid by the secretary and treasurer out of their own pockets, they also serving without salaries; and that since then the royalties on the Hymnal have paid expenses, so that every cent of money contributed goes to the object for which it is "designated," the last report also showing ratio of expense to administration of .051.

We submit that for a general society of the Church, set to do so great a work, and doing it so largely, this is a most creditable showing.

But, we have been fearing a crisis in our affairs for some time and we seem now to have reached it. There are between five and six hundred beneficiaries. Quarterly payments to these (and even these payments individually are not as large as they should be) require about \$30,000 per quarter. That amount we are not receiving. We need \$8,000 to make up the amount required for the July quarterly payment, while the October quarterly payment of about \$30,000 coming after the summer season, when very few offerings are received, is still confronting us.

In view of this situation the trustees for some time have been replying to Bishops and other applicants, that they have decided to postpone action upon all new applications until there is sufficient money in the treasury to make the next quarterly payments, July and October, to the beneficiaries already upon the list.

They have also been asking the Bishops to revise their lists and see if some of the beneficiaries cannot, without serious inconvenience, release their annuities or a portion of the same. This action has brought forth some of the most pitiful or despairing or bitter letters we have ever been compelled with humiliation and suffering to read.

The trustees are simply the agents of the Church. They can only do so much as the Church permits them to do, but it ought to be said that the progress of the Church's General Fund during the last thirteen years has been excellent. An increase of from about \$10,000 per year appropriated to beneficiaries to \$100,000; an increase of beneficiaries from about 200 to 600; unification, from limited eligibility in 67 dioceses merged to the broad inclusiveness of the General Fund with which they have consolidated; the inauguration of the Five Million Endowment Fund, etc., etc.

The trustees have been progressing with the Church both as to the number requiring pension and relief, and the amounts granted. We believe this present crisis is only temporary. We have had notice of more legacies and in larger amounts than ever before, but our regular receipts do not hold their own. Herein lies our perplexity.

The churches and Churchmen are giving lavishly to all good causes. There is abundance of means in the Church. Our deficit could easily be made up in a number of ways. Certain dioceses are building up their own endowment and permanent funds, while there is a large discrepancy between the appropriations of the General Fund and their contributions to the General Fund. Indeed there are 63 or more dioceses to which the General Clergy Relief Fund is appropriating more money to beneficiaries (in some cases by thousands of dollars) than the churches are returning in contributions. Not half the congregations of the whole Church send an annual offering.

The inevitable result of this condition is that we have reached a point where we cannot give more than we receive. A generous something from an unprovided nothing is impossible.

The record by dioceses, however, is more a matter of necessity and convenience than a criticism of discrepancies. Individuals must first and always be considered. The Church is one. The strong ought to help the weak. We must bear one another's burdens. A fundamental axiom at the very beginning of any effort to solve this problem of pension and relief must

be a recognition of the unity of the Church. To start otherwise is to start wrong; leading to diocesan selfishness or pride, or causing hard limitations as to eligibility and injustice to the clergy, etc.

But the diocesan records and statements in this matter are convenient and used for two reasons: first, because a man's connection with the Church must be established through his canonical connection with a diocese, and the endorsement of that fact by the Bishop or Standing Committee; and, second, this requires a statement of amounts granted to beneficiaries connected with that diocese, as well as their contributions by churches, to be sent to the Bishops and the members of the diocese.

Statistics by dioceses also serve as a measure of comparison and a method of reaching results.

For instance, if the diocese of Harrisburg, with 92 churches, gives \$1,246.31 and receives from the General Clergy Relief Fund \$2,100, it is evident that the average amount from each church to equal the last named amount would be \$22.83. Some congregations cannot give this much but others, being strong, can take the places of five or ten weak stations and so the amount required be made up. So Alabama should require \$6.75 per congregation; Albany, giving \$683.66 and receiving \$4,575, would require \$25.71 per congregation; Arizona, \$30 per congregation; Arkansas, \$19.29 per congregation; Asheville, \$9.53; Atlanta, \$7.73; Bethlehem, \$22.78; California, \$3.80; Central New York, giving \$1,816.59 and receiving \$3,400, would require \$20.74 per congregation; Chicago, \$1.78; Colorado, \$14.19; Connecticut, giving \$1,960.56, and receiving \$3,225, would require \$14.21; Dallas, giving \$411.26 and receiving \$1,400, would require \$32.56; Delaware, giving \$917.70 and receiving \$1,450, would require \$37.18; Duluth, \$5.31; East Carolina, \$10.47; Eastern Oregon, \$15.39; Easton, giving \$277.78 and receiving \$1,850, would require \$29.84; Florida, \$12.62; Fond du Lac, \$11.33; Georgia, \$1.89; Honolulu, \$6; Indianapolis, giving \$169.74 and receiving 1,250, would require \$30.49; Iowa, giving \$242.57 and receiving \$1,050, would require \$12.07; Kansas, \$8.79; Kansas City, \$11.77; Kearney, \$2.42; Kentucky, \$15.99; Lexington, \$4.61; Long Island \$10.82; Los Angeles, giving \$422.24 and receiving \$2,925, would require \$38.49; Louisiana, \$7.72; Maine, \$10.14; Marquette, \$16.13; Maryland, \$6.81; Michigan, \$5.47; Michigan City, \$3.45; Milwaukee, \$9.98; Minnesota, \$2.99; Mississippi, giving \$513.10 and receiving \$1,137.50, would require \$16.73; Missouri, giving \$219.45 and receiving \$1,800, would require \$29.04; Montana, \$3.08; Nebraska, \$10.91; Newark, \$4.85; New Hampshire, giving \$578 and receiving \$1,000, would require \$13.89; New Jersey, giving \$699.25 and receiving \$1,500, would require \$8.58; New Mexico, \$22.58; New York, giving \$3,181.04 and receiving \$5,825, would require \$22.85; North Carolina, giving \$700.81 and receiving \$1,887.50, would require \$17.64; North Dakota, \$8.34; Ohio, giving \$285.38 and receiving \$1,600, would require \$12; Oklahoma, \$1.32; Olympia, giving \$232.02 and receiving \$1,150, would require \$24.47; Oregon, \$18.87; Pennsylvania, giving \$5,655.80 and receiving \$5,737.50 would require \$31.88; Pittsburgh, \$32.98; Porto Rico. \$7.70; Quincy, \$13.10; Rhode Island, \$4.48; Sacramento, giving \$256.55 and receiving \$2,200, would require \$32.36; Salina, \$5.15; South Carolina, giving \$134.59 and receiving \$2,200, would require \$16.66; South Dakota, \$1.68; Southern Florida, giving \$217.90 and receiving \$1,550, would require \$17.82; Southern Ohio, \$8.35; Southern Virginia, \$1.37; Springfield, giving \$205.81 and receiving \$1,150, would require \$20.91; Tennessee, giving \$436.83 and receiving \$1,800, would require \$23.69; Texas, \$12.31; Utah, \$18.19; Vermont, \$7.70; Virginia, giving \$1,683.94 and receiving \$2,500, would require \$10.73; Washington, giving \$3,218.78 and receiving \$5,375, would require \$54.29; Western Massachusetts, \$1.73; Western Michigan, \$12.72; Western New York, giving \$576.88 and receiving \$1,950, would require \$11.75; West Texas, \$9.83; West Virginia, \$2.64; Wyoming, \$2.59.

Looking over this list it does not seem an impossible thing for the Church to attempt to do. In many of the churches, if the matter was kindly and squarely presented, one or two individuals, I am sure, would be glad of the opportunity in so good and necessary a cause, to pledge the whole average amount required each year. Surely there are many Christian Churchmen sympathizing to the amount of four to fifty dollars with this cause. It would be an effective and a business way and a great relief and joy not only to your agents, the trustees, but to the sick and disabled clergy and the widows and orphans who depend upon this pension and relief for subsistence. Meanwhile what shall we do if there is not enough money to make the July and October payments.



## Steps Toward Unity

An Address on Christian Unity Before the National Woman's Circle\*

BY THE REV. A. P. DOYLE, RECTOR OF THE APOSTOLIC MISSION HOUSE, WASHINGTON, D. C.,  
MEMBER OF THE PAULIST ORDER

**C**HRIStIAN unity is one of the most attractive subjects of the day. Its attractiveness lies not so much in the constructive condemnation it gives to the fierce religious contentions that were the rule of the last centuries, though there is a peculiar gratification in doing something to reverse the trend of history, but the real charm of it lies in the fact that it is so Christ-like. Almost the last thought of His life was "that they might be one." In His mind, it was to be the distinctive sign of His followers. "That they all may be one, as Thou Father in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me" (St. John 17:21).

Longfellow in the "Courtship of Miles Standish" speaking of the lives of John Alden and Priscilla says that:

"Even as rivulets twain from distant and separate sources,  
Seeing each other afar as they leap from the rocks and pursuing  
Each one its devious path, but drawing nearer and nearer,  
Rush together at last at their trysting place in the forest;  
So these lives that had run thus far in separate channels,  
Coming in sight of each other, then swerving and flowing asunder,  
Parted by barriers strong but drawing nearer and nearer,  
Rushed together at last and one was lost in the other."

So, our lives in a spiritual sense, as "rivulets from distant sources" each one his individual course pursuing, have been "drawing nearer and nearer" in religious things; in the highest relation of the soul, come together at this trysting place. Lives that have been lived in each other's sight, yet "swerving and flowing asunder" because they have been parted by barriers of misunderstanding, by the dark hidden shoals of intolerance, by the sharp jagged rocks of religious animosity, are now coming together and commingling as they flow into the ocean of Christian unity.

It is pleasing to note that the movement toward unity is as strong on one side as on the other. Up to the 25th of last July, eighteen commissions had been appointed by as many different communions to cooperate in bringing about a great world conference on Christian unity. One of the greatest Encyclicals of Leo XIII. was a call to all Christian denominations to give up their dissensions and come together in a united Christendom. This Encyclical was uttered on the morrow of the wonderful celebration of the fiftieth anniversary of his priesthood. When that grand old man in Rome, who was honored by non-Catholics as well as Catholics, with far-seeing wisdom, through his progressive spirit, and his Christ-like sanctity—that man whose first act almost was to place the crown of laurel on the majestic brow of that ideal scholar John Henry Newman, and whose second command was to throw open to scholars, non-Catholics and Catholics alike, the vast storehouse of important historical manuscripts in the Vatican Library, and bid them use its treasures in the interest of historic truth, who had chided kings and princes, while at the same time drawn to him the heart of the working men of the world, whose eyes fondly looked towards this young giant republic of the West and who saw in America's future the brightest signs of the elevation of our race, where liberty and intelligence have met and kissed—it was a pathetic thing to see that seer of the age turn away from the heaps of costly presents and from the thousands of congratulations as a child tired with its playthings turns with longing look for its mother's face, to see him cast an eager longing look to the "other sheep" that were not of His fold and with eager heart invite them to return to that Christian unity "that there may be one fold and one Shepherd."

His ringing call for Christian unity was answered in a no less kindly spirit by the Grindelwald Conference of Protestant Churches who said: "We gladly and affectionately join in your appeal for united and continuous prayer to the Triune God that in His great power and mercy, He may over-rule all things to the end that the visible unity of the Church may be at length fully manifested according to His purpose." The sentiment for unity within all Christian bodies has grown during the decade of years and we are to-day on the eve of a great world conference that seems to be so strongly possessed with the desire for unity that we may hope for practical results.

Two such great forces powerfully and mutually attracting each other must certainly come closer, and it will be as difficult to prevent the confirmation of these desires in a close Christian union as to stop the onrushing of the rivers to the sea.

In order to secure a reunion of the churches, the more quickly it is necessary as a first step to come together more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstandings come from not knowing each other well enough or of having a proper appreciation of each other's motives. It is necessary to build the bridge over the streams of prejudice, ignorance, and error that run between the various bodies of our common Christianity. These streams are the great barriers that keep us apart.

The stream of prejudice is the broader and the more difficult to bridge because it is filled with the poisonous acids of hatred. It is the spirit of prejudice that makes the malicious charges, throws mud, hoping that some will stick. How often have we all heard charges inspired by malice against different churches, made in magazine and from platform! The self-styled guardians of liberty believe and say so, that the Catholic Church is in a high conspiracy against the liberties of this country, that as soon as it gets into power it would unite Church and state, when, truth to tell, there is no Catholic but loves the system that declares that state has no power in religious affairs and *vice versa*. Prejudice knows that all these malicious charges are unfounded, and other than postponing the blessed day of Christian unity, slanders of this character do no harm. Bridge this stream! No longer will our feet tread in the mud of prejudice, nor will our lips be wet with its poisons. The other streams, ignorance and error, may be more readily bridged. A better knowledge of each other's life-purposes and a closer acquaintance with the fundamental convictions of all will eliminate many misunderstandings. Josh Billings in his homely way used to say that "it is better not to know so many things, than to know too many things that are not so."

These streams of ignorance, error, and prejudice must be bridged over, and to do it we must have some common ground to stand on whereon we can place the pediments and from which we can swing the arches, so that a broad and unobstructed roadway may be made, over which the children of the next generation may pass. We may not hope that this generation will consent to forego their traditional beliefs, but it is an easy thing for us to come together on some neutral ground for some great civic purpose—to come together so that we may know each other better, so that we may appreciate each other's integrity of life and rectitude of purpose. Then we shall find that there are infinitely more points in common than we ever dreamed of, and instead of harboring suspicions of each other's good-will, we shall see how little there is to be yielded, in order to be one soul and one body.

The next step will be to find some doctrines that are common to both. To go no further back, we may take the great vital doctrine of our common Christianity—the acceptance of Christ and His teachings. There can be no doubt that the true union between Christians is that which Christ instituted. "There is no other Name under heaven given to man whereby he must be saved." When lifted up from earth, He said with divine assurance that He would "draw all things unto Himself." "Father," again He prayed, "keep them in Thy Name that they may be one in Us." This Christo-centric religion I am sure will be readily accepted as the common starting point by every one who pretends to Christian faith. As in the creation of the world, the primordial matter was first made and endowed with certain vital principles whereby in the process of evolution the beauteous forms of nature were wrought out, ascending from grade to grade until the highest was reached, so accepting Christ as our starting-point, in place of the principles of natural selection and the survival of the fittest, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are an unswerving devotion to the truth and a fidelity to conscience.

Truth alone can command the intellect. What is true

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is but a manifestation of the Divine Being and on it alone can the soul feed. The attraction of the iron for the magnet is no surer nor stronger than the attraction of our minds for the truth. To attain the whole truth has been the incentive to all the great achievements of humanity. Truth is a sweet and tender maiden. Men have given up all the joys of this world that they may woo and win her. To reject her advances is a species of atheism that brings with it darkness and despair as gloomy as the denial of God Himself. An all-consuming devotion to her that will leave one infinitely discontented unless one possesses her fully, that will lead one to search through earth and sky until one find her, that will fill one with a hatred of the false and the untrue, that will never allow one to rest until the truth, the whole truth, and nothing but the truth is in possession—this all-consuming passion that will brook no half-measures, that will permit no earthly tie to stand in the way of its realization, that will readily sacrifice all that this world has of pleasure and profit for its attainment—such an all-consuming passion will not only start us on our paths to a common goal but will never let us rest until we attain it.

One of the good effects of coming together more frequently is the dissipating of that suspicious mistrust that separation engenders. We get to realize that for all of us, conscience, in the last analysis, must be our guide, and that fidelity to conscience has developed many beautiful examples of devotion and self-sacrifice that demand our admiration. There is no religious field so absolutely barren in which some beautiful flowers of devotion to conscience may not be found, and in most Christian fields the landscape has been literally covered with them, generation after generation.

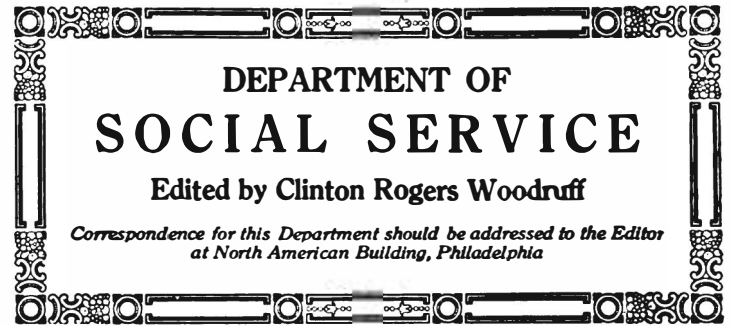
It is quite true then, that the presence of a strong yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the higher and better paths of Christian virtue for righteousness' sake—it is quite true that such a conscience is found in Christian hearts throughout the various denominations. Herein lies a great, strong, and all-pervading bond of sympathy. The Decalogue is the same for me as for you. I worship in spirit and truth the same Lord that you do. The road to heaven for me is obedience to my Christian conscience just as it is for you, and when we reach that much-desired end through fidelity to our consciences, in the land of many mansions, there will be no distinctions of rank or race.

This principle of conscience, because it is the voice of God speaking in souls, is absolutely supreme for me as well as for you. As Cardinal Newman says: "It is the aboriginal Vicar of Christ, a prophet in its information, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and would have sway." It may come somewhat in the nature of a revelation to some of our non-Catholic friends who think that the Church cramps the Catholic in his liberty by crowding conscience aside and usurping its place, to say that it is a decree of the Fourth Lateran Council that "He who acts against his conscience loses his soul." (*Quidquid fit contra conscientiam aedificat ad Gehennam.*)

So, like the mariners on the broad bosom of the deep, with eager eyes they scan the horizon for the flash of the beacon, and by watching it steadily and following it closely, they come at last to the harbor of refuge; so to men of every religion and to men of no religion, conscience is the beacon-light, and only by following it faithfully and steadily can we be guided to a place of safety.

Here, then, are the two great principles that, working themselves out of their legitimate consequences, will ultimately bring about the one fold and one Shepherd that we so earnestly pray for. Our immediate duty then, while seeking and loving the truth at every risk, and following the light of our conscience at all hazard, is to emphasize and keep on emphasizing what we already hold in common. Bring these things into the fore-front. Let our differences sink into obscurity. Then there will be no stubborn defense of old sectarian positions, no blind insistence on old prejudices. We may then look for a restatement of obsolete positions and a readjustment of worn out relations. The streams of prejudice, error, and ignorance will have been bridged and the children of the next generation will mingle in the great field of a united Christendom.

THE GREATEST victories and defeats are on the lone arena of the human heart.—*Bishop Warren.*



#### EFFECTIVE CO-OPERATION IN A "CLEAN-UP"

**M**ARION, Ohio, manufacturers are coöperating with the board of health in its "clean-up" movement in a suggestive manner. Notices have been posted in the shops instructing the employees to become "boosters." Eradication of disease, removal of all unsightly ash heaps and brush piles and application of the white-wash brush are the ultimate results expected by the board of health and its coöperators. One concern, the Marion Steam Shovel Co., sent notices to their employees which contained this sound advice:

"It is much better to buy meat, bread, and potatoes, than it is to pay doctor bills, and cheaper. We cannot do much when we are sick, and we are worried when anyone of our family is sick. Garbage and filth are the breeders of disease. Sickness causes great expense, so it is a financial proposition, and economy to clean-up. If every one does a little in this line at his home, Marion will get on her "Easter Bonnet," and look bright and clean. Let us all help Brother Bain, the Health officer, as he has troubles of his own, and by so doing insure ourselves against sickness. Everybody talk for a clean-up."

#### SOCIAL SERVICE AT YALE

During the past four years, Yale has furnished over 180 students from the Sheffield Scientific School for definite service. At this time there are about fifty men actually at work teaching English and civics to foreigners, leading Bible classes or educational clubs for American workmen, etc. In season some of Yale's best athletes have organized baseball teams of factory men, coached them, and umpired their games. The old Yale boathouse is now used as headquarters for a large school of foreigners taught by Sheff's students. The committee in charge of the work is planning to use a portable stereopticon lantern in connection with the various classes. Lectures will be given on citizenship, health, first aid, American institutions, etc., and pamphlets in various languages will be distributed.

An industrial secretary on part time is employed jointly by the student and the city association in New Haven to supervise this work. Lectures are frequently delivered to students by employers, labor leaders, and social workers, and each week interested men meet to discuss industrial conditions and problems and their responsibility as coming engineers.

#### SCOPE OF CHICAGO COURT OF DOMESTIC RELATIONS

Among the principles for which the Chicago Domestic Relations Court, to which we have several times referred in this department, stands, are the following:

1. Uniformity of decisions and treatment of offenders.
2. Removal of women and children from the evil influence of a police court environment.
3. An effort to make the court equally good as an agent to keep husband and wife together, and thus give the children the home influence, as it has been an agent in separating them.
4. To inaugurate a system whereby delinquent deserters may promptly be compelled to support their wives and children, thus forcing the one upon whom that obligation rests to perform that duty and so relieving the charitable public of another burden.
5. To give prompt trials, especially when juries are demanded, and thus give more speedy justice than heretofore.

#### THE GIRL PROBLEM

The girl problem is terrific. Judge Lindsey is authority for the statement that "ten years ago there was only one girl to twenty boys before the juvenile court. Now the number is steadily increasing. But there is still hope for the girls. At Geneva, Ill., 80 per cent of the girls are being rescued, and it can be done elsewhere. Cheap theatres, overworked mothers, and the forcing of girls into business, have been primary causes in the fall of girls."

The cause of crime is two-fold: First, lack of moral efficiency and self-control; second, conditions under which people

live, making it practically impossible to elevate the children. Conditions are vital. Indian boys did not lie and steal in the far past; but since they have encountered the conditions of civilization, they have learned to do both.

#### "EFFICIENCY COMMISSION" IN NEW JERSEY

Governor Wilson, in his first message to the New Jersey legislature of 1912, recommended the appointment of a commission whose duty it would be to make an investigation of ways and means for coördinating more efficiently and economically the various departments of the state, and especially to deal with the large number of commissions already appointed in the state and drawing salaries for various activities more or less related, but without any present semblance of coöperation or coördination. The proposed commission came to be known in discussion as an Efficiency Commission, and toward the end of the session the legislature adopted a joint resolution providing for the appointment of such a commission and it has been appointed.

#### SLOW GROWTH IN AUSTRALIA

This drift to the cities is shown to a more marked degree in a new country than it is in any of the old countries. Australia, with a population of 4,455,000, or half a million less than are in New York City, grew only 68,000 in the past ten years. This is a surprisingly small growth for a country having as great an area as the entire contiguous part of the United States, and a country which is new, and which has immigration boomers in England and other European countries. In ten years, however, the leading cities—Sidney, Melbourne, and the others—gained several times the 68,000 credited to the entire commonwealth.

#### A COLOSSUS OF BUSINESS

"Centralized business has built up vast structures of organization and equipment which overtop all states and seem to have no match or competitor except the federal government itself, which was not intended for such competition"; so declares Governor Wilson. "Amidst a confused variety of states and statutes, stands now the colossus of business, uniform, concentrated, poised upon a single plan, governed not by votes but by commands, seeking not service, but profits."

#### MUNICIPAL DAIRIES

A municipally operated modern dairy, under the direction of the park board, will be constructed in Swope Park, Kansas City's 1,300-acre playground, if the plans announced by Henry D. Ashley, president of the board, materialize. A resolution favoring the enterprise was adopted by the board. The aim is to set a sanitary standard for other dairies. Pure milk also will be sold at a low price to the Swope social settlement in the tenement district, where hundreds of babies are cared for during the summer. Mr. Ashley is an active Churchman.

#### A NEW MONTHLY

*Old St. Paul's News* is the title of a monthly issued by the Old St. Paul's Club, which the Rev. H. Cresson McHenry is carrying on with so much success at No. 411 Spruce Street, Philadelphia, in the house belonging to the City Missions Society. The leading article, "Can a Man Quit Drinking?" is a sensible and encouraging one and it explains in concise form the real purposes of the club. Social workers who are dealing with the problem of drink will find it interesting to get in touch with this work.

#### A CHARACTERISTIC ATTITUDE

A Brooklyn manufacturer inquired recently if the ventilation bill which was introduced in the state legislature last winter had become a law. When informed that in common with several other desirable measures it had failed to pass, but that up-to-date information on ventilation had been collected and could be mailed to him, this manufacturer said: "No, I don't care to know anything about that, I only wished to make sure that I was within the law."

#### "CLEANEST TOWN IN AMERICA"

Weir, Kansas, as a result of work by its Boy Scouts, prides itself on being the cleanest town in America. The scouts there had a "clean-up day" recently, on which they hauled away all rubbish from the streets and vacant lots. They also induced the city council to adopt an ordinance that will help to make the

good work permanent. This summer they will institute an "anti-fly" campaign.

#### "VOCATIONS FOR BOYS"

is the title of a series of helpful bulletins issued by the Vocation Bureau of Boston, 6 Beacon street. Four now in hand deal with The Grocer, The Confectionery Manufacture, The Baker, and The Architect. They deal with the industry and the opportunities, the training required, statistics of the trade or profession, and a bibliography.

#### INDUSTRIAL POISONS

*List of Industrial Poisons* is the title of a bulletin recently issued by the Bureau of Labor. It was prepared at the request of the committee of the International Association for Labor Legislation by well-known European experts, and edited by the permanent advisory council of hygiene of the International Association.

#### COLLECT OF THE CHURCH MISSION OF HELP

"O Almighty Father, who didst send Thy dear Son to seek and save the lost; give us, we pray Thee, by Thy loving Spirit, wisdom and courage to bring back to Thee many of Thy children who have gone astray; through the same Jesus Christ, Thy Son, our Lord. Amen."

#### "A SOCIAL SERVICE FOR THE PARISH,"

is the title of a comprehensive leaflet issued by the Joint Commission on Social Service. Copies of this pamphlet may be had at 5 cents, from the Rev. F. M. Crouch, 157 Montague street, Brooklyn.

DR. JOHN A. FAIRLIE, of the University of Illinois, has pointed out that the principles of the Municipal Programme of the National Municipal League have been steadily gaining ground. In no one place has it been adopted as a whole; and even where some of its principles have been accepted the details have often been modified. Indeed in several instances, a distinct improvement has been made over the detailed provisions framed twelve years ago. In Prof. Fairlie's own words: "If one general criticism may be made of that Programme, it is that the proposed constitutional provisions are much too long, and specify detailed provisions which should rather be left to regulation by statute or local action. But the fundamental principles of the Programme still hold good, and should and will continue to be extended even more in the future than in the recent past."

This analysis is most suggestive. While in no wise ignoring details, the National Municipal League is most concerned with principles, fundamental principles, and because of this fact its influence is deep and abiding.

CHICAGO is to make an interesting experiment in school extension work. The Jackson School, which is very well equipped for the purpose, will be utilized for field-house purposes. The report of a special committee of the Civic Club states, "if the results do not prove to be satisfactory, a field-house could then be erected, while, if the experiment proves to be a success it will mean much to the city, not only in this particular instance but in the future developments of our entire settlements of social centers, parks, and playgrounds."

ONE BOOTH at the Chicago Municipal Congress last autumn contained 3,500 tiny dolls, side by side, which represented the yearly death toll among infants in Chicago, and which the health department considered to be wholly inexcusable. These children could be saved if properly environed and nourished, it is claimed. One out of every four babies born in Chicago dies. This fact was represented by a mechanical device, where the scythe representing death cuts down each fourth child as he passes under it.

THE LAST DINNER of the Carson City (Nev.) Civic Club was served by the ladies of the Episcopal Church. This begins the policy of having the dinners served by the various Church and charitable organizations of the city. The discussions were on the subjects, "The Wider Use of the School Plant; or the School as a Social Center," and "Education in Citizenship."

COMMUNITY coöperation for social service will receive special attention at the hands of the students of the summer sessions of the Chicago School of Philanthropy and Civics.

## 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.*

### LACK OF PROMOTION IN THE CHURCH

To the Editor of *The Living Church*:

**Y**OUR editorial "Seeking a Call" in the issue of June 15th interested me greatly. It is a big subject, but you have touched many of its phases.

Here is a man, we will say, who, for the best of reasons, desires a change. What is his position? He is like the impotent man in the Gospel who for thirty-eight years lay close to the healing waters but could not get in. It was a case of every one for himself, he had "no man to put him into the pool." In view of the selfishness of the human race he was forced to endure while others were cured. The mercy of God finally made up for the forgetfulness of men. A miracle was called upon to do something which the bone and muscle of men might have done. There is no need to call upon God for a miracle in the transfer of worthy and deserving clergy when there is so much gray matter in the American Catholic Church.

Who, or what, shall the medium of transfer be? We know what it is, the vestry. We are all familiar with the process of "calling" a rector. The details are wearisome. We will say that ten men are nominated, but we are by no means certain that the best one will be chosen. Nor are we certain that ten better men could not be nominated by the Bishop of the diocese with his eyes shut and one hand tied behind his back. Perhaps the Bishop has nominated a man of sterling worth, but he is already in the diocese. The vestry has said: "We want a man from outside. Name a good one, Bishop, if you know of one." So the good Bishop corresponds with men whom he knew intimately at one time, or of whom some one has spoken a good word. However, the outside man is known second-hand, and because he has presented large confirmation classes, or lifted mortgages, or because he is silver-tongued (in his pet specimen sermon) he is called. In nine cases out of ten the Bishop knows that the rector-elect has used all of the tricks of the trade to land the place, he has made a record which has dazzled the vestry. Meanwhile the Rev. John Smith, the local man whom the Bishop had in mind, hangs on a while longer.

John Smith wants a change. He is entitled to it. He does not want to ask a vestry to call him; that would look too much like asking for a job. He asks his Bishop to nominate him for the first vacancy, but it may be that that particular Bishop believes it is easier to get rectors than missionaries such as John Smith is. Smith applies to an agency, thinking thereby that he has taken off some of the edge of conventionality. The agency works hard for him because the manager will be paid for his services. He will carry John down to the "pool" if John's Bishop and his brethren will not. Getting a transfer through an agency is not going to help Smith to get rid of that "hired man" feeling. He is likely to have about as much love for his new parish as a "summer supply" would have for his temporary charge. One thing he has learned that he did not learn in the seminary; when it comes to getting a parish the vestry is superior to the Bishop.

What can the Church do for the men who desire and deserve a change of work? Promote them. Lack of promotion begets the seeking of calls. He is a queer Bishop who would not want to see his faithful and competent men advanced. His mere recommendation will not advance them; give him, therefore, either one vote to every so many communicants in the parish in question or else the power of veto. The diocese which has no men worthy of promotion is to be pitied, and the Bishop who lacks the inclination or the nerve to get behind them and push does not deserve to have consecrated helpers. If a Bishop cannot work for the promotion of men because they are incompetents or misfits, he is to blame for having them in his diocese. But we are speaking about the promotion of worthy men. When an extraordinary parish needs a head, then select him from the country at large or go over seas after him, or wait until he is born; but when a two-by-four parish in New Jersey needs a rector, why allow the vestry to go scouting out to California? Give the man in California something bigger and better and he will stay there. Let a hardworking, competent man have the assurance of a fair promotion and he will not waste any time in writing letters to Bishops, vestries, or agencies, neither will he pull wires. If he knows that he will be called up higher when his turn comes, he will give the Church his best efforts.

I am thinking especially now of the man who has spent years in the foreign or domestic field. He comes back from his sacrificing labors to find that the Church has nothing for him except a little mission off in the woods, while his classmates who stayed at home are heads of parishes of four or five hundred communicants. The

man who has worked among thousands or traveled across countries almost as large as some states, feels that the Church which sent him forth as the pick of her youth has forgotten him in his absence. He has to start all over again, and, unless he is an exceptional man, he will be forever at the bottom of the ladder; his spirit will keep him there, and it will be a crushed spirit.

I suggest, therefore, that the lack of promotion is the cause of seeking calls, and it is a cause which could be removed.

Indianapolis, Ind., June 21.

GEORGE G. BURBANCK.

### LOVEST THOU ME?\*

"Lord, Thou knowest all things; Thou knowest that I love Thee."—St. John 21: 17.

"Son of Jonas, *agapas* Me?"

"Lord, Thou knowest *philo* Se."

Mine no more to boast that I  
Firm will stand when others fly.  
How shall I forget the hour  
When, before the tempter's pow'r,  
Coward, craven, false, and vile,  
Frighted by the scorner's smile,  
Shrinking from the foeman's wrath,  
Turning from the loyal path—  
I, who vowed I would have died  
Sooner than forsake Thy side,  
Christ denied, and God defied?  
Flow, my tears, a ceaseless tide!  
Dare I ask Thee, Lord, to prove me?  
Yet Thou know'st I dearly love Thee!

"Son of Jonas, *agapas* Me?"

"Lord, Thou knowest *philo* Se."

Not with reverent friendship merely,  
But, as brother, love Thee dearly.  
May I dare so much to say?  
I who basely slunk away  
In the hour of Thy distress;  
(Oh, the shame and bitterness!)  
Though I fear to trust my heart,  
Thou all-wise, all-tender art!  
Honoring Thee with pure devotion,  
Deepest reverence, warm emotion,  
See my poor heart's true affection;  
Pardon, Lord, my base defection!  
Say no longer, "Honorest Me?"  
Lord, Thou knowest I love Thee!

"Simon-Jona, *phileis* Me?"

"All things knowing, Thou canst see:

*Philo* Se, I love Thee, Lord!"  
Dost Thou take me at my word?  
Now my foul revolt is healed,  
Now the pardon trebly sealed;  
Welcome! Years of toil and loss!  
Welcome! Bonds, and stripes, and cross!  
If, by grace, I may but prove,  
Much forgiv'n, how much I love!  
Mine Thy little lambs to feed,  
Honored I Thy flock to lead;  
Kept by Thee, for Thee I keep,  
Tend the Lord's beloved sheep.  
Make me "Petros," heart of rock,  
Brave, yet tender, for Thy flock!

Arlington, Mass.

JAMES YEAMES.

\* Our English version fails to show that two Greek words, between which there is a marked distinction, are translated by the same word, "love." The first, *agapas*, implies esteem and reverence; the second, *phileis*, more of fondness and feeling. So also, the beautiful shades of meaning are lost in the rendering of the Saviour's three replies; which read literally, "Feed My little lambs,"—"Tend My sheep,"—"Feed My beloved sheep."

THE SHORTEST and surest way of knowing the goodness of the Lord is personal experience. How do we know that God is intelligent? Because we are intelligent and can see and interpret the marks of intelligence in His world. In the same way we know that God has a sense of beauty because we have an esthetic sense which finds beauty in His world. We see things as we are. Turner showed a visitor his painting of a sunset, and the visitor, looking at it, said that he had never seen such a sunset. "Don't you wish you could?" replied the painter. He had the sunset in his soul, and so he could see it in the sky. So if we are good we can see the goodness of the Lord reflected from every aspect of the world. Nature will be saturated with it, our human world will glow with it, and we shall be sure it is concealed in the darkest facts and deepest mysteries. Where we cannot see it we can say with Jesus, "Even so, Father, for so it seemed good in Thy sight." Let us get God's goodness in us, and then we shall see it or be sure of it in all the experiences of life.—*New York Observer*.





# LITERARY

## DEVOTIONAL

*Pain and Gladness.* By a Sister in an English Community. New York: Longmans, Green, & Co.

The writer of this little book on the problem of suffering is an expert Hebrew and Greek scholar, and is at home in both ancient and modern philosophic thought. The discussion is marked throughout by the simplicity and directness of treatment which only such familiarity can give. The unlearned can read and understand. As a development of Christian faith and teaching, it is rightly called a "Biblical Study" although not more than half its content is occupied with the formal Scriptural treatment.

In a brief opening section is stated the popular and superficial present-day attitude towards the age-long problem, viz., the total discarding of pain both from practice and theory. But if pain is a delusion, then that delusion is itself pain: it cannot be eliminated. The writer then proceeds to examine the position of pain in the constitution of things, psychologically, morally, and metaphysically; her thesis being to show that pain has a definite (albeit secondary) place in the ultimate realities of conscious life however low the scale, finding "in the very fact of suffering the evidence of love and the inner secret of the universe." Psychologically she first shows that all "well-becoming" is not only nourished by the indirect action of pain, but that the latter is also in some necessary way an "ingredient in good itself." The question then arises, is this element of submerged pain wholly due to sin? With all evil banished [possibility of evil there must have been in order to the reality of good, in humanity as we know it], would there be no sense of the poverty of the finite in face of the infinite? It is not at our worst, but at our best, that we feel pain most keenly. In our highest joy is the throeb of exquisite pain.

Passing from the hedonic to the ethical value of pain, appeal is made to the witness of Holy Scripture, both in the Old Testament record of the development of Hebrew thought, and in the fuller light thrown upon the problem by the Cross, as manifest in the New Testament writings. Quite more than twice the number of words are found in the limited Hebrew vocabulary for the idea of pain than for that of joy, even while the keynote of the Hebrew cult was joy. The Greek, the Roman, the Hindu, can only fall back baffled; the Hebrew faces the issue in the power of his gradually growing communion with God. Even in the mere narrative of the Old Testament, the disciplinary value of pain is taken for granted. Prophet and Psalmist develop this with deepening insight in the 'sanctuary of God'; and thought reaches its height in the Servant passages of the later Isaiah, which bring us already into the new world of fulfilled mystery in Christ. St. Paul is the great interpreter of the Cross; and through a brief examination of his writings we are brought to the cosmic significance of the life and death of the Incarnate, which underlies the consciousness of the Spirit-bearing Body, the Church of Christ.

The reader is then led on with great reverence, and always with care to note that our forms of speech are but the "dialect" of earth, from the place of pain in creation to the Creator Himself—is there some possible equivalent of "pain" within the Being of God? This is the metaphysical examination of the problem, which opens with the chapter entitled "The Unity of God." The meaning of spiritual unity is discussed and found to be inclusive, not exclusive (like numerical unity); herein we find an analogue of the Divine unity. This discussion, based upon close and deep reasoning, is simple and directed to show the significance of God's intimate presence "both as immanent and transcendent in every (smallest as well as greatest) part and process of the created universe." Can it then be that there is in Him, who is power, and wisdom, and love, no mode of consciousness analogous to what in us is capacity for pain, whereby He can sympathize as we do with sorrow not directly our own? May not (it seems to be implied) man's "free-will" to wound the infinite love of God be the correlate of this phase of the divine consciousness? For in bestowing such free-will God in some sort limits Himself: He (as it were) gives of His omnipotence in making man in His own image. Thus the reader is led up to the section upon the *eternal* significance of the Cross, which is the deepest portion of the treatise, wherein the argument rises to its climax.

If even the least significant event or thing may be viewed in its relation to God, *sub quadam specie aeternitatis*, must not the temporal and spatial fact of the Cross and Passion have some counterpart in the Eternal mind and heart? This thought is well developed from the Apostolic writings. The manifestation of God in the Incarnation—the "Eternal in the Temporal"—was under conditions of the very climax of human suffering: while His self-offering transcended all conditions of time and space, this being the force of "through an eternal spirit." To us in thought and speech there are "before" and "since"—the Incarnation and Ascension constitute an event. In God is immanent in His creation, may there

not be (the writer again reasons with reverent reserve) some corresponding mode of consciousness to ours—the ultimate spiritual *reality*—for which things in some wise "take place"? This, if so, would reveal "an eternal or timeless capacity in God for something like what *we know as pain*." This element of "pain" may, as we saw, lie in God's self-limitation in creation, in every meeting of the infinite and the finite; and thus it would be that creation is an act of love. For love is the gift of self. It may be (accepting the Incarnation as involved in the creation) that it thus "became" God "in bringing into being creatures with a consciousness in some very real sense distinct from His consciousness, a consciousness which they knew as their own, to take upon Himself [in Christ] a consciousness corresponding to theirs; to go out from His innermost Being and differentiate Himself, while yet remaining—if possible, all the more—One in Himself. It was through the Son that the worlds were made. It may be, that is to say, that without creation there would not only have been (or be) no occasion of pain (I speak in our 'dialect'), but also no capacity for pain; that the same force of love which made the world produced or educed or educes the Incarnation with its capacity for the pain of the Atonement."

These are but "guesses" (she says) at ways of conceiving a truth which does not itself stand or fall with them—that "Jesus Christ is the same yesterday, and to-day, and forever."

Finally, it is in the realized sympathy of this *Eternal Saviour* that the common Christian consciousness corroborates the conclusion toward which the various lines of reasoning converge in *cumulative evidence*, psychological, moral, historical, and metaphysical.

Without claiming for pain, like law, a place in the bosom of God, yet as having undoubted place in the heart of God Incarnate, it can be in no sense "apart from or unshared by the Holy Ghost or by the Father, the primal Fount of all love." But as even for us love can transfigure pain into exceeding joy, so in God it "can only be an element, or moment in an immeasurable joy." "Pain is connected with our becoming after the likeness of God in whose image we were created. . . . But becoming, if secondary, is yet of the essence of things. And so, we may thankfully and lovingly and adoringly believe, is pain."

This profound study is illumined by a few carefully prepared Additional Notes. A brief section of "Practical Results," suggestive and helpful, then closes the discussion. The paradox of the Cross in human life, that life must be laid down in order to be gained, is certainly more difficult to maintain than a narrow and sectional faith (such, e. g., as that of "Christian Science") which would banish pain of both body and soul by the comparatively simple device of denying it. But this being true for us as individuals, how much more true as members of one another. The pain of one draws out the strength of the other, which in turn is not given without answering pain. To freely give as we have freely received is the further step until readiness passes into strong desire. This, the passion to give oneself in suffering for others, whether in outward deed or act of intercession, when or as God wills and *for whatsoever end* (albeit hidden from our eyes) He wills, is a heaven-taught method of prayer and likest God Himself.

C. B. C.

*The Sacrament of Repentance.* A Devotional and Practical Commentary on the Fifty-first Psalm. By the Ven. James H. F. Pelle, Archdeacon of Warwick. New York: Longmans, Green & Co.

The title of this book is somewhat misleading, for it does not deal with one of the Five Lesser Sacraments as one would expect. The author explains his use of the word *sacrament* in this connection, by saying that real repentance and its blessing are inseparable in thought from the Sacrament of the Altar; and because he wished to set forth the Christian life in its varied expressions as the outward and visible sign of an inward change of heart, and of entire surrender to our heavenly Father. In an introductory chapter, the author discusses in a helpful way the subject of sin from the modern point of view, and the difficulty of preaching repentance. While fully convinced of the reality and dreadfulness of sin, and the necessity for repentance, Archdeacon Peile thinks we need a restatement in modern terms. The commentary is full, helpful, and marked by a devout, religious spirit. It is a book that would help most of us, and would be particularly useful as a Lenten handbook.

*Children of the Resurrection.* By John Watson, D.D. (Ian Maclaren). New York: Dodd, Mead & Co., 1912. Price, \$1.00 net.

This is a beautiful Easter memorial by the late Ian Maclaren, with a preface by his son. There are seven brief chapters, each with a suggestive title. They are sympathetic studies, and have all the charm of Dr. Watson's previous writings. The publisher has done his part well and has produced a very beautiful volume.

*Love's Ascent.* By the Rev. Jesse Brett, L.Th. New York: Longmans, Green & Co.

Another book in the invaluable series of spiritual studies by the same author, and of great worth. Its scheme is the tracing of the growth of a soul in holiness. Its chapters are separate considerations or meditations upon the reasons for personal holiness and the methods by which it is obtained. Possibly that on the Holy Eucharist is the best of them—but among so much that is good it is difficult to distinguish. The book is purely devotional and should be of great value.

**DEPARTMENT OF**  
**Woman's Work in the Church**

*Correspondence, including Reports of work of all women's organizations,  
 should be addressed to Mrs. William Dudley Pratt,  
 1504 Central Ave., Indianapolis, Ind.*

track of with little trouble. The parish has bought a little sectional book-case which stands in the guild room. While the class, which was the largest in the diocese this year, was being held, the books were frequently borrowed for home reading, and since then they are still well read. A little bank stands in the book-case for contributions to this fund."

We regret that we have not the space in this issue to publish the list of these books; it may be possible at a future time; but it is noted that twenty of the finest volumes of Church literature, all of them comparatively new works, together with the equipment of cards and envelopes, cost but \$26.87. This summer would be a good time to carry out such a plan as this in many parishes: it would prove of unspeakable value even if the books were borrowed and not returned—the sometime fate of parish libraries.

THE WESTERN MASSACHUSETTS branch of the Woman's Auxiliary has recently had its eleventh annual meeting. It was held in Christ Church, Springfield, beginning with a celebration of the Holy Communion, the rector, the Rev. William Austin Smith, officiating, assisted by the Rev. Donald Alexander. About 27 parishes and 175 delegates responded to roll call. The usual reports having been read and accepted, a change was made in the constitution admitting an assistant to the secretary for diocesan missions. It was voted to empower the secretary to write to the senators and representatives from western Massachusetts recommending that the bill introduced into Congress by Bishop Rowe looking to the improvement of sanitary conditions among the natives of Alaska be favorably acted upon by them. This branch is particularly well equipped with officers. It is noted that in addition to the usual staff there are six special secretaries, namely Domestic Missions, Indian, Colored, Foreign, Diocesan, Assistant Diocesan, and Educational. Then there are also three vice-presidents for various districts. A well-officed Auxiliary does carry with it a certain suggestion of efficiency and of "something doing," if one may use school-girl language. The United Offering service, with its collection, was held in the church, in charge of the Bishop, the offering amounting to \$831.21. The total sum in the U. O. is \$1,424.68. Bishop Davies made a short address, outlining his plans for missionary work in the diocese. Other speakers were the Rev. William E. Gardner, Secretary of the Department of New England, and Deaconess Hart of Hankow, China.

A PAMPHLET both useful and beautiful has been issued by the Chicago branch of the Woman's Auxiliary containing prayers for the use of the Auxiliary. It is bound and printed in purple and bears the imprimatur of Bishop Anderson and the diocesan seal. The booklet opens with the Creed and then follow thirty prayers suitable for any occasion needed by an Auxiliary. There are vacant spaces also, for any addition one might wish to make. The little cards sent from the Church Missions House, bearing special prayers, are very much used in Auxiliaries, but they are easily misplaced and often when most needed. This beautiful pamphlet, a pleasure to handle, apart from its real value, would be indispensable, we think, after being once seen and used. A notice on the inside cover states that the book has been compiled from various sources and may be had at the Church Club rooms, Chicago, or from Mrs. V. B. Fullerton, Ottawa, Ill., at 15 cents the copy or \$1.50 per dozen.

DURING the years 1885-1889 a magazine called *Church Work* was published by Mrs. Twing, Honorary Secretary of the W. A. Miss Emery writes us that these volumes contain much that would be of interest to women who want to study the beginnings of our work among women, children, sisterhoods and deaconesses, the W. A., the G. F. S., the Society for Home Study of Holy Scripture, the Guild of St. Barnabas, and parochial organizations of any kind. Mrs. Twing gathered into these volumes much that it would be difficult to find elsewhere. A few of these books are for sale by R. W. Crothers, 122 East Nineteenth street, New York City, at \$1 a volume.

THE JUNIOR AUXILIARY of St. John's parish, Wilmington, East Carolina, has selected Whitsunday, the birthday of the Church, as the day on which they make a birthday offering which they add to their United Thankoffering fund. They have a special service at which all are provided with envelopes that they may share in the offering. Last Whitsunday this service was held, the rector making an address on the meaning of the day; the offering was then presented. It is hoped to make this service general in the diocese.

THE ROCHESTER (N. Y.) branches of the G. F. S. held the twenty-second annual service on the afternoon of June 9th. The service was very elaborate and beautiful, with specially printed programmes on which were the congregational parts of the service. The address by the Rev. David Lincoln Ferris, rector of Christ Church, was a homily on the meaning of sincerity as indicating the G. F. S. idea. There was an offering, followed by the beautiful prayer of the society, said in concert.

THE Auxiliary, like many another Church society, has an Old-Man-of-the-Sea way of clutching a woman and keeping her on duty year after year; sometimes because she gives consent and sometimes because there seems to be scarcity of other material. This custom is doubtless responsible for the slow growth of many branches: things get into a rut, the same methods prevail for years, and there is sure to be some woman or some coterie who whisper that "the same old set" manage things all the time.

There is some truth in this, even though the officers may be all interested and effective. A woman interested in a new way is a great gain to the Auxiliary. A recent case illustrates this. A treasurer who bade fair to be elected for the rest of her natural life, and who had succeeded one who had died in office, very much wished to escape this fate. Therefore, when she was nominated in that can't-get-anybody-else manner known to Auxiliaries, a friend arose and protested against her reelection and placed in nomination a woman whom, even while the name was on her lips, she expected to demur. The woman eagerly and even joyously accepted the office, and before the meeting ended, had mastered the details of her future work and outlined improvements she hoped to make. Now this change is going to be a good one for this particular branch. The ex-treasurer will be just as devoted as before. The new one has young daughters, who are going to hear a great deal about the Auxiliary during their mother's term; her friends are also to learn something about this society, and she herself will henceforth have a deeper thought for it. There are many more eligible women than is thought; frequent change, division of responsibility, new committee-work, are essential to active, harmonious results in Auxiliary work.

An Auxiliary which has long reelected its officers, this year, under the advice of an aggressive rector, adopted a constitution making three years the longest term any officer may serve. We intend to watch this experiment closely. The new president of the branch is a comparative stranger; we predict that she will infuse into this society, if not more vigor, at least a change of vigor, and I am sure there are many of us who would welcome that. Elect officers each year and change as often as consistent with the welfare of the society. In this way, good officers will get back into office again, those not so good will have improved, and there will have been a stir of new life that is felt by everybody.

Now we hope this advice doesn't come with too bad a grace, from a woman who has just completed fourteen years of official life in the Auxiliary!

THERE IS an Auxiliary known to some of us, a member of which possesses a small library of Church books. These are lent indefatigably and are a source of satisfaction in many phases of Church work. A plan has been sent to this Department from Brookline, Mass., which seems even better and of which we are glad to have the details. Miss Elinor Andrews writes:

"While attending the Normal Study class for the *Conquest*, I felt the need of ready reference books for the class. The books in the public library and also those in Trinity Lending Library were in constant use by other classes. A few of us lent the books we had, but the most needed ones we did not possess. Out of this need grew the desire for a Parish Reference Library on Missions and Church History. On talking with our rector and with the lady who was to teach our Lenten parish class, a simple and feasible plan took shape. A fund was easily raised and a list of books submitted to the rector and the leader. Thus, during our Lenten class, we had, right in our own possession, suitable books for outside reading. A slip of paper was placed in the front of each book with the words: 'Property of All Saints' Parish, Gift of ———.' In the back of each book is a manila pocket in which is a card bearing the title of the book, with a place below for name of borrower and the date of taking out a book. No librarian is necessary, the books being kept

FOURTH SUNDAY AFTER TRINITY

With groan gigantic, and fierce travail-throe,  
In sequent, age-long series hath the earth,  
Out of the dying baser, brought to birth  
The beautiful, bounteous order that we know;  
Yet, even now, she in gestation slow,  
Waiting in hopeful pain the bringing-forth,  
Prepares a progeny of nobler worth,  
The manifested sons of God. E'en so,

Though Spirit-born, we in this time do groan,  
While we the body's full redemption wait;  
But in us shall such glory be forth-shown,  
That the distresses of our present state  
We count no weightier than wandering air;  
Unworthy with the glory to compare.

JOHN POWER.

Church Kalendar



- June 29—Saturday. St. Peter.
- " 30—Fourth Sunday after Trinity.
- July 7—Fifth Sunday after Trinity.
- " 14—Sixth Sunday after Trinity.
- " 21—Seventh Sunday after Trinity.
- " 25—Thursday. St. James.
- " 28—Eighth Sunday after Trinity.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA.

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

WUHU:  
Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:  
Rev. J. J. Chapman of Nara.

Personal Mention

THE Bishop of Western New York has appointed the Archdeacon of Buffalo, the Ven. G. W. S. AYRES, in charge of the Chapel of the Good Shepherd, Chautauqua, N. Y., during the assembly season.

ALL mail intended for the secretary of the diocese of Oregon should be sent to the Rev. CHARLES WILSON BAKER, rector of St. George's Church, Roseburg, who was recently elected to that office. His address is 228 East Cass street, Roseburg, Ore.

THE address of the Rev. F. J. BARWELL-WALKER is changed from Ontonagon, Mich., to 1021 Quincy street, Hancock, Mich.

THE Rev. CHARLES E. BETTICHER is officiating at St. Mary's Church, Burlington, N. J., during the present month. He will take charge of St. Peter's Church, Phoenixville, Pa., for the month of July, returning to Burlington for the month of August.

THE Rev. CLEMENT THEOPHILUS BLANCHET, formerly rector of St. Mark's Church, Philmont, N. Y. (diocese of Albany), is now in charge of the Church of the Good Shepherd, Punta Gorda, and St. Luke's Church, Fort Myers, Fla. (diocese of Southern Florida).

THE address of the Rev. RICHARD COX, rector of Christ Church, Kingman, Kans., will be, from July 8th to September 8th, St. Luke's Rectory, Toronto, Canada.

THE Rev. BERNARD CAMPBELL has been transferred from the work at International Falls, Minn., to the charge of St. Paul's Church, Brainerd, Minn.

THE Rev. ORA WILFRED CRAIG, formerly rector of St. James' Church, Laconia, N. H., has accepted a call to the rectorship of St. Andrew's Church, Manchester, N. H., in which city his address is 180 Bowman street.

THE Rev. HUGHELL FOSBROKE, D.D., has declined his call to the rectorship of All Saints' Church, Worcester, Mass.

THE Rev. S. MILLS HAYES, rector of the Church of the Holy Trinity, Lincoln, Nebraska, has declined the call to become Dean of Calvary Cathedral, Sioux Falls, S. D.

THE address of the Rev. GEORGE HEATHCOTE HILLS after July 1st will be Lake Harbour, Mich.

THE address of the Rev. GEORGE C. HUNTING, Secretary of the Eighth Department, is 1942 El Dorado avenue, Berkeley, Cal.

THE Rev. W. W. JENNINGS, rector of the American Church of the Ascension, Munich, Bavaria, is spending part of July at Calro, New York, returning to Europe on the *Kaiser Wilhelm II.* on July 23rd. His Munich address has been changed from Gedourstrasse 2 to Wilhelmstrasse 4.

THE Rev. E. D. JOHNSTON has resigned as rector of St. Phillip's Church, St. Louis, Mo.

THE address of the Rev. W. F. KERNEY is changed from Albany, N. Y., to Mt. Vernon, Ill. Mr. Kerney has been appointed by the Bishop of Springfield to the Rural Deanery of McLeansboro, succeeding in that office the Rev. William Purce, who was also Archdeacon of Calro.

THE address for the summer of the Rev. ALEXANDER MANN, D.D., rector of Trinity Church, Boston, is Osterville, Mass.

THE address of the Rev. J. M. McGRATH is changed from Ormond Beach, Fla., to "The Mt. Pleasant," Bretton Woods, N. H.

THE Rev. T. W. MACLEAN, LL.D., has returned to his work at Trinity Pro-Cathedral, Duluth, Minn., of which he is vicar, after spending his vacation at Potawatomie, Mich.

THE address of the Rev. PROFESSOR MERCER of the Western Theological Seminary till September 1st will be Grafton, Mass.

THE Rev. JOHN A. MILLER of Tunkhannock, Pa., has accepted the charge of St. Luke's Church, Blossburg, and Christ Church, Arnot, Pa. (diocese of Harrisburg).

THE Rev. HARRY C. PLUM, formerly of Mechanicville, N. Y., should be addressed after July 1st, at St. Faith's School, Saratoga Springs, N. Y.

THE address for the summer of the Ven. R. BOWDEN SHEPHERD, Archdeacon of the diocese of New Jersey, will be 106 S. Vassar Square, Ventnor, N. J., where all communications should be addressed.

THE Rev. THADDEUS A. SNIVELY of Chicago, who has been at Lakewood, N. J., for some time, has gone for the summer to "The Glen Springs," Watkins Glen, N. Y.

THE Rt. Rev. ETHELBERG TALBOT, Bishop of Bethlehem, and Mrs. Talbot sailed for Europe on June 22nd.

THE Rev. ROBERT W. TRENBATH, rector of Christ Church, Trenton, N. J., is spending his vacation at Sackett's Harbor, N. Y. During his absence the parish is in charge of the assistant, the Rev. S. N. Craven.

THE address of the Rev. WILLIAM COPLEY WINSLOW of Boston will be Barnstable, Mass., until October.

THE address of the Rev. HANS J. WOLNER is changed to Virginia, Minn. (diocese of Duluth), where he is in charge of St. Paul's Church.

ORDINATIONS DEACONS.

FLORIDA.—In St. Stephen's church, Petersburg, Va., on June 5th, Mr. AUBREY ANSON HEWITT was ordained deacon by Bishop Tucker, acting for the Bishop of Florida. The candidate was presented by the Rev. F. G. Scott, and the sermon was preached by the Rev. F. G. Ribbie. Mr. Hewitt will have charge of the Church of St. Michael and All Angels', Tallahassee, Fla.

MILWAUKEE.—On St. John Baptist's day, at All Saints' Cathedral, Milwaukee, the Bishop ordered EDGAR FREDERICK SIEGFRIED to the diaconate. The candidate was presented by the Rev. John McDonald of Racine, Wis., who also preached the sermon. Mr. Siegfried, who is a student at the Philadelphia Divinity School, will have charge of missions at Okauchee and Alderly, Wis., during the summer and will return to Philadelphia for his senior year in the autumn.

NEWARK.—In St. Stephen's church, Newark, N. J., on the Second Sunday after Trinity, June 16th, Mr. JAMES F. LANE was ordained deacon by Bishop Lines, who also preached the sermon. The candidate was presented by the Rev. Dr. E. A. Wasson, rector of the parish. Mr. Lane becomes assistant to the Rev. Henry H. Hadley, rector of St. Paul's Church, Newark, N. J.

OHIO.—In the College Chapel of the Holy Spirit, Gambler, Ohio, on Sunday, June 16th, Messrs. AARON EDWARD JONES, ARTHUR H. MARSHALL, and JENKIN WATKINS were ordained deacons by Bishop Leonard. The Bishop of Michigan City assisted in the office of Holy Communion. The candidates were presented by the Rev. O. E. Watson, D.D., and the Rev. R. L. Harris was the preacher. Messrs. Jones and

Marshall were ordained for the Bishop of Southern Ohio, who is now in England.

PRIESTS AND DEACONS

CENTRAL NEW YORK.—In Grace church, Utica, N. Y., on Thursday, June 6th, the Rev. HARRY BEAL was advanced to the priesthood, and Messrs. FRED J. DAVIS and FRANCIS H. SMITH were ordained deacons by Bishop Olmsted. The sermon was preached by the Rev. Henry E. Hubbard. The Rev. William R. McKim presented Mr. Bell, who is in charge of the work at Constableville, Port Leyden, and Grieg. Mr. Davis was presented by Archdeacon Cooke, and Mr. Smith was presented by the Rev. Mr. Hubbard. Mr. Davis will continue his work at Antwerp and Evans Mills, and Mr. Smith has been appointed to the missions at Dryden and Groton, Tompkins county.

PRIESTS.

BETHLEHEM.—In St. Stephen's church, Wilkes-Barre, Pa., on Tuesday, June 18, 1912, the Rev. Messrs. FRANK W. STERRETT, vicar of Grace Chapel, Dorrancetown, and FREDERIC O. MUSSEY, curate of St. Stephen's Church, Wilkes-Barre, were advanced to the priesthood by Bishop Talbot. The Rev. Henry L. Jones, D.D., presented the candidates and the Very Rev. William M. Groton, D.D., Dean of the Philadelphia Divinity School, preached the sermon. The Rev. John Talbot Ward read the Litany, the Rev. James P. Ware read the Epistle, and the Gospel was read by the Rev. Horace Edwin Hayden. The Bishop was the celebrant.

LOUISIANA.—In Christ Church Cathedral, New Orleans, La., on Tuesday, June 11th, the Rev. S. L. VAIL of Natchitoches was advanced to the priesthood by Bishop Sessums. The Rev. W. S. Stack presented the candidate, and the sermon was preached by the Rev. Byron Holley. Mr. Vail is a native of New Orleans, and was graduated in the arts and in theology at Sewanee. He will continue to have charge of Natchitoches, Gibbstand, Ruston, and Homer, in the Archdeaconry of North Louisiana.

MASSACHUSETTS.—In St. Paul's Church, Boston, Mass., on Thursday, June 22nd, the Rev. OAKMAN PATTON, a former Congregational minister, was advanced to the priesthood of the Church by Bishop Lawrence. The candidate was presented by the Ven. Archdeacon Babcock who also preached the sermon. The Rev. Dr. Rousmaniere, rector of the parish, assisted the Bishop in the office of Holy Communion and read the Epistle, and the Rev. Frederick J. Walton read the Litany. Mr. Patton is at present in charge of the missions at Bralintree and Whitman.

NEW JERSEY.—In Trinity church, Princeton, N. J., on St. Barnabas' Day, the Rev. JAMES THOMAS KERR was advanced to the priesthood by Bishop Scarborough. The candidate was presented by the Rev. Alfred B. Baker, D.D., rector of the parish, and Archdeacon Shepherd was the preacher. Others officiating in the service were the Rev. Messrs. Charles B. Dubell, Charles E. Berghaus, and James A. Muller. The Rev. Messrs. S. Norris Craven, and S. A. W. Pray joined in the laying on of hands. Mr. Kerr has his residence in the Diocesan House in Trenton, N. J., and is engaged in missionary work in the diocese under the direction of the Archdeacon.

SOUTHERN FLORIDA.—In Grace church, Ocala, Fla., on Trinity Sunday, the Rev. WILLIAM SIMCOE LITTLE was advanced to the priesthood by Bishop Gray. The Rev. Campbell Gray presented the candidate and the sermon was preached by Archdeacon A. A. Rickert. Mr. Little celebrated his first Eucharist on the following morning, the festival of Corpus Christi, a full choral service being rendered. As a layman Mr. Little did missionary work for the Church under Bishop Griswold of Salina, and under Dr. Godden among the Seminole Indians of southern Florida. He continues as curate of Grace Church, Ocala, Fla.

VIRGINIA.—In St. Stephen's church, Petersburg, Va., on May 25th, the Rev. JOHN TAYLOR OGBURN was advanced to the priesthood by Bishop Tucker, Bishop Coadjutor of Southern Virginia. The Rev. Dr. C. E. Bryan presented the candidate, and the sermon was preached by the Rev. F. G. Ribbie. Mr. Ogburn was graduated from the Bishop Payne Divinity School in 1910, and has since been in charge of the Church of the Epiphany, Blackstone, in the diocese of Southern Virginia.

DEGREES CONFERRED

BROWN UNIVERSITY.—D.D., upon the Rev. WILLIAM SHEAFE CHASE, Canon of the Cathedral of the Incarnation, Garden City, L. I., and rector of Christ Church, Brooklyn, N. Y., and upon the Rt. Rev. JAMES DE WOLFE PERRY, D.D., Bishop of Rhode Island.

HAMILTON COLLEGE.—LL.D., upon the Rev. GEORGE HODGES, Dean of the Episcopal Theological School, Cambridge, Mass.

HOBART COLLEGE.—S.T.D., upon the Rev. F. C. COOLBAUGH, rector of St. Andrew's Church, Cloquet, Minn.

KENYON COLLEGE.—D.D., upon the Rt. Rev. FRANCIS KEY BROOKE, Bishop of Oklahoma.



LL.D., upon the Rev. CHARLES S. REIFSNIDER, President-elect of St. Paul's College, Tokyo, Japan.

KNOX COLLEGE, Galesburg, Ill.—LL.D., upon the Rev. CHARLES WESLEY LEFFINGWELL, D.D., founder and rector of St. Mary's School, Knoxville, Ill.

### DIED

MCLIVAIN.—At Pittsburgh, June 17th, GRACE BIDDLE, wife of the Rev. J. H. McIlvaine, rector of Calvary Church, after a long illness entered into rest. Her beautiful faith and life led her husband and five children into the Church which she loved with a great love and whose services were her constant joy.

### MEMORIALS

#### MRS. HENRIETTA HERON KITTOE

Entered into eternal rest on May 5, 1912, at the family residence in Galena, Illinois, HENRIETTA HERON KITTOE, wife of William K. Kittoe. The unexpected death of Mrs. Kittoe produced one of those severe shocks to the whole community to which people do not become accustomed. She had felt a large measure of ease from her intense suffering when suddenly the end came without forewarning, as the result of an internal hemorrhage. The inner and truer life of Mrs. Kittoe was known to but few of her most intimate friends. Unselfish to a large degree, open hearted in unusual measure, warm and enduring in affection, devoted and constant as wife and mother, faithful and zealous in religious life, well-read in mind, and broad of view on current affairs, she occupied a strong and prominent place in Church and literary circles. The unostentation which characterized her daily walk, the clearness and strength of her insight, and a close adherence to conscientious convictions, rendered her a most useful member of the family and Church. She will be greatly missed by all who received her ministrations, but most by those whom in unfeigned love she held near and dear. After impressive services in the church to which she was devoted, and attended by many who cherished a wealth of remembrance, she was laid to rest in Greenwood Cemetery among beloved ones.

"May Light Perpetual shine upon her."

Her friend and pastor,  
SAMUEL J. YUNDT.

#### THE REV. GEORGE MCLIVAIN DU BOIS

The Rev. GEORGE MCLIVAIN DU BOIS, who was taken to his rest on June 4, 1912, was the eldest son of the late Rev. George W. Du Bois, D.D., of Essex and St. Hubert's, N. Y., and eldest grandson of the Rt. Rev. Charles Pettit McIlvaine, D.D., D.C.L., of Ohio (died 1873). On his father's side he was descended from the French Huguenot Du Bois family, originally of Wicres, near Lille, two branches of which settled in Ulster and Dutchess Counties, N. Y., about 1660. His grandfather was Cornelius Du Bois of New York. On his mother's side he was descended from the Makilvanes of Upper and Nether Grimmet in Ayrshire. His ancestor of this name settled near Philadelphia, and his immediate descendants were associated with the early history of Burlington, N. J.

Mr. Du Bois was born in Warren, Ohio, July 16th, 1851. He received his secular education partly at a commercial school in Dubuque, Iowa, where his father was rector of St. John's Church; partly at Shattuck Military School, Fairbault, Minn., in the neighborhood of which his father had a mission field; and finally at Trinity College, Hartford, Conn., where he took his degree in 1874, in the Phi Beta Kappa standing. He began his preparation for the ministry under Bishop Spaulding, in 1875, at Golden, Colorado, assisting the Bishop at the same time in educational work at Jarvis Hall, Golden. He completed his preparation at the Philadelphia Divinity School, under the Rev. Dr. Daniel R. Goodwin, the Rev. Dr. George Emlen Hare, the Rev. Dr. Matson Melersmith, and others. His ordering to the diaconate took place in 1879, in Trinity church, Philadelphia, Bishop Jagger acting; and he was ordained to the priesthood in St. James' church, Philadelphia, by Bishop Whitehead, the next year.

In the summer of 1879 he went abroad with one or two classmates of the seminary, and enjoyed a walking tour through Switzerland. He seemed, as a young man, to have decided athletic powers, and while in Shattuck and at Trinity played in base-ball matches with rival institutions, and in 1874 pulled an oar in one of the intercollegiate boat races. So one can imagine how he must have enjoyed his outing in Switzerland.

Returning from Europe, he assisted the Rev. Dr. Wilbur F. Paddock, rector of St. Andrew's, Philadelphia, until 1881, when he became assistant to the Rev. Dr. Benjamin Watson, rector of the Church of the Atonement, Philadelphia. While there he became engaged to Miss Mary Grace Curtis, a member of Dr. Watson's flock. He also became instructor in Hebrew in the Philadelphia Divinity School, following his

cousin, the Rev. Francis Colton; and this post he held also during his first full charge of a parish—Christ Church, Ridley Park, Pa.

His work at Ridley Park was brought to a sudden termination by a complete breakdown in health. There had been a warning of something of the kind as long before as his stay in Colorado, but his mental energy had been able to triumph over increasing physical infirmities thus far. While he was ill in Wilmington, Del., at his parents' home, the vestry of Christ Church went down in a body to see him, to beg him not to resign, but to take a leave of absence. However, believing that he would not have freedom from his asthmatic trouble near the seaboard, he accepted a call to St. Andrew's Church, Fort Scott, Kansas; and, after his marriage to Miss Curtis, in the winter of 1883, he went out to take charge. Disappointment in the prospects of health followed him, however, and he chose Wyoming as his next field of labor, taking the rectorship of St. Matthew's, Laramie. There his physical powers became exhausted, and in 1886 he decided to try the climate of southern Colorado, and bought a ranch at Canon City, which he called "Redwood." There he resided until 1897, going down in the winters to El Paso for relief from his asthma and bronchial troubles. So sensitive was he to climatic influences, that I remember his saying that he always felt a recurrence of the distressing symptoms when he got as far north as Trinidad, close to the New Mexico border. During these winter visits to El Paso he was able to give some help in the church there. Finally he made his home altogether in El Paso, and resided there for ten years—until 1907—being occasionally able to be of service, but realizing that his ministerial work was done, and that he was but tarrying a while in this world of trial and suffering, waiting to be called home.

Only once during all the years since he had left the East did he venture a visit to the seaboard. This was in the last year of his Texas life. He made the journey as a sick man, and was desperately ill for weeks after reaching Philadelphia. However, the effort enabled his mother to see him once more. Through the kind hospitality of friends in St. David's, Pa., something indeed, like a family reunion was made possible, though the sick one seemed to be hanging between life and death. He then returned with his wife to the West, a kind friend accompanying them all the way, and remaining some time to help him. The home in Texas was disposed of, and a new—and last—residence taken up in Canon City. In the vicinity which both Mr. and Mrs. Du Bois especially loved, and near the good friends of the old Redwood days.

He had true poetic and artistic qualities, and mechanical tastes, as well as scholarly instincts, and took a deep interest in all human affairs. And so, in all his years of suffering and disappointment, he never lacked the comforts of a mind well furnished, or the interests of a heart responsive to every touch of nature. There were also ever with him the far deeper comforts and interests of a soul resting upon the Father's love and abiding in Christ. His mortal remains now rest in the beautiful Lakeside Cemetery at Canon City.

If we ask ourselves what were the most striking features of his character, the answer must be: continual industry, up to the limit of strength; self-denying simplicity; scrupulous integrity in all relations of life; deep sympathy with, and honor for, all whom he saw fighting bravely the battles of life; absolute courage and patience, and willingness to say "Not my will but Thine be done." What the trial was, to have to resign all plans for ministerial and social work, only those can understand who knew his enthusiastic nature: it never could have been learned from any word that ever fell from his own lips.

Perhaps the work that appealed to him most was that of helping young men in their efforts, and influencing them Godward. He was never without some protégé among struggling students or young working-men. Among his best friends, wherever he was, were always working-men. Not many weeks before his death, suffering the distress of a severe dropsical affection, he wrote an article for the local paper congratulatory of a railroad employee who had successfully completed a very long term of service: such he delighted to honor. And what can be a better proof that a man has the mind of Christ, than a real and practical support of all brave effort in others, and true sympathy with them in their warfare, when he himself had entered deeply into the sufferings of Christ in his own body? "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

*Requiem aeternam dona ei, Domine, et lux tua perpetua luceat ei!*

HENRY OGDEN DU BOIS.

#### MRS. ELIZA B. DAVIS

Entered into rest. Mrs. ELIZA B. DAVIS, wife of the Rev. E. Davis, passed away on the 6th inst. and was laid to rest in Woodlawn Cemetery, Santa Monica, Cal. She was for about nine

years at Cape Palmas, W. C. A., in Bishop Payne's time having charge of the Orphan Asylum there. In 1876 she came to America and since then she has been actively at work with her husband in the mission field in Washington.

"She bath done what she could."

### RETREATS

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

**A** RETREAT for laymen will be held at Holy Cross, West Park, N. Y., beginning on Saturday evening, July 6, 1912, and ending on Sunday, July 7th. Conductor, the Rev. Harvey Officer, O.H.C. Application should be made to "GUESTMASTER," Holy Cross, West Park, N. Y.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

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

Persons desiring high-class employment or high-class 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.

**W**ANTED.—Priest for supply in Cincinnati, July 21st to September 1st, inclusive. Address "F. H. R.," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

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

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

**W**ANTED.—Supply work in or near Milwaukee for Sundays during summer months. Address "M. W.," care LIVING CHURCH, Milwaukee, Wis.

**W**ANTED.—A parish, by priest ten years in Orders. Address "H. R.," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

**A** YOUNG MAN wanted as assistant to the headmaster of a free home and school for boys. Opportunity to study for Holy Orders. Good salary to the right man. Address, St. MARTIN'S COLLEGE, 713 Catharine street, Philadelphia, Pa.

**O**RGANIST and CHOIRMASTER wanted by large parish in Chicago. Address, giving references and experience, "F. R.," care LIVING CHURCH, Milwaukee, Wis.

**W**ANTED.—Nursery governess for two little girls. Seashore near Boston. Small salary. References required. Answer to Box 60, Rye Beach, New Hampshire.

#### POSITIONS WANTED—MISCELLANEOUS

**O**RGANIST AND CHOIRMASTER, first-class man, desires immediate permanent position, or temporary work. Fine player, expert trainer of boys and mixed chorus. Graduate of London, and pupil of late Sir John Stainer. Well-known recitalist. Churchman. Ten years' American experience. Highly recommended by Bishops, clergymen, and eminent musicians. Address "ORGANIST," 33 Shipwright street, Annapolis, Md.

**W**ANTED.—By single man of thirty-three, a lay reader for nearly two years and studying for Holy Orders, position as assistant to rector of large parish, or to take charge of one or more missions. Considered good reader and preacher. Journalist of varied experience, capable of managing newspaper or magazine and would combine both occupations. Address "G. E. R.," care LIVING CHURCH, Milwaukee, Wis.

**A** REFINED young lady, clergyman's daughter, nurse, desires position as companion. Would travel if necessary. References exchanged. Recommended by rector of city parish. Apply M. R. R., 100 Genesee street, Lockport, N. Y.



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

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

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

**STENOGRAPHIC POSITION** desired. Address "COMMUNICANT," care LIVING CHURCH, Milwaukee, Wis.

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

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**COMMUNION BREADS** and Scored Sheets. Circulars sent. **MISS A. G. BLOOMER,** Box 173, Peekskill, N. Y.

**PRIESTS' HOST;** people's plain and stamped wafers (round). **ST. EDMUND'S GUILD,** 883 Booth Street, Milwaukee, Wis.

**FREE LENDING LIBRARY**

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

**INTERNATIONAL CHOIR EXCHANGE AND CLERICAL REGISTRY**

**CHURCHES** looking for **RECTORS, ASSISTANTS,** or summer supply, or for **ORGANISTS,** please write the **JOHN E. WEBSTER CO.,** Newark Avenue, Jersey City, N. J., late 136 Fifth Avenue, Manhattan.

**CATHEDRAL** trained organists will arrive from England this month and following months.

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**SUMMER RESORTS**

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

**FOR SALE**

**THE** widow of a clergyman needing money desires to sell her Century Encyclopaedia. The price ten years ago was \$80. **ALFRED J. P. MCCLURE,** Church House, Philadelphia, Pa.

**R**OSE BEADS.—**MRS. ELIZABETH HEWLETT,** 359 West Fifth avenue, Pomona, Cal.

**BOARDING HOUSE FOR GIRLS—NEW YORK**

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**APPEALS**

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**NOTICES**

**A QUESTION OF PATRIOTISM**

Are there in the Church in America 500 individuals, parishes, or Sunday schools whose patriotism will inspire them to give \$10 each toward the completion of the Washington Memorial Chapel, Valley Forge? Are there 1,000 to give \$5? Are there 2,000 to give \$2.50? Are there 3,000 to give \$1? Will you make such a thank offering for American Independence and our national heritage on or before the Fourth of July? Ask your rector about this great memorial of Washington, the Churchman, one of the greatest missionary agencies in the Church, or write to the **REV. W. HERBERT BURK,** Valley Forge, Pa. Copies of the *Catechism of Patriotism* will be sent free in any quantity.

**PENSION AND RELIEF OF DISABLED CLERGY WIDOWS, AND ORPHANS**

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

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

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

Increasing demands for other enterprises must not crowd this out.

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

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**INFORMATION AND PURCHASING BUREAU**

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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**BY THE BISHOP OF LONDON**

*The Early English Colonies,* the Lord Bishop of London (Dr. Ingram). A Summary of the Lecture, with Additional Notes and Illustrations, delivered by the Bishop at the Richmond Auditorium, Virginia, at the time of the General Convention of 1907. With photographic illustrations of documents, etc. A book of rare Historical value. Transcribed by Sadlier Phillips. 2.00; by mail 2.12.

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**A BOOK OF GREAT INTEREST**

The Rev. E. W. Leachman, a priest of the Church of England, has made a book of remarkable interest and of real value. It is *The Church's Object Lessons,* to which the Rev. Vernon Staley contributes an Introduction. There is a portion given to the Structure of the Church both exterior and interior, on the Decoration of the Church, and on the Symbols and Emblems of the Church, closing with several chapters on the Ceremonies of the Church, etc. The book is really a series of lessons on the Church, but a priest or a Sunday School superintendent, will find the book full of suggestions for addresses, as it is really an outline study. The second edition is now ready. It is published in England by Mowbray, and in this country by **THE YOUNG CHURCHMAN CO.** The price is \$1.00; by mail \$1.10.

**SIMPLE LESSONS**

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## BOOKS RECEIVED

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

SHERMAN, FRENCH & CO. Boston.

*Christ Among the Cattle.* A Sermon. Preached in the First Congregational Church, Portland, Oregon, by Frederic Rowland Marvin. Sixth Edition, revised and corrected. Price 60 cents net. (Postpaid 65 cents.)

*A Prairie Prayer and Other Poems.* By Hilton R. Greer, author of "The Spiders and Other Poems." Price \$1.00 net. (Postpaid \$1.08.)

"Where it Listeth." By Mary Norsworthy Shepard. Price \$1.00 net. (Postpaid \$1.08.)

*Revelation and Its Record.* By William W. Guth, President College of the Pacific. Price \$1.25 net. (Postpaid \$1.35.)

*A Plaything of the Gods.* A Tale of Old California. By Carl Gray. Price \$1.25 net. (Postpaid \$1.35.)

*Endeavors After the Spirit of Religion.* By Arthur G. Beach. Price \$1.00 net. (Postpaid \$1.07.)

*The Rise of the Modern Spirit in Europe.* A Study of the Pre-Reformation Age in its

Social, Scientific, and Literary Aspects. By George S. Butz, Ph.D. Price \$1.25 net. (Postpaid \$1.36.)

*The Ban of Baldurbane.* An Epic. By Henry R. Gibson. Price \$1.25 net. (Postpaid \$1.39.)

THE MACMILLAN CO. New York.

*Home Life in Germany.* By Mrs. Alfred Sidgwick. With sixteen illustrations. Price \$1.50 net.

*The Tudor Shakespeare. The Second Part of Henry the Fourth.* Edited by Elizabeth Deering Hanscom, Ph.D., Professor of English in Smith College. Price 35 cents net.

*The Tudor Shakespeare. The Tragedy of Richard the Third.* Edited by George B. Churchill, Ph.D., Professor of English Literature in Amherst College. Price 35 cents net.

## PAMPHLETS

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

*A Round Robin to the Junior Auxillary. Plays and Recitations for the Juniors. Part II.* Published quarterly. Price 10 cents.

GENERAL THEOLOGICAL SEMINARY. New York.

*William Laud, Archbishop of Canterbury, and Martyr.* A Lecture. Delivered before the Students of the General Theological Seminary, New York, February 6, 1912, by the Rev. Lucius Waterman, D.D.

FROM THE AUTHOR.

*The Manifestation of Unity.* A Charge to the Seventy-Fifth Annual Convention of the Church in the Diocese of Chicago. By the Rt. Rev. C. P. Anderson, D.D., LL.D. Chicago, May, 1912.

*The Church of the Living God, the Saviour of Society and the Only Saviour.* A Sermon preached in the Church of St. Luke and the Epiphany, Philadelphia, on the occasion of the 128th Convention of the Diocese of Pennsylvania, Tuesday, May 7, 1912. By the Rev. Samuel Upjohn, D.D., Rector of St. Luke's Church, Germantown, Philadelphia.

A MAN should always keep learning something—"always," as Arnold said, "keep the stream running"—whereas most people let it stagnate about middle life.—*Anonymous.*

# THE CHURCH AT WORK

## CORNERSTONE LAID AT NOWATA, OKLAHOMA

BISHOP THURSTON laid the cornerstone of St. Mark's church, Nowata, in the district of Eastern Oklahoma, on Monday, June 10th. Nowata, which is the Delaware word for "welcome," is a rapidly growing town south of Coffeyville, Kansas, and it is a satisfaction to Churchmen to know that the Church is to be represented by a worthy building, a

Sunday school child. After the stone had been set the Bishop made a short but impressive address.

## DEAN CRAIK'S ANNIVERSARY IN LOUISVILLE

DEAN CRAIK kept the thirtieth anniversary of his ministry at Christ Church Cathedral, Louisville, first as rector of the parish

without sentiment. It was sentiment, rather than what I had done to win it, that placed me at your head as rector thirty years ago. It is sentiment that brings many of you long distances to worship in this old building, rather than in one nearer your homes. It is sentiment, love for your parents, your ancestors, what they had done in their generation, what they had given of labor and love and sacrifice, that is leading you to lay this church on such broad and strong foundations that its work and its services shall continue for all the years to come, to the glory of God, and a blessing to men."

## COMMENCEMENT AT ST. STEPHEN'S COLLEGE

THE FIFTY-SECOND commencement of St. Stephen's College, Annandale-on-Hudson, N. Y., was held from June 9th to 12th, beginning with the baccalaureate sermon on Sunday evening, preached by the Rev. Dr. Slattery of Grace Church, New York City. On Monday afternoon the Dragon Club representative of the intellectual interests of the college, presented Sophocles' *Antigone*, according to the conventions of the Greek drama, though in English translation. The Class Day exercises, held the same evening, were terminated by the burning of the exhumed algebra, in accordance with a college tradition. Following this ceremony the Glee Club gave a concert which reflected great credit upon the members and director. The President's Reception was held on Tuesday afternoon, and was followed by the anniversary service of the Missionary Society, the sermon being preached by the Rev. Charles Fiske of Baltimore. Bishop Burch was present and gave the benediction. The graduation exercises were held on Wednesday, preceded by the corporate Communion of the alumni association, the Rev. Albert L. Longley, '96, being the celebrant. After a special service in the chapel, a feature of which was the bidding prayer, the salutatory was given by Ethelbert Foster, Shelter Island, and the valedictory by Frank A. Rhea, St. Louis, Mo. Carl I. Shoemaker of Muncy, Pa., as winner of the McViekar prize in elocution, delivered his oration on "Discipline." The degree of B. A. was con-



LAYING OF THE CORNERSTONE OF ST. MARK'S CHURCH, NOWATA, OKLA.

pretty gothic structure with guild rooms in the basement. The furnishings of the church itself are all of one design, and the missionary in charge, the Rev. Samuel G. Welles, is trying to get them put in as memorials. He is especially anxious to get someone to put in the rood screen, as designed, as a memorial or thankoffering.

The ceremony of the cornerstone laying was most impressive. The choir was augmented by several from the Chelsea choir, who had driven twenty-five miles across country to be present. The march through the streets of this vested company attracted considerable attention. Among the objects placed in the stone was some little souvenir from each

and then as Dean of the Cathedral, on Sunday, June 9th. The anniversary was signaled by the completion of the Cathedral House, although the active work to be carried on in that splendid addition to the Cathedral property will not begin until fall. In his anniversary sermon the Dean told of the progress of those years, during which there had been 1,226 baptisms, 1,233 confirmations, 532 marriages, an endowment fund of over \$71,000 gathered, and the Cathedral House erected, which, with its furnishing, costs upward of \$50,000. "It is said that this congregation is built up," said the Dean, "largely on sentiment. I am grateful to God that this is true. Life would be a dreary affair



ferred on six graduates by the Rev. William C. Rodgers, D.D., president of the College, and, among others, the Rev. Harry Sherman Longley, '91, Bishop-Suffragan-elect of Iowa, received the degree of D.D., *honoris causa*, and Bishop Burch, Suffragan of New York, the degree of L.H.D.

At the Commencement Lunch Dr. Rodgers bore witness to the success with which the college had carried on its activities during the past year, emphasizing the notable improvement in scholarship, the earnestness of purpose displayed by all in the college, and the healthy spiritual advance that has taken place. An earnest appeal for an increase in the endowment of the college was met with an enthusiasm that promises material results in the near future. Other speakers were Bishop Burch, Senator Roosevelt, and the Rev. H. S. Longley, D.D.

Those who were present at this commencement could not but be impressed by the fact that St. Stephen's is doing a great work for the Church, a work, however, that is greatly retarded by the inadequacy of the endowment and the small number of students that can, at present, be accommodated.

**DEATH OF MR. BERNARD CARTER**

MR. BERNARD CARTER, one of the most prominent citizens and Churchmen of Baltimore, Md., died suddenly on June 13th at his summer home at Narragansett Pier, R. I., in the 78th year of his age. Mr. Carter was for many years generally recognized as the leader of the bar of Maryland and one of the most eminent lawyers in the country. He was a Christian gentleman of the highest type and throughout his long life a most devout and loyal Churchman. For many years he was one of the most influential delegates in the Maryland diocesan convention, and a distinguished member of the General Convention for several sessions. For many years he had been a faithful member and vestryman of St. Paul's parish. He is survived by three daughters and six sons, one of whom is the Rev. George C. Carter, rector of the Church of the Redeemer, Byrn Mawr, Pa. The funeral services were held in St. Paul's church on June 15th, the Rev. Dr. J. S. B. Hodges, the rector *emeritus*, and the Rev. A. B. Kinsolving, D.D., the rector, officiating.

**SUFFRAGAN BISHOP RECOMMENDED IN TENNESSEE**

AT THE REQUEST of Bishop Gailor the recent convention of the diocese of Tennessee appointed a committee of nine to consider and publish for diocesan information a plan for increased Episcopal supervision in Tennessee, and to report formally to the next convention. The full committee, consisting of the Rev. Walter C. Whitaker, D.D., chairman, the Rev. Loaring Clark, the Rev. H. J. Mikell, D.D., and the Rev. W. D. Buckner, LL.D., representing the four leading parishes of the diocese, and Messrs. R. K. Gibson, I. W. Chambers, E. M. Fisher, R. H. Allen, and George M. Darrow, representing the diocesan Finance Committee and Board of Missions, met in Nashville, on June 14th. After thorough discussion of the subject the committee agreed by unanimous vote that division of the diocese must be the ultimate aim, and that renewed efforts should be made to secure an endowment which will make division practicable; but that to meet the demands of missionary extension it was advisable that, with the consent and approval of the Bishop, the annual convention to be held in May 1913 at Sewanee proceed to elect a Suffragan Bishop. The unanimity with which this action was taken by so representative a committee acting along lines suggested by the Bishop himself, makes it highly probable that the action recommended, will be taken by the convention of 1913.

**TRINITY CHURCH, KANSAS CITY, MO., TWENTY-FIVE YEARS OLD**

THE TWENTY-FIFTH anniversary of the laying of the cornerstone of Trinity Church, Kansas City, was observed on the Second Sunday after Trinity. The early celebration was taken by the Rev. Robert Talbot, rector of St. Paul's, Washington, D. C., assisted by the Rev. Robert N. Spencer, rector of Trinity. The Rev. Robert Talbot was the preacher at the morning service and dwelt upon the historical part of the life of the parish in which he took a part for twenty-five years. At the

tracted attention among Church people throughout the country and several local churches of other denominations quickly fell into line. The congregation of Trinity also opened a convalescents' home for those invalids, principally maternity patients, who were strong enough to be discharged from the general hospital but still too weak to return to their various occupations. During the time it has been in operation it has given 800 days of free shelter to the convalescent poor of the city.

Trinity church is one of the finest religious



TRINITY CHURCH, KANSAS CITY, MO.

evening service an address was given by the Rev. Robert Talbot, and Bishop Partridge preached the sermon. The Rev. J. Stewart-Smith said Evening Prayer, and the Rev. J. D. Ritchey, D.D., read the Lessons, both of these priests having been colleagues of the Rev. Mr. Talbot, when he was rector of Trinity Church. There were present in the chancel at the evening service, the Rev. Arthur M. Griffin, rector of St. Mark's, and the Rev. J. V. Plunkett, rector of Trinity Church, Independence. The congregations at both morning and evening services filled the church.

Trinity parish was organized April 3, 1883, and admitted into union with the diocese of Missouri the month following. December 1, 1884, the twelve communicants who made up the parish called the Rev. Robert Talbot, rector of St. Jude's Church, Monroe City, Mo., to take charge.

The lots upon which the present edifice stands were purchased for \$3,480 and in the summer of 1884 the building of the basement was commenced. For a time the congregation met there, but rapid growth in numbers soon forced the erection of the superstructure.

It was not, however, until Sunday, August 12, 1888, that the last stone was cemented in place and services to dedicate the building, as a completed whole, were conducted by the Rev. Robert Talbot, who in 1909, having completed a quarter of a century as rector of Trinity, decided to accept his election as rector of St. Paul's parish, Washington, D. C. He succeeded the Rev. Alfred Harding, D.D., now Bishop of Washington. The Rev. Robert Nelson Spencer, rector of St. John's Church, Springfield, Mo., was called to Trinity and entered upon the rectorate mid-Lent, 1909.

The changing city has left Trinity almost a downtown church, but most of its communicants have remained loyal. While it is not an institutional church, because of its more select residential surroundings, the Rev. Mr. Spencer has made the stately building a house of help, and last winter opened its doors to scores of homeless men who otherwise might have suffered from cold and hunger on the streets. This departure on the part of Trinity at-

edifices, not only in Kansas City, but in the entire West. It is constructed of rock-faced Colorado red stone, built in Norman-Gothic style. Rising from the center of the building is a tall lantern, constructed of terra cotta and Roman brick, which was made expressly for this building. The interior is finished in red cherry. Four massive arches spring from the large dwarf stone columns. It is not a large church, seating only about 700 people, but its peculiar construction gives it an appearance of vastness. The stone work and stone altar are handsomely carved. The building is valued at \$80,000.

**PLANS ACCEPTED FOR NEW CHURCH IN ST. PAUL, MINN.**

A MEETING of the vestry of St. Paul's parish, St. Paul, Minn., was held on June 14th to consider plans for the new church to be erected at Saratoga and Summit Avenues. Sketches of both perpendicular and low Gothic structures were submitted by four architects, and after a long and heated discussion, the plans of Mr. E. L. Masqueray for a low French Gothic edifice were selected by a majority of those present. This has proved to be a great disappointment to the parish at large as it was hoped that a building of the English perpendicular type would be chosen, as being more appropriate to the full Catholic ritual in use. It is interesting to note that the architect selected is a Roman Catholic, while the three whose plans were rejected were Churchmen, one of whom designed the new St. Mark's church, Minneapolis.

**GULF COAST CONFERENCE**

LAY WORKERS of Louisiana, Mississippi, and Alabama held their annual summer conference in Biloxi, Miss., on June 15th, 16th, and 17th, at the Church of the Redeemer. The conference was conducted by the Brotherhood of St. Andrew, Field Secretary B. F. Finney being actively in charge. At the first session on Saturday night, R. J. Williams of Birmingham, Ala., led a conference on Sunday



Schools. Afterward the service of preparation for the Corporate Communion was conducted by the Rev. Wyatt H. Brown of Mobile. The Corporate Communion was celebrated on Sunday morning, fifty men and boys receiving. At the midday service the Rev. E. E. Cobbs of Montgomery, Ala., preached on the topic, "The Privilege of Service." The Brotherhood Conference on the "Rule of Service" was led by Mr. B. F. Finney and Mr. H. M. Hood conducted the conference on "The Bible Class." A sunset prayer service was held on the lawn of the Church of the Redeemer, from 7:30 to 9:00, after which Mr. R. P. Meade of New Orleans presided at a conference of lay-readers. On Monday conferences were held in the morning and the afternoon on important Brotherhood topics.

#### PRIZES AWARDED AT EPISCOPAL THEOLOGICAL SCHOOL

AT THE commencement exercises of the Episcopal Theological School, Cambridge, Mass., last week two prizes were awarded to members of the graduation class. The Salmon Wheaton prize for reading, the income from \$1,000, was awarded to Charles Price Deems of Pocantico Hills, N. Y. The William Otis Smith prize of \$100, given annually by the Rev. Dr. Roland Cotton Smith in memory of his son, was awarded to John Moran-Cochran Wilson of Spring Hill Mines, N. S., for excellence in preaching.

#### NEW MEMORIAL CHURCH AT WEST NEWBURY, MASS.

THE CORNERSTONE of All Saints' church, West Newbury, Mass., was laid on Monday afternoon, June 17th. The edifice was built by the Misses Emery, whose brother is the Rev. Rufus Emery, D.D. The church will be a memorial to the Rev. Samuel M. and Mary Hale Emery, the parents of the donors. St. John's Memorial Hall in West Newbury is also a memorial which the Misses Emery gave for their grandfather and cousin.

#### WILL TAKE UP MISSIONARY WORK AMONG INDIANS

THE REV. J. E. AND MRS. SHEA, until recently in charge of the missions in Amador county, Cal., are making preparations for their departure to their distant field, where they will reside among the Karok Indians in the western end of Siskiyou county, and minister to them in any manner missionaries can. Their field will be extensive and will include a region sixty miles long in an inaccessible territory along the rugged banks of the Klamath river, where there are, it is understood, only eight white persons residing, and where the Indians are about one thousand in number. The United States government has never aided these Indians, neither has any religious organization operated amongst them.

These Indians believe all white men to be thieves and deceitful, and in their simple knowledge of things spiritual there has never come anything excepting a dim conception of a Great Spirit. There is no marriage condition among them, and they know nothing of the use of money. The missionaries have high hopes of bringing to these isolated men and women the blessings of civilization and Christianity. Mrs. Shea is an expert needleworker and woodcarver, and plans to teach these arts to the Indian women. Mr. Shea will fell the trees and build a log cabin for himself and a small hall or schoolroom in which his Indian flock may assemble. Having good water-power he contemplates erecting a sawmill also.

He will take with him 3,000 pounds of freight. They will leave the Southern Pacific railroad at Hornbrook and thence stage to Happy Camp, a distance of eighty miles, after which they must proceed to their Indian village by horseback, a distance of

thirty-five miles. They must live in a tent until they build for themselves a cabin.

Mr. Shea delivered an address before the members of the Woman's Auxiliary at the Episcopal residence in Sacramento, Cal., recently, at the close of which the good women immediately voted almost the whole contents of their treasury to aid in his equipment for the work.

#### MEMORIAL BAPTISTERY IN ST. PAUL'S CHURCH, NEWARK, N. J.

IN MEMORY of the lamented Joseph Hicks Smith, who ministered in New Jersey from 1855 until his death in December, 1910, a baptistery was dedicated by the rector of St. Paul's Church, Newark (the Rev. Henry H. Hadley), on Sunday morning, June 16th. The sermon was preached by the Rev. Lewis H. Lighthipe, who was well acquainted with Mr. Smith for many years. The preacher recited that his friend was confirmed by the



NEW FONT. ST. PAUL'S CHURCH, NEWARK, N. J. [By courtesy of G. Wisner Thorne, Newark Sunday Call.]

first Bishop of Pennsylvania (Dr. William White) and added interesting facts in the history of St. Paul's, Newark, connected with the remarkable rectorate of Mr. Smith. The mural tablet bears the legend: "To the glory of God and in loving memory of Joseph Hicks Smith, priest, rector of this parish 1857-1882. Born 1818; died 1910. 'He took them up in His arms, put His hands upon them and blessed them.'"

#### THE CORPUS CHRISTI FESTIVAL IN SOUTHERN CALIFORNIA

A NUMBER of parishes in southern California joined in the celebration of a Corpus Christi festival at Ontario on the octave of the day itself, in accordance with a custom extending over a number of years. On Wednesday afternoon, priests and people from nearby began to arrive, and at 8 P. M. solemn vespers of the Blessed Sacrament was sung, and a talk *ad clerum* was given by the Rev. M. M. Benton, late of Louisville, Kentucky. On the Octave Day, Eucharists were said at the High Altar and in the Lady Chapel from 7 to 9 A. M. At 10:30 the solemn Eucharist was sung. In the procession, in addition to the clergy and acolytes of the parish were thirteen priests, three thurifers, and other acolytes. The officiating priests were the Rev. Alfred M. Smith, rector of St. Matthias', Los Angeles, celebrant; the Rev. J. Arthur Evans, rector of Hollywood, deacon; the Rev. William E. Maison, rector of All Saints', Los Angeles, sub-deacon; the Rev. R. H. Gushee of Ontario, master of ceremonies. An excep-

tionally able and strong sermon was given by the Rev. Robert B. Gooden, headmaster of the Harvard School, Los Angeles. At these services was used for the first time a very beautiful cope, given by Miss MacDonald of Vancouver, B. C., in memory of the late rector of St. James', Vancouver, the Rev. Father Fiennes-Clinton, who was much beloved by the clergy and people in Ontario.

#### DEATHS OF THE CLERGY

THE REV. CHARLES HUNTINGTON GARDINER, senior priest of the diocese of Long Island, passed away at his late home in Bridgehampton, Long Island, N. Y., on Thursday, June 13th, 1912, aged 86 years. Funeral services were held at St. Ann's church, Bridgehampton, on Saturday afternoon, June 15th, at 1:30 P. M., and the interment was in the old village cemetery near the church. The officiating clergy were the Rev. Robert Weeks, of Riverhead, N. Y., former Archdeacon of Suffolk; the Rev. Oscar F. R. Treder, rector of St. Luke's parish, East Hampton, L. I. and the Rev. Samuel C. Fish, priest in charge of St. Ann's Church.

The Rev. Charles Huntington Gardiner was born in East Hampton, L. I., June 10, 1826, a direct descendant of Lyon Gardiner, Proprietor and First Lord of Gardiner's Island. He was educated in Clinton Academy, East Hampton, L. I., and New York University, and received his theological training in the General Theological Seminary, being a member of the class of 1847, although he did not graduate on account of poor health. He was ordained to the diaconate by the Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, on January 15, 1848, and was advanced to the priesthood on September 25, 1851, by the Rt. Rev. William H. De Lancey, D.D., Bishop of Western New York.

In his early ministry the Rev. Mr. Gardiner was assistant to the Rev. Evan M. Johnson of St. John's Church, Brooklyn, N. Y., and during his ministry had charge of congregations in various parts of the state. He was married to Miss Anna E. Lennon of Cairo, N. Y., while in charge of the Church there, on September 26, 1865, and they had two children, both of whom died in infancy. In 1869 he was appointed to the charge of St. Luke's Church, East Hampton, L. I., continuing in charge of that work until 1902, when he retired from the active ministry.

"The Rev. Charles Huntington Gardiner was a man of transparent honesty and sincerity. His very countenance bespoke his character in this respect. He was modest and approachable. A man of no unusually striking gifts, he was content to do the work of the Church in the inconspicuous places where he was called to serve, and he did his duty faithfully and well. One of the fine traits of his character was a genial broadmindedness, which made him charitable in his judgments and kindly in his opposition to others. He was no bigot, although he held his own opinions strongly, and respected the convictions of others with whom he might differ. He was above all genuinely loyal to the Church. He held the faith, and, a Churchman in the old and best sense of the word, he aimed, both in his opinions and practices, to approximate the mind of the Church, which he loved devotedly and served with faithfulness. He was, lastly, a Christian gentleman. His courtesy was of the old school, which is all the more beautiful and conspicuous in these days because of its rareness."

THE SAD NEWS has been received of the sudden death at Oxford, England, of the Rev. Richard Wilde Micou, D.D., professor of theology and systematic divinity at the Virginia Theological Seminary, on June 4th. Dr. Micou, with his wife, had arrived in Oxford only the day preceding and had appeared in reasonably good health. An autopsy showed that death was caused by heart and

kidney disease, and an inquest to this effect was rendered by the coroner's jury.

Dr. Micou was distinguished as a theologian. He was born in New Orleans, June 12, 1848, and was educated at the Universities of Georgia and Alabama, then at Erlangen, in Bavaria, and at the University of Edinburgh, taking afterward his theological course at the General Theological Seminary, and receiving in later years the honorary degree of M.A. from Trinity College and that of D.D. from Kenyon College. He was ordained deacon in 1870 by Bishop Green of Mississippi, and priest in 1872 by Bishop J. P. B. Wilmer of Louisiana. The first year of his diaconate was spent as assistant at St. John's, Montgomery, Ala., after which he became rector of St. Mary's, Franklin, La., serving until 1877; and of Trinity Church, Waterbury, Conn., serving until 1892. For the next six years he was professor of systematic divinity at the Philadelphia Divinity School, and since 1898 has occupied the chair of fundamental theology and systematic divinity at the Virginia Theological Seminary.

THE DIOCESE of Georgia is mourning the death of the Rev. Samuel B. Carpenter, sometime rector of the Church of the Atonement, Augusta, Ga., who departed this life on Whitsunday. For several years he has been a member of the Standing Committee of the diocese. Samuel Barstow Carpenter was graduated from Trinity College in 1873 and received his M.A. degree three years later. He was ordained deacon in 1876, and advanced to the priesthood in the following year by Bishop McCoskry. From 1876 to 1880 he was assistant at St. John's Church, Detroit, Mich., going from that place to Sandford, Fla., where he was rector of the Church of the Holy Cross until 1885, when he was made Archdeacon of Southern Florida, an office which he held until 1894. In that year he accepted the rectorship of the Church of the Atonement, Augusta, Ga., where he remained as rector until last fall, when by reason of failing health he was obliged to resign the parish. Mrs. Carpenter, who survives him, is the daughter of Col. C. C. Jones, the noted author and historian of Georgia.

AFTER an illness of only a week, the Rev. James E. Poindexter, priest in charge of Ascension Chapel, Richmond, Va., passed to his rest on June 1st. He had been taken suddenly ill while filling an appointment in New Kent County and was brought home, where he succumbed to a sudden attack of heart failure. Mr. Poindexter was born at Chatham, Va., in 1838, and was educated at the University of Virginia and the Virginia Theological Seminary, leaving the latter in 1861, when in the middle class, in order to join the Southern army. He made a creditable record during the war, and was severely wounded at the battle of Seven Pines. After the war he taught school, and in 1867 was ordained deacon and advanced to the priesthood in 1871. His ministry has been spent in Maryland, Virginia, and North Carolina. The burial service was held at Grace Church, Richmond, on the 3rd inst.

THE REV. BENJAMIN HARTLEY, rector of the Church of our Saviour, San Gabriel, Cal., entered into life eternal on Friday, June 7th. Funeral services were held on Monday, June 10th, by Very Rev. William MacCormack. Mr. Hartley was graduated from Kenyon College in 1864, and in the same year was ordained deacon by Bishop Potter and advanced to the priesthood by Bishop Payne. He had been a missionary at Cavalla, West Africa, and had held parishes at Bridgeton, N. J., Larned, Kans., and Trinidad, Colo. He took charge of the Church of our Saviour, San Gabriel, in 1892.

#### MEMORIALS AND OTHER GIFTS

BY THE WILL of the late Miss Gerrish of Newburyport, Mass., the Bishop of New Hampshire received a sum sufficient to build

a good church at his discretion in the diocese. St. Andrew's Church, Manchester, was chosen as the beneficiary, and a church will be built in the near future on the front of the lot in whose rear stands the present small brick church which can readily be altered so as to serve excellently as a parish house. This unexpected gift to the mission has inspired the people to renewed efforts to build a rectory on ground beside the church. This development gives much encouragement to the Rev. Ora W. Craig, who recently became priest in charge. Manchester is also favored by improvements in Grace Church which is awaiting the completion of a large and well-planned parish house now under way, the gift of Hon. Josiah Carpenter, a warden of the parish, and Mrs. Carpenter. A new organ, the gift of Mrs. George B. Chandler, in memory of her mother, Mrs. Benjamin F. Martin, is about to be installed in Grace church where the music, otherwise excellent, has long suffered from the lack of a good organ.

A BEAUTIFUL new pulpit has just been erected as a memorial in St. Paul's church, San Diego, Cal. (the Rev. Charles L. Barnes, rector). It is inscribed "To the Glory of God and in Loving Memory of Edward Grove, M.D.," a late member of the parish. The gift of his wife, this pulpit is a handsome piece of furniture done in oak. The outside is made up of seven panels all surmounted by delicately carved tracery. Within the central panel is a crucifix, and above it the words, "We preach Christ crucified." On the corners of the panels stand the figures of the four Evangelists, beautifully carved. Above each is his appropriate symbol. This gift fills a need brought about by the enlargement of the church at Christmas which meant an increased seating capacity of some 40 per cent. New hymn boards have also recently been added, and soon a new carpet will be laid throughout the edifice.

THE MISSION of the Advent, Colebrook, in the extreme north of the diocese is planning to build a small church on land already purchased. The summer churches of New Hampshire are increased in number by the erection of St. Peter's Church, Hampton Beach. This will be the first house of worship of any kind in this large community of cottages and summer hotels. Services have been held with good attendance for several years in the Casino. Another summer congregation, St. Andrew's by the Sea, Rye Beach, has been largely instrumental in making possible this new church which will be opened by the Bishop Coadjutor on July 21st.

A MEMORIAL TABLET to Mrs. James M. Battles, a former missionary at St. Mary's House for Sailors in East Boston, Mass., has been dedicated by the Rev. William T. Crocker of New York, who was a former vicar at St. Mary's church and who knew Mrs. Battles intimately. At the service Mr. Crocker preached and remarks were made by the Rev. Frederick B. Allen, the superintendent of the Episcopal City Mission. The tablet, which occupies a place in the lower hall of the house, corresponds to one erected to the memory of Mr. Battles ten years ago. The dedication service was brief, but in the remarks there were frequent reminiscences of the days when both Mr. Battles and his devoted wife were the beloved friends of the sailor folk who find St. Mary's House such a safe refuge during their days in port.

CHRIST CHURCH, Portsmouth, N. H., is to be rendered more efficient by a large and commodious parish house, the gift of a parishioner, Mrs. Robert Pierce. This will replace the small room hitherto used for guild and club meetings. The new building is of the same stone of which the church is built and is connected with it.

#### NEGRO SERVANT LEAVES SAVINGS FOR CHARITY

THE FOLLOWING touching incident is told in a special despatch to the New York *Herald*:

"MIDDLETOWN, Conn., Thursday. The will of Catharine Simmons, a negro servant, admitted to probate to-day, leaves \$6,000, her savings during twenty years, almost entirely to churches and charities. She left \$500 to each of five institutions—the local Episcopal church, St. Augustine's Church, in Boston; Woodlawn Cemetery, Boston, and two homes for aged and poor negro persons in that city, where she once lived. The remainder of the estate is left in trust fund for charity, Frank B. Weeks, one time Governor, being named as trustee. Mr. Weeks has accepted the trust. The woman worked as a servant nearly all her life."

#### PRIZE FOR BEST TRACT ON THE NAME

THE CATHOLIC CLERICAL UNION of New York City is offering a prize of \$100 for a tract not exceeding three thousand words, advocating a name or title which shall designate "this Church" more accurately and fittingly than the present legal title of *Protestant Episcopal*. According to the terms of this offer the competitors must send their papers to the secretary of the Clerical Union, the Rev. C. P. A. Burnett, at some time prior to December 31st, 1912. The papers must not be signed, but the writer in each case will signify the authorship of his paper in a note apart from the tract manuscript. Five competent judges will examine and give their judgment upon the tracts thus submitted; and in accordance with their decision the prize will be awarded at the annual meeting of the Clerical Union on Tuesday, January 21st, 1913. The tract thus accepted will be published and distributed as widely as possible.

#### COMMENCEMENT AT KENYON COLLEGE

THE EIGHTY-FOURTH COMMENCEMENT of Kenyon College, June 14th to 18th, was the best attended and the most enthusiastic for many years. The new programme by which the commencement exercises are held on Monday won unanimous approval and brought back a great number of busy alumni who find it very difficult to make the visit on Wednesday. Earnest enthusiasm and confident hope for Kenyon's future prosperity was the dominant spirit. Formal announcement was made of the enactment of the new Constitution of Kenyon College by the Board of Trustees on Friday, June 14th. As the Bishops in Ohio and the diocesan conventions of Ohio and Southern Ohio had ratified the document the trustees declared it in force and elected Judge U. L. Marvin of Cleveland and William Cooper Proctor of Cincinnati the first trustees under the new arrangement. The new constitution emphasizes and insists upon the Churchly character and connection of Kenyon College but provides for a smaller board of trustees, twelve members to be elected by the trustees and six by the alumni, the Bishops of Ohio and the President of Kenyon College, being *ex-officio* members. Announcement was also made of the abolition of any and all forms of hazing by the unanimous action of the student body.

The alumni library was formally opened on the afternoon of June 15th. President Peirce spoke briefly on the history of the library and of the new building. Many of the original books were brought from England by Bishop Chase and the collection has grown to 28,000 volumes. The cost of the new building is \$50,000, in large part contributed by the alumni of Kenyon College. The main

reading room, Norton Hall, is the gift of David Z. Norton of Cleveland. The principal address was given by Dr. Talcott Williams, the newly elected head of the Pulitzer School of Journalism of Columbia University. Dr. Williams spoke with force and with admirable appropriateness of the value of reading in the training of the college man. Immediately after the formal exercises the President's reception was held in Norton Hall.

On Sunday morning the Bishop of Ohio ordained three candidates to the diaconate, the sermon being preached by the Rev. Robert L. Harris of St. Mark's Church, Toledo, on the text, "There was a man sent from God."

Sunday evening at the college baccalaureate service the sermon was preached by the President of Kenyon College. The text was taken from the message in the Apocalypse to the Church of the Laodiceans, the preacher warning against lukewarmness and urging enthusiasm for work, for country and for religion. After the service the College Glee Club sang in the open air.

The commencement exercises were held on Monday morning, June 17th. Baccalaureate degrees were conferred upon seventeen graduates of Kenyon College and two at Bexley Hall. Of the seventeen graduates of the college six won honors in scholarship—an unusually large proportion. The oration for the class of 1912 was given by Harlow Henry Gaines of Kenton, Ohio. The alumni oration, an eloquent appeal to patriotic performance of civic duty, was delivered by Francis T. A. Junkin, '84, general attorney of the Atchison, Topeka and Santa Fe system at Chicago.

The following honorary degrees were conferred: Doctor of Letters, the Rev. Charles S. Reifsnider, Kenyon, '98, Bexley, '00, the newly elected President of St. Paul's College, Tokyo; Doctor of Laws, James Howard Dempsey, Kenyon, '82, of Cleveland; General James Kent Hamilton, Kenyon, '59, of Toledo, Doctor of Divinity, the Rt. Rev. Francis Key Brooke, Kenyon, '74, Bishop of Oklahoma.

One hundred and seventy-five men sat down to the alumni luncheon immediately after the commencement exercises. After the class of 1912 had been formally welcomed to the Alumni Association by the president, Judge John J. Adams, Kenyon, '79, the speaking was begun by the toastmaster, J. Edward Good, '84.

The annual breakfast of the Berkeley alumni began the programme of Tuesday. At noon the Philomathesian and Nu Pi Kappa literary societies held reunion luncheons and in the evening occurred the annual initiation and supper of the Phi Beta Kappa society.

#### THE CLERGY HOUSE AT SARATOGA SPRINGS, N. Y.

THE KNICKERBACKER MEMORIAL CLERGY HOUSE of Bethesda parish, Saratoga Springs, N. Y., is now ready for the reception of clergymen. There are twelve rooms in the building, with all conveniences of living, for the accommodation of clergymen who have the privilege, if they choose, of bringing their wives with them. It has been thought by the rector of the parish and also by the ladies who manage the parish house that the wives of clergymen often need a change as much as their husbands. Toiling from day to day, burdened with cares, and trying to carry on the household with the small and inadequate stipends which the clergymen often receive, these care-worn women can be greatly refreshed by an outing of two or three weeks.

The use of the rooms is given without charge to the occupants, and any clergyman in the United States or Canada, or in any of the mission fields of the Church, can be admitted to the privileges of the Clergy House. Arrangements have been made whereby clergymen can obtain their table board for the sum of five dollars up to seven dollars

per week in the vicinity. This makes it possible for one to have a vacation as the expenses are simply the table board and car fare.

For many years the managers of the parish house have carried on this work, but in a limited way. Now, however, owing to the gift of a noble Christian woman a new Clergy House has been provided known as the Knickerbacker Memorial. It is commodious and delightfully located on the grounds of the parish house. The managers feel that in carrying on this good work it is not only their duty but a privilege to minister in this manner to hard working clergymen and toiling missionaries who are living on their slender salaries but doing the Lord's work with hopeful heart and in the spirit of self-sacrifice.

It is suggested that it would be a gracious act on the part of some layman or good woman, who has the ability, to present to the missionary or overtaxed clergyman a sufficient sum of money to cover his traveling expenses and his table board while in Saratoga. Such persons would be following the example of the women who ministered of their substance to our Lord and His Apostles in the days of their earthly ministry.

Applications for admission to the Clergy House may be addressed to the rector of Bethesda Parish, the Rev. Joseph Carey, D.D., and they will be given prompt attention in the order in which they are received

#### METHODIST MINISTER CONFIRMED

ON THE Second Sunday after Trinity the Rev. C. T. Brady, LL.D., rector of St. George's Church, Kansas City, Mo., presented a class to Bishop Partridge for confirmation. The class was remarkable for the variety of the religious antecedents of its members, and among those confirmed was the Rev. Louis T. Hardin, until recently a minister of the Protestant Methodists. Mr. Hardin hopes to be admitted to the priesthood of the Church in time and is shaping his course accordingly.

#### DR. MORGAN'S BEQUESTS

THE WILL of the late Rev. John B. Morgan, D.D., for many years rector of the American church in Paris, contains a bequest of 25,000 francs for the endowment of that parish.

#### FIFTY YEARS IN THE MINISTRY

THE REV. WILLIAM P. TEN BROECK, D.D., professor of Church History and Polity at the Seabury Divinity School, Faribault, Minn., celebrated the fiftieth anniversary of his ordination on Sunday, June 16th. The anniversary was held at Farmington, where Dr. Ten Broeck is in charge of the Church of the Advent, and where the parishioners tendered him a reception on the evening preceding, at which addresses of congratulation were made by ministers of local Methodist, Presbyterian, and Roman Catholic bodies, and Dr. Ten Broeck was presented with a solid gold cross, and Mrs. Ten Broeck with a crescent-shaped pin set with pearls, as tokens of the memorable event.

After graduating at Nashotah, Dr. Ten Broeck was ordained deacon in 1862 by Bishop Kemper, and priest in 1865 by Bishop Stevens. He began missionary work in Wisconsin at Sparta, and was afterward rector successively at Sewickley, Pa.; St. John's, Pittsburgh; Christ Church, Green Bay, Wis.; Christ Church, La Crosse, Wis.; Christ Church, St. Paul; then, after a short time spent in Indianapolis, he returned to La Crosse and was rector of that parish until 1892, when he accepted his present post in Faribault.

#### GOES TO SUMMIT, N. J.

THE REV. PHILIP J. STEINMETZ, JR., vicar of Epiphany chapel, Seventeenth and Sumner streets, Philadelphia, has accepted a call as associate rector of Calvary Church, Summit, N. J. Mr. Steinmetz is a graduate of Harvard and of the Philadelphia Divinity School, and was ordained deacon in 1904 and priest in 1905 by the late Bishop Whitaker. He spent two years as curate at St. Luke's and the Epiphany, Philadelphia, and since 1906, has been vicar of Epiphany chapel of the same parish. He is an examining chaplain in the diocese of Pennsylvania.

#### ANOTHER HOLIDAY HOUSE OPENED

THE SISTERS OF THE HOLY NATIVITY in connection with All Saints' Cathedral, Milwaukee, and particularly in connection with the Girls' Friendly Society at the Cathedral, have opened a holiday house especially for the girls of the society on Green Lake, and are now making it ready for the purpose. Girls, whether members of the society or otherwise, will be accommodated at a very low price for specified periods during the summer.

#### DEATH OF GENERAL BRAGG

GENERAL EDWARD S. BRAGG, who died at Fond du Lac, Wis., on June 20th, was not only one of the most distinguished survivors of the Civil War period, veteran and leader, as he was, of the famous Iron Brigade, but he was also a man of distinction both in political life and in the Church. In politics he will long be remembered as an influential member of many Democratic national conventions, beginning in 1861, and especially for the aphorism, in the course of a speech seconding the nomination of Grover Cleveland in 1884, "We love him for the enemies he has made." General Bragg served four terms in Congress, and was afterward minister to Mexico; but he was one of those Gold Democrats who revolted against free silver in 1896 and 1900, and supported McKinley. He served later as consul general at Havana and then at Hong Kong. In the Church he was a layman of distinction, and was elected by the diocese of Fond du Lac as lay deputy to the General Convention of 1907, but was unable to serve. Churchmen will remember his magnificent speech of appreciation of Bishop Grafton in connection with the celebration of the Bishop's twentieth anniversary three years ago. The burial service was held from the Cathedral on Monday, Bishop Weller officiating, assisted by the Rev. Dr. Rogers and the Rev. Frank A. Sanborn.

#### FOR GIRLS' HOME IN INDIANAPOLIS

BISHOP FRANCIS, with a local committee, has issued a letter asking for financial assistance to enable him to use the property now known as Knickerbacker Hall, in Indianapolis, for the purpose of a Home for Working Girls. "The plan," he explains, "has been submitted to a meeting of Churchmen and has received the endorsement of the meeting, which requested the Bishop to appoint a committee to take steps to carry out the plan." The purpose is to "provide a place for respectable girls whose wages are not sufficient for their legitimate needs. No girl who makes more than ten dollars a week will be eligible. The charge for room and board will be graduated according to the wages earned. Girls coming into the city to seek work and who have no place to live during the search, will be taken free and helped to secure employment in suitable places. They will be surrounded with the best influences, and will be given opportunities to receive instruction in the evening in Domestic Science and other



useful subjects." The Bishop asks for \$1,500 for necessary repairs and furnishing of the building, and also for subscriptions toward a sustenance fund of \$2,000 a year for two years, during which time the usefulness of the home will, he believes, be demonstrated. It is proposed to use only the main building of Knickerbacker Hall for the purpose, utilizing the lower building as a clergy house.

**ANNUAL MEETING OF THE ERIE WOMAN'S AUXILIARY**

THE FIRST annual meeting of the Woman's Auxiliary of the diocese of Erie met in New Castle, Pa., on May 22nd, at the time of the diocesan convention; seventy-five or more delegates were present from all parts of the diocese.

The Auxiliary women made their corporate Communion at the second celebration, at 9:30 o'clock, uniting with the clerical and lay deputies at the opening service of the convention. At the close of this service the Auxiliary assembled at once for roll-call and routine business, which was dispatched promptly and the meeting adjourned at 1 o'clock. Luncheon was served to the whole convention by the ladies of Trinity Church. The Auxiliary reconvened at 2 o'clock, when reports were continued and general work discussed. From the reports made at this time the new diocese has every reason to be proud of its first year's work, and what impressed all present was the enthusiasm of the women—it was most unusual—and is sure to be effectual in carrying out the plans for the coming year.

Fifty dollars was pledged to the Life Insurance Fund for missionaries in the foreign field. The delegates agreed to encourage the raising of the full apportionment in their parishes; also to continue the regular work of the Auxiliary in the way of special appropriations, preparing missionary boxes, and increasing the united offering.

The president's annual address was followed by addresses from Mr. John W. Wood, one of the secretaries to the Board of Missions, and the Rev. Mr. Hayakawa, a native Japanese. Printed reports of this, and other meetings held during the year will be sent to the parish branches.

Officers were elected as follows: President, Mrs. John Dick of Meadville; Vice-President, Mrs. J. E. Rielly of Oil City; Secretary, Miss Louise Bostwick of Franklin; Treasurer, Mrs. George Metcalf of Erie; Organizing Secretary of the Archdeaconry of Meadville, Mrs. H. W. McKee of New Castle; Organizing Secretary of the Archdeaconry of Ridgway, Mrs. H. H. Erdman of Ridgway; Educational Secretary, Mrs. W. J. Mullins of Franklin; Secretary of the Junior Auxiliary, Miss Amelia Brooks of Erie; Secretary of the Babies' Branch, Miss Jessie Fitch of Greenville; Treasurer of United Offering, Mrs. C. W. Mackey of Franklin; Assistant and Traveling Secretary of United Offering, Mrs. J. H. B. Brooks of Oil City; Librarian of the Periodical Club, Miss Adelaide Kelly of North Girard.

**HINDOO PRIEST IN THIS COUNTRY**

A NATIVE Hindoo priest of the Church of England, the Rev. Charles B. Ragbir, is in this country soliciting funds in the interest of his work among 130,000 Hindoos and Mohammedans on the Island of Trinidad in the British West Indies. Educated in this country, he was ordained deacon in 1894 and priest in 1896 by the Bishop of Trinidad, and is at the present time superintendent of the East Indian Mission and organizing secretary of the S. P. G. in that diocese. He hopes to raise \$2,000 to build a girls' school in connection with his work. Mr. Ragbir is at the present time traveling in New York state, and after some two months in this country

will sail for England in continuation of his quest for assistance.

**THE "IOLANI ALUMNI ASSOCIATION"**

A NEW alumni association has been formed of the old boys of St. Alban's and Iolani schools, Honolulu, T. H., called the "Iolani Alumni Association." On the evening of June 6th, in the parish house of the Cathedral, a meeting was called to perfect the organization and have a social good time in honor of the Rt. Rev. Alfred Willis, D.D., Bishop of Tonga, who for twenty years was the Bishop of the Church in Honolulu, then under the English Church.

Fifty-seven names were enrolled on the active list, many of whom are men of prominence in Church and State in the Islands. An honorary list was appended, including the Bishop of Honolulu, the Bishop of Tonga, the Rev. Leopold Kroll, the Rev. F. A. Saylor (principal of the present Iolani), Dr. Sun Yat Sen, the great Chinese leader, whose teacher, Mr. Mehulah, was present that night. The delegate to Congress, from the Hawaiian Islands was educated in old Iolani, "Kalanaanaole," as he is known here. Some effort was made to place him on the honor roll, but as he will return here soon, his name was thought best to be put on the active list. The initiation fees, \$57, were given to Bishop Willis for his work in Tonga.

**CONFERENCE OF CHURCH WORKERS AMONG THE DEAF**

A CONFERENCE of Church workers among the deaf has been called to meet at Trinity Church, Columbus, Ohio, July 2nd to 5th. The following clergy have expressed their intention to be present: The Rev. J. M. Koehler of Kansas City, the Rev. J. H. Cloud of St. Louis, the Rev. O. J. Whildin of Baltimore, the Rev. G. F. Flick of Chicago, the Rev. B. R. Allabough of Cleveland, the Rev. H. C. Merrill of Washington, and the Rev. H. L. Tracy of New Orleans. The other clergy who are expected are the Rev. C. O. Dantzer of Philadelphia, the Rev. John Chamberlain, D.D., the Rev. J. H. Keiser of New York, the Rev. F. C. Smielau of Williamsport, Pa., the Rev. Harry van Allen of Utica, N. Y., and the Rev. G. H. Hefflon of Boston, Mass. The attendance at the meetings will be considerably increased by many layworkers and other communicants of the Church missions. The subjects to be discussed will be mainly along the line of promoting greater efficiency in the work and closer cooperation among the clergy. The Rev. C. O. Dantzer, rector of All Souls' Church, Philadelphia, is chairman of the conference, and the Rev. Oliver J. Whildin, general missionary to the deaf in the South, is the secretary.

**APPOINTED MISSIONARY PHYSICIAN**

DR. GULIELMA F. ALSOP, a daughter of the Rev. Dr. Reese F. Alsop, *rector emeritus* of St. Ann's Church on the Heights, Brooklyn, N. Y., has just been appointed a missionary physician of the Church in the district of Shanghai, China. Dr. Alsop has been in the Far East since last autumn, she having gone at her own expense to volunteer in missionary work. She has served at St. Elizabeth's Hospital in Shanghai, and recently had entire charge of that institution for a month.

Dr. Alsop is a graduate of Packer Collegiate Institute, of Barnard College, and of the Women's Medical College of Philadelphia. She has spent some time abroad at Berlin and Vienna in post-graduate study. For two years after completing her course of study she served in different hospitals of this city.

This young woman, who belongs to one of the oldest families in Brooklyn, is the second to volunteer there within a few months for the foreign field. The other was Miss

Margaret Bailey, daughter of the Rev. Melville K. Bailey, until recently of the staff of Grace Church.

Miss Bessie McKim, a daughter of the Bishop of Tokyo, has also offered herself for missionary service there. At her father's request it has been arranged for her to take the course in the Training School for Deaconesses in New York.

**CONNECTICUT SEEKS TO AID NEW CHINA FUND**

IN SPITE of the fact that congregations are breaking up for the summer, the New China Fund is still increasing. More than \$20,000 in cash have been received by the Board of Missions, and pledges for another \$20,000 or more, are already in hand. In his address to the Connecticut convention, Bishop Brewster called attention to the special interest the diocese feels in the field in view of the fact that Bishop Huntington of Wuhu, in whose district a considerable proportion of the \$200,000 needed will be expended, was born and brought up in Hartford and was graduated from Yale and from Berkeley Divinity School. The convention quickly responded to the Bishop's suggestion and by resolution expressed its hope that Connecticut Church people would give generously to the fund. He also appointed a commission of clergymen and laymen to take the matter in hand and secure gifts.

**COLORADO**

CHARLES S. OLMSTED, D.D., Bishop

**New Clergy Are Welcomed to Denver**

RECEPTIONS have recently been given to welcome two new clergymen into Denver, namely the Rev. S. R. S. Gray, priest in charge of Emmanuel Church, and the Rev. Floyd B. Van Keuren, rector of All Saints' Church, succeeding the Rev. F. F. Krämer, now principal of Faribault. In addition to these parochial gatherings there was a gathering of clergymen invited to luncheon by the Rev. F. W. Oakes to meet the Rev. Mr. Van Keuren. Besides the local clergy there were present as guests Bishop Morrison of Duluth, Bishop Olmsted of Colorado, the Rev. James F. Olmsted, brother of the Bishop, and the Rev. Dr. F. B. Reazor of New Jersey.

**DELAWARE**

FREDERICK JOSEPH KINSMAN, D.D., Bishop

**Success of Diocesan Mission Study Classes— Meeting of the Clerical Brotherhood**

MISS SHEARMAN, educational secretary of the Woman's Auxiliary, has just made her report of the diocesan mission study classes held before and during Lent in each county. Four classes were held before Lent to train leaders for the parish classes. One in New Castle County was inaugurated at Bishopstead by Miss Kinsman, and conducted by the diocesan assistant secretary, Mrs. David J. Reinhardt. Eight branches were represented by fourteen members, including a Junior Auxiliary leader from Old Swedes. In Kent County the normal class was held in Christ church, Dover, with two branches represented by fourteen delegates. For Sussex County classes were held both in Georgetown and Seaford. In St. Paul's, Georgetown, four parish branches were represented by about twenty delegates. In St. Luke's, Seaford, two branches were represented by sixteen delegates. As a result of these normal classes, study classes were conducted during Lent, in twelve Woman's Auxiliary branches, in one Girls' Friendly branch, and in five Junior Auxiliary branches; and there were reading circles in St. Anne's, Middletown, and St. John's and Trinity, Wilmington. These read together *The Conquest of the Continent*, which was the text book of all the classes.

THE CLERICAL BROTHERHOOD of the dio-

cese was hospitably entertained by one of its regular members of the diocese of Easton on June 18th, at the North East rectory, Md. The Rev. O. H. Murphy, D.D., was host, and the Rev. Clarence E. Ball was the essayist, his subject being "Mormonism." In the absence of the president, the Rev. William Schouler was elected chairman.

### KANSAS

F. R. MILLSPAUGH, D.D., Bishop

#### Graduates of Two Schools Hold Services at the Cathedral in Topeka

TWO VERY interesting services took place at the Cathedral, Topeka, Kansas, last week. The first was when nine young ladies were graduated from the College of the Sisters of Bethany. The procession of the young ladies in white, followed by the graduates in white gowns, in white college caps, then by the clergy and Bishop through the crowded congregation, made a pretty sight. The young ladies took the place of the choir and rendered all musical portions of the service. The Bishop preached the baccalaureate sermon. The other occasion was the graduation of seven nurses from Christ Hospital Training School for Nurses. There were forty-five of the nurses, graduate and undergraduate, in the procession. The address was made by their old chaplain, Canon Pooley, now rector of Leavenworth. The diplomas were delivered by Bishop Millspaugh. He also bestowed upon them the gold medal given by Christ Hospital, upon which is inscribed "Christus Consolator." A reception was given the graduates by the Dean of the Cathedral at the Deanery.

### KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

#### Bishop and Several Clergy Look Over the Field at Webb City

ONE OF THE most remarkable fields of labor with which the Church has to do is that which has St. Philip's, Joplin, for its centre. The lead and zinc interests of southwest Missouri centre here. The Rev. C. A. Weed, rector of St. Philip's, under whose leadership that parish recently completed its beautiful stone church, finds time in spite of his many pressing duties, to minister to many missions of the Church in that vicinity. Perhaps the most important of these missions is St. Paul's, Webb City. Here we have a population of about 10,000, making a city of some importance for a western state. The Rev. H. E. Batcheller is immediately in charge of the work at Webb City. Bishop Partridge and a number of the clergy of the diocese paid an informal visit to this field last week. It was desired to inspect the property of the mission, with a view to building a larger and more substantial church. This will doubtless be of stone and will be erected upon land now held by the Church for that purpose and adjoining the present edifice. Most generous contributions of building material have been made. Interest in the work of the Church is growing in a most gratifying manner and the present building is too small to accommodate the congregations.

### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

#### Body of the Late Rev. E. O. Weld to be Sent from England for Burial

ADVICES RECEIVED from London indicate that the body of Elmer Orlando Weld, priest and curate of Grace Church, Brooklyn, N. Y., will arrive on the *Mavretania* due in the port of New York on June 28th. It is planned to have the funeral services in Grace Church on Saturday morning, June 29th. The Rev. Dr. Charles F. J. Wrigley, rector of the parish, will officiate.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

#### Spring Meeting of the Archdeaconry of Annapolis—Death of Mr. Malcolm Hart—Notes of Interest

THE SPRING MEETING of the archdeaconry of Annapolis was held in Grace church and parish house, Elkridge, Howard county (the Rev. R. A. Castleman, rector), on Thursday and Friday, June 13th and 14th. The opening service was held on Thursday night with a sermon by the Rev. Hugh McD. Martin, rector of St. James' parish, Anne Arundel county. On Friday at 11 A. M. there was a "Quiet Hour," conducted by the Rev. Robert A. Poole, rector of St. Peter's Church, Ellicott City, followed by the Holy Communion. At the business session Bishop Murray presided and made an address. Reports were made by Archdeacon Helfenstein and by those in charge of the several missions. The Ven. E. T. Helfenstein was re-elected Archdeacon, the Rev. Robert A. Mayo, secretary; the Rev. Robert A. Poole, treasurer, and Mr. Richard C. Norris, lay representative on the committee of missions. In the afternoon, the Rev. Wily J. Page of St. Alban's chapel, Glenburnie, Anne Arundel county, read an interesting essay, which was discussed by those present. At 8 P. M. there was Evening Prayer and a sermon by the Rev. Joseph P. McComas, D.D., rector of St. Anne's, Annapolis.

AFTER a long illness, Mr. Malcolm Hart, formerly secretary to the late Bishop Paret, died on June 13th at the Church Home and Infirmary, Baltimore, aged 66 years. The funeral was held on June 15th, the Rev. Henry T. Sharp, rector of the Church of the Prince of Peace, officiating.

MR. HORACE WELLS SELLES, who designed the new confessionals, has drawn the plans for improvements in the choir stalls of Mt. Calvary church, Baltimore. The plans provide for handsome stalls of dark oak, both for the clergy and the choir, which will all stand upon the level of the choir floor. The stalls are designed to be several inches lower than the present ones, accommodating an equal number of people, and so arranged as not to be a barrier to the view of the altar from the sides of the church. The cost will be about \$1,000, and it is hoped to make the improvement during the coming year. The Paine Memorial Parish Building fund of Mt. Calvary, which was started less than four years ago, at present amounts to \$5,853.

AN INTERESTING and most helpful work is being done by the primary department of the Sunday school of Memorial Church, Baltimore. Each Sunday a little glass bank is placed on the superintendent's desk and the little children, either the Sunday before or right after their birthdays, bring a penny for each year and deposit them in this bank, always bearing in mind the object of their gifts, viz. to help to supply milk and ice for the needy, sick babies and children during the hot summer months. Each year the little bank has become more popular, and this year the children have contributed for this most worthy object \$10.77, of which \$5 is from the cradle roll.

THE CONGREGATION of the Chapel of the Nativity at Cedarcroft, Baltimore County, which was organized last Christmas Day by the Rev. Charles A. Hensel, rector of the Church of the Redeemer, Govanstown, is now using the former office of the Cedarcroft Land Company as a place of worship until a parish building has been erected upon the fine lot nearby which the congregation purchased. The office-building is a comfortable and cozy structure, and has been arranged very neatly and fittingly for Church services. A committee is now at work on plans for a parish building.

AT THE ANNUAL commencement exercises

of historic St. John's College, Annapolis, held on Wednesday, June 19th, a very handsome silver service of 183 pieces was presented to Dr. Thomas Fell, in recognition of his twenty-five years of faithful service as president of the college, as a gift from the alumni of St. John's from all parts of the United States and abroad. The principal address to the graduates was made by Mayor James H. Proctor of Baltimore, who is an active Churchman, and the sermon to the graduating class was delivered by Bishop Murray on Sunday morning, June 16th, in St. Anne's church.

THE "LITTLE HELPERS," a branch of the Woman's Auxiliary for children under twelve years of age, was recently organized in the Church of St. Michael and All Angels, Baltimore. Already thirty-three girls and boys have been enrolled. Mrs. F. C. Pogue has been appointed parish secretary, Miss Ailsa Fulton, secretary for the girls, and Thomas Braton, secretary for the boys.

### MASSACHUSETTS

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

#### Church Clergymen Will Hold Services for Summer Congregation—Recent Special Preachers in Boston—Notes

OF ELEVEN Sunday services in the little Nahant church on the North Shore during the present season seven of them will have the ministry of priests of the Church, the denominations being represented by three Unitarians and one Congregationalist. Those having services are the Rev. Edward T. Sullivan of Newton Centre, who was the preacher on June 23rd, the Rev. Dr. Roland Cotton Smith of Washington, on July 7th; the Rev. Dr. Alexander Mann of Boston, on July 21st; the Rev. Walter R. Breed of Cleveland, Ohio, on August 4th; the Rev. Murray W. Dewart of Winchester, on August 18th; the Rev. Edward Tillotson of Swampscott, on August 25th; and the Rev. Frederick Palmer of Andover, on September 8th.

THE REV. ROBERT LEBLANC LYNCH of Woodstock, Vt., was the preacher at the last Sunday service at Christ church, Boston, commonly called the Old North Church, on June 16th. For the remainder of the summer the church, as announced a fortnight ago, will be closed for extensive renovation. The Rev. S. Harrington Littell, who is in this country on a year's furlough from Hankow, China, was the preacher at the morning service at St. Paul's church on the same day, and in the evening spoke at the Church of the Epiphany, Dorchester.

THE REV. WALWORTH TYNG, missionary to China, was married at Newburyport to Miss Ethel Atkinson Arens. The middle of July Mr. and Mrs. Tyng will sail for China. Mr. Tyng is a cousin of the Rev. Dudley Tyng, who is located at Wuchang, China.

THE REV. H. USHER MONRO, rector of St. Paul's parish at North Andover, celebrated the tenth anniversary of his rectorship the middle of the month, and special services commemorated the occasion.

### MILWAUKEE

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

#### Benediction of St. Mark's Church, Milwaukee, is Postponed

THE NEW St. Mark's church, Milwaukee, which was to have been opened and blessed by the Bishop last Sunday, was not ready for that function and it proved necessary to abandon it. It is expected, however, that the church will be used for services next Sunday and during the summer, and the formal office of benediction is postponed until September.

**NEWARK**

EDWIN S. LINES, D.D., Bishop

**Annual Meeting of the Newark Clericus**

THE TWENTY-THIRD annual meeting of the Newark Clericus was held on Monday, June 17th, at the Essex County Country Club, West Orange, N. J. A short business session was held and the by-laws were amended. The elections were: President, the Rev. Otho F. Humphreys; Vice-President, the Rev. William T. Lipton; Secretary-Treasurer, the Rev. John Keller; Executive Committee, the Rev. Dr. Edwin A. White, the Rev. Elmer N. Owen. Resolutions of appreciation and thanks were tendered the retiring President, Archdeacon Blanchard, and other officers. This association has a full membership of fifty, and there is a waiting list. The programme committee consists of the Rev. Charles T. Walkley, the Rev. Edmund J. Cleveland, and the Rev. Augustine Elmen-dorf.

**NEW HAMPSHIRE.**

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

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

**Many Improvements in the Diocese in Church Buildings**

THE MISSION of the Epiphany at Lisbon, after worshipping in a hall for some years, now enjoys an attractive church with basement and vestry for clubs and guilds. Among the contributors to the building fund was a group of Russians employed in a local mill, and one of the first services held in the new church was the Liturgy for these Russians by their own priest. This is in accordance with the constant effort of the diocesan authorities to be of service to the Eastern Christians within the diocese. The mission is in charge of Rev. T. W. Harris, Ph.D., whose weekly visit from his own parish at Littleton involves a drive of twenty-two miles.

ST. MATTHEW'S CHURCH, Goffstown (the Rev. A. W. Shaw, rector), is completing a rectory, for which part will be paid down and part will remain to be paid for gradually by the energetic work of this small but active parish.

**NEW JERSEY**

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

**Meeting of the Convocation of New Brunswick**

THE REGULAR meeting of the Convocation of New Brunswick occurred in Christ church, South Amboy, on Tuesday, June 18th. The Bishop of the diocese and the Archdeacon were present and about twenty-five of the clergy. The preacher at the morning service was the Rev. Hugh Burleson of the Board of Missions; and the speakers at the missionary service at night were the Rev. Messrs. McCoy of Plainfield, Eddy of Trenton, and Conover of Bernardsville. The treasurer's report showed a good condition of the finances; and the report of the Archdeacon exhibited much substantial progress. The mission at Garwood has been revived and a new mission established near Trenton. Work for colored people was much discussed, and a committee comprising men thus particularly interested was appointed to formulate and report plans for the furtherance of this kind of work. It is a specific and growing responsibility for the Church in New Jersey.

**PITTSBURGH**

CORTLANDT WHITBRAD, D.D., LL.D., Bishop

**Junior and Senior Assemblies of the B. S. A.—**

**Meeting of the Pittsburgh Clerical Union—**

**Death of Mrs. McIlvaine**

THE SENIOR and Junior Assemblies of the diocesan Brotherhood of St. Andrew observed a rally day on Saturday afternoon and even-

ing, June 22nd, in St. Stephen's parish, Sewickley, Pa. (the Rev. A. C. Howell, rector). The visitors from the city and neighboring parishes gathered in the afternoon, and with guides provided by the local chapter, tramped over the neighboring hills, over three different routes, taking in some noted stock farms, country clubs, and points of vantage for fine views, all returning to the grounds of the Sewickley Y. M. C. A. in time for a swim in the fine swimming pool of the association at 5:30. Supper was served at 6:30 in the dining hall of the handsome new parish house, and a meeting was held at 7:30 in the parish hall, with an address by the Rev. Robert Kell of East Liverpool, Ohio, and brief talks on the Chicago convention, as follows: "The Fiery Cross, the Call to Chicago," Mr. James M. Macqueen; "Convention Reminiscences," Mr. John Hurst; "Pittsburgh Promotes Progress," Mr. J. W. Smythe, president of the Assembly; "Transportation," Mr. R. T. Van Pelt, director of the Sewickley chapter; and "Old Ideals and New Life," by Mr. Theodore M. Hopke.

THE PITTSBURGH CLERICAL UNION held its last meeting for the season June 17th, at St. Peter's parish house. At the business meeting the following officers were reelected: President, the Rev. T. J. Danner; Vice-President, the Rev. R. N. Meade; Secretary, the Rev. W. N. Clapp; Treasurer, the Rev. Scott Wood, D.D. The Rev. L. F. Cole of the Church of the Incarnation, Knoxville, read a paper on "Jews and Jewels."

ON MONDAY, June 17th, after a lingering illness, Mrs. Grace Biddle McIlvaine, wife of the Rev. J. H. McIlvaine, D.D., rector of Calvary Church, Pittsburgh, entered into rest. The funeral services were held in Calvary church on Wednesday afternoon, the Bishop of the diocese, and the Rev. D. L. Ferris, late associate rector, now of Rochester, N. Y., officiating. Interment was private at Home-wood cemetery.

**QUINCY**

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

**Bishop Fawcett's "Cabin Cruiser"—Camp for Girls Established at Knoxville—Notes of General Interest**

BISHOP FAWCETT'S "cabin cruiser," the *Esther*, which has been building since March 1st, was successfully launched in the Mississippi river at Quincy last week. The boat is fitted up with every possible convenience. It is about forty feet in length, and will accommodate comfortably about ten people. There are berths, toilets, cooking arrangements, hot and cold water, electric lights, and, in fact, every equipment that goes to make a modern, well-kept house. After a number of short trial trips on the Mississippi, the Bishop and his family will go on an extended and leisurely cruise down the Mississippi and along some of its tributaries in the southern states. The boat was named for Mrs. Fawcett.

MISS EMMA PEASE HOWARD, the principal of St. Mary's School at Knoxville, is establishing Camp Cuyahoga, a summer home for the girls who, by reason of the great distance of their homes, are obliged to remain at Knoxville through the vacation period. Among these are a daughter of one of our clergy in Japan, a young girl from the Philippines, a missionary ward from the West Indies, and several others in residence for the purpose of pursuing special courses of study.

THE CHURCH of the Good Shepherd, Quincy (the Rev. William Oswald Cone, rector), is the latest parish to adopt the Duplex Envelope system of finances. The results reported thus far have been most gratifying. Probably two-thirds of the parishes in the

diocese of Quincy are now using the Duplex system.

EXTENSIVE REPAIRS to both the church and rectory of St. John's, Kewanee (the Rev. Wilfred Ernst Mann, priest in charge), are contemplated for the summer months. A new heating plant will be placed under the church, and the rectory will be considerably enlarged and the interior walls redecorated.

**SOUTH DAKOTA**

**Reception Given to Dean Biller—Labors Fourteen Years in South Dakota**

A RECEPTION to Dean Biller, Bishop-elect of South Dakota, was given by Calvary parish and All Saints' school on the lawn of All Saints' school, on Tuesday evening, June 17th, the evening of the closing commencement exercises of the school. Many of the leading citizens of Sioux Falls, as well as the members of the parish, availed themselves of the opportunity to express to the Dean the pleasure and gratification his elevation to the Episcopate will afford them. Speaking for the vestry, Mr. Rodge thanked the Dean for all that had been accomplished in the way of both material and spiritual advancement in the parish during the four years of his incumbency. The Dean's response was very fitting and pleasing. He assured them that he had been moved to accept the call to the Episcopate more because of the desire of his people and the family of All Saints', who knew him best, than from any other considerations. Their faith in him had inspired him with the needed faith.

THE REV. H. N. TRAGITT, after fourteen years of self-sacrificing, faithful, and fruit-

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ful labors in a most difficult field, has decided to leave the district. He has accepted a call to the diocese of Missouri. No man was more greatly respected and beloved by the clergy and people of the district than he. In his last address to the convocation of the Eastern Deanery, Bishop Johnson said of him, "Nearly all the work of our missions in the northern part of the state on the Milwaukee road owes its beginnings to the Rev. Horatio Nelson Tragitt, now of Milbank. Thirteen years ago he moved his tent from New England to that part of South Dakota and builded an altar unto the Lord. Everybody along the line knows him and loves him."

#### SOUTHERN FLORIDA

WM. CRANE GRAY, D.D., Miss. Bp.

Seeks Funds for Church Destroyed by Hurricane

THE REV. A. R. E. ROE, lately vicar of Holy Innocent's Church, Key West, has been recalled to his former charge at St. Peter's (colored) Church, Key West. Mr. Roe is now in New York appealing for funds for a new church to take the place of the building destroyed by the hurricane in 1910, his appeal being heartily endorsed by Bishop Gray.

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Meeting of the Worcester Convocation — The Church Club Holds Its First Annual Dinner

THE WORCESTER CONVOCATION met on Tuesday, June 11th, at St. Andrew's church, North Grafton (the Rev. Charles E. O. Nichols, rector). The Rev. S. B. Blunt, rector of All Saints' church (Ashmont), Boston, was the preacher. At the afternoon session Convocation discussed the new missionary canon proposed at the last diocesan convention. Evening Prayer was said at 7:30 P. M., the Rev. H. M. Dumbell, rector of Trinity Church, Milford, preaching the sermon.

THE CHURCH CLUB of Western Massachusetts held its first dinner in Springfield, on Tuesday evening, June 4th. Among the speakers were the Bishop of the diocese, Professor J. H. Beals of Boston, and Mr. Edward I. Mulcahey of Rhode Island. The dinner was well attended, and with it the new Church Club has been successfully launched.

#### CANADA

News From the Various Dioceses

*Diocese of Montreal.*

AN UNUSUALLY LARGE number of candidates was presented to Bishop Farthing for ordination in Christ Church Cathedral, Montreal, on Sunday, June 16th, five being ordered priests and ten deacons. A large number of the clergy were present, many taking part in the service. The attainments of the newly ordained men indicate that notwithstanding the difficulty of finding candidates for the ministry, the standard of educational and other fitness is being maintained. The sermon was preached by Archdeacon Naylor, rector of Farnham, father of one of the candidates. Two of those ordained are going on special mission service, one to the diocese of Moosonee, for work among the Eskimos, and one to work in Honan, China. —ON SUNDAY evening, June 16th, a very large congregation was present in St. Jude's church, Montreal, to witness the induction of the new rector, the Rev. J. J. Willis, by Bishop Farthing. Dr. L. H. Davidson, chancellor of the diocese, read the instrument of institution. The preacher was the rector of St. Clement's, Verdun, the Rev. H. L. Whitty. —A SAD INCIDENT of the week was the death by drowning while bathing, on June 16th, of Mr. Gerald McDermott, son of the Rev. Canon McDermott of Kingston, Jamaica. The young man was a student of

McGill College, Montreal, and had been very active in Church work.

*Diocese of Toronto.*

AN INTERESTING feature of the diocesan synod, was when Professor Clarke of Trinity College, now in his eighty-eighth year, entered the hall, supported by some friends. All over the house there was hearty applause when his entrance was perceived. Bishop Sweeney mentioned in his charge the encouraging fact that the ordination on Trinity Sunday had the largest number of candidates in the history of the diocese. —ST. ANDREWS' CHURCH, Todmorden, is to be enlarged this summer. It is said to be the only church in Canada to be built in a day. Every member of the congregation who could use a hammer or saw came out to help and the building was finished by the evening in time for a thanksgiving service. This took place on St. Barnabas' Day, five years ago.

*Diocese of Columbia.*

THE FIFTIETH anniversary of the opening of St. Stephen's church, Saanich, was celebrated on June 9th. The church which is the oldest in that part of the country, was dedicated by Bishop Hills, first Bishop of Columbia, half a century ago. The service included matins, a celebration of the Holy Communion, and a sermon by the Bishop of the diocese, the Rt. Rev. Dr. Roper. Archdeacon Scriven was the preacher at evensong.

*Diocese of Niagara.*

AT THE SESSION of the diocesan synod, which closed in Hamilton on June 13th, the Bishop in his charge called attention to the necessity for Church extension, and pointed to the presence in the diocese of many foreigners. Bishop Clark mentioned that there are at present at work under him eighty-seven clergy. The next session of the synod will be held at St. Catherine's. —AT THE last meeting of the local assembly for Niagara, of the Daughters of the King, in St. Peter's church, Hamilton, the rector spoke of the four members of the chapter who were at work in China and in northwestern Canada.

*Diocese of Ottawa.*

MUCH REGRET was expressed at the departure of the rector of St. Mary's Church, Navan, the Rev. G. J. Bousfield, and his family. He has been appointed second assistant priest at the pro-Cathedral of the Redeemer, Calgary. A purse was presented to Mrs. Bousfield on behalf of the congregation in appreciation of her labors amongst them.

*Diocese of Huron.*

THE NEW RECTOR of St. Paul's, Woodstock, the Rev. F. H. Brewin, was inducted to his parish on June 9th. The preacher was the Ven. Archdeacon Young of London, who also performed the induction service. —BISHOP WILLIAMS has appointed to be the new rector of Trinity, Sebringville, the Rev. C. D. Pherill, graduate of Wycliff College and Toronto University. He began his work in the parish on June 16th.

*Diocese of Ontario.*

A NEW parish hall is to be built for St. Thomas' church, Belleville. It will be equipped in the best manner possible and will cost about \$10,000. It is to be commenced at once.

TRUTH is tough; it will not break, like a bubble, at a touch; nay, you may kick it about all day like a football, and it will be round and full at evening. —*Oliver Wendell Holmes.*

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**Educational**

THE CHURCH CLERGY were well represented at the centennial of Hamilton College, Clinton, N. Y., where Vice-President Sherman and Governor Dix made addresses after the historical oration by Senator Root, and the poem by Dr. Clinton Scollard. President Taft was obliged to rescind his acceptance of the invitation to attend, both to speak and to receive an honorary degree, owing to the state of affairs at the Chicago convention, and Senator Root was obliged to ask the president of the college to deliver his oration, so that he could reach Chicago in time. Over 700 graduates, and in all about 3,000 people attended the celebration. Senator Root presided at the annual meeting of the alumni association in the chapel and asked the Rev. Dr. Copley Winslow of Boston to make the prayer. At the centennial commencement, prayer was offered by the Rev. Dr. W. A. Bartlett of the class of '52, the benediction after the conferring of the degrees was given by Dr. Winslow of '62 (the semi-centennial class) in which he named the Vice-President, the Governor, and all in civil authority, as well as the President of the United States. Of the six doctorates conferred, that of LL.D. on Dean George Hodges of Cambridge, '77, created applause second only to that given the Governor. The Rev. F. D. Budlong, '77, of Boston, the Rev. Mark Rifembush of the General Theological Seminary and just ordained, '09, and the Rev. Charles H. Young of the diocese of Chicago, '78, were present, as was the Rev. H. W. Crydenwise, rector at Clinton, in whose church Dean Hodges preached on Sunday morning. A splendid new library building will be at once erected, and \$50,000 for one of the chairs has been donated. President Stryker at the dinner received a large silver loving-cup with 120 gold-pieces in it, from as many of the alumni, as a token of regard.

THE CLOSING exercises of St. Faith's School, Saratoga Springs, N. Y., were held on Saturday, June 15th. The presentation of honor-cards and prizes was made by the Rev. Dr. Carey, rector of Bethesda Church, and the Rev. Dr. B. W. R. Taylor of Schenectady delivered the annual address. There was also an exhibition of embroidery and other hand-work by the pupils and an out-door presentation of "The Lady of the Lake." St. Faith's has completed twenty-two years of service under the administration of Miss Elizabeth Shackelford, its founder. Beginning in a small farm house with no capital, it now has a fine school site and three well-equipped buildings with all modern improvements. Miss Shackelford now retires from the active management of the school. The new principal is the Rev. Harry Clarke Plum, who assumes charge on July 1st. Under the new administration the old ideals will be maintained while the endeavor will be made to strengthen the intellectual and Churchly side of the work.

IN CONNECTION with the graduation exercises at Kemper Hall there has already been noted the remarkably fine performance of Euripides' "Iphigenia in Tauris." In an extended review of the representation, Mr. James O'Donnell Bennett, the dramatic critic of the Chicago *Record-Herald*, speaks in very high praise of the entire performance on the part of both principals and of the chorus. Of the latter he says:

"Their ease seemed not to be the result of any light conception of their task—for the facial play of the choral group was eloquent of love and pity for the grieving priestess—but was rather the ease that comes with feeling and understanding the beauty and the truth inherent in these supreme works. Hence the performance had an *undisturbed* quality that we can describe only—and that lamely—by the word ecclesiastical. The girls were

like intent priestesses and for them no audience seemed to exist."

And of the work of the principals he adds: "It is not wise as a rule to make particular mention when amateur effort is under consideration, but this performance was so truly a service of beauty and so fine in its spirit that it would be churlish not to make record of the highly devotional note Miss Gladys Anderson, as leader of the chorus, breathed into the noble passages assigned her, of the tragic furtiveness and woe with which Miss Alexandra McNeill imbued her acting of the role of Orestes, of the forcible reading of Miss Irene Rogers as the Messenger, of the appropriate simplicity and homeliness of Miss Josephine Graves' treatment of the long and vivid passage assigned to the Herdsman, and of Miss Lydia Fuller's impressive delivery of the commands of Athene.

"The hymn of appeal to the goddess brought the high point in the presentation of the musical setting. It was genuinely rapturous and the spell it laid upon the audience must have richly compensated Mrs. Helen Buckley Lee, director of music at Kemper Hall, for her share in the preparation

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of the play. For the noble expressiveness, the clarity and the dignity of the performance as a whole acknowledgment is due Miss Elizabeth Ryan, long the director of the dramatic work at the school."

THE DIOCESE of New Hampshire takes great satisfaction in the growth and efficiency of the diocesan school for girls, St. Mary's, at Concord, which brought its year to a close on June 15th, 16th, and 17th. The formal closing exercises were held in the school gymnasium, filled with the girls and their relatives and friends, on Saturday, June 15th. About forty of the alumnae of the school attested their interest by their presence. The Bishop and the Coadjutor were both present, Bishop Niles presenting the diplomas and certificates and Bishop Parker awarding the prizes, which were given to Kathleen Forbush of Berlin, N. H., for improvement in gymnastics; to Natalie Robinson of Concord, for faithful work during her whole course of six years; to Dorothy Emery of Concord, for excellence in literature; to Polly Nelson of Franconia, N. H., for excellence in geometry. The address of the day was by Professor Charles F. Richardson, for many years head of the English Department at Dartmouth College, who made a delightful talk on "Our Better Selves." The commencement sermon was preached to the school at St. Paul's church by the Rev. William Porter Niles. The events of the year closed with a musicale on Monday evening. The school has had a most successful year and looks forward to a year of continued usefulness and prosperity. All vacancies for the coming year are already filled and accommodations refuse to be further stretched, so that plans are already made for a gradual enlargement of the school, if, and when, necessary funds are forthcoming.

PARABLES OF LIFE—THE ASHMAN

THE ASHMAN thinks his is a dirty job. The barrels are heavy, the pay is small. He sits in dust and stands in dust; he breathes dust and wears dust and as the people pass him with clean clothes and clean faces he looks at them and hates them and thinks dust.

He gathers ashes from rich men's houses who hold their noses as they pass him swiftly in their motors, they sitting in their cushioned cars and he sitting in the ashes in the ash cart.

He lifts the big barrels off the sidewalk and tips them into his cart and the man and cart and the horses are all covered with the cloud. Then he sets the barrels down again and goes on to the next house. He hates himself and curses his job as he goes. He never looks up at the window and sees a little boy standing, with wistful eyes—a little boy who cares nothing for all the passing autos of which he sees so many, but who stands for hours looking for the ashman. From his nursery window he looks out with the eyes of God and finds the ashman the greatest man in the city because he is so strong and makes a cloud and carries all the dirty ashes away. O ashman, why will you never look up at the window and see that there is one man who knows you are a hero?—The Congregationalist.

A DETAIL IN SKETCHING

A PARTY of young people who were out sketching approached an old Indian church.

"I don't see anything about that to be so enthusiastic over," complained one of them. "It's only an old box of a wooden church set up among a few trees."

"You wouldn't paint a very interesting picture of it then," observed her teacher casually, "because you don't see it."

The girl flushed, and looked back at the worn path, the ancient oaks, the weather-worn logs of the church. Suddenly she began to see visions of the early missionary and

his primitive parishioners; and the romance of the pioneer church flashed upon her.

"Now your picture would be interesting," smiled her companion, "because you are acquiring some reverence."

Her meaning dawned upon the girl. She saw that without reverence Burns could never have felt the poetry of a "wee, modest, crimson-tipped flower"; without reverence the Greek builders could never have discovered in their rugged mountains, lines worthy of temples. Then at last she realized that in her own case no sincere and dignified work of any kind would ever be done without the cultivation of that reverent spirit which leads one to seek to grasp the full and true significance of common-appearing objects.—East and West.

THE THOUGHTS of men are widened with the process of the suns.—Tennyson.

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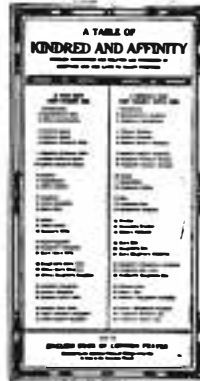
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