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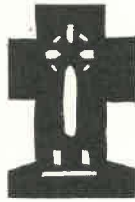
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EACH, whatever his estate, in his own unconscious breast bears the talisman of fate.—*John Townsend Trowbridge.*

THE APOSTLE OF SCOTLAND

FOR ST. COLUMBA, AB., C. (JUNE 9TH).

. They who seek the Lord shall want no manner of thing that is good.—*Psalm 34:10b.*

ST. COLUMBA, whose original name was Crimthan, was born in Ireland in the year 521. At that time Ireland was a strong center of Catholic activity; the land was filled with powerful monasteries, and it was at one of these, under a famous Irish saint, Finian, that Columba received his education and was led to become a priest. It was a period when most clerks in holy orders were also monks, and as was the general custom, Columba also embraced the religious life.

When he was about forty years of age he left his native island, accompanied by twelve disciples, and went on a mission to northern Britain. Argyle and its neighboring islands were at this time portions of the Christian kingdom of the Scots, and from their sovereign, Conal, Columba received the island of Hy, or Iona, where he established his headquarters. His first task was to build a church and a monastery—humble structures of timber and reeds, as was the custom of the day.

Having spent several years in preparation, Columba began the great work of his life—the conversion of the heathen kingdom of the northern Picts. Crossing over to the mainland, he proceeded to the residence on the banks of the Ness of Brude, the king of the Picts. By his preaching, his holy life, and as biographers assert, by his miracles, he converted the king and many of his subjects. Though details are lacking, it is certain that Columba practically converted the whole of northern Scotland. He provided for the ministrations and instruction of his converts by planting numerous monasteries over the land in accordance with the custom of the Celtic Church. The monastery of Iona was revered as the mother-house of all these foundations, and its abbots were obeyed as the chief ecclesiastical rulers of the whole nation of the northern Picts. Even the bishops, by a curious arrangement, were subject to the rule of the abbot of Iona.

Columba was honored and revered by his countrymen, the Scots of Britain and Ireland, and as much so by his converts in Scotland, and in his character as primate he gave formal benediction to Aidan, the successor of Conal, as king of the Scots.

Such are the main outlines of his life, taken from an account of the saint, and though the stories of him that are told by these early disciples doubtless are exaggerated, yet through them all shine forth his clear and serene faith, his devotion to duty, his unflinching service of God.

There is preserved a touching account of his death. In the summer of 597—he was then seventy-six years old—he felt his end to be approaching. On Saturday, June 8th, he was able, with the help of his brethren of the monastery, to ascend a little hill above the church, where he gave his farewell blessing to the community which had lived so happily and so well under his rule. When evening drew on, he returned to his cell, and took up the transcription of the Psalms into the Pictish language upon which he was engaged. When he had finished the 10th verse of the 34th Psalm, where it is written, “. . . they who seek the Lord shall want no manner of thing that is good,” he said to those around him, “Here, I must stop—what follows let Baithen write.” He was present at the office of compline in the church, and when the bell sounded at midnight for the early office of Sunday morning, he arose, entered the church, advanced to the altar, where he sank gently to the steps and passed away as though he had fallen asleep. Such was the fitting end on earth of one of the noblest, purest and sweetest of Christian lives.

L. G.

A TRIUMPH is the closing scene of a contest.—*A. E. Winship.*

CLERICAL VACATIONS

WITH the advent of warmer weather the question of the annual summer outing comes to the fore. Every curate is asking himself where he will take his holiday this season. Every rector of the larger churches has probably decided upon it. Other rectors are wondering if they can afford to go. The rest of the clergy are wondering if they can afford not to go.

It seems to be a generally accepted principle that a vacation is most desirable. The serious-minded person may ask how a priest, in view of his Ordination vows, can wish to stop working even for a month. The devil, we are assured, is always busy, and finds some mischief still for idle hands to do. Perhaps this is worth a little examination. A priest is not the one to follow custom blindly.

Among certain denominations a provision is made in the contract of the minister with the congregation that he is to have a definite holiday every year, and during that time the officers of the congregation are to provide for the pulpit supply. There is a professional side to the ministerial calling, and this arrangement recognizes the fact. Every professional man finds himself better fitted for this work by the relaxation of a summer holiday. It is a severe strain upon the mental constitution to prepare and to deliver twice every Sunday a religious review of the week, to conduct Bible study classes, and to transact the thousand and one details of the modern minister's life. The bow that is always taut will finally sag or break. Merely as a professional lecturer and teacher of religion, the man must be allowed some play time, if he is to do full justice to his work. He is not a machine. The provision of that contract is eminently just, if we bear in mind the conception of the ministry that obtains among the parties to it. But does the argument extend by parity to the office of the priesthood?

Here we are brought face to face with the real meaning of the serious-minded person's question. If the character of the priesthood is indelible, why should any possessor thereof wish to be freed from it, even for a few days? There are the same human reasons as operated in the previous case, and they are reinforced by the added responsibility of priesthood. The burden is tremendous. The strain is not merely physical and intellectual, but spiritual also. The recitation of the appointed offices, the solemnization of the Sacraments, the shepherding of souls, is exhausting work, calling for the expenditure of all the energies of the threefold nature of man. And yet we have the uneasy feeling that St. Paul might not take a holiday if he were rector of a modern parish.

The whole question in a nutshell depends upon our conception of a holiday. In its most acute form it is seen in the empty pews of a church on Sunday. The parson asks even a liberal contributor why he was not in his place on Sunday. The answer comes that he was "so tired that he took a day off to rest." Now while it is quite true that prayer is hard work, if it is real prayer, the absentee rarely knows this from personal experience. His real meaning may be quite honest, but he is half ashamed to acknowledge it to himself. His real meaning is that his religion is not so valuable to him as his relaxation with a view to greater effectiveness in his daily work. He took the day off to regain lost strength. He wanted that strength for his work. In other words he weighed his work and his spiritual nourishment in the balance, and the beam tipped on the side of the world. In this he may be more the victim of his environment than consciously sinful. His existence may depend upon his effectiveness as a workman. Here the ethical question becomes complicated. Sometimes side-lights from another country are really illuminative upon our own problems. In England the railways run very cheap week-end trips. Of these the British workingman avails himself hugely. He is a famous "tripper," in the language of his own country. The parochial clergy have resolutely set their faces against the practice, not so much on the purely religious ground as on the ground that the workingman comes back from his trip more tired than he started. His idea of rest is all wrong. The purpose of rest is to build a man up, not to exhaust him.

Here comes in the complementary truth, that rest is mainly found in change of occupation. In normal cases idleness is not rest. It is only rest where there has been abnormal exhaustion of physical force. And even then it must not be absolute idleness, it must be broken by light amusements. So our liberal contributor was wrong in idling all day Sunday, not merely on the religious ground but also on the physical ground. He mistook the real meaning of rest. Had he gone to church, he would have called into play other faculties which perforce had lain

more or less dormant all the week. He would have come back refreshed in body, soul, and spirit. He would have had a veritable holiday. Of course he may have spent the morning, or even the whole day, on the golf-links. In that case he merely put his physical nature ahead of his spiritual nature. Exercise is good; but contrary to the impression of many men it is very rare indeed that a sufficient amount of it for health cannot be obtained, even by the busiest men, without infringing upon the Sunday hours of worship. It is will-power that is deficient when Christian men choose play rather than worship.

How does all this bear upon the question of clerical vacations? It tries to show that a vacation does not mean ceasing to work. It does mean a different kind of work. But different in what respect? The priest cannot throw off his priesthood. But he can change the scene of his ministry. Surely this is the real solution. The strain of an active ministry is incurred in the compulsion of facing the same people all the time. It lies in the tyranny of sameness, in the weariness of routine, in the monotony of recurrence, in the oppressiveness of confinement to one sphere. It is from this nightmare that he must flee. He does need a full vacation from his parish. He needs to see other people; to stop seeing his own.

With our delightful lack of system, as a Church we do nothing to help the overworked parson in his search for a holiday. We do nothing as a body to enable the clergy to fill their parishes while they are away. If a parson wants a holiday, he writes to a brother priest asking if the latter can take his duty at a given time. The latter in turn writes to someone else to see if he can provide for his services, and an endless chain is in a fair way of making. This process is wasteful; it merely enriches the Postoffice department. What is really needed is some system of exchange. A city man wants to get away to the country for his holiday. Why should he not exchange with a priest in a poor mission? Both would gain by the facing of new conditions. It might be made a diocesan matter. It is at present the just complaint of the country clergy that they are never invited by their city brethren to occupy their pulpits. It is the just complaint of the country people that they never hear the best city preachers. It is not silly pride on the part of the clergy. It is lack of opportunity. Why should not some diocese lead the way in a novel reform? Let the Bishop draw up a list of exchanges to be made between country and city clergy the following summer. Of course it could include only those who were minded to rest by means of exchange of work. Some have the opportunity for even more complete rest, and many can exchange with clergy in other dioceses. But enough candidates for assistance in this manner could be found, we believe, to make the attempt worth while. If this list were published in January, any modifications necessary could be made with the consent of the Bishop. The benefits of this system would be untold. The half-starved missionary would rejoice in the larger numbers to whom he ministered. The city man would gain an appreciative sympathy with the troubles of the rural clergy. To each the distant fields would look less green, perhaps, but the new viewpoint gained would bring with it fresh vigor to the jaded mind. The very effort to play the other parson's part would give him the best possible relief from former worries; and is not that perfect rest?

OF COURSE the clerical vacation may be abused. Never, except, perhaps, under extraordinary circumstances, is a vacation legitimate that involves the closing of a church. Business men stay at home if they cannot go without closing up their places of business; physicians do not leave patients without making provision for them. The priest who, when in normal health, closes his church that he may take his vacation, deliberately puts self first and his God-given duty second. One wonders how he can ever bring himself afterward to preach on such a subject as unselfishness or the prior claims of duty. And vacations may be too long. The gentle art of proportion must be brought into play. The legitimate length of a vacation depends altogether upon local circumstances—the ability of the parish to make other provision, the habits of parishioners, the vacations of previous years. The conscientious priest will not seek to make his own life easier than the lives of his people. His vacation is taken in order to enable him to give better work to them; not to enable him to escape work. The clerical vacation must often, we fear, be a test of clerical spirituality, and a test which all the world witnesses.

But in its place and in proper degree, the clerical vacation

is entirely justified. One wishes that it might be, as it ought to be made to be, within the power of all the clergy.

WITHIN a year, as we are assured by high authority, the candidacy of a certain presbyter for the episcopate was urged upon the clergy and laity of a diocese by some of his friends "because he has a rich and generous wife"!

Simony and the Episcopate

It is painful to speak of such matters, and the gentleman with the assets thus described was not elected; yet the frequency with which echoes of that nature reach us, in connection with high place in the Church, makes it plainly necessary that something should be said. A recent correspondent of the *Guardian* touches a sore spot in the English Church:

"SIR:—Now that the Church is threatened with spoliation, and God is allowing the sword to be held over our heads, ought we not to consider whether our own hands are clean in respect of the Church's handling of money matters? Although our Bishops receive such large salaries, they must have private means, too. When a man is to be offered a living, the first question asked is—Has he got sufficient money to finance the parish? When the man with money is instituted he has to make some very strong statements about simony; but the charge of souls is given to him, and not to another, because he has money and the other has not. Does not this savor of simony? "Why are no strenuous efforts made to get rid of these evils at all costs? The Welsh Bishops—all honor to them—have strained every nerve to protect the Church in Wales from spoliation. Why do not the English Bishops strive with equal zeal to get rid of all taint of evil in the financial matters of the English Church? How can we pray to God to ward off the robbery of the Church when our own hands are not quite clean? . . . The Church need fear no attack from enemies from without, but so long as there is a wedge of gold hidden in our own tents we can expect no blessing from God."

And as we read these words, we must frankly recognize the existence of a peril as real in the American Church: "How hardly shall they that have riches enter into the kingdom of heaven!" Our Lord said that, to the great surprise of His apostles; and in all His teaching, the special benediction is upon the poor. Yet if it be true that men of inherited or acquired wealth are preferred in the Church before others who are apostolic in their poverty, we have striven to reverse His standard, to the Church's detriment. There have been rich prelates who consecrated their wealth in all humility to God's cause. But to choose men to high office because of their riches is essentially simoniacal: and simony is a sin which, more than any other, blights the Church's life once it is tolerated. *Obsta principis!*

WHO shall measure the debt that we owe the dreamers?

When the Columbian Exposition at Chicago, with its transitory magnificence, had passed away, men began to wonder why real cities could not be so planned as to be things of beauty, precisely as the city that had been built for exposition purposes had been planned. And so, it may be said, the ideals of city planning in this country had birth. Gradually city planning has been recognized as both an art and a science, and it has been translated into the realm of practical politics. The duty of cities to make of themselves things of beauty, and so to promote the well being of their citizens, is slowly becoming accepted as an American ideal.

These thoughts are suggested by the announcement of the death of Daniel Hudson Burnham, the chief architect of the Columbian Exposition. Because Mr. Burnham dreamed dreams, that exposition was what it was. It was he, afterward, who, as chairman of the national commission for beautifying Washington, revived the idea of making the capital such a city of beauty as L'Enfant, acting under the enthusiasm of George Washington, had designed it to be, and Burnham's was the mind that planned the Pennsylvania station in that city and his the hand that designed it. Cleveland, San Francisco, and Manila owe special debts to him for his services in planning them; and finally the magnificence of the present "Chicago Plan," surpassing in grandeur and in magnitude anything that the world has ever known in city planning, is his enduring memorial. Generations may elapse before that plan can be fully realized, but the new Chicago that it will make will bear such a relation to Burnham as the London of the early eighteenth century bore to Wren—and more.

When America produces such an artist and dreamer as

Burnham, one need not look upon the masters of Florence and Venice as men without successors.

ANSWERS TO CORRESPONDENTS

M.—There was, about a decade and more back, a congregation known as "The Anglo-American Free Church of St. George the Martyr in New York City." It worshipped in the Church of St. John the Evangelist, Waverly Place and West Eleventh street. The rector says the St. George's congregation has practically gone out of existence. We cannot learn in New York of any existing "Congregation of St. Charles the Martyr."

G.—(1) Our version of the Lord's Prayer much antedates the King James Bible, and thus the variations are accounted for.—(2) The House of Bishops has declared the service known as Benediction of the Blessed Sacrament to be unlawful in the American Church. The rite dates only from the seventeenth century and never had authority in the Church of England.

"COME, FOR ALL THINGS ARE NOW READY"

BY ZOAR

ATORRENTIAL rain is falling, a steady downpour with no sign of clearing up. Looking out of the window on the dismal scene, a woman is standing, debating within herself whether she will venture out in such weather or not. Before her eyes rises a vision of crowded cars, long flights of muddy steps to the elevated, six blocks to walk ere the church can be reached. It is a long trip, a disagreeable one on such a morning, yet thousands have taken a similar one on their way to business; can she not do as much for her Master? Is the King's business less important than that of the world? Is she to forego the privilege of meeting Him before His Altar, and lose the strength which she knows will be granted to her in the Blessed Sacrament of His Body and Blood? Strange that she should even hesitate! But, she starts. Waiting as it were under a very shower bath, the temptation is great to turn back; as she crosses the road to do so, she sees the car coming, and all indecision is at an end; she will go.

Oh, the beauty of the sanctuary at this quiet morning hour, truly "a refuge from the storm." What a heart-stirring appeal the deep bell is sending out of the clouds above, "Come, for all things are now ready." Yet the appeal remains unheeded, the weather has frightened the guests; two only are present—the celebrant and the one solitary woman. But, faithful to His promise, He comes to these two, and the wonder of it fills the heart with unspeakable emotion. The storm is still raging outside, but within, love and peace reign supreme, for His promise is fulfilled, "He that eateth My flesh and drinketh My blood dwelleth in Me and I in him."

"IT'S ALWAYS SOMETHING"

WHAT DID he mean when he said this so petulantly? Was it that he had to pay car-fare before he could begin business; that it was ten cents for a cigar before he was really himself; that he found a bill on his desk from his grocer, another from his butcher, another from his tailor; that his wife telephoned him the plumbing was out of order, that his daughter needed a new gown, new music, his son a new suit of clothes? Did his statement for club dues or fraternal membership come in? Were his office expenses worrying him, postage, a new typewriter, a copying press, an improved desk, pens, pencils, erasers? Was it his coal bill, his taxes, that finally caused him to break out irritably, "It's always something?" No, these dozen things or more every day never disturbed him. It was because a few times a year he was called upon to give something to the Church. What he was asked to give was far less than he spent upon himself in personal luxuries, but still he cried out in the anguish of his soul, "It's always something." Make a list of all you give to the Church, then another of all that you spend upon your own pleasures, and then if you are not a little ashamed of your irritability it is because you are among those who give God's dime out of every dollar, or because the Church means very little, if anything, to you.—THE REV. G. HEATHCOTE HILLS, in *St. Mark's Messenger*.

THIS IS the greatest work which kindness does to others, that it makes them kind themselves. The kindest men are generally those who have received the greatest number of kindnesses. It does indeed sometimes happen, according to the law which in noble natures produces good out of evil, that men who have to feel the want of kindness are themselves lavishly kind when they have the power. But in general the rule is that kindness makes men kind. As we become kinder ourselves by practising kindness, so the objects of our kindness, if they were kind before, learn now to be kinder, and to be kind now if they were never so before.—*Frederick William Faber*.

BLUE MONDAY MUSINGS

"THE world is fairest when lilacs bloom!" That line is the burden of a rondel by the very most minor poet of my acquaintance, who wrote it on his knee, after breakfast, out-of-doors, by the little Casino in Central Park, years ago, when there was a flash of romance over everything; and the shadowy arcades there seemed as if they might lead into fairyland, whichever way one turned.

Lilac-time always brings back that same feeling; and those who do not discern the infinite possibilities of beauty and poetry in the world now, must have something radically wrong with themselves. Saturday afternoon, we went out to visit one of the most justly famous parks in the world, where a great university is showing what can be done to acclimatize trees and shrubs of every sort, with an eye as much to beauty as to science. A wide, winding path sweeps up the hill; and on either side of it every imaginable variety of lilacs is planted: deep purple, wine-red, all the shades of lavender; some where gray mixes with blue so that the resultant tint is indescribable, and huge masses of white blossoms to crown all. Above is a steep, grassy slope, and at the top of that a little lilac hedge, older than the lilacs that are planted by the walk below, not so symmetrical, but, if possible, even more splendid with the glorious wealth of flowers. The odor is even more delightful than the color, if that is possible. Some Frenchman says, "A flower without perfume is like a beautiful woman without piety"; and I would rather have the smallest, poorest blossom, which pours out its soul in fragrance, than the ample magnificence of some tropical flowers, which are soulless. If only lilacs lasted forever! But perhaps that very transitoriness, which marks one blessed week in all the year as lilac-time, makes us more keenly sensitive to their beauty. Done in glass, after the fashion of the famous museum at Harvard, they are interesting, but they leave one cold. I defy even a Positivist (if there are any of that tribe left!) not to poetize when he breathes such air as that of the Lilac Walk. "When last in the garden bloomed"; how that first line of Whitman's threnody lingers in mind! By the time this is printed, lilacs will be past once more. *Eheu fugaces labuntur anni!*

WE ARE sometimes disposed to think that the crusade against follies of female fashion may be carried too far. Surely men are not less foolish in many things that have to do with their own habits of life; and folly is not a peculiar possession of either sex. But such a despatch as has lately reported the recent recommendation of the Colorado State Board of Health does set one to thinking. A large increase in the number of smallpox cases, and that manifested chiefly among the well-to-do, aroused the attention of the Board of Health; and one of the results of their investigation has been to associate a grave risk in that direction with the use of artificial hair. Much of such hair comes from China; and it is declared that smallpox germs and other equally malignant poisons have been found in the hair obtained from that source. Not a pleasant thought, is it? Of course there are people so unfortunate as to have been deprived by accident or disease of all their natural head-covering, and who are, therefore, obliged to wear wigs. There is no room for reproach or jest there. But is it not disgusting to see the hideous masses of dead hair, which even intelligent women pile on their heads nowadays in accordance with the prevailing fashion? Surely they do not think they deceive any one! If women think they make themselves attractive to men by that method, nothing can be further from the truth; for I know that all men are more disgusted by dead hair than by almost any other accessory of woman's toilet. The effect upon children is very bad, too, as it encourages them to have recourse to meretricious adornment. A young school-girl, only fifteen, confided to me the other day that she had bought three curls to wear when her hair was dressed in a certain fashion! She seemed astonished that I was patently disgusted. When shall we all learn that beauty and reality and simplicity are all intimately associated?

SOME ONE has put into my hands a weekly paper called *The Menace*, published in Aurora, Missouri: a four-page paper, cheaply printed, and devoted altogether to violent vituperation of the Roman Catholic Church, and all connected therewith. Persons who have read this column regularly need not be told that I am no champion of things Papal, and that I do oppose conscientiously and whole-heartedly any theory which would sub-

ject American Christianity to an alien power. Nay, I am prepared to go further and to say that Roman Catholic political machinations in our country constitute a very real peril, and that the avowed purpose of securing public money for parochial schools must put Americans who believe in the separation of Church and State on their guard. But when all that is said, I can only deplore the spirit of bitter hatred manifested in such a publication as the one I have named above. Its editor styles himself "Reverend Theodore C. Walker"; but he has not learned that one of the first Christian duties is to practise the charity which thinketh no evil. Indeed, if I say that he seems to strive to rival the most venomous expressions of certain Irish Roman Catholic papers in America, I shall have condemned him and his sheets as completely as possible. A still graver charge follows, however. In the issue of April 13, 1912, on the first page, is printed what purports to be an Encyclical of Pope Leo XIII., dated December 25, 1891, and addressed: "To the Jesuits, Patriarchs, Primate, Archbishops, and other Orderlies (*sic*) in peace and communion with the Apostolic See of the Entire World." This absurd document, composed by someone so ignorant of the ordinary forms of the Roman Court as to make a tissue of blunders from beginning to end, purports to be a declaration of war against the American Republic, with a command to all Roman Catholics to exterminate the heretics that live within its territories! This precious paper has been printed before in the same columns. The only authority given for it is the *Christian Leader* of April 11, 1893, and the *Sunday Oregonian* of April, 1895! Patently it is not intended as a joke. I am bound to say that men who circulate such a forgery, in their endeavor still further to embitter religious prejudices, are servants of the devil; and it is necessary that all Christian men, who are sincerely opposed to the extension of Papal power, and who believe in a form of Christianity which knows nothing of centralized tyranny, shall dissociate themselves from such infamous methods as these. To notice a publication of this character is perhaps dignifying it too much; but 120,000 copies of the issue I am quoting were circulated. Nothing can justify methods of that character; and it will be a real step toward Christian reunion when Christian people who differ as widely as possible learn to speak of one another with a careful regard for truth and for courtesy.

I ALWAYS LIKE to set people reading good books that may be overlooked. Have you seen that strong, melodious, and powerfully imaginative poem of Miss Florence Converse, "A Masque of Sibyls"? If not, here is a sample of it which will make you want to know the whole, I trust:

"CHILDREN'S CHORUS"

"To the one that overcometh
I will give a gift of price,
Bought with tears and tribulation,
Death and sacrifice.

"To the one that overcometh,
Manna will I give to eat;
Manna, manna, hidden manna;
Holy food and sweet.

"To the one that overcometh
I will give a crown of life;
Power to set free the nations
From their silly strife.

"On a white stone shall be graven
Secretly a name, yet known
To the one that overcometh.
He shall have the stone.

"To the one that overcometh
I will give the morning-star.
I will clothe him in white raiment,
White as lilies are.

"I will give the fruit that groweth
On the tree in Paradise
To the one that overcometh;
And it shall suffice.

"I will fashion Me a pillar
In the temple, splendidly.
Lo, the one that overcometh
Shall the pillar be.

"I will write God's name upon it,
And the name beloved of them
That are building the fair city—
New Jerusalem."

PRESBYTER IGNOTUS.

WELSH BILL IN THE HOUSE OF COMMONS

Passed on Second Reading; Future Problematical

ANNUAL MEETING OF S. P. C. K.

The Living Church News Bureau |
London, May 21, 1912 |

THE debate on the second reading of the Welsh Disestablishment and Disendowment Bill in the House of Commons was brought to an abrupt termination by the exercise of the closure on Thursday, Ascension Day. The speeches on the Opposition side, with the exception perhaps of that made by Lord Hugh Cecil, did not rise to any high level of historical treatment of the subject, and thus no improvement on those at the first reading debate; nor did the speeches of members of the so-called Church party in the House, with the exception again perhaps of Lord Hugh Cecil's, manifest any Churchmanship worth speaking about. No doubt the Opposition speakers meant well in their defense of the Church, but Catholic Churchmen might well exclaim, save us from our friends in the House of Commons! It may be well here, with a view to the enlightenment of a certain contemporary of THE LIVING CHURCH, to refer to that part of Lord Hugh Cecil's speech which dealt with the somewhat prevalent notion and grotesque fiction that tithe is a tax. It seemed to Lord Hugh Cecil quite plain that tithe was to-day, as it always was, *property*. What took place originally was this. A large number of landowners voluntarily, and from religious motives, dedicated their tithe (one-tenth part of the productive utility of land), and they ultimately coerced, by the arm of the law, those who did not pay into paying. But why did they coerce?

"Not as a state extortion, or levying a tax for its own purposes, avowedly taking the property of some one and putting it into its own exchequer to conduct the business of the state, which was the conception of taxation. The mediaeval conception was that people should be compelled to pay tithe because tithe belonged to the Church by the law of God . . . Land passed from hand to hand, each new buyer bought it knowing that it had tithe levied upon it, and he bought it cheaper on that ground. Tithe had come to be regarded as an ordinary form of real property, and as such it was actually rated, and in this Bill the Government fully respected the rights of lay tithe owners. How was that consistent with maintaining that it was a tax? They did not pay taxes to individual owners."

The second reading of the Bill was carried by only 81 out of the normal Government majority of 114, and with only a paltry increase of three votes on that at the first reading.

The *Times* newspaper states in its "Political Notes" (which are invariably trustworthy), that the Welsh Bill is regarded with increasing disfavor in the Liberal Party. "Liberals for the most part consider the Bill a millstone round their necks." There is even a belief on the part of some of the Irish Nationalists that the Government will have to drop the Bill before the end of the year. After the division on the second reading of the Bill several well known Protestant Dissenting Liberal members intimated to the Government whips that, although they had voted for the Disestablishment, they were opposed to the Disendowment clauses. As the *Times* truly says editorially, everybody knows that the Bill will be thrown out by the Lords. It will then be hung up for two years under the Parliament Act, and it is upon what happens in the country during these two years that its prospect of ever reaching the Statute-book depends.

The proceedings in the Lower House of York Convocation, at the recent sittings, were chiefly noteworthy for the continued sturdy and uncompromising stand of the House against the attack on the Athanasian Creed. After the defeat of several amendments, the recommendation of the Committee on the Royal Letters of Business that no change should be made in the rubric which directs that the Creed of St. Athanasius should be said or sung on certain feast days was carried by a large majority.

The S. P. C. K. has been holding its annual meeting at the Church House.

The ARCHBISHOP OF CANTEBURY, who presided, said that the volumes telling the story of two hundred years of this society, the oldest of the missionary societies, would also show how the society had persistently looked out for weak places which needed strengthening. Other great Church organizations found their funds al-

ready ear-marked for special purposes, and these concurred with the administration of those grants. The S. P. C. K., with some exceptions, did not act in that way, and was able in an emergency to do more than other organizations. The translations carried out by this society in connection with missionary work were also a very notable part of its activities.

The ARCHBISHOP OF CAPETOWN, who was the first speaker in addition to the chairman, said that the S. P. C. K. looked to the future, and gave discriminating assistance to those, like himself, who were working abroad, and were laying the foundations for the developments of the future.

The REV. LORD W. GASCOYNE CECIL, one of the other speakers, thought that the duty of Christians to evangelize the whole world was not always as practicable as now. They must realize that, if Christianity was to succeed, they must make it indigenous to a country, from which it would extend itself round about. And the Christianized nations should become missionaries as soon as possible.

The Thirty-ninth Annual Report of the Council of the Guild of All Souls states that the net gain in increase of members during the past year is 251, and of the 5,993 members still in the Church Militant, 960 are clergy and 5,033 laity. Two more members have been elevated to the Episcopate. The present total number of branches is 128. There has been a large and satisfactory sale of the Guild's publications during the year.

On Sunday week the Bishop of Oxford (Dr. Gore) was officially present at the High Eucharist at the Conventual Church of the Cowley St. John fathers in Oxford. The Sunday was in the Octave of the Patronal Festival (St. John before the Latin Gate), and the occasion was a specially noteworthy one, as it is believed to have been the first time since the foundation of the Society of St. John the Evangelist that the Bishop of Oxford as Visitor both preached and pontificated at the service, vested in cope and mitre.

J. G. HALL.

"DO YE NOT YET UNDERSTAND, NEITHER REMEMBER?"

By ZOAR

HOW often do we ourselves deserve the rebuke of our Lord, "O ye of little faith!" We wonder that the Apostles should so soon have forgotten the marvellous multiplication of the loaves and fishes, and under the very same circumstances should have wondered again how the multitude could be fed, and later on, when they had forgotten to take bread, that they should not have understood the words of their Lord, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." We wonder at their blindness, quite unaware that we, who in our own lives have experienced that same love, love which has provided for all our needs both temporal and spiritual, that we, too, are blind when we doubt His loving care of us.

"Do ye not understand, neither remember"—should we not remember the way by which He led us? "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no." Looking back on the years of His loving and infinitely patient guidance, we see His hand stretched out in deliverance, guiding in the darkness, upholding us over rough places, raising us when we had fallen, healing our wounds, strengthening us in the hours of weakness, and as of old, His quickening, life-giving touch renewing the courage of His wearied children. Should we then ever be tempted to despair because of the endless conflict, let us think of all these things, let us remember! Surely we shall hear His voice saying to our desponding hearts, "Dost thou not yet understand, neither remember?" and we shall answer, "Because Thou hast been my Helper, therefore under the shadow of Thy wings will I rejoice."

BEYOND a doubt, the pastor owes his first duty to his own church. There are state-wide and even nation-wide interests to which he must give much thought and attention, and it is extremely helpful to any preacher to do a reasonable amount of evangelistic work with other pastors, but when all is said, it remains an incontrovertible fact that the great proportion of the pastor's time and labor should be devoted to the upbuilding of the church over which he feels that God has called him to preside. No church ought to be so selfish as to deny its pastor the privilege of helping other pastors, and no pastor should be so negligent as to devote the major part of his attention to interests outside the realm of his immediate pastoral work.—*Baptist Standard*.

Liberals Dislike
the Bill

Lower House,
York Convocation

Anniversary
of S. P. C. K.

COMMENCEMENT AT GENERAL THEOLOGICAL SEMINARY

Twenty-two Men are Graduated

MOVEMENT TO ERECT A NEW LECTURE HALL

Branch Office of The Living Church }
416 Lafayette St.
New York, June 4, 1912 }

BEAUTIFUL weather and increased interest of alumni and friends of the General Theological Seminary brought a great many people to Chelsea Square this week.

The first function was the Dean's reception on Monday afternoon in the gymnasium. The Rev. Dr. Denslow, Mrs. Denslow, Bishop Courtney, the Rev. Dr. Charles L. Hutchins, the faculty and their families, received the guests. There was a large attendance of trustees, alumni, students, and friends of the institution.

The Baccalaureate sermon was preached by the Bishop of Connecticut on Monday evening. The preacher enforced the old saying: "To address men well, they must be loved much." He also spoke of the "joy of the ministry" as a power for good in the ministrations of a parish priest. He exhorted clergy not to allow self and self-interests to be the *principal* motives, but to shape their ministry by high and noble *principles* of thought and actions.

Tuesday was Alumni Day. The business meeting of the Associate Alumni was held in the morning; the Rev. Dr. J. Nevett Steele presiding. Elections were held as follows: Vice-Presidents: the Ven. Joseph Carey, D.D., Ven. Frederick B. Van Kleeck, D.D., the Rev. Dr. Charles C. Edmunds, the Rev. Dr. Alban Richey, the Rev. Dr. Milo Hudson Gates, the Rev. Augustine Elmendorf; Recording Secretary, Rev. John Keller; Corresponding Secretary, Rev. Dr. John R. Harding; Treasurer, Rev. G. Herbert Dennison; Necrologist, Rev. Dr. Randall C. Hall; Executive Committee (for three years), Rev. Stephen P. Simpson, Rev. Gilbert M. Foxwell; (for two years), Rev. Philip C. Pearson, Rev. C. Malcolm Douglas; Essayist for 1913, Rev. Dr. Elwood E. Worcester; Substitute Essayist, Rev. Dr. Walker Gwynne.

The McVickar prize in Ecclesiastical History was divided equally between Carl A. H. Stridsberg, B.A. (diocese of Newark), and Irwin St. John Tucker (Louisiana). The McVickar prize in Greek was awarded to Walter Ovid Kinsolving, M.A. (Texas), who also graduated with the highest marks ever attained in this seminary. The Boards of Examiners in reporting on the competitions remarked the excellent work done by the contestants. The association voted thanks to the examiners for their scholarly and painstaking work.

Dr. Wrigley reported on the Fund for the new lecture hall. He and his committee were continued. Subscriptions were made at the meeting. The Rev. Henry L. Drew reported for the class of 1903, and announced a subscription of \$100 in memory of the late Professor Richey. Much enthusiasm was shown in the project for the immediate erection of the hall.

The Bishop of Maine spoke on the subject of Alumni representation, by election of the association of Alumni, in the Board of Trustees of the Seminary. It was pointed out that this kind of Alumni representation has been tried at Columbia, Yale, and other progressive institutions of learning with gratifying success; it provides a permanent point of contact for the graduates with their *alma mater*, and assures their practical interest and devotion. After speeches by Professor Edmunds and Dr. Hutchins, appropriate resolutions were adopted. On motion, Robert Codman, Jr., Bishop of Maine (1894), was admitted to honorary membership in the associate Alumni by rising vote.

The Annual Essay was read at noon in the Seminary chapel by the Rev. Dr. Henry R. Gummey (1893), on the general subject, "Some suggestions for a practical Eucharistic Doctrine." At this time the Necrologist's Report was presented by the Rev. Dr. Hall.

At the Trustees' meeting there being three vacancies in the list of members elected by General Convention (caused by death), the Rev. Dr. William T. Manning, Dean Grosvenor of the New York Cathedral, and the Hon. Vernon M. Davis were duly elected.

Bishop Greer made a forceful statement of reasons why the new lecture hall should be built at once. One was, that the faculty had grown 50 per cent, there being 12 professors and two instructors, and only 6 small recitation rooms, with less apparatus and accommodations than are to be found in any up-to-date high school. The second reason: to provide a large assembly room for gathering together the whole student body and also to accommodate the general public from time to time for special lecture courses. At present the Paddock and other lectures must be given in the chapel or in the gymnasium. Both places were built for other purposes, and are therefore inconvenient. Such a hall will cost \$100,000, of which sum \$55,000 is in hand, leaving only \$45,000 to be raised. A resolution was adopted, raising a committee of three laymen to raise the money needed and to proceed as promptly as possible to get proposals for the erection of the hall. The proposition met with very general agreement, as the new building would be more than a decoration; it would meet a present need.

The Acting Dean reported that there were 16 more students

than last year. Already thirty new men have registered for the entrance examinations, a very large number for so early a date. This number does not include special and post-graduate course men. In the year there has been a steady improvement in diligence and attendance at chapel; the general morale has been excellent. The health of the students has been unusually good; the Seminary physician has been called upon to do little more than to practise preventive medicine.

The librarian, Mr. Edward H. Virgin, reported that there are now 55,000 volumes in the library, 1,888 new volumes being added in the year; that there had been more than 25 per cent increase of efficiency, as estimated from the number of readers and visitors to the library for reference and research work, and the number of volumes loaned to students.

The Trustees elected Professor Blodgett to be Professor of Old Testament and Apocalyptic Literature. Professor Hatch was put in nomination (election a year from now), for the new chair of "Language and Literature of the New Testament." A successor to Bishop Roper, in the chair of Dogmatic Theology will not be elected until the next annual meeting. The Committee on Honorary Degrees was appointed (Bishop Hall declining to serve again on account of illness), as follows: Rev. Dr. William T. Manning, Rev. Dr. Charles L. Hutchins, Dean Van Amringe, George Zabriskie. The Standing Committee was reelected.

The Chapel of the Good Shepherd was crowded to the doors, and many persons were unable to get standing room in the vestibule on Wednesday morning during the Commencement exercises. The special office was sung by Professor Edmunds; the Bishop of Indianapolis read the lesson. Bishop Kinsolving of Texas, being the senior Bishop present, presided, and presented diplomas. Acting Dean Denslow conferred degrees. As the Dean of the Seminary only can confer the degrees, advantage was taken of the absence of Dean Robbins to confer upon him (although *in absentia*) the honorary degree of Doctor in Divinity. The like degree was given to the Rev. Prof. Charles N. Shepard.

Twenty-two men were graduated, as follows: Percy Major Vincent Binnington, William Hugh Ferrar Binns, B.A., Theodore John Dewees, Edward Gabler, Frederick Alexander Garrett, B.A., John Edward Gerstenberg, B.S., Robert Emmet Gribbin, B.A., B.S., Seth Canfield Hawley, Edmund Talma Jillson, B.A., George Philip Jung, Walter Ovid Kinsolving, M.A., Gerald Horton Lewis, B.A., William Christy Patterson, B.A., Mark Rifembark, B.A., Francis Henry Smith, Morton Charnleigh Stone, B.A., Carl Alexander Herbert Stridsberg, B.A., Irwin St. John Tucker, John Fredrik Virgin, Benjamin Martin Washburn, B.A., Samuel Hamill Wood, George Gilbert Walker.

The degree of Bachelor in Divinity was conferred on Rev. Messrs. Eugene DeForest Heald, A.M., Carroll Healy Fenton, Andrew Yu Yue Tsu, A.M., Albert Larrieu Longley, Everard Washington Daniel, Walker Gwynne, Henry Sherman Smart, Floarder Howard, Edmund Selden Lane, Ph.B., Leicester Crosby Lewis, A.M., Wallace Fawcett Thompson, A.B., George Thomas LeBoutillier, A.M., Walter Dorsey McClane, A.B., Harold Lyman Smith Johns, William Leopold Essex, A.B., Gordon Douglas Hoxsey, A.B., Jacob Albert Weagle, A.B., Emanuel Aaron LeMoine, A.B., Herbert Webb Hopkins, A.B., Robert Frederick Lau, A.M.

Essays were read by members of the graduating class as follows: Mr. William Hugh Ferrar Binns, B.A., of Hobart College, and the diocese of North Dakota, "The Value of Mystical Experience." Mr. Walter Ovid Kinsolving, M.A., of the University of Texas, and the diocese of Texas, "Practical Ideals for the Worship of this Church." Mr. Benjamin Martin Washburn, B.A., of Dartmouth College, and the diocese of Vermont, "God's Prophets."

The Bishop of Texas, whose son was graduated, and the Bishop of New York, made strikingly appropriate addresses to the graduating class. The singing of the *Te Deum* to the ancient Ambrosian chant, and the benediction ended the academic year.

The anniversary service of the choir of the Church of the Epiphany was held on the evening of Whitsunday, at which time the special "Choristers' Admission Service" was used for the new candidates. "O Zion, blest city," by Hiles, and "Lovely appear over the mountains," from Gounod's "Redemption," were the anthems sung. The ninth annual prize day was observed on Wednesday evening, May 29th, in the parish hall. The rector of the parish, the Rev. William T. Crocker, and the choir-master, Mr. Chapin, presented the prizes to the boys.

The Rev. Dr. William H. Vibbert, *vicar emeritus* of Trinity Chapel, celebrated the fiftieth anniversary of his ordination to the sacred ministry, on Trinity Sunday. Dr.

**Fifty Years
in the Ministry**
Vibbert was for nineteen years vicar of this chapel, retiring about two years ago at his own request. The present vicar, the Rev. John Mockridge, preached the sermon, Dr. Vibbert being the celebrant. The music was Gounod's *Messe Solennelle*, "Now we are Ambassadors" and "How lovely are the messengers," from Mendelssohn's *St. Paul*; and Gounod's anthem, "God of God and Light of Light."

The Rev. George Clarke Houghton, D.D., rector of the Church of the Transfiguration, Manhattan, who has been suffering from a dislocation of the right shoulder, caused by falling from a chair on

which he was standing in an attempt to reach a book on a top shelf in his study, is recovering rapidly, and is able to officiate as usual at the services.

During the month of July, Bishop Burch will be the preacher in Holy Trinity Church, Paris, France. The Bishop and Mrs. Burch will sail from New York on June 29th. They will spend the month of August in Dresden, and will return to New York about the middle of September.

The Catholic Club at its meeting on Tuesday, May 28th, voted to offer a prize of \$100 for the best essay on the "Corrected Title of the Church." The competition will close on January 1, 1913.

PHILADELPHIA PARISH HOUSE DEDICATED

Fine Addition to Fabric of St. Bartholomew's Mission

SIX GRADUATES OF DEACONESS' HOUSE

The Living Church News Bureau }
Philadelphia, June 4, 1912 }

A LONG step forward was taken in the work of the mission of St. Bartholomew, West Lehigh avenue and Twenty-fifth street, when Bishop Rhinelander dedicated the new parish house on Thursday, May 23rd. A congregation which filled the chapel rejoiced in this substantial gain, and a considerable number of the clergy of the city attended the service. The sermon was preached by the Rev. Robert Johnston, rector of the Church of the Saviour, and Dean Goodfellow of the Convocation of North Philadelphia also made an address. A gift of Eucharistic and seven-branched candlesticks was placed on the altar for this service.

The parish house, which cost \$35,000, is complete and adequate, and now all the energies of the congregation and its friends will be bent upon the erection of the church, which is urgently needed and will probably be built in the near future. St. Bartholomew's is one of the stations to which the Bishop referred in his convention address as representing magnificent and immediate opportunity. It is in the northwestern part of the city, where building is going on rapidly, and the population grows as fast as houses can be put up. The Rev. Daniel G. MacKinnon is now in charge of this important work, and has the confidence and enthusiastic support of a working congregation.

The Church Training and Deaconess' House held its commencement in the chapel of the Church House on Tuesday in Whitsun-week, when the following six graduates received their diplomas: Natalie C. Crapon of Rhode Island, Mary C. Merriam of Connecticut, Frances Semle of Rhode Island, Ann Wharton of Tennessee, Claudin Whitaker of Massachusetts, and Edith L. Willis of Nebraska. The wide territory represented by even this unusually small class indicates how large a service this sterling school renders to the general Church. Bishop Rhinelander addressed the graduates, and awarded their diplomas. Of recent years it has been felt desirable that candidates graduated from the school should not be set apart as deaconesses until they have worked long enough to test their vocation. On this account no deaconesses were set apart at this commencement, although eight have been admitted to the order during the year. After the usual luncheon, served by the students of the school to the officers and alumnae, the alumnae held their annual meeting, voting to send a delegate, Deaconess Bertha Mills, to Silver Bay, and to give \$50 from their treasury to the endowment fund of the school. Through its friends the school has raised the full amount to send and support one of this year's junior class in Africa, as Miss Ridgely's substitute during her furlough.

The prospect for the coming year is excellent; fifteen of this year's junior class expecting to return, and an unusual number of applicants already accepted.

The Rev. Henry L. Phillips, the newly appointed archdeacon for work among colored people, was inducted into office at a service held in the chapel of the Church House, on Friday, May 31st. Bishop Rhinelander celebrated Holy Communion with intention for blessing and guidance in this effort for the enlargement of this part of our work, and the members of the Church League for Work among the Colored People were present at the service. It is announced that the mission at Ninth and McKean streets, hitherto under the care of the Church of the Crucifixion, of which the Rev. Mr. Phillips has been rector, will be organized as a separate station, under the convocation of South Philadelphia.

The Clerical Brotherhood marked the suspension of its regular Monday meetings until fall by holding a luncheon in the Y. M. C. A. building on Monday, June 3rd. The Rev. George C. Foley, D.D., the Rev. James B. Halsey, the Rev. Charles C. Pierce, D.D., and the Bishop made addresses.

Trinity Sunday witnessed the reopening of Grace Church, West

Philadelphia, after extensive improvements, including the enlargement of the chancel and re-decoration of the interior. The Rev. H. Richard Harris, D.D., is the rector.

Grace Church Reopened

YOUR OUTLOOK

By LILLA B. N. WESTON

AS YOU peer out of your Window of Life, do you see the world coming or going? Are you gazing down the street with melancholy eyes, at the stream of humanity who have fought and stumbled and fallen and cried out in misery? Do they straggle and lag, these battered bits of humanity—the waifs of God? Are their faces wan and haggard, are their bodies starved and wasted, do they sob, and moan, and beg, and complain? Does the pitiful stream flow on and on, even into the shadow of eternity, from which no man returneth? Or are you looking up the street with expectant eyes, at the host of humankind who are taking life as they find it, and making the most of even the crumbs from under the table? Are they not good to look upon, these bright-eyed willing people? Are their voices not pleasant to the ear, their hands firm and true to the touch, their feet tireless, their song inspiring?

One can look out of Life's Window either way. There are two directions to the thoroughfare. We are permitted to gaze as we will. But just because we have this privilege, why not make it a glorious opportunity? The opportunity of discerning the golden side of the shadow, the splendid side of the storm, the fragrance of the dry and unlovely seed?

Then, too, it is wiser to select a south window than a north one. Our House of Life, like other dwellings, contains both. We have only to choose which we shall make use of daily. The north window is cold, and sunless, and lonely; the flowers will not bloom in it; the birds will not nest near it; the butterflies are busy on the other side. But ah, the south window! Behold its beauties! Surely God Himself superintended the building of that south window! Tender green vines cling to every side of it, and drip with delicate tendrils and gossamer flowers. Underneath it the sunflower seeds have done their best, and great clumps and splashes of pure gold and ruddy brown and dazzling green rise up to bless the onlooker; and there are sweet peas and petunias and nasturtiums in a wild riot of sunny splendor; on the window-ledge there are geraniums and mignonne and heliotrope; in and out, like bits of gaily colored gauze, flit dragon-flies and butterflies; a hummingbird guards a miniature nest in one corner, and wild canaries flock about and trill and warble. A glorious and inspiring place, is it not? A place where one might shed one's cares and worries and feel only the warm sunshine seeping through into one's soul.

If we select the south window, it is hardly likely we are going to look down the street; the view up the street, where those worth while stride, is so much more invigorating! Perhaps some of them will step into our House of Life if they see us leaning out of the beautiful south window. And oh, the courage they would lend us, the tower of faith they would show us how to build, the sweetness and the truth that they would unveil to our eager eyes! And then they would take up their journey down the street to help that weak and faltering multitude which is "with us always." It is this multitude of useless stragglers whom the fragrance of our flowers may reach and encourage to some endeavor. And when we are quite regenerate, we may step out of our south window into the procession of those capable people who keep the reason of the earth on its pedestal. The north window will never help us to any of these splendid things.

Beside the south window it is best to carve a door—a door through which the dejected of humanity may enter in, and go forth comforted and clothed and fed. Sometimes such things help along the growth of the flowers and vines, and tempt the birds to greater song. But stand not in the door—it might bar it to the timid. Bend from the window—inhale the perfume of the blossoms, the scents of the fresh earth, the sweetness of the growing grass below. There never can be too much sweetness in your soul. There never can be too much song, too much praise, too much beauty, too much sunshine. Absorb them all. God made them for that purpose.

Bar not your window. Leave it free and open that the birds and the outdoors may come in as they will. No one will break through and steal, for no one can steal that which is freely offered. Offer freely—oh, offer freely! For the free offering multiplies its excellence and its virtue and its grace and all its benefits an hundred-fold in the soul of the giver.

Diocesan Conventions and Missionary Convocations

OF the conventions held last week, that at CHICAGO was chiefly notable for another charge by Bishop Anderson on Christian Unity complementary to that delivered last year. In MARYLAND the Standing Committee was reconstituted so as to consist hereafter of four priests and four laymen as in most other dioceses, rather than of clergy alone as heretofore. CENTRAL NEW YORK appointed a Social Service Committee and a diocesan Board of Religious Education. MISSOURI gave its attention chiefly to missionary matters, while LOS ANGELES enjoyed nearly a week for the convention and other ecclesiastical bodies. Social service, Christian education, and missionary matters were the chief topics in NEBRASKA, while FLORIDA provided a plan of assessment and apportionment for all funds to be raised in the diocese. OLYMPIA almost unanimously adopted resolutions in accordance with the Fond du Lac suggestions to drop the words Protestant Episcopal from the Prayer Book, while OKLAHOMA dissented from that plan because of a desire that the name of the Church should be changed and that the changed name should appear in the Prayer Book. UTAH attempted to devise a plan whereby larger salaries should be paid the clergy in future, and arranged for canonical recognition of the Social Service Commission.

CHICAGO

FIRST in every way among the incidents of the Chicago Convention was the charge by Bishop Anderson on the subject of Church Unity, continuing his series of pronouncements on this theme, begun with his convention sermon of two years ago. It was written in the Bishop's well-known style, forceful and strong, abounding in antitheses and balanced illustrations, all focussing in the main contention that "The Churches" have failed to do the work which "the Church" alone can do, and alone has done in the past.

Item after item was brought forth, from the domestic field, and the foreign field as well, to show that a divided Christianity simply is not doing what must be done, in the Name of Christ, and that it cannot do what must be done. The nine "churches" in one Illinois village of 1,500 souls, with 50 per cent of the population not connected with any of them, were cited as one illustration. The bewilderment of the converts in foreign lands, confronted with denominationalism of many kinds, was also cited. The fact that philanthropic work in our great cities can only be done in the name of the whole city's benevolence when separated from official connection with "The Churches," and the similar fact that education can be carried on by the community as a whole only when absolutely divorced from religious affiliations of any kind, were tellingly brought home. The early part of this long and able sermon centered around the Bishop's exegesis of St. John's seventeenth chapter, which stressed the thought that Christian Unity already exists, being a deed accomplished by our Lord Himself, and that the duty of all Christians is not so much to create that Unity as it is to manifest it. The whole sermon was a worthy companion of the first one from Bishop Anderson on this topic, two years ago, of which so many thousands of copies have been circulated in this country and in England. Its final exhortation was to much prayer, on the part of clergy and laity alike, inasmuch as the situation as it exists to-day, can only be improved for the present, by mighty answers to the most earnest and unceasing prayers.

The convention was well attended. There were 115 clergy present out of the 131 canonically connected with this diocese, and there were about 200 lay delegates from the parishes and missions. Officials were generally reelected except that the venerable Dean Phillips retired from the Standing Committee and was succeeded by the Rev. Dr. Herman Page. A special committee brought in a series of resolutions upon the conclusion of Dr. Phillips' remarkable term of 33 years in the Standing Committee, during the last 22 of which he has been its president. As president he is now succeeded by the Rev. J. H. Edwards, and Rev. Dr. P. C. Wolcott is secretary.

Bishop Anderson, at the opening of the afternoon session, commended to the attention of the convention the National Convention of the Brotherhood of St. Andrew, dated for September 4th to 8th, in Chicago, and "The World in Chicago," in the leadership of which missionary exposition there is so much interest taken throughout the diocese. He also stated that the general condition of the diocese is better than at any previous time during his episcopate, and that the outlook is very encouraging in every direction. He declared that the clergy are widening in their grasp of Social Service, as evidenced, for instance, by the topics and discussions at the Deanery meetings. The clergy and laity alike are deepening in missionary interest, as shown by the increased gifts to General Missions, and by the steady advance in all diocesan affairs. The Brotherhood of St. Andrew in Chicago is increasing in vigor. The Church Home for Aged Persons has outgrown its present buildings, and must soon

move into larger quarters. The Bishop reported that all but about \$2,500 had been raised of the \$10,000 needed for the endowment fund for Diocesan Missions, to secure the gift of another \$10,000 offered conditionally during the past year by a generous helper of the diocese. There have been over 1,800 candidates confirmed during the year, Bishop Anderson having confirmed 1,079, Bishop Toll having administered this Sacrament to the remainder. The Diocesan Missionary Committee, Mr. D. B. Lyman, chairman, reported that the parishes and missions of the diocese, including gifts from the Woman's Auxiliary and the Sunday schools, had contributed \$27,817 for Diocesan Missions during the convention year, and that \$16,506.01 had been received at the Church Missions House since last September from this diocese towards its accepted apportionment of \$27,500 for General Missions for the year ending August 31st, 1912. This is a larger sum than was sent from our diocese by this time last year for General Missions. The new apportionment of \$27,500 for Diocesan Missions was promptly accepted by the delegations to the convention, and by a *viva voce* vote the convention accepted \$27,500 of the sum apportioned to this diocese by the General Board of Missions for the year commencing September 1st, 1912. This apportionment of \$27,500 for General Missions was ordered divided among the congregations of the diocese in sums equalling the amounts pledged at this convention for Diocesan Missions. The total apportionments are for the same amounts, for Diocesan and General Missions, namely, \$27,500 for the work of each Board. Ten years ago Chicago contributed only \$1,903.10 toward its suggested apportionment for General Missions.

A step forward was taken on the second day of this convention when a resolution was passed, requesting that hereafter each apportionment should be sent to the officials of each congregation before the 1st of May, and that each delegation should henceforth be asked to report to the annual convention as to its acceptance of such apportionment, both that for General and that of Diocesan Missions. This will give time for a thorough discussion of both missionary apportionments at every parish meeting in the diocese, and will result in a widened sense of responsibility on the part of the laity, concerning both apportionments.

A valuable report was made by the special Commission on Candidates for Holy Orders. It was read by the Rev. J. B. Pengelly, and gave an analysis of a large number of replies from the clergy of the diocese concerning this theme, especially in our diocese. There are at present ten candidates in this diocese.

Another special report which was of much interest was read by the Rev. M. B. Stewart, chairman of the committee appointed last year to examine the histories used in the Chicago Public schools so far as their statements concerning the Church are concerned. It was found that the principal book used in Chicago, while containing misleading statements about the Reformation Period, yet seems to balance these by other statements which are quite correct.

A large amount of routine business was transacted by the convention, which kept at work until 5 p. m. on the second day, May 29th. Among the amendments to the canons, one provides that parishes may now elect twelve vestrymen and two wardens, instead of a smaller number of vestrymen. The Social Service report, read by Dean Sumner, stated that steps would soon be taken to make possible the organization of a Social Service Committee in each parish and mission of the diocese, and to gather complete data of the present use of parish houses as social centers. The Sunday School Commission report, the Rev. C. H. Young, chairman, concluded with a resolution requesting the General Convention Commission on Theological Education to commend a revision of the general canon on Requirements for Candidates, so that statistics on Missions, Social Service, and Religious Pedagogy shall be given their proper place in the curriculum laid down for theological students.

Two missions of the diocese have grown strong enough to become parishes, during the year, namely, the Church of the Advent, Chicago, the Rev. A. T. Young, rector, which was admitted to the convention this year, and St. Elizabeth's, Glencoe, which is ready for admission, having complied with all the requirements, although not quite in time for the formal action of this convention. Considerable debate was aroused by a proposition that the diocesan be requested to define parochial boundaries in Chicago. The utter impracticability of such a plan in connection with the already existing canon on "Intrusion," was conclusively brought out by this debate, which enlisted the active participation of a large number of the leading clergy of the diocese. The proposition was overwhelmingly defeated.

The assessment for the coming year, in addition to the interest expected from the \$100,000 now in the endowment fund of the diocese, will be about \$19,000. This is about the same sum as last year's assessment. The committee on Church Extension was continued for the year as a sort of a commission, and was directed to prepare a report for the next diocesan convention on the possibility of its becoming a "Committee on the State of the Church" in this diocese.

Twelve members of the diocesan Board of Missions were elected for the term expiring May, 1915, namely, the Rev. J. H. Edwards, Rev. Dr. J. H. Hopkins, Rev. E. H. Merriman, Rev. W. C. Shaw,

Rev. G. C. Stewart, Rev. Dr. P. C. Wolcott, Messrs. Secor Cunningham, W. C. Englar, W. P. Gunthorp, Harrison Kelley, C. S. Kilbourne, and C. A. Street.

The following were elected delegates to the Sunday School Convention of the Fifth Department: the Rev. Messrs. F. C. Sherman, C. H. Young, and E. R. Williams, Mr. A. G. Graham, and Mr. F. D. Hoag. The delegates elected to the Missionary Council of the Department are the Rev. Dr. J. H. Hopkins, Rev. Messrs. F. C. Sherman, G. C. Stewart, C. H. Young, Messrs. E. P. Bailey, Courtenay Barber, C. E. Field, and W. R. Stirling.

On the evening of the first day of the convention, the annual dinner of the convention was held, under the auspices of the Church Club of the diocese, at the Hotel La Salle, about 300 men being present. The subject of the evening was "Church Extension," and the addresses were given by the Rev. N. O. Hutton of Chicago, the Rev. J. D. McLauchlan of Kankakee, Mr. C. Griggs of Ottawa, Mr. D. B. Lyman of La Grange, and Mr. Courtenay Barber of Chicago. Bishop Anderson and Mr. Charles W. Folds, the president of the club, also contributed to the programme, which was replete with stirring and interesting addresses. A "silent toast" was shared by all the guests at the mention of the name of the late Mr. Arthur Ryerson, who perished with the *Titanic*, and whose life-long interest in the missionary work of this diocese, as of the Church at large, is held in such grateful memory.

The sad news of Bishop Grafton's illness reached the convention on the morning of its first day, and Bishop Toll offered special intercession for the stricken prelate at the close of the Holy Eucharist. Space ought to be given for at least a mention of this opening service, for the excellence of the music, and the great dignity and simple reverence of the entire service. It is being more and more largely attended by the laymen each year, as it furnished a strong spiritual uplift to some hundreds of able men, in the midst of the whirl of Chicago's busy life.

The annual meeting of the Woman's Auxiliary was held at St. Peter's on Ember Friday, May 31st, with a large attendance, numbering between 700 and 800. Dean Sumner gave the morning sermon on "The Church and Social Service." The principal speaker of the afternoon was the Rev. Dudley Tyng, of China, the programme including addresses from Mrs. Whetmore of North Carolina, who told of work among the poor whites of the South; from the Rev. Hunter Lewis of Mesilla Park, New Mexico; and from the Rev. K. Hayakawa of the district of Kyoto, Japan. The year's reports showed 467 missionary boxes sent, valued at \$11,492.15; and gifts of money sufficient to bring the year's total, in cash and valuation, up to \$34,078.49—a generous yearly total, though not a record one. The Juniors reported 77 of the above boxes, valued at \$1,227.65. There are 41 branches of the Junior Auxiliary, and 29 branches of the "Babies' Branch." The Juniors support six scholarships in various parts of the mission field. The Chicago Juniors also are giving the altar, and the Babies' Branch is giving the font, for the Farthing Memorial Chapel in Alaska. The United Offering for the year, presented at this annual service, was over \$1,600. The Woman's Auxiliary is steadily working along its well-known lines, in this diocese.

MARYLAND

CONSTITUTIONAL amendments were made to provide that, as in other dioceses generally, so hereafter in Maryland, the Standing Committee shall consist of four priests and four laymen instead of seven priests as heretofore in this diocese; and that lay deputies to the convention must be communicants. The former was adopted by a vote of 50 clergy and 46 laymen to 44 clergy and 20 laymen. The latter was adopted by a large majority.

The convention was held at Emmanuel Church, Baltimore, on Wednesday and Thursday of last week. In his annual address, speaking on general matters in the Church, the Bishop said that "the purpose of the general Church, as we have that purpose exemplified in the consideration of affairs in all the different departments of the unparalleled activity of universal life in this marvellous age; was never more sane, and our position for the accomplishment of our purpose never before so powerful as at the present time." "The General convention has fairly succeeded in furnishing by wise legislation the necessary machinery for the Church to use. The motive power for this machinery, however, must be the love of and for each other of the legislators and all those whose views they represent, is the nature and spirit of Him who so loved all that He gave Himself that none should perish and that not even a little one should be offended." "Not by what we are in name, but by what we accomplish in deed, do we grow in wisdom and stature and increase in favor with God and man, or otherwise. That the separate schools among ourselves are recognizing and applying this divine truth to an unprecedented degree, is responsible for our growing approach to one another, and the manifest opening of the way for us to enter and share in the work of God's people everywhere, and, together with them and God, direct and control the life of the world." In speaking of evidences of progress in the diocese, the Bishop compared the conditions of the present with those of the past, and showed that the growth of the Church had been largely in

excess of that of the State both in the cities and in the rural districts. He urged more adequate salaries for the clergy, and asked the latter to become members of the "Corporation for Relief of the Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland," and announced that the resources had been placed at his disposal to provide for those clergy to become members who are unable to pay the moderate charges involved. He spoke of the growth and needs of Hannah More Academy, the diocesan school for girls, and of St. James' College, Washington county, which, by passing of the necessary legislation, has now come under the control of the convention as the diocesan school for boys. He stated that the pro-Cathedral congregation, under the Rev. Thomas Atkinson, resident Canon, now worshipping in the undercroft of the Synod Hall, is already virtually self-supporting, and with respect to the Cathedral location, he declared: "It is not too much to say that we have the most desirable and valuable piece of property in city or county to-day." He spoke of the need of a building which shall be headquarters of all the diocesan committees and organizations, and suggested that the old diocesan residence, adjoining the present diocesan official quarters and library be used for that purpose. He announced that in his opinion, the holding the convention in the late spring as at present, is a hindrance to our work as a whole, and suggested that the date of the annual convention be changed from the last Wednesday in May to the last Wednesday in October. He spoke of the opening of the Bishop Paret Memorial Parish House at Locust Point on March 21, 1912, and asked the convention to create an advisory board to look after its management.

Among reports made to the convention was that of the Social Service committee, which had given endorsement to several bills that were afterward enacted by the legislature. The convention appropriated \$300 for the work of the committee during the ensuing year. The convention voted to "go on record as in sympathy with every wise and earnest endeavor to do away with the saloon."—The trustees of the Cathedral foundation reported the opening of the undercroft of the Synod Hall on the Cathedral grounds and the establishment therein of the pro-Cathedral congregation within the past year; the selection of the name, "The Cathedral of the Incarnation," for the proposed Cathedral, and stated that complete plans of the whole proposed Cathedral group of buildings would be prepared and made public within the coming year. The delegates elected to represent the diocese in the Missionary Council of the Third Department are the Rev. J. Poyntz Tyler, the Rev. A. B. Kinsolving, D.D., the Rev. E. T. Helfenstein, the Rev. J. P. McComas, D.D., and Messrs. William Kleinle, George C. Thomas, John D. Howard, and J. Wirt Randall.

At the missionary meeting, held Wednesday evening, encouraging reports of the work of Church extension accomplished during the year were presented by the committee on Missions, by the four archdeacons of the diocese, and by the agent of the Church Extension Society. The recommendation of the committee that \$16,000 be apportioned and appropriated for the missionary work of the diocese for the coming year, was adopted. The Bishop appointed as delegates to represent the diocese in the Sunday school convention of the Third Department, the Rev. William C. Hicks, the Rev. C. P. Sparling, the Rev. W. D. Morgan, and Messrs. J. W. B. Swindell and William Magee. The diocesan committee on Domestic and Foreign Missions presented a report showing the advance made in the diocese during the past year, and expressing approval of the Forward Movement plan of the Board of Missions, which include a personal canvass and a weekly offering for missions. The convention voted to request the Board of Missions to resume publication of receipts in detail.

At the session on Thursday, the convention, in accordance with the recommendations of the Bishop voted to change the time of meeting to the last Wednesday in October after the year 1913, provided that for special reasons the Bishop, with the consent of the standing committee may in any year change the day of meeting; also, to convert the former episcopal residence into a temporary diocesan house; and to choose an advisory committee for the management of the Bishop Paret Memorial parish house. Trustees representing the convention were also chosen for St. James' School, the new diocesan school for boys.

A large part of the time on Thursday was taken up by the election of the new Standing Committee, which required five ballots to complete, and resulted as follows: The Rev. E. B. Niver, D.D., the Rev. Wm. M. Dame, D.D., the Rev. E. T. Helfenstein, and the Rev. W. H. H. Power; Messrs. Joseph Packard, J. W. Randall, Judge Henry D. Harlan, and Mr. Wm. B. Hurst.

CENTRAL NEW YORK

NONE of the action was of startling interest. A committee on Social Service was appointed. A diocesan Board of Religious Education was formed. A diocesan seal was adopted.

The sessions of the convention were held at St. Paul's Church, Syracuse. On motion of the retiring secretary, the Rev. J. Winslow Clarke, the Rev. Almon A. Jaynes was chosen secretary. He nominated the Rev. Walter E. Jones as assistant. The usual routine business of the presentation of reports of committees and officers

was speedily dispatched. Bishop Olmsted called the attention of the delegates to the fact that they were gathered on the ninety-third anniversary of the birth of the Rt. Rev. F. D. Huntington, and paid a fitting tribute to his memory.

Religious education was a subject that received much attention throughout the sessions of the convention and was the special topic of a scholarly and inspiring address by the Rev. Canon Pascal Harrower of New York on Tuesday evening. Canon Harrower laid stress on the importance of the Sunday school among the various fields of activity in the parish. While there should be no attempt to develop the Sunday school into a theological seminary, there should be clear and definite teaching and the sessions of the school should be made attractive for the young. He warned the clergy against getting too far in thought and sympathy from the children, and urged a renewed and deeper interest in all that pertains to their moral and spiritual welfare.

In his address Bishop Olmsted told of the necessity for increased missionary work and missionary giving, telling especially of the needs for new work among Italians who are flocking to this country. In his own diocese he had lately had applications from three Italian priests, ordained by Roman Bishops in Italy but now working as missionaries for one or another of the Protestant denominations in this country, desirous of being received into communion with the Church. He anticipated accepting one of these applications and putting him at work among his fellow Italians, submitting the question as to precisely how the work should be undertaken. The Bishop asked for larger attendance of lay delegates to the diocesan Council, and wished that the Council might develop other interests more largely than that of canon-making.

A committee of seven was appointed to report at the next convention in regard to the Fond du Lac communication concerning the Title Page of the Prayer Book. The members of that committee are the Rev. H. G. Coddington, D.D., the Ven. William Cooke, the Rev. Octavius Applegate, the Rev. F. W. Eason, the Rev. J. T. Rose, Hon. Charles Andrews, and Mr. S. M. Stevens.

The Rev. Karl Schwartz, Ph.D., introduced a resolution asking the General Convention to take under consideration the advisability of printing the Nicene Creed in the Prayer Book as it was before the Council of Toledo, A. D. 589. He did this, he said, in the interest of a closer union with the Eastern Church; and that it might have proper consideration, asked that it be laid on the table for one year.

Officials were almost wholly reelected.

MISSOURI

It was decidedly a missionary convention, the keynote to that effect being set by the Bishop in his address.

He began with a reference to his service as Bishop of Missouri 25 years and nine months, in the episcopate for 45 years, and in the ministry for 50 years. At the time of the division of the State into two dioceses there were 6,944 communicants, and now there are 8,483 in this diocese alone. The Bishop urged the clergy to persistency in individual pastoral work, declaring that sometimes they underestimate the willingness of the people to be talked to about their souls and religious obligations. He referred to the fact that Missouri overpaid its apportionment for missions last year, with the hope that it would do no less this year, and showed that the diocese had in various ways given \$26,885 for missions last year, besides specials. Emphasis was laid on the work among deaf-mutes, the work of the University of the South, and the every-member canvass and the duplex envelope. Reference was made also to the evident effect of Christian missions on the revolution in China, with its remarkable restraint in the matter of bloodshed, and to the present door of opportunity for further effective work there being sure to close in due season, counselling speed in our efforts.

At roll-call there were found 31 clergy present out of 36 entitled to vote and 24 parishes and missions represented out of 64, some of which are very small in numbers; a good showing, indicating an interest which was sustained throughout the three days. One business of the convention was to alter the constitution and canons so as to adjust the relations of the Bishop Coadjutor to the convention and other diocesan institutions. For this purpose Chancellor McMaster offered a series of changes. The Board of Assessments, which has the duty of raising the funds for the convention and making the apportionments for diocesan and general missions, was empowered to sit through the year as a Board of Equalization. The Treasurer of the diocese was authorized to pay \$154 to the Board of Religious Education for the Seventh Department toward the \$15,000 required by the Board for annual expenses. The *Church News* of the diocese is in its 43rd year, with a circulation of 1,100 monthly. The subsidy of \$300 per year was continued to it, with a well-earned honorarium of \$150 to the editor, the Rev. L. B. Richards. The claims of Christian Education received attention by the appropriation of \$300 per year to the Theological Department of the University of the South at Sewanee, and by the appointment of a commission (the Rev. Messrs. James Wise and L. F. Potter and Mr. C. B. Rollins) to cooperate with a similar commission of the diocese of Kansas City in the interest of a plan to secure a Church house or dormitory at the State University at Columbia. The Sewanee trustees were reelected, Dean Davis, F. C. Ewing, and J. A.

Waterworth. The Rev. W. S. Claiborne of Sewanee spoke both at the Wednesday night service and before the convention on Thursday.

The reports of the Standing Committees dealing with property, showed the finances to be in a generally flourishing condition, with assessments and apportionments almost all paid up. The fund for the Endowment of the Episcopate has reached \$23,500 of the \$50,000 needed. The Registrar, the Rev. C. E. Remick, is preparing histories of the various parishes and missions. His report contained a relinquishment of the \$200 salary allowed for his office, announced after his reelection, because he "preferred to do the rest of the work free."

The "Fond du Lac Resolution," proposing to drop the words "Protestant Episcopal" from the Prayer Book precipitated an unexpected debate, following the motion to postpone the matter. The only part of the discussion which touched the merits of the proposed change was the definition offered by Mr. C. H. Fauntleroy of the word "Protestant." He derived it in strict Latin from "*pro*," for, and, "*testis*," a witness, making it therefore equal to "martyr." The resolution was filed without action, because another convention meets before the General Convention is due.

The afternoon of the second day is devoted to missionary interests. It was filled with reports of work done. The Secretary of the Missionary Board, Mr. F. J. McMaster, offered a budget for the coming year calling for \$9,045. The work of St. Thomas' mission, the deaf-mute congregation under the Rev. J. H. Cloud, was referred to a committee to consider the needs. This committee returned a report showing 95 communicants and 111 confirmed persons out of a deaf-mute population in St. Louis of 600, and a surprisingly effective organization. The mission, which is housed in Bofinger chapel and Schuyler Memorial Hall at the Cathedral, has responded to every canonical call made on it, raised \$501, and given \$50 to diocesan missions. St. Stephen's House and Grace Church-Holy Cross House are institutions having parochial mission, and social settlement features, supported by Church people at large throughout the city of St. Louis. The Rev. H. W. Mizner, head of St. Stephen's, made a report showing much progress on all sides and much self-help by the people of the mission.

The people have given \$300 and a friend has given \$1,000 toward a \$6,000 gymnasium to be erected on the lot back of the House. St. Stephen's-in-the-hills, a tract of 109 acres of land outside the city, owned by St. Stephen's, is open the year round to all the people of the mission, under the direction of the head. Many entertainments are given by the people, as part of the social work, but no money from this source ever goes to the support of the religious work, strictly so-called. The Rev. Geo. F. Taylor, rector of Grace Church and head of Holy Cross House, run as one institution, made an equally inspiring report.

There are 147 meetings a month included in the schedule of work. The point was stated boldly that "where religious work is emphasized the social work prospers most." Appeal was made for Church people to guide their gifts into the hands of the known and responsible agencies of the Church rather than to give impulsively to the badly conducted and ineffective agencies which spring up for special purposes. The Hospital Missionary, the Rev. T. W. Jones, showed that a work often regarded as discouraging is quite the contrary. His work includes the City Hospital, Jail, Workhouse, and Insane Asylum, and he is assisted by several paid and a large force of volunteer helpers. Mr. F. A. Fanning, helping at the jail and workhouse, has obtained 253 parols in five years and only 25 turned out ill. He showed the need of a home for men coming out of jail, for their support and protection from bad associations till their first payday. Of the men he finds in jail, half are under 30. The Woman's Auxiliary report showed total gifts of \$7,954.37.

The Bishop Coadjutor declared in favor of a maintenance of at least \$1,000 for every pastor, with a house for those with families. The Laymen's League reported 104 services with an aggregate attendance of over 1,800.

Measures were taken to put the old and valuable parish of St. Pauls, Carondelet, in the south part of the city, on its feet. A strong committee was appointed to raise at once the \$3,250 necessary now, and to see that the new church is completed. This building, to take the place of the one condemned by the city a year ago, is at a standstill for want of funds.

The officers and committees of the diocese remain substantially as before. The Standing Committee was reelected.

LOS ANGELES

An entire week is given up to festivities and meetings in connection with the convention of the diocese, and this year these were of especial interest. Sunday, May 19th, was Sunday School Rally Day, when nearly 1,000 gathered in Christ Church to hear the report of the Lenten offering, and in expectation of listening to one of Bishop Sanford's stories, which draw young people from great distances when he is announced to speak. The most remarkable of the Lenten offerings was that from St. John's, Los Angeles, \$540.40, with an enrollment of 350 scholars. For the whole diocese an increase of \$700 was

reported. The Bishop's Banner for the best attendance was awarded to Trinity mission, Los Angeles. Monday was Sunday School Institute Day, when the old time institute was changed into a Board of Christian Education and steps were taken to improve its work. Tuesday was devoted to the Woman's Auxiliary, and was an inspiring day, while the evening was devoted to the Brotherhood of St. Andrew local assembly. The convention itself occupied Wednesday and Thursday, with a men's banquet on the first evening. Friday was devoted to the work of the Daughters of the King.

In his address the Bishop severely criticised our parish system as excellent for England but not adapted to this country and needing either entire readjustment or abandonment if we are to stop the leakage. Either parishes ought to work thoroughly a small territory within radius of the parish church, leaving the remainder of a city to the Bishop and a general board, or else the creation of missions and churches should be left to a body of men who could be permitted to act under canonical provisions. "If laymen are not bound by parish limits," he said, "and clergymen by advertisements offer unattached people inducements to transcend parish limits, the thing is already done."

A considerable discussion was had on the matter of the Title Page of the Prayer Book, drawn out by a recommendation referred from the previous convention with a letter of the Bishop on the subject, to the effect that the Title Page of the Prayer Book should read:

The Book of
COMMON PRAYER
and Administration of the Sacraments
and Other Rites and Ceremonies
of the Holy Catholic Church
According to the Use of
the American Church.

And also that the constitution, including the declaration of the clergy, should substitute the words "American Church" for the present name. The original motion to this effect was introduced last year by the Rev. P. H. Hickman. In the course of this discussion the Very Rev. Wm. MacCormack, Dean of St. Paul's Pro-Cathedral, proposed as an amendment that in the declaration and on the Title Page of the Prayer Book, the words Protestant Episcopal be stricken out, and the name "The Episcopal Church" be inserted. The dean urged this on the ground of peace and unity and as a compromise measure to that end. Throughout the debate a fine spirit of kindness, and good will prevailed, and both sides showed the supreme desire to be the furtherance of unity. The opposition to "American" seemed to be largely that it is a change too far in advance of the minds of the Church. The vote was by orders, Clerical 28 ayes, 25 nays; Lay 15 ayes, 13 nays; 6 divided, resulting in the loss of the amendment. After the second debate the next morning on the resolution for "The American Church," the vote stood: Clerical 18 ayes, nays 32.

The diocesan social service committee brought in a strong report, against the condition of the county jails within the diocese, favoring the tuberculin test for cattle, urging the education of public opinion against coeducation in the secondary and high schools.

The surprise came to convention when the Rev. Henderson Judd, registrar "from the beginning," presented his resignation: because of his long service and mature age, this had to be accepted, though with a regret which the convention expressed by passing a "minute of appreciation" with standing vote.

The result of elections for the Standing Committee was: the Rev. M. C. Dotten, Ph.D., the Rev. R. B. Gooden, the Rev. A. G. L. Trew, D.D., the Rev. B. J. Davis; Mr. C. D. Adams, Mr. H. E. Brett, Mr. W. F. Knight, Dr. J. E. Cowles.

Delegates to Council of the Eighth Missionary Department (to be held in Los Angeles, October 1912): the Rev. Henry Quimby, the Rev. C. H. De Garmo, the Rev. T. C. Marshall, the Rev. E. L. Howe; Mr. W. T. Hadley, Mr. S. D. McIntyre, Mr. Alford Moore, Dr. J. G. Baird.

RHODE ISLAND

HERE was no legislation of exceptional interest at the Rhode Island annual convention held last week in Pawtucket.

Three ballots were necessary before a secretary could be elected in succession to the late Rev. Samuel H. Webb, at the conclusion of which the Rev. William Pressey was chosen, the other nominee being the Rev. Herbert C. Dana. In his annual address Bishop Perry touched quite forcibly on the subject of inadequate salaries paid to the clergy. "It must be acknowledged," he said, "that the support of the clergy as a whole is deplorably inadequate. Certain parishes which are receiving the utmost measure of effective and zealous service are not only neglecting to make proportionate return, but are withholding from their ministers the means to provide food and clothing and education for their children." The second

strongly urged point in the address was the establishment of an equipment fund out of which small parishes needing churches, parish houses, or rectories might be assisted.

At the afternoon session the report of the committee on the Federation of Churches provoked a rather spirited discussion, as it appeared that the committee had unwittingly gone farther in committing the Church to policies of coöperation than the convention deemed advisable. The discussion resulted in changing the name of the committee from the committee on Federation of Churches to the committee on Christian Unity, and the adoption of the following resolution: "That the committee on Christian Unity be authorized to confer with any organization having for its object the attainment of Christian unity or coöperation: provided that such conference shall not commit this convention to an indorsement of the principles or acts of such organization."

The Standing Committee as at present constituted was reëlected, and also members of the Board of Managers of Diocesan Missions. The communication from the diocese of Fond du Lac was read and laid aside until next year on account of the small attendance and lack of time to discuss it. The communication from the diocese of New Hampshire was acted upon favorably and its resolution made a resolution of this convention, making our delegates to the Missionary Council of the First Department members of the Court of Review of the First Judicial Department.

St. Alban's parish, Centredale, made application to be admitted into union with the Convention and was so admitted, it being the first parish since 1899 to make application, and is the 52nd parish in the diocese. The Rev. Edmund C. Bennett is the rector.

NEBRASKA

THE chief business transacted was the appointment of a Social Service Commission, the continuance and authorization of the Committee on Christian Education to coöperate with the various religious bodies in an effort to secure religious instruction in the public schools; the endorsement of the Mankato plan and the every-member canvass for aggressive missionary work in the diocese; and the adoption of a resolution condemning rummage sales, bazaars, and various entertainments as methods of raising money for Church purposes.

The Council was held in Trinity Cathedral, Omaha, beginning on May 15th, the sermon at the opening service being preached by the Rev. C. C. Rollit. The Bishop's address stressed the duty of every individual communicant to be a true witness-bearer to the efficacy of the Catholic religion to sweeten human life and elevate the tone of society. It then passed in rapid review diocesan matters. The officers, including the members of the Standing Committee, were reëlected. The Social Service Commission chosen consists of Bishop Williams, chairman; Dean Tancock, vice-chairman (both ex officio); the Rev. Messrs. John Williams of Omaha, S. Mills Hayes of Lincoln, and W. W. Barnes of Nebraska City; Messrs. H. H. Claiborne of Omaha, H. H. Waite of Lincoln, Chauncey Wattles of Neligh, Mrs. F. H. Cole of Omaha and Miss Mariel Gere of Lincoln.

The twenty-sixth annual meeting of the diocesan branch of the Woman's Auxiliary opened with the Holy Eucharist, the Bishop celebrant, assisted by Dean Tancock and the Rev. C. C. Rollit. Nearly 300 women attended this service. Business sessions were held in Jacobs Hall. Addresses were made by the Bishop, the Rev. C. C. Rollit, the Rev. F. C. Taylor, Miss Annie Krampf of Grand Island, and Miss Euphemia Johnson, principal of Brownell Hall. The diocesan officers headed by Mrs. A. K. Gault, president were reëlected.

FLORIDA

THE only matter of special importance was the adoption of a plan of assessment and apportionment for all funds to be raised in the diocese, which is to base the assessments on the gross income of the parishes and missions for parish support.

The Council met at the Church of the Good Shepherd, Jacksonville, May 27th. The Council sermon was preached by the Rev. John H. Brown, rector of Christ Church, Pensacola. In the Bishop's address he presented the need, as he deemed it, of redetermination of boundary lines as between the diocese of Florida and the missionary district of Southern Florida, in order that there might ultimately be an arrangement whereby the western part of the state should be created into a separate diocese. He felt that with the advancing years of both Bishop Gray and himself the matter ought to be taken up at once while both were familiar with the condition. Tampa is now becoming a large city and conditions in southern Florida are rapidly changing. He pleaded also for the aged and infirm clergy fund and asked for more systematic attention to parochial as well as missionary support.

Members of the Standing Committee and diocesan officials generally were reëlected.

OLYMPIA

RESOLUTIONS to drop the words Protestant Episcopal from the Prayer Book in accordance with the Fond du Lac suggestions were adopted by an almost unanimous vote, not a word being spoken against the proposition, and only three votes cast in the negative. The constitution as adopted last year was ratified and a new body of canons adopted.

The convention was in session at St. Luke's Church, Tacoma, Bishop Keator preaching at the opening Eucharist, and afterward giving his annual address, which showed a healthy growth in the diocese. A pleasant feature of the convention was the presentation of a handsome silver loving cup to Mr. N. B. Coffman of Chehalis, who had completed twenty-five years service as treasurer of the diocese and missionary district.

Recognizing the increasing duties of the Bishop and a fair gain in endowment, the convention voted to increase the Bishop's salary \$600 per annum and also to provide his traveling expenses.

The deanery system established the year previous has worked to great advantage in the missionary fields of the diocese, although to-day there is but one resident clergyman in the three rural counties in the north end of the diocese with practically 100,000 population.

There was some discussion over a proposition, introduced on behalf of the Social Service Commission by the Rev. F. K. Howard, chairman, to endorse "the stand of Dean Sumner of the Chicago Cathedral in declining to put the Church's blessing upon the union of persons unfitted, for certain causes, to contribute to the social welfare of their own or of future generations." The resolution was "to approve of Dean Sumner's eugenic position and to instruct the secretary to ask the endorsement of other dioceses to the end that the matter may be brought effectually before the next General Convention, asking that body to take such action as shall promote the education of clergy and laity to the furthering of the social welfare of the American nation." There was a considerable discussion of the matter, but the resolution was not adopted.

Elections resulted as follows: Delegates to Department Council, Rev. Messrs. E. V. Shayler, S. H. Morgan, Wood Stewart, and T. A. Hilton; Capt. A. P. Hyde, J. C. O'Neill, and A. J. Quigley.

Standing Committee: Rev. Messrs. F. T. Webb, R. J. Arney, Sidney Morgan, H. H. Gowen; Messrs. H. S. Elliott, P. C. Kaufman, H. F. Garretson, N. B. Coffman.

Board of Missions: Rev. E. V. Shayler, Rev. H. H. Gowen, and the Deans of Convocation.

Missionaries in the field are to be paid monthly instead of quarterly, as heretofore.

LONG ISLAND

IT should be added to the report of the diocesan convention, printed last week, that the vacancy in the Standing Committee caused by the death of Henry E. Pierrepont was filled by the election of Robert L. Pierrepont. The following were elected as members of the Missionary Committee and Trustees of Diocesan Missions: Frank W. Conn, Percy Litchfield, J. W. Eaton, W. H. Wardwell, P. R. Jennings, E. B. Lombard, and the Rev. Drs. St. Clair Hester, Charles F. J. Wrigley, and John R. Moses.

OKLAHOMA MISSIONARY CONVOCATION

OPPPOSITION to the Fond du Lac proposal as calculated to embarrass the movement for the change of name of the Church, and emphatic endorsement of the latter movement, were features of the convocation held last week at Enid. The following preambles and resolutions were introduced and all but the last resolution were carried:

"WHEREAS, The council of the diocese of Fond du Lac has laid before the Church a proposal to amend the Prayer Book by striking out the words 'Protestant Episcopal' where they occur; and

"WHEREAS, It is the sentiment of this body that the proposed change would promote misunderstanding; therefore be it

Resolved, That we hereby decline to endorse the proposal offered by the council of the diocese of Fond du Lac; and be it also

Resolved, That it is the sentiment of this convocation that the present name of the Church is not descriptive of the Church; is misleading; is a hindrance to the teaching of the Church; and is a barrier to Christian unity because of the incorrect ideas which it conveys; and be it further

Resolved, That this convocation favors action by the General Convention changing the name of this Church to 'The American Catholic Church.'"

The vote was as follows: First resolution—ayes, 20; noes, 0. Second resolution—ayes, 19; noes, 3. Third resolution (lost)—ayes, 6; noes, 13.

The above resolutions were presented by Mr. A. C. Robertson, lay delegate from St. Paul's Cathedral, Oklahoma City, who moved their adoption, seconded by the Rev. H. H. Fay of El Reno.

The convocation was regarded by many as the best in years. The presence of the Rev. A. R. Gray, educational secretary of the Board of Missions, the Rev. Percy Silver, secretary of the Missionary

Department of the Southwest, and the Rt. Rev. Theodore Payne Thurston, Bishop of Eastern Oklahoma, contributed much to its success.

The committee on the State of the Church reported that the time was ripe for a vigorous forward movement, and the suggestion was taken up with enthusiasm by the convocation. Among the measures adopted were the following: A Sunday School Commission was created, with instructions to make a survey of the Sunday school conditions in the district, and to hold Sunday school institutes. Plans were made for a general evangelistic campaign next fall or winter by means of missions to be held in as many places as possible, supported by united systematic prayer throughout the district. The system of the "Every-Member Canvass and Duplex Envelope" was adopted, and arrangements made to reach the outlying stations and scattered people, with the aim of bringing the matter to the attention of every baptized person. A plan was adopted for the establishment of two or more rural deaneries, to hold semi-annual conferences at various points, with lay representation.

Bishop Brooke presided at the business session. The annual meeting of the Woman's Auxiliary was presided over by Mrs. T. H. Dwyer of Chickasha. It was a model business meeting and full of interest. Secretary Gray and Secretary Silver made addresses on the work of the Auxiliary. They also spoke at the general missionary meeting, together with Bishop Thurston and Bishop Brooke, and the Church in Oklahoma has seldom, if ever before, known so effective a presentation of the missionary idea. The session closed with a reception to the delegates at the home of Mr. G. Franklin Southard, and a social meeting of men in the evening.

St. Matthew's is a mission of small numerical strength, but the arrangements for the convocation were unusually complete, and the hospitality was gracious and ample. The rector, the Rev. E. C. Russell, and his people fully merited the many compliments they received upon the success of their undertaking.

UTAH MISSIONARY CONVOCATION

APPROVAL was given to a memorial from the district Board of Missions asking that the convocation approve their plan to pay married clergymen in the future \$1,200 a year instead of \$900.

A committee was appointed to try to secure some one who could efficiently act as secretary to the Bishop, thus taking from him much of the burden of his correspondence. It being decided that Utah needed a pamphlet literature which was local in its application, convocation asked that the Bishop would choose and assign to the clergy suitable topics and that these should constitute the business of the mid-winter conference. The subject of the policy of the Church regarding Church Unity in the small towns where there is but one church was referred to the Commission on Faith and Orders, with instructions that they should outline a proposed plan and report on it at the mid-winter conference. The Social Service Commission, which for the past year has been wrestling with the problems which confront us here, was made a permanent body and their existence was ordered recognized in the canons of the district.

The Convocation was held at Provo, May 21st and 22nd. The opening sermon was preached by the Rev. Paul Jones of Logan. A question that was raised was whether women could have a seat and vote in convocation. As Utah is one of the states where they have equal suffrage this question was an interesting one. It was finally placed in the hands of the committee on constitution and canons who reported later that it be recommended that in the future those who were workers at Missions where there was not a resident clergyman should on the Bishop's recommendation have the rights of a seat.

Among the reports submitted was that of a new organ at the chapel of Rowland Hall, a gift of Col. Wall, costing \$4,000. Another action was the expression of opinion by resolution that no clergyman should solemnize the marriage of any person under the age of twenty-one, except with the consent of at least one parent or guardian, and that no marriage should be solemnized until after at least 48 hours of notification unless for urgent reasons.

The Woman's Auxiliary also held a session, reflecting the former officers and listening to a very interesting report by Miss Edwards on the plans and the work of the new Friendly House that is to be opened at Vernal, Utah.

At the missionary meeting in the evening, Mr. J. B. Scholefield spoke on the reasonableness of the support of Missions; the Rev. W. W. Reese on Social Service as a Mission of the Church; and the Very Rev. S. R. Colladay on the Kingdom of God means a Deep Spiritual Life for All Men.

JUDGE no man by his relations, whatever criticism you pass upon his companions. Relations, like creatures, are thrust upon us; companions, like clothes, are more or less our own selection.—*Gail Hamilton.*

Modern Old Catholicism

BY THE REV. A. A. MÜLLER, B.D.

II.

THE daring Catholic intellectualism kept alive in certain German universities up to and since the seventies of the nineteenth century is the ideal; the noble Catholic spiritualism conserved in the Netherlands since the early eighteenth century is the real tap-root of the continental Old Catholicism.

In the Netherlands, then, the Jansenist ideal of reform of the Church from within, by restoring progressively her ancient doctrines, worship, and discipline, was destined first to become actual, substantial, in the establishment of the Old Episcopal Church of Holland. This reform of the Church from within according to the ancient pattern, the outlines of which the saintly scholar-archbishop of Ypres, Cornelius Jansen, had clearly enough discerned—this is real "Jansenism," not that alleged denial of the freedom of the will and possibility of resisting divine grace, which those inveterate enemies of reform, the Jesuits, have so perversely persisted in reading into the man, into Jansenism in general, and into the Old Episcopal Church of Holland in particular. In the Jansenist principle of reform, therefore, lies our own spiritual kinship with Utrecht-Bonn-Bern; Canterbury and Utrecht are of one spirit; in the logic of life, Church unity waits on formal intercommunion between Anglican and Germanic reformed Catholicism.

Now, it is back in the early eighteenth century, when Jansenism had been all but beaten in France, that we find "the Society" that never ceases to pervert the Way of the Lord, fomenting trouble between the metropolitan Chapter of Utrecht and the Pope. In due course the venerable Chapter, weary of *pourparlers* that could lead no whither, proceeded to elect to the vacant archiepiscopal see the priest Cornelius Steenoven, April 27, 1723. The Archbishop-elect was consecrated in due and ancient form by the French appellant Bishop Dominic Mary Varlet, of Babylon *in patribus*. Bishop Varlet lived to consecrate three successors to Steenoven, who died April 3, 1725, to-wit: Archbishops Barchman (1725-1733), van der Croon (1733-1739), and Meindaertes (1739-1767). Bishop Varlet having entered into rest May 14, 1742, Archbishop Meindaertes determined, lest the priceless boon of the sacramental succession should become lost, to revive the ancient suffragan sees of Haarlem and Deventer, left vacant since the Reformation. Thus did the Old Episcopal Church of Holland secure a bench of Bishops three strong and keep her spiritual line unbroken; and when in the providence of God it became necessary for the Catholics of the old faith in Germany to obtain a Bishop, it was Bishop Herman Heykamp of Haarlem, who, on August 14, 1873, consecrated their Bishop-elect, the well-known Breslau professor of Church History, Dr. Joseph H. Reinkens, who had been duly elected at Cologne, June 14, 1873, and his election confirmed by the secular power.

The present occupant of the venerable see of Utrecht, Most Rev. Gerhard Gul, is a native of Egmond am Zee, being born October 26, 1847, a graduate of the Amersfoort Seminary, ordained a priest November 21, 1870. After holding pastorates at Zaandam, Utrecht, and Hilversum, and a professorship at his alma mater, he was elected Archbishop of Utrecht, February 23, 1892, and consecrated May 11th, by Bishop Rinkel of Haarlem, assisted by Bishops Diependaal (Deventer), Reinkens (Bonn), and Herzog (Bern).

Genial Dr. J. J. Van Thiel is the present Bishop of Haarlem, his own native city, where he saw the light of the world April 16, 1843. He studied at Amersfoort, was priested November 9, 1862, became president of Amersfoort Seminary in 1885. On June 5, 1906, he was elected to the see of Haarlem, and consecrated August 22, by Archbishop Gul, assisted by Bishops Spit (Deventer) and Demmel (Bonn). The Queen has conferred on Dr. Van Thiel the distinction of "Knight of the Order of the Lion of the Netherlands."

The third member of the present Dutch bench of Bishops is the kindly protagonist of friendly relations with the Anglican and American-Episcopal Churches, the Rt. Rev. N. B. P. Spit of Deventer. Bishop Spit was born at Enkhuizen, March 9, 1853, is a graduate of Amersfoort, was ordained January 24, 1874, became prefect of his alma mater in 1875, exercised the sacred ministry at Egmond am Zee, where he was instrumental

in having a new church edifice erected in 1881; became rector of the Church of the Paradise, Rotterdam, in 1884, and Canon in 1893. On May 30, 1894, he was consecrated Bishop of Deventer, Archbishop Gul being the consecrator, assisted by Bishops Rinkel (Haarlem) and Herzog (Bern).

Archbishop Gul, the chief of the Old Episcopal Church of Holland and Primate of the international Old Catholic Communion, is a dignitary of commanding presence, yet simple withal as a little child. He combines in himself to a degree altogether remarkable the conservatism of his own historic see with the progressive spirit of a Reinkens or a Herzog, and with the piety of a Demmel. Under his leadership, with the co-operation of his two Suffragans, many progressive measures have been successfully carried through. Thus, first and foremost, there has been set forth a People's Missal and Vesper Book *in the vernacular*, Latin having been used previously; also, a complete organ and choir edition of the same, together with a veritable *édition de luxe* Altar Book, in the same vernacular. As the Old Episcopal Church of Holland never has known the dogma of Justification according to Protestant "evangelical" scholasticism, with its implications, it is but natural that there was published, simultaneously with the Altar Book, a special Altar Book of Masses for the Dead. So eagerly have the Dutch Old Episcopalians adopted these services in their vernacular, that their Missal and Vesper Book already have become to them what our Book of Common Prayer is to our own clergy and laity—the medium of an united worship. The Dutch Vesper Book, as over against that of Rome, presents many advantages; thus, varying psalms and canticles are provided; during specified seasons the *Nunc Dimittis*, *Benedictus*, or other canticles (in Easter-tide even Isaiah 12), take the place of the *Magnificat*. Censing is in use on all high feasts. Both Eucharist and Vespers not infrequently are followed by Benediction with the Blessed Sacrament, always with censing. The Dutch liturgy was used for the first time at Egmond am Zee on the first Sunday after Easter, 1911, the occasion being the administration of Confirmation upon the twenty-fifth anniversary of the consecration of its stately church edifice; everywhere the services are now conducted according to the vernacular liturgy.

But the constitutional reforms inaugurated and partially effected are not less momentous. In the past the vestries enjoyed almost autocratic powers as over against the congregation; the reform now under way aims at a more just balancing of the respective interests in the management of parish affairs. But most significant is the contemplated creation of a national synod, corresponding to the national synods of the German, Swiss, and other Old Catholic Churches, and to our own General Convention. A committee has already memorialized the Bishops to call such a synod, with all the powers pertaining thereto.

Furthermore, the Old Catholic Aid Society has moved the question of a new version of the Bible, that of 1723 being out of print and copies very difficult to obtain. The society volunteered, in 1910, to defray all expenses of publication; the work of preparing the new version will be committed by the Bishops to a theological commission. Nor is this all. This same society has appointed a committee on Propaganda, whose business it shall be to break through that ancient reserve which has kept the Old Episcopal Church from letting her light shine beyond her own pale, and to arrange lecture courses wherever practicable. Already the new departure has borne fruit in a number of tracts: *On Bible Reading*; *On the Future of Old Catholicism*; *Concerning Bishop Neercassel*; *On Church Going*; *On Worship in the Vernacular*. *Selected Thoughts of Pascal* is soon to follow. The new "Peter Buys Society" is at work in southern Holland, where Ultramontane repression has produced an "independent" movement; the Old Catholic literature being circulated there will, it is hoped, open the eyes of the "independents" to the fact that the social and political conditions complained of are inseparably bound up with the pseudo-Catholic system of Rome, and that return to Old Catholicism is the one and only sure way out. Other societies—the Old Catholic Young People's Union, the Old Catholic Women's Guild, the Old Catholic Workingmen's Societies—all are alert

and on the work, and it is noteworthy that the Old Catholic Aid Society has 62,535.56 *gulden* in its treasury.

Last and best of all, in Archbishop Gul, the ancient see of Utrecht ranges itself definitely and openly alongside of Canterbury in the great work of Church unity. His own words are: "I earnestly hope that your work (of Church unity) may be continued and finished; that so the prayer of Christ may have its answer: 'That they may be all one'; and 'there shall be one fold and one Shepherd.'" They were spoken, in the most deliberate way, when the Church unity work planned by the General Convention of the American Episcopal Church had been explained and discussed.

THE VALUE OF PREACHING

MY brethren of the clergy, you and I are preachers and pastors. Preaching is Christ's ordinance, and as His, transcends in import all other work that men are called to do. We must think over our sermons, we must bring all of our resources from every field of thought and life, to send home to human hearts the message we are sent to bear. When you preach you must think of your people as they have been revealed to you in the close relation of pastor and flock. Think of youth with its joyous strength, of men and women out in the battle of life, tempted and fighting with temptation. How wonderful would your congregation be to you if you could see underneath the surface as they sit before you on Sunday morning. Yonder, perchance, is the bride with the orange blossoms hardly faded, and yonder the mother, who, while you are preaching of the love of God, is looking away toward the city of the dead and thinking of the green grave of her child whom God has taken. Yonder, is tempted manhood shadowed by some lust of the flesh or sophistry of the devil, or yonder again is the complacent worldling who wonders why these Christian people call themselves "miserable sinners." He thinks in his inward heart that it is all unmeaning formality. He repudiates the great Christian confession of sin. He repudiates the need of the Christian redemption and of the Saviour's Cross. To all these varied types of character and condition, and of experience, to all of these throbbing hearts you are to preach—Christ, and Him crucified. You must think of them all in the vision when you are getting ready to preach, and then you must get down on your knees and ask Christ to help you. You are responsible to Him, and in a strange, wonderful sense, He is responsible to you. He called you to go forth and preach His Gospel, and with the command He gives the promise every Sunday, "I will be with you to the end of the world." In your duties as pastors, think of your people. The pastoral relation is half of the power of the ministry. Ever and anon in the history of the Christian Church that conception of the ministry has seemed to wane. Trace the cause of the decline to its source and you will always find that along with decline of the pastoral relation, has come the decline of fervor, fire and love in the preacher.

My dear Brethren of the Laity, the Christian view of your position is that of fellow-workers unto the Kingdom of God in every field of Christian endeavor. I remember an incident in my own ministry which left its record in my memory as fresh to-day as on the morning of its occurrence. Many years ago I was walking in the outskirts of the city where I lived. It was Monday morning. The chill air, perhaps, contributed to the nervous depression which comes after the mental and emotional strain of two sermons on Sunday. I passed a woman who greeted me, "God bless you, Mr. Randolph, you have been the means of bringing light into my home. My husband is going to be confirmed, and you know he was such a wanderer." I left her, and the chill had gone out of the air, and the thought that I had helped a soul had in it a joy which no intellectual triumph could bring. The congregation and the minister are, in the ultimate analysis, the units of power in the redeeming forces of the Gospel. Pray for your minister, and the prayer will return to you in blessings on his ministry.—*From the Convention address of BISHOP RANDOLPH (Southern Virginia).*

A HAPPY man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition, they do a better thing than that; they practically demonstrate the great theorem of the livableness of life.—*Robert Louis Stevenson.*

DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

SOCIAL SERVICE IN WESTERN NEW YORK

THE Standing Committee on Social Welfare in the diocese of Western New York reported at the recent convention that the Church should aid in securing laws to improve social conditions, and specifically urged the passing of laws for better inspection of places of work; for more inspectors to enforce the child-labor law; and for limiting the hours of labor of women in factories and stores, and a special committee on State Legislation was accordingly formed.

The following propositions were then referred to this committee to report to the convention:

"The amendment of the state constitution so as to permit of a workingman's compensation act on the principle of that recently declared unconstitutional by the Court of Appeals; the amendment of the state constitution, if necessary, or if not necessary, the enactment of legislation embodying the sentiment expressed in the following paragraph taken from the report of the Social Service Commission of the diocese of Milwaukee: 'We believe that the discretion reposed upon our courts to issue injunctions is one that has been sadly abused, and that the responsibility for a process so delicate and capable of such far-reaching mischief is not sufficiently safeguarded.'"

The committee declared that great social harm unquestionably does result from the present laws of New York governing workmen's compensation. "A conservative estimate, based on official reports, indicates that in this state, on an average in one year, industrial accidents kill more than 1,500 people; injure seriously or permanently at least 15,000 more; and injure temporarily over 50,000. These accidents cost those injured and their families, in loss of wages and medical and funeral expenses, over \$10,000,000 a year. Only a small part of this loss is made up to those suffering it by payments from employers or insurance companies. Consequently those injured, and their families, are forced to a lower standard of living.

"The present system of making any compensation is wasteful, being costly to employers and the state and of small benefit to the injured. Much loss also comes through the system being so slow. The operation of the law breeds antagonism between employers and employees. Other countries have adopted laws establishing a better system of compensation for these tremendous losses. The New York law was reported by a commission, after a year's study of the question by hearings and investigations. The question of constitutionality was carefully considered and decided in favor of the bill by the commission, the Legislature, and Governor Hughes. In the first case the law was upheld by the trial judge and by four out of five judges at the Appellate Division. The Court of Appeals held it unconstitutional, so that an amendment of the constitution is necessary now to secure the benefits which the law would have provided. We think this council should strongly favor an amendment that will accomplish that result and prevent, if possible, any harm in future from such decisions."

For reasons stated at length the committee recommended the adoption of the following resolutions:

"WHEREAS, This council has recognized the duty of the Church to work for the coming of God's kingdom in every sphere of life, including the social and industrial; and to aid in securing laws to ameliorate conditions that work social harm;

"We therefore urge the Legislature and people to adopt an amendment to the constitution of this state providing in substance that the constitution shall not be so construed as to invalidate laws passed in the exercise of the police power and clearly 'held by prevailing morality or strong and preponderant opinion to be greatly and immediately necessary to the public welfare.'

"We also urge that laws be passed in the state and in the nation defining more accurately the right to issue injunctions and providing that none shall be issued without notice, except where irreparable injury would result from delay, in which case a speedy hearing thereafter should be granted."

The report was unanimously adopted after brief speeches by the signers, John Lord O'Brian and Henry Adsit Bull.

SOCIAL SERVICE IN LOS ANGELES

The report of the Los Angeles diocesan committee on Philanthropy and Social Service to be presented to the coming

convention will call attention to matters of vital interest. The subjects of public health, milk supply, tuberculin test of cattle, co-education in public schools, local prison conditions, segregation of vice, industrial legislation, are all of great importance in southern California, and will be discussed in this report in the light of personal and fresh investigations made by members of the committee. The committee will recommend that the reformation of the county jail system be made for the present the chief aim of the Church in this diocese in the department of social service.

SOCIAL SERVICE IN THE DIOCESE OF OLYMPIA

We are permitted to give the following advance outline of the preliminary report of this far-western commission on Social Service:

After reciting the action of the General Convention at Cincinnati, the report will declare that the Church as a unit is committed to social service because: 1. It is the inevitable expression of the first and great commandment. 2. The social group is the unit of society. 3. Faith without works is dead. 4. To overcome evil with good involves conservation and preventive work by the Church as a social group, working upon other groups.

In the diocese of Olympia, the committee understands the scope of its work to be:

1. Coöperation with the work of all other existing social service agencies. This involves a careful indexing of such agencies, which is intended to guard against duplication, a most glaring social service sin.

2. At the request of the rector or missionary, to form and direct local committees in each parish and mission for the study and investigation of social and industrial matters.

3. To provide speakers on social service subjects; to prepare press notices; and to be a general clearing house for social service interests.

The scope of the committee can be put thus: First, Coöperate; Second, Know conditions; Third, Know the subject.

The committee will also submit as the beginning of a complete catalogue of social service agencies operating in the diocese, the catalogue compiled by the C. O. S. of Seattle, of the agencies in and near Seattle.

In addition the committee will recommend that the convention petition the Bishop: First, to appoint a permanent committee of at least twelve persons with power to enlarge the membership, subject to the Bishop's approval.

Second, that the committee of the diocese of Olympia be so constituted as to consider the following subjects:

- | | |
|--------------------------|-------------------------|
| 1. Labor Problems. | 8. Legislation. |
| 2. Charity. | 9. Protective Agencies. |
| 3. Amusements. | 10. Crime. |
| 4. Town Planning. | 11. Child Welfare. |
| 5. Immigration. | 12. Economic Reform. |
| 6. Health. | 13. Social Ethics. |
| 7. Sailors and Soldiers. | |

The committee will suggest that the social service responsibilities of the Church could best be met by a canon appointing the Sunday before Labor Day to be observed by special social service sermons; also that each parish and mission be requested to have three dinners each year with social service speakers.

TUBERCULOSIS RAISES INSURANCE RATES

While state commissions and other bodies are trying to find a method for reducing the cost of life insurance, Professor James W. Glover of the University of Michigan demonstrates that every policy-holder of a \$10,000 ordinary whole life policy could save about \$20 a year on his premiums if tuberculosis and typhoid fever could be eliminated. Tuberculosis alone causes a loss to such a policy-holder of from \$16.70 at age 20 to \$17.70 at age 60. At age 20, with the present high death rate from tuberculosis, this one disease alone shortens the complete expectation of life by two years and 158 days. While the death rate from tuberculosis seems to be declining, the National Association for the Study and Prevention of Tuberculosis says that the combined effort of every man, woman and child is necessary to bring about a radical reduction in life insurance rates such as Professor Glover has indicated.

THE SEMI-ANNUAL MEETING of the commission on the Church and Social Service of the Federal Council of the Churches of Christ in America will be held at some time during the conference of Charities and Correction in Cleveland. At this meeting it is expected the whole work of the commission will be taken under review and further plans for its work developed.

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.

THE ELECTION OF MISSIONARY BISHOPS

To the Editor of *The Living Church*:

AT the two Lambeth conferences which I have attended, a very interesting feature was the impossibility of distinguishing any great difference in type in the Bishops chosen in widely different ways. Many had been elected by diocesan synods, the composition of these synods, the method of balloting, the majorities requisite, being various. Some had been appointed by the Crown on its own initiative, and some also by the Crown, on the nomination of a diocesan Bishop who desired a Suffragan. Some were chosen as Missionary Bishops by a large number of other Bishops assembled, as in our General Convention, others again selected by a committee of three or more Bishops, at the request of a great missionary society. It had even happened several times that a diocese, having a free synod, had delegated the choice of a Bishop to a small, and far-away committee. It is sufficient to say that the choice usually justified itself, no matter how made; though the Crown appointees, most of them men of the highest eminence, occasionally included some one of such doubtful Churchmanship, that it would be hard to consider him really the choice of the Church. But this happened not more than once in a hundred times. Generally, a satisfactory choice was made without reference to how it was made.

It seemed to me also that the Bishops selected by small committees or commissions were a very fine type of men, and the influence of several of the Suffragans, who had been personally chosen, was strongly felt by the entire conference. These facts have convinced me that if we changed our American method of selecting Missionary Bishops, as long as we left the choice to Bishops few or many, and retained the important features of confirming the choice which we now have, we would still secure satisfactory results, and those much more easily than at present.

The House of Bishops has just met and elected two Missionary Bishops. It has had two meetings within a year. Those two meetings cost the Bishops who attended not less than seven thousand dollars for traveling expenses alone. Both meetings failed largely in accomplishing the purpose of the call through the declination of the persons chosen. New Mexico will probably stand vacant now for another eighteen months, because the House will hardly consent to another call.

I desire to associate myself with the choice of Dr. Page for New Mexico, but not with the method of such a choice. As it stands we elect first-class men, about whose circumstances we know so little, that we haven't an inkling of whether they can accept or not. If they do not accept, either a long vacancy ensues, terribly destructive, especially in a weakly manned field; or, we once more set in motion the most expensive machinery we could have devised, for another problematic result.

I venture to assert my belief, that if it had been left to the Bishops of the Sixth Department to choose a Missionary Bishop for South Dakota, we would have secured the same result; and if a Departmental choice had been made for New Mexico, we would have had a better result; that is, not a better man than Dr. Page, but a possible man; and even if the Departmental choice had resulted in a declination, no time need be lost and little expense incurred in proceeding to another choice.

If the choice of a domestic Missionary Bishop is left to the Bishops of the Department where the vacant district is situated, this further favorable fact may be relied on, that all the electors can be really well informed on the merits of the person named. This is quite impossible under the present mode, even with improvements which have been proposed, which still leave all the Bishops electors.

It would not be practicable to leave the choice of our foreign Missionary Bishops entirely to the Bishops in the field. There are too few of these and they sometimes too far apart. But a strong committee of Bishops in consultation or correspondence with the Bishops in the field, could certainly reach quick and safe results with small expense. The present system means great expense, long vacancies, and a large measure of ignorance in the choice. None of these are necessary, and only an unreasonable conservatism would perpetuate the method which entails them.

Faithfully yours,

Marquette, May 30, 1912.

G. MOTT WILLIAMS.

CORNELL UNIVERSITY AGAIN

To the Editor of *The Living Church*:

YOUR correspondent from Fredericksburg, Va., is not quite up to date in her letter of May 24th, concerning the work of the Church in behalf of students at Cornell University. I would refer her to an article in *THE LIVING CHURCH* only a few weeks ago, telling of the founding of the Huntington Club for the special purpose of interesting students of that institution, who come from Church families, and of keeping them in mind of their religious duties. I might venture also to suggest to your correspondent that she do what she can to promote the good work which the Club has so well begun.

Utica, N. Y., June 1, 1912.

CHARLES TYLER OLMSTED,
Bishop of Central New York.

JANE ADDAMS'S "CHALLENGE TO THE CHURCH"

To the Editor of *The Living Church*:

IN your excellent editorial on Jane Addams's "Challenge to the Contemporary Church," you cite three steps which should undoubtedly be taken at the outset for the overcoming of the social evil. May I call attention to an institution sent out and upheld by the Church, which has already made an effort greater than is generally understood towards taking the second step to which you refer: the step of prevention? I refer to the Girls' Friendly Society, which in spite of blunders has accomplished and is accomplishing a great work in this direction. It is because the teaching of the Church is disregarded and her commands disobeyed at first that parents so criminally fail in their duty towards their daughters as well as towards their sons. Is not the Church showing something of her Lord's own patience in sending out consecrated women, who are quietly living lives of self-sacrifice in trying to hold out a loving, helping hand to the girl (neglected or forsaken by her natural guardians) of the boarding house?

To turn to the first part of your editorial, you quote Miss Addams as saying: "St. Augustine asserted that the heart of a woman was the gate of hell," etc. I should like to add to your remark that "this is gross exaggeration," the following words from the Ninth Book of St. Augustine's *Confessions*, where, referring to his mother and her death, he says:

"What then was it which did grievously pain me within, but a fresh wound wrought through the sudden wrench of our most sweet and dear custom of living together? I joyed indeed in one testimony of her last sickness, that mingling her endearments with my acts of duty, she called me 'dutiful,' and mentioned with great affection of love, that she never had heard any harsh or reproachful sound uttered by my voice against her. But yet, O my God, who madest us, what comparison is there betwixt that honor that I paid her, and her slavery for me? Being then deprived of so great comfort in her, my soul was wounded, and that life rent asunder as it were, which, of hers and mine together, had been made but one."

C. R. WHEELER.

"OUT OF THE IVORY PALACES"

To the Editor of *The Living Church*:

IN your issue of May 25th is a review of a devotional work by the Rev. John Wakeford called *Out of the Ivory Palaces*, and published by Longmans. It is an odd coincidence, that within a twelvemonth another book with exactly the same title should have been published. It is by the well-known English author, P. H. Ditchfield (Mills & Boon, Ltd., London). The latter book is a pleasant volume of antiquarian studies. Your readers should be careful in ordering either book, to state the author's name explicitly, or they may receive the wrong one.

Buffalo, N. Y., May 23, 1912.

Yours very truly,
J. A. DOWDY.

THE "NE TEMERE" DECREE

To the Editor of *The Living Church*:

IS it worth the while of Anglicans to trouble themselves about this Roman decree? In the first place it is only the putting in force the decrees of Trent on marriage, throughout the United States. These decrees were already in force in Baltimore, St. Louis, and New Orleans, and no one, I think, has ever noticed any appreciable difference between these dioceses and the other Roman dioceses of the land as to the rights of Anglicans in mixed marriages.

In the next place the decree does not, cannot, touch the question of the legal validity of any marriage, mixed or other. It is only of force in the spiritual, or sacramental order. A Roman decree of any sort cannot possibly affect American statute law, whether it affects marriage or anything else. Of course it affects its own people in the spiritual sphere. But what have we to do with that? Are we so sacredly concerned about any of our people who may unwisely consent in wedlock with a Roman Catholic, as to demand that Rome be enjoined by law from casting any slur upon such marriages? Nonsense! Rome has all along denied their sacramental validity, even when performed by her own ministers. She never gives them benediction, nor are they celebrated before the altar. But then, I imagine, those persons who are waxing hot over a matter of internal

discipline in the Roman Church are not greatly concerned about the denial of the sacramental nature of mixed marriages. They do not admit, I presume, the sacramental character of any marriage.

But now, sir, why are we so gravely concerned about the risk run by any of our people who consent in wedlock with Roman Catholics, before a Roman priest? Before he will consent to unite them in marriage, an Anglican, man or woman, must enter into a solemn agreement that the children of such a marriage must be baptized and trained in the Roman Communion. Is it worth while for us to be so gravely anxious for those Anglicans who care so little for their own faith, as well as for their natural right, as to enter into an agreement of this sort? But some foolish persons propose some sort of legal action to render such an agreement invalid. But that is not necessary. As an agreement it is only valid now in the court of conscience. No one is legally bound to keep such a pledge. Neither, I take it, is any one bound in morals to keep it, if he, or she, is satisfied that the pledge was unlawfully exacted.

Rome is altogether right in seeking to prevent the evil of mixed marriages. Would that we were half as faithful to our trust! We do not hesitate to wed our young women to any sort of believer or unbeliever; even to pronounce the nuptial benediction before the altar upon marriages which God does not bless. We require men to say: "With this ring I thee wed . . . in the Name of the Father, and of the Son, and of the Holy Ghost," when we know they do not believe in Father, Son, or Holy Ghost. Our women, or many of them, run far more risk in their marriage with unbelievers by their own pastors, than any of them run in wedding Roman Catholics. Yet it would be better for them, and for their children, not to enter into a mixed marriage at all.

Omaha, May 31, 1912.

JOHN WILLIAMS.

To the Editor of *The Living Church*:

OF course to show that we are real good Protestant Episcopalians we must cast a few stones at our Roman brethren whenever we get a good chance; but I think we had better get off some distance from our own glass house before we do it. I am afraid if I should help on such legislation as Mr. Lewis Stockton proposes in your issue of to-day (June 1st) I would bring the penalties of the law upon myself, and some eighty or more Bishops and some thousands of priests of our Church, for we are all very zealously impugning certain "marriages as invalid morally which have been duly solemnized between competent persons, according to the law of the land"—that is, all marriages of persons who have divorced husband or wife still living. The law of the land pronounces these marriages all right, and we pronounce them all *wrong, and utterly immoral*; and I hope we won't have to go to prison for doing so. If we must fling something at the Roman Church, please give us something other than a boomerang, Mr. Stockton.

Baltimore, June 1, 1912.

CUSTIS P. JONES.

NEGRO WORK IN THE NORTH

To the Editor of *The Living Church*:

BISHOP RHINELANDER of Pennsylvania has recently taken one of the most practical and sensible steps ever employed in Church extension among the colored people of the North. I refer to the appointment by him of the Rev. Dr. H. L. Phillips as archdeacon, with the special care and promotion of the Church's interests in this work. The step is not only most significant, but well worth the consideration of other dioceses, in the North, who have within their jurisdictions large numbers of colored people. Such a procedure is inevitable if we really desire to extend the Church among the colored race. It is entirely apart from "race-prejudice." It is just the kind of action that the colored people themselves would expect from a Bishop who absolutely had not the least tinge of race prejudice. It is a practical and business matter. In these northern and western dioceses, where the negro population is very large, the ordinary diocesan Bishop would find it utterly impossible to give the personal care with respect to details, and methods, and personally touch the people of this race, as it is vitally necessary, in stimulating a general interest and concern for the Church. We have specialists for nearly every department of Church work, and it would seem fitting in the extreme that a well qualified colored priest should be appointed to make this work his exclusive concern. In the North, as elsewhere, the colored people have their own social life, societies, and various organizations, and no one could be better suited to touch their life, in all of these various avenues, and represent the Church to them, than one of their own race who comes to them as a representative of the Bishop, the highest officer in the Christian Church.

But, in addition to the positive side of work opened up to the Church through such an agency, it is likewise a preventive force. I mean by this, that the wisdom, experience, and insight of such an officer will be so wisely and efficiently used because of his touch with both races, that the Church will be enabled to save itself from many mistakes and guide the growing life and increasing numbers of this race, in connection with the Church in such a manner as will prevent many otherwise disagreeable problems which would be sure to arise. For years we have advocated the employment of this agency in the North, and we are genuinely glad Pennsylvania, the "first"

in so many things for the good of the race, should also be first in this matter, and above all, that it has selected for the post the best equipped negro priest among our number.

Baltimore, Md., June 1, 1912.

GEORGE F. BRAGG, JR.

REVISION OF THE HYMNAL

To the Editor of *The Living Church*:

THE Joint Commission to revise the Hymnal desires to obtain new matter: words and tunes, and new music for familiar hymns which might very well have new musical settings.

The Joint Commission desires to express its great appreciation for the assistance and for many valuable suggestions of many persons from all parts of the country, who responded to the call of June 24, 1911, which was put in the Church papers. It is worth mentioning the almost unanimity with which certain hymns were listed either to be *omitted* or to be *retained* was most striking.

Following the call of June 24, 1911, a letter was sent to every Bishop, asking that he appoint a committee in his diocese to consider the hymns that should be *retained*. Thus it will be observed that the Joint Commission has looked at its work from two view points: first, what hymns should, in the opinion of persons who cared to suggest, be *omitted*; second, what hymns should, in the opinion of the diocesan committee, be *retained*. Its inquiry from these two view points has brought much light to the Joint Commission from persons of ripe judgment whose opinion the Joint Commission particularly values.

It will be remembered that the Joint Commission is to report its findings for the consideration of the General Convention of 1913. It is therefore desirable that the Joint Commission shall have all possible assistance of persons interested to pass judgment upon the literary and musical qualities of the Hymnal, and to supply new words and tunes.

To return manuscripts forwarded for its consideration involves so great an expense in time and money that the Joint Commission desires that persons forwarding such manuscripts shall not request their return.

All communications should be addressed to Mr. Morris Earle, 8501 Navahoe street, Chestnut Hill, Philadelphia, Pa.

(Signed) MORRIS EARLE, *Secretary*.

"PROTESTANTISM AND DEMOCRACY"

To the Editor of *The Living Church*:

THE publication of *Protestantism and Democracy*, the latest of the "Protestant Episcopal Educational Series," leads us to renew the hope that the P. E. Society for the Promotion of Evangelical knowledge are putting forth this series as candidly the very best they can do to convince us that the legal title should remain as it is.

The trend of the series seems not to be an appeal to the facts which should logically affect discussion of the question at issue, but to indicate a determination to take advantage of an ignorance of those facts—an ignorance which is not, perhaps, so widespread as the promoters of the series would seem to imagine. Such tactics suggest the demagogue rather than the democrat.

An exhaustive criticism of the leaflet would occupy too much of your valuable space, but one or two points call for consideration.

1. The identification of Protestantism with Democracy is based largely upon a statistical statement, an *ex parte* statement, remarkable for its extraordinary omissions and for its attempt to beg the question. Germany and France are described as anomalies. But to prove that they are exceptional cases, England and Wales (not to mention the Scandinavian kingdoms) are classed with those democracies where the dominant religion is Protestant. As this is a part of the very question at issue, the citation of English statistics on either side is contrary to the rules of fair controversy. Ireland is not mentioned, though Scotland is. Mexico and all the rest of Latin America, where democratic forms of government are the rule, are ignored. A comprehensive view would seem to show that the parallelism which the leaflet tries to demonstrate is absolutely non-existent.

2. South America is mentioned later in support of a statement to the general effect that wherever liberty is obtained in non-Protestant countries is accomplished only with bloodshed. As the United States won independence in the same way as the Latin republics (*i.e.*, by a long and bitter war for independence) and has since passed through one of the most terrible internecine wars known to history, we are left to wonder in which column we belong.

3. An attempt to show a certain continuity of "Protestantism" is found in statements that a similar school of thought exists throughout the history of the Church and even in Scripture. But that is very like what we would ourselves contend: *i.e.*, that certain types of what may be called Protestantism (there seem to be those who like the word) have existed and do exist as legitimate schools of thought within the Catholic Church. But an attempt on the part of the members of such a school or party to fasten their partisan title upon us all, seems to spring from a desire to proclaim abroad their possession of a whole branch of the Church to the exclusion of every one else.

All of us agree in the title Catholic. Otherwise we perjure

ourselves when we say the Creeds. It can only be from desire for party victory that anyone tries to force upon us a title which describes only a faction.

Lyndonville, Vt., May 31.

Yours truly,

JOHN COLE MCKIM.

GARBLED HISTORY

To the Editor of *The Living Church*:

WITH regard to errors in English Church history, not only school books, but works of reference are grave offenders against truth. The *New Practical Reference Library*, published by the Dixon-Hanson Co. of Chicago (1907) has a large circulation among teachers and parents as a handbook for children. Under the title "England, Church of," the following statements are made:

"The present Church of England really dates from the reign of Henry VIII., who by divorcing Catharine of Aragon without the consent of the Pope, brought on the struggle," etc. . . . "The Church is now divided into two branches generally known as the *high church* and the *low church*. The high church claims to be the representative of the Catholic or national school which was prominent in Elizabeth's time. They believe in the efficacy of the sacrament (which?), in apostolic succession, and in the authority of the Church and priesthood. The low church represents the Protestant or Puritan part of the Church during Elizabeth's reign. They do not believe in the efficacy of the sacrament and deny that regeneration necessarily takes place in Infant Baptism."

Under the title "Episcopal Church," is the following remarkable statement:

"A division of the Church occurred later, owing to difference of opinion concerning the ritual, one branch opposing its outward forms because they felt that they bore too close a resemblance to the Roman Catholic Church, while the other branch held to the original forms. Those opposing the ritual are known as the *low church* faction, while those advocating it are known as the *high church* party. The latter is now the dominating element in the United States."

School books are soon discarded, but the works of reference remain in our libraries for consultation through a life-time. For this reason they are more dangerous in the perpetuation of falsehoods.

Yorkville, S. C.

T. TRACY WALSH.

MARRIAGES OF THE UNBAPTIZED

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS suggests in the Blue Monday Musings in your issue of even date that the Bishops' see their way to set forth a form of service to be used by priests of the Church for the purpose of in some way officiating at "marriages" where one of the parties is not baptized—in other words that priests may be permitted to give some sort of sanction to unions which are not Christian marriages, unions which in the opinion of some authorities warrant the suspension of the communicant party one of them.

What possible reason (apart from ignorance) can persons who desire to live in such unions have for seeking a priest of the Church as officiant, unless it be the *eclat* which comes from such officiating, and the apparent sanctioning, which is just what the Church cannot grant?

Is it not on the whole best that the Church should steer absolutely clear of unions to which she cannot give her full and candid sanction?

Lyndonville, Vt., May 25.

Faithfully yours,

JOHN COLE MCKIM.

"NEARER, MY GOD, TO THEE"

To the Editor of *The Living Church*:

THE tune to the above hymn used by the band on the S. S. *Titanic* when she was sinking was that by Sir Arthur Sullivan, according to the statement in one of the English newspapers by a personal friend of the bandmaster of the *Titanic*.

I send you this information for what it is worth, and only regret that I cannot find the paper in which I saw the account; but I should think this is reliable, and Sullivan's tune certainly seems to be the most popular of them all.

Yours faithfully,

CECIL ABBOT,

Ganges, Salt Spring Island, Victoria, B. C., May 30th.

THERE IS only one way to discover God—at the cross! Jesus was the only true manifestation of the Father ever given to the world, and since His return to heaven the Holy Spirit reveals God to you through Jesus. No man has ever seen God at any time save through the Son, who hath declared Him, and Jesus cannot reveal the Father unto you except the Holy Spirit enlighten the mind and open the heart. You need not be looking for God with a pickaxe, a microscope, a telescope, or even in a man, except as the moon reflects the light of the sun. If you want to find God, look at Jesus, not in the cradle, not at the carpenter's bench, not at a marriage feast—but on the cross! There is life in a look at the Crucified One.—*Plains Baptist*.



LITERARY

PHILOSOPHY AND RELIGION

The Volitional Element in Knowledge and Belief. And Other Essays in Philosophy and Religion. By D. C. Grover, S.T.B. Boston: Sherman, French & Co., 1911. Pp. 168. Price, \$1.20.

This is a volume of essays dealing with critical and practical religious matters. The book is written especially for ministers of the Protestant faith, and designed to give an impulse toward philosophical reflection of a practical kind upon the doctrines and methods of religious organizations. Besides the essay which furnishes the title of the book, such subjects are treated as: "The Higher Criticism," "Men and the Church," "The Theological Education Demanded by the Times," "A Study of Doctrines," "A Group of Studies of the Life and Times of Jesus," "In Christ," "The Philosophy of Christian Prayer," "The Bible," etc.; in all there are seventeen essays. The author writes in sympathy with the philosophic principles of the late Dr. Borden P. Bowne, and emphasizes especially the significance of will for Christian belief. The real argument for Christianity, he holds, is the satisfaction which follows the choice of the Christian position. Dean Grover tries to show that it is a paralyzing mistake to fancy that theoretical demonstration must precede belief. The practical principles by which men live, he says, admit no formal proof. The fundamental principle underlying all the essays is the modern pragmatic theory of truth. The author claims to go a step in advance of Prof. William James by showing that there is not only a volitional element in belief but also in knowledge itself. The attainment of any knowledge is possible only through manifold assumption, and this assumption can be made only as the mind wills to make it. The bearing that this principle has on religious faith is shown. It is a book for thoughtful people. The remaining essays, however, are more practical and less philosophical than the first. We are not in sympathy with the general looseness of the thought in regard to any particular Christian position. We should not agree that inarticulate satisfaction was a safe or sufficient criterion of religious truth. To will to do the truth is certainly a process in religious conviction; but this implies some truth prior to the process, a faith delivered, a person manifested, and therefore definiteness and catholicity.

H. C. A.

The Uncaused Being and the Criterion of Truth. By E. Z. Derr. Boston: Sherman, French & Co., 1911. Pp. 110. Price, \$1.00.

The author believes that the truth of Theism can be logically demonstrated. All opposing philosophical theories, such as Pantheism, Materialism, Monism, Naturalism, and Atheism, which regard the universe as the sole existence, uncaused and eternal, accordingly are shown to be intellectually untenable. This logical result is obtained by the use of a criterion of truth which Mr. Derr employs, after the manner of Spinoza, in a series of propositions in mathematical order. This criterion of truth is formulated thus: The concordance between *pure* or *a priori* conceptions of the understanding and sense perception. By the application of this test, Mr. Derr gives us an interesting thesis. The *pure* proposition that bears the weight of the argument is the truth that "the whole is greater than any of its parts." From this flows the corollary that *growth* or *development* cannot be predicated of the Uncaused Being, because the assumption of change in the essential nature of a thing as a whole presupposes that the thing has been circumscribed, which is impossible in the case of the Uncaused; for the caused, as a part, cannot comprehend the Uncaused Being, as the whole. Now the sense perception shows a process of growth and development in the material universe. Therefore, the universe cannot be the Uncaused Being.

It is impossible to do even a tolerable justice to the argument in a few words. Indeed it seems to us that the whole work lacks a convincing power because of the briefness and summary way in which such great subjects are disposed of. The author's scheme of harmonizing self-evident intellectual propositions with results of sense perception as a test of truth is a very attractive method; and the study of this process of thought makes the book well worth reading. The author puts his philosophy in popular form, which also makes the book profitable for general public reading, but there are many unnecessary technical explanations which annoy the more advanced reader. On the whole it can be said that the book is something more than an introduction and is worthy of serious reflection.

To the book is appended an examination of the views of Sir Oliver Lodge concerning the ether of space. The facts of sense perception seem to the author to disprove the theory of an *Ethereal Continuum*.

H. C. A.

A Book of Prayers. For public and personal use. By Samuel McComb, M.A., D.D. New York: Dodd, Mead & Co., 1912. Price, \$1.00 net.

This beautifully printed book is unusual in two respects. First,

it is a grateful surprise to find its author, who seemed to feel, in his *Christianity and the Modern Mind* that subjective and personal prayer was passing out of the lives of Christian people, now putting forth a book of prayers which breathe the most intense personal sense of faith and dependence upon God in the events and emotions of everyday life; and secondly, it is most unusual to find in a user of the Church liturgy, such felicity of expression and ease of language in what we should term, for want of a clearer word, extempore prayers. More than half of the prayers are quite long, and general in character. Hardly an expression or phrase is taken from the Prayer Book. Each prayer covers much ground, both in meditation upon and statement of God's mercy and love, and in actual petition. However, there is no sense of unconnectedness or vagueness. The language is most dignified and flowing. A good deal of poetic expression is used without sacrificing precision of meaning; a conviction of reality and tender sympathy and abiding faith permeates the whole. The second section of the book includes shorter and more direct intercessions for individuals—in behalf of health, sanity, faith, comfort, and other boons of life; and for various classes and avocations. A most suggestive book. We wish the clergy would become possessed of it, and it would make a most efficient guide for beginners in meditation—for the longer prayers are models in this respect.

Truth and Reality: An Introduction to the Theory of Knowledge. By John Elof Boodin, Professor of Philosophy, University of Kansas. New York: The Macmillan Co., 1911. Price, \$1.75 net.

This is a most readable book, due to the effort of Professor Boodin to fill it with "human interest." It expects some knowledge of elementary logic and of philosophic literature. But the style is not dry and conventional as in a formal text book. The mental constitution is first set forth and then follow the discussions on the nature of truth, the criterion of truth, and the object of truth. The view point is rather conservative and all the arguments and discussions are most thorough and inclusive. The author is a follower of Professor James, with reservations. The treatment of religious truth is satisfactory. The book is most constructive in tone and well worth a careful reading.

The Church and the Age. By William Ralph Inge, D.D., Dean of St. Paul's. New York: Longmans, Green & Co. Price, 60 cents net.

A most thoughtful and suggestive discussion in four papers of the relation of the Church to modern thought. The author's great point is the distinction between the "Spirit of the age" and "the Spirit of the ages," and his pointing out with great force and emphasis that the Church's duty is to the former, which is the working out of God's will, rather than to the latter, which may be but a transitory phase of thought.

Free Will and Human Responsibility. By Herman Harrell Horne, Ph.D. New York: The Macmillan Co. Price, \$1.50 net.

This is a most valuable book in that it gives the history of the quarrel of determinism with the theory of freedom and discusses fully and ably the issue between them. It is a purely philosophical work, but like all sound philosophy, ought to be of great value to the theologian.

The Athanasian Creed. By A. E. Burn, D.D., New York: Edwin S. Gorham.

This, the latest of the Oxford Church Text Books, is a most comprehensive, though condensed, treatment of the Quicumque. Containing as it does a history of the origin of the Hymn of Faith, the history of its use, a compendium of the MSS. and early sources, and a very satisfying commentary upon the text, the book ought to supply all that anyone, except for technical purposes, need know about the Creed named after St. Athanasius. It amply justifies its place in the invaluable series of which it is the newest.

The Winds of God. By the Rev. John A. Hutton, M.A. Hodder & Stoughton. Price, 75 cents.

This is a pleasant and well-written book containing little beside a sweet assurance of the faith of the writer. Its sub-title states that the book deals with the intercourse of thought with faith during the nineteenth century, but as a matter of fact, save for some slight attention to the theory of evolution, the author's labor is expended upon a number of the poets and the careful reader is bound to admit that there seems little of either thought or faith. But the book is well meant and unquestionably good reading.

The Church and Modern Problems, by C. F. Gabbett, M.A., is chiefly valuable for the clearness with which modern problems are stated. In many instances the problem is answered well and with finality; but not invariably so. Especial value belongs to the chapters on "Modernism," Agnosticism, Twentieth Century Religion, and the like. The chapter on Divorce is not quite so firmly dealt with; but on the whole the book is well worth a wide circulation. [Longmans, \$1.00.]

DEPARTMENT OF
SUNDAY SCHOOL WORK
Rev. Charles Smith Lewis, Editor

*Communications intended for the Editor of this Department should be
addressed to 1532 Park Avenue, Indianapolis, Indiana*

NEXT week the General Board of Religious Education meets in Philadelphia. The programme, so far as announced, is as follows:

Tuesday, June 11th, 11 A. M. and 2 P. M., meeting of the Executive Committee at the Church House.

8 P. M. Reception for members of the Board and for Sunday school superintendents of the diocese of Pennsylvania. Chairman, Bishop Rhinelander. At this meeting there will be two addresses.

Wednesday, June 12th, 10:30 A. M. and 2 P. M., meeting of the Board at the Church House. Luncheon will be served at 1 P. M. each day.

8 P. M. Mass meeting at Holy Trinity Church. Speakers, Bishop Darlington, "Some mistakes of Sunday school teachers and how to avoid them"; the Rev. Dr. Floyd W. Tomkins, "Importance of Religious Education"; the Rev. Dr. Lester Bradner, "Need and Value of Teacher Training."

On Thursday the Sunday School Association of the diocese of Pennsylvania has arranged to take the members of the Board as its guests to Atlantic City.

THREE MATTERS of considerable importance will come before the board for determination at this meeting. The first is a statement of the policy and purpose of the board. There is urgent need for such a statement, as men are questioning what the board plans to do, and members of the board are asking what they can do to further the educational work of the Church in those spheres that are committed to it.

A second matter is the election of a general secretary. Such an officer is certainly necessary if the work of the board is to attain that wide influence that it should attain. There is a nominating committee who have been studying the available men during the past few months and will present a series of names for consideration. Whoever may be chosen will need the active coöperation and help of the Church at large; not only that his work may be made most effective but that he may have the support that comes from sympathy and interest in the work he is called upon to do. Before this can properly be done there must be financial support on a much larger scale than has so far been given.

Finally, there is the question of the relation between the Board of Religious Education and the Board of Missions in its educational department. Certain aspects of the educational work that is now being done through the Board of Missions must properly come under Canon 55, within the purview of the General Board of Religious Education. This will involve a careful consideration of policies and methods so as to avoid duplicating the work and confusing the issue on this side.

It is evident then that this meeting is a most important one, upon which, to a large degree, the future of the General Board of Religious Education depends. There is one way in which all those who read these words may help to bring it to a satisfactory conclusion and secure that which shall be of the truest good to the Church. In the few days between the appearance of these lines and the meetings, and during the meeting itself, may there not be an earnest intercession on the part of many persons for the guidance of the Holy Spirit upon the board and the overruling of its action for the good of the Church?

AMONG THE recent books that have come to this department is one which brings to the front a most important subject, discussed in these columns a year ago, viz., the attendance of children at the regular services of the Church. This book is not written from the standpoint of the Church. Its whole conception is that of the denominations, the "separated bodies," but it is none the less a most interesting witness to the awakening of men to the need for a persistent effort to bring the children to regular attendance at the service. *The Church and Her Children*, by Henry Woodward Hulbert, D.D. (Fleming H. Revell Company), is the book in question. The purpose of the

book, Dr. Hulbert tells us in his preface, "is to emphasize the importance and the practicability of bringing child-life into close contact with the vital spiritual forces of the Church." Various suggestions are offered for doing this, most of them the result of actual experience, some of them quite out of harmony with the Church's methods, others possible. One misses, however—it is necessary from the standpoint of the author—any reference to that service which is preëminently the service that children can understand, and in which they ought to take part. May we recall the words that were quoted last spring on this subject and urge the arrangement of services so that the children may be present at, and take part in, the worship of God in the one service that our Lord Himself appointed, the Holy Eucharist?

FOR THOSE who do not have a weekly celebration of the Holy Communion at an hour when the children may be present, the best of the suggestions of Dr. Hulbert would seem to be a "children's sermon" before the main sermon of the morning.

Under this plan the arrangement of hours might profitably be as follows: Sunday school at an hour before the morning service, sufficiently early to enable the classes to have a forty-minute lesson period. This recitation session, opened with simply a prayer, or a hymn and prayer, would be followed immediately in church by the regular morning service at which the children would be expected to be present. At the end of Morning Prayer, after the first hymn the rector would preach a five-minute sermon directly to the children, who would then be allowed to leave the church. The question of their offerings might involve a change from the order, which has no special rubrical basis in the choir offices of putting the offering after the sermon, and by putting it before the sermon, enable the children to make their offerings at the proper time and place.

THERE ARE two criticisms of this suggestion, apart from its novelty. One might come from the people, the other from the clergy. It may be objected that the services are already long enough and that the addition of a second sermon would make them quite too long. To this it may be replied that experience, among our own churches where this plan has been tried, has shown that the added length of service is not found a deterrent; but on the contrary that the added interest which the presence of the children brings, more than makes up for the longer service. On the part of the clergy there is the practical objection of the difficulty of preparing an extra sermon, and for some men the very real difficulty of preaching to children. Against the former we may set the obligation to teach and train the children, and the significance of the words in the Baptismal Office: "Ye shall call upon them to hear sermons." This hearing may be valuable even if the children do not understand much or any of what is said. There can be no question of the value if there is understanding and if the sermon is such that the little ones can comprehend it. Custom and habit are no valid argument against any method that would quicken the children's religious life.

PREACHING TO CHILDREN is by no means as easy as some men think. Dr. Hulbert has some good words on this subject in the chapter whose heading is "Preaching to Children." Among them are these:

"The art of preaching to children is one that can be cultivated by almost everyone fitted to be a pastor of a church, for its basis is genuine sympathy for children and interest in their spiritual development."

To this one would add most emphatically a point that is touched on later; familiarity with their personal needs, and the things that they are thinking about. No one can preach constantly and successfully to children who fails to know personally and intimately the children whom he has before him.

There are some capital suggestions in Bishop Dupanloup's book, *The Ministry of Catechizing*, that bear directly on this matter. He reminds us that the homily to children must turn on a single truth but must not be an instruction. Its purpose is not to reach their minds but their hearts. It should strike home to these and move them. Then again he urges that this appeal should not be so briefly worded that it makes no impression. He quotes one of the St. Sulpice men as saying:

"Your moral application is too short to have any power in moving and kindling the insensible hearts of your hearers. It is gone too soon, like a match or a flash of powder."

Those who would pursue this subject further would do well

to read what Dupanloup has to say, not only in this book, but in the chapter on Preaching to Children in his *Ministry of Preaching*.

The Life and Teaching of Jesus. Gospel Readings for Young Children, arranged by Edith E. Read Mumford, M.A. (Longmans, Green & Co., 50 cents net). In this book, which is very attractively put out, we have a collection of short extracts suitable for children, arranged for daily readings. They are all taken, with two exceptions, from the Synoptic Gospels. The text followed is the Authorized Version, which is preferred for its "vigor and spirit, its strength of rhythm, the rich coloring, and above all, the concreteness of its language, making it especially suitable for young children." The chronological order followed is that of Holtzmann in his *Hand Commentary*. We miss extracts from St. John, and cannot but deprecate their omission, the more that one apparent reason for this lies in a question as to the historical worth of that Gospel. The further ground that the "passages are best read in their natural context of the later Gospel rather than merged in the simple synoptic story," gives a better reason for the omission. The purpose of this selection, in spite of whatever technical criticisms might be raised against certain aspects of the selection, is most commendable. To train children to a daily reading of the Bible is to give them a spiritual strength that we too often neglect. The orderliness of this narrative will no doubt help them to grasp the story of the Life of Jesus. The one serious question that persistently comes up is, will it not teach them either that the Fourth Gospel is not historic, or, if it be accepted as such, will it not require the children who have learned this outline, to revise at some later time their conception of the order of Christ's life? This question is not so immaterial as may appear.

CONCERNING UNPREMEDITATED PLAGIARISTS

BY HELEN VAN VALKENBURGH

IT HAS been my misfortune of late to meet more than my share of unpremeditated plagiarists; so I have, in desperation, determined upon exploiting that unfortunate species. Not consciously unfortunate, be it understood. On the contrary, they are marvellously happy in what they consider their wit and intellectuality; rather it is we, who would pose as being unplagiariistical who are unfortunate, since our subtle humor is evaporated before the personality of the other.

Plagiarism is of two kinds. There is that which is legitimate, and that which is not. The first is made up of the residue from reading, the theatre, the Sunday sermon, and the polite lecture so popular among the club-women of to-day. The second consists of borrowing the pearls of wisdom which Mary has culled from the straight and narrow path, and using them at the moment she is most in need of their assistance. This is rarely done purposely, for which reason I have termed those who indulge in the trick "unpremeditated."

These borrowing individuals may be divided into the types positive, comparative, and superlative. The positive type takes my latest vocabulistic gymnastic without so much as a thank you. I have acquired with much conscientious effort the use of say *irenic*, or *puissant*, or *fulsome*. I may obsess my speech with the word and at the same moment feel a pleasurable tinge of superiority when I meet the plagiarist who still uses *humid* on every occasion. I will smile quite confidently until I recross the track of the "humid" gentleman to discover him laboring under the heavy topsail of *hebdomad*, my latest acquisition. I glare at him as he innocently articulates the trisyllable, and reply that the *week* has been pleasant.

Returning home I search my dictionary, for I must have a word with which to greet the plagiarist when I next encounter him. The opportunity comes. He is still sighing in *hebdomads*, and I quietly remark that Phillip is so *meticulous* I would like to muss him up. For a moment I am pleased, but for a moment only, experience tells me that the next time I see him, he, too, will be speaking of things meticulous.

So much for the first class of plagiarists. The comparative type, as the name implies, is more agonizing. Among this number are all those who adopt my latest piece of news, telling it to the person I am bent upon astonishing. But a more annoying habit of these is the joke habit.

I am at a dinner with the plagiarist, and I have a story, an excellent story; also I am desirous of making a good impression. Upstairs I, who have as yet to learn that the person in question is of the genus under discussion, tell him the story. He says it is good, and fortified by his enthusiasm, I decide to recount the tale between the salad and the ice. The conversation progresses by easy stages, until, suddenly, I see the exact opening for my prize. I glance about the table, preparatory to launching it, when I discover my friend busily droning away at his

side of the festal board. Too polite to interrupt, I listen just long enough to hear him say, "and he died of starvation!" Then I sink back, there is a ghastly sensation at my diaphragm, and my throat aches. I have been outdone again, and the plagiarist is clothed in my anticipated glory. I may glower at him, but he, unconscious of his failing, interprets my unusual facial contortions to mean admiration.

Such people are either utterly conscienceless, or simple-minded, and I know there is nothing to be gained by remonstrating. The story was mine, but a story, like the air, becomes part of him who hears it—only there ought to be a code for story-telling, as well as dueling.

But it is the superlative type who tries my patience to the breaking. In the first place I admit that he is clever, since to belong to this variety he must be well versed in the use of synonyms, for he will manufacture conversation out of my ideas, returning the product to me with brazen effrontery. An example best illustrates.

Last summer one of the band superlative sat opposite me in the dining room of the boarding house where I was staying. He had come to escape the heat of the city, and at first everyone at our table liked him, for his eyes were blue, and disarming, and his manner reassuring. Later it was different. The conversation at dinner was oftenest of a sprightly turn, but occasionally dealt with subjects of a graver strain. It was then that our plagiarist's trick was most obvious. Miss Phyllis sat on my right and was given to stating her views upon topics serious. One day she remarked, apropos of nothing: "All people enjoy life because it gives them an opportunity to express themselves."

Our plagiarist looked at her earnestly, and for a moment we thought him impressed. Suddenly he became actuated by a bright idea, and surveying our waiting faces, remarked succulently: "Verily, life gives the ego in man an enormous opportunity for exploitation, and is worth while." It was Miss Phyllis' thought expressed in other garb, and of necessity the conversation languished.

Presently she took the bit between her teeth, and made a second effort to establish her individuality. "I believe that the happiness derived from the exploitation of the ego is what makes life livable," she said. This had been her theory from the first, and she was expectant of praise, when the plagiarist, appropriating her notion, exclaimed: "As long as man is conscious of his ego he is happy!" This time he had hardly attempted to rephrase Miss Phyllis' statement, but he had spoken more loudly than she, and looked for applause with a sureness which comes from experience, and was consequently set down as a brilliant conversationalist. In reality he had borrowed Miss Phyllis' ideas, returning them to her dressed in mask and domino. He has many brothers and sisters who serve as mirrors in which we may view our mild inanities. They neither agree nor disagree, merely reiterate, hence their statements seem original.

Probably each of these types is unconscious of his failings, and would laugh if they were pointed out. Therefore he will carry them to his grave, and no reform is possible for him. Retaliation is useless; in his eyes your claim to rights is nonsense. So I have discovered that it is best to avoid them, having no fondness for sitting tongue-tied, or hearing my pet theories barbarously massacred, or discovering that the points of my favorite stories are missing at the day of reckoning. I might hunt down the species as the Snark was hunted but for one thing—even though—

"I sought him with thimbles, and sought him with care,
And pursued him with forks and hope,
Though I threatened his life with a railway share
And charmed him with smiles and soap,"

I could not be sure that I had annihilated the type, for, oh horrible possibility, I might be an unpremeditated plagiarist myself; so I am content, since, as I said, it has been my misfortune to meet many of them in the days just past; I am content to set them down on paper—and taste the sweetness of revenge.

A GOOD many people in the Church need to be told that they ought to share their pleasures with less favored people. The example of many selfish, pleasure-seeking people without any serious purpose in life who bear Christ's name, is not creditable to them and very injurious to the Church. To the question, Shall I not do what I will with mine own? the answer is, plainly, No! Stewardship, rather than possession, suggests the Christian way of looking at property and whatever comes to us. There are higher forms of enjoyment for those who appreciate their inheritance as the children of God than mere pleasure seeking or indulgence of the appetite.—*Bishop Lines*.

THE FIRST SUNDAY AFTER TRINITY

Not one star faileth, for their Lord is strong;
All things that live were by His word create,
And all their eyes for food upon Him wait;

Before His might we tremble, we are weak;
His bounty but condemns us, we misuse;
How the Wise, just, and Holy, may we seek,

Church Kalendar



- June 1—Saturday. Ember Day. Fast.
2—Trinity Sunday.
9—First Sunday after Trinity.
11—Tuesday. St. Barnabas.
16—Second Sunday after Trinity.
23—Third Sunday after Trinity.
24—Monday. Nativity St. John Baptist.
29—Saturday. St. Peter.
30—Fourth Sunday after Trinity.

CALENDAR OF COMING EVENTS

- June 11—Connecticut Dioc. Conv.
12—Western Michigan Dioc. Conv., Traverse City.
12—Wyoming Miss. Dist. Conv., Casper.
12—Colorado Dioc. Conv., Denver.
16—Montana Dioc. Conv.
18—Asheville Miss. Dist. Conv., Flat Rock, N. C.

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:

- Deaconess Edith Hart of Hankow.
Rev. S. Harrington Littell of Hankow.
Rev. Dudley Tyng of Wuchang.
Miss M. E. Wood of Wuchang.

WUHU:

- Rev. F. E. Lund of Wuhu.

Personal Mention

THE address of the Rev. RAYMOND M. D. ADAMS is changed from Stafford Springs, Conn., to North Brookfield, Mass.

THE Rev. JOSEPH R. ALTEN is now in charge of Christ Church, Lynbrook, Long Island, N. Y.

THE Rev. JOHN R. ATKINSON has resigned the rectorship of St. Luke's Church, Scranton, Pa., the resignation having taken effect on June 1st.

THE Rev. CHARLES LEWIS BIGGS, whose resignation of St. Paul's Church, Henderson, Ky., was recently reported, will remain in charge of the work in that place.

THE Rev. ROBERT M. BOTTING, who has been in charge for some time of Beloit and Cawker, Kans. (district of Salina), residing at Beloit, will relinquish the latter place early in June, and will be in charge of the work from Cawker west on the Central Branch, residing at Cawker, Kans.

THE Rev. R. WYNDHAM BROWN, rector of Front Royal, Va., Mrs. Wyndham Brown, and her sister, Mrs. Algernon Brown, will spend the next three months in Europe. They will sail on June 8th from Boston on the White Star Liner Canopic for Naples. Address care F. W. Taylor, Manager Bank of Montreal, Threadneedle street, London, Eng.

THE address of the Rev. HENRY E. COOKE, rector of St. John's Church, Cleveland, Ohio, has been changed from 8205 Euclid ave., to St. John's Rectory, 3118 Clinton ave., N. W., Cleveland, Ohio.

THE Rev. E. F. FERRIS will not become curate at St. Anne's church, Lowell, Mass., as has been erroneously reported, but remains at Haledon, N. J., as rector of St. Mary's Church.

THE Rev. BERT POSTER, rector of St. Mary's Church, Shelter Island, N. Y. (diocese of Long Island), has accepted a call to become rector of Emmanuel Church, Grass Valley, Cal. (diocese of Sacramento), where he will enter upon his new work about August 1st.

THE Rev. JOHN DOWS HILL, D.D., rector of Epiphany Church, Bellevue, Pa., has been elected president of the Standing Committee of the diocese of Pittsburgh.

THE address of the Rt. Rev. F. F. JOHNSON is changed from Newtown, Conn., to the Bishop's House, 74 Vandeventer Place, St. Louis, Mo.

THE Ven. ARCHDEACON JONES-BATEMAN, after a rectorship of nine years, has resigned the work at Christ Church, Mexico City, Mexico, and will remove to Canada.

THE Rev. CLARENCE H. LAKE of St. Mark's Church, Montesano, Wash. (diocese of Olympia), has accepted an appointment to the charge of the work at Jackson and Sutter Creek, Cal. (diocese of Sacramento).

THE Rev. HAMILTON R. MOCKRIDGE has resigned the rectorship of the Church of the Epiphany, Louisville, Ky., the resignation taking effect on June 1st.

THE Rev. W. H. MOOR, secretary and registrar of the diocese of Nebraska, Omaha, Neb., will spend the summer in England. All communications relative to diocesan matters in Nebraska should be addressed to the assistant secretary, the Rev. J. A. Williams, 1119 North 19th street, Omaha, Neb.

THE address of the Rev. EDMUND A. NEVILLE, rector of St. Paul's Church, Monterey, is changed for the summer to 7a Nuevo Mexico 13a, Mexico City, D. F., Mexico. Mr. Neville will be in charge of Christ Church, Mexico City, during the vacancy in the rectorship.

THE Rev. JAMES MARSHALL OWENS, rector of St. Paul's Church, Norfolk, Va., has accepted a call to become rector of St. Andrew's Church, Louisville, Ky., where he will enter upon his work early in September.

THE address of the Rev. DWIGHT A. PARCE of St. Louis, Mo., will be until July 20th, care of Trust Company of America, 95 Gresham street, London, E. C., England.

THE Rev. A. T. REASONER has resigned the rectorship of St. Jude's Church, Fenton, Mich., to accept a curacy at St. John's Church, Detroit, Mich., where he enters on his new duties about June 15th.

THE address of the Rev. LLOYD DEXTER RHODES is changed from Nashotah, Wis., to Burlington, Wis., where he is in charge of the Church of St. John the Divine.

FROM June 1st to October 1st, the address of the Rev. MERTON WINFRED ROSS, rector of St. Alban's Church, Superior, Wis., will be St. Mary's Rectory, 144 West 47th street, New York City.

THE address of CHAPLAIN HERBERT STANLEY SMITH of the Third Infantry is changed from Zamboanga, P. I., to Madison Barracks, Sacket Harbor, N. Y.

THE address for the summer of the Rev. JAMES WESSLELL SMITH is St. Alban's Rectory, 1408 Cumming Ave., Superior, Wis.

THE address of the Ven. W. W. STEEL, Archdeacon of Havana, is changed from Calzada 80 altos, Havana, Cuba, to the Church House, 12th and Walnut streets, Philadelphia, Pa.

THE Rev. FREDERICK THOMPSON has resigned the rectorship of St. John's Church, Uniontown, Ky., his resignation going into effect on July 1st.

THE Rev. DALLAS TUCKER, formerly rector of Emmanuel Church, Goodson Parish, Washington county, Va., is now rector of St. Paul's parish, Greenville, N. C.

THE address from June 1st to October 1st of the Rev. Dr. F. C. H. WENDEL, rector of St. John's Church, Ashfield, and Emmanuel Church, Shelburne Falls, Mass., will be Ashfield, Mass.

THE address of the Rev. JOHN R. WIGHTMAN, secretary of the Standing Committee of the diocese of Pittsburgh, is 830 Mellon street, Pittsburgh, Pa.

ORDINATIONS

PRIESTS AND DEACONS

NEW YORK.—At the Cathedral of St. John the Divine, New York City, on Trinity Sunday, Bishop Greer ordained to the diaconate Messrs. JACOB HENRY OEHLEHOFF, ALBERT OTTO TRITSCH, GERALD HORTON LEWIS, CHARLES FREDERIC KENNEDY, ARTHUR CLEMENT SAUNDERS, SAMUEL ARTHUR EMMANUEL COLEMAN, SAMUEL HAMILL WOOD, CHARLES PRICE DEEMS, GEORGE GILBERT WALKER (for the Bishop of Kansas), and IRVING ST. JOHN TUCKER (for the Bishop of Louisiana); and to the priesthood the Rev. Messrs. CLIFFORD WOODWORTH FRENCH, GEORGE KINNEY JOHNSON,

WILLIAM SCHROEDER, JOHN INSLEY BLAIR LARNED, JACKSON HOWELLS RANDOLPH RAY, CHARLES BARKER SCOVIL, and ROLAND CUTHBERT ORMSBEE. The sermon was preached by Bishop Greer.

PENNSYLVANIA.—In St. Matthew's Church, Philadelphia (the Rev. Charles C. Pierce, rector), on Trinity Sunday, the Rev. E. VAN W. EDWARDS and the Rev. T. LESLIE GOSSLING were advanced to the priesthood, and Messrs. CHRISTOPHER KELLER, JOSEPH S. ROWE, F. A. GARRETT, E. H. BONSALE, JR., and JOHN M. GROTON were ordered deacons by Bishop Rhinelander. The Rev. Dr. Richardson, rector of St. Mary's Church, preached the sermon. All are graduates of the Philadelphia Divinity School. The Rev. Mr. Edwards will continue his work in charge of the Church of the Epiphany, Royersford, Pa., and Mr. Gossling remains as curate of Grace Church, Mt. Airy. Mr. Keller goes to the missionary jurisdiction of Wyoming to work under Bishop Thomas at Holy Trinity Church, Gillette. Mr. Rowe will be attached to the staff of the Church of the Crucifixion, Philadelphia; Mr. Groton goes to Germany for a year of post-graduate study; and Mr. Bonsall will assist at Holy Communion Chapel of the parish of the Holy Apostles (where he has been serving as lay reader) until September, after which time he is to be stationed at Morton and Clifton Heights, in the convocation of Chester.

PRIESTS

CONNECTICUT.—On Wednesday, May 22nd, in St. Paul's Church, New Haven, Conn., Bishop Brewster advanced six deacons to the priesthood. The preface to the Ordinal was read by the Rev. George T. Linsley of the Church of the Good Shepherd, Hartford; the Epistle was read by the Rev. G. H. Bottome of Grace Chapel, New York; the Gospel was read by the Ven. J. A. Biddle of Hartford Archdeaconry; the Nicene Creed was read by the Ven. G. H. Buck of the New Haven Archdeaconry; the Bishop was assisted in the administration of the Holy Communion by the Rev. Stewart Means, D.D., of St. John's, New Haven, and the Rev. C. O. Scoville of Trinity Church, New Haven. Many other clergy were present. The deacons advanced were the Rev. Messrs. ROBERT H. BURTON, presented by the Rev. James Goodwin, D.D.; J. ATWOOD STANSFIELD, presented by the Rev. John N. Lewis, Jr.; PERCY V. NORWOOD, presented by the Rev. Philip M. Kerridge; AARON C. COBURN, presented by the Rev. George H. Bottome; JOHN H. FITZGERALD, Jr., presented by the Rev. John H. Fitzgerald; and HOWARD S. WILKINSON, presented by the Rev. Robert Bell. The preacher was the Rev. Dr. Slattery of Grace Church, New York.

PENNSYLVANIA.—In St. Mark's Church, Philadelphia, Pa., on Tuesday in Whitsun-Week, the Rev. EDWIN SELDEN LANE was advanced to the priesthood by Bishop Garland. The rector of the parish, the Rev. Alfred G. Mortimer, D.D., preached the sermon, and also presented the candidate. The Rev. Leicester C. Lewis read the litany. The newly ordained priest is the holder of the Smith Fellowship at the General Seminary and will spend a year in study abroad. This was Bishop Garland's first ordination.

WASHINGTON.—In the Bethlehem Chapel, Washington, D. C., on June 2nd, the Rev. C. HERBERT REESE, curate of St. Thomas' Church, and the Rev. EDWARD HALE, curate of Ascension parish, were advanced to the priesthood by Bishop Harding. This is the first ordination to take place in Bethlehem Chapel.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY.—D.D. upon the Rev. Professor CHARLES N. SHEPARD and (in absentia) upon the Very Rev. WILFORD L. ROBINS, Dean of the Seminary.

BORN

PEARSON.—Born on May 24th, a son, to the Rev. and Mrs. PHILIP C. PEARSON, Ridgewood, N. J.

DIED

BRATENAHL.—Entered into rest at Washington, D. C., after a short illness, on May 22, 1912, LOUISA OAKLEY, wife of the Rev. G. C. F. BRATENAHL, D.D. "To be with Christ."

CARPENTER.—Entered into Paradise, on Whitsunday, at his home in Augusta, Georgia, SAMUEL BARSTOW CARPENTER.

DAVIES.—Entered into life, at St. Andrew's rectory, Milwaukee, on May 28, 1912, RICHARD DAVIES, age nearly 76 years. He was father of the wife of the rector, the Rev. George F. Burroughs. Burial service was read at St. Andrew's Church, Milwaukee; interment at Forest Home. "Grant to him, O Lord, eternal rest!"

EDMUNDS.—Entered into life, suddenly, Saturday, May 11th, at the home of his daughter, Mrs. James F. Torrence Sargent, Indianapolis, Ind., WILLIAM E. EDMUNDS, aged 84 years. Also,

on May 29th, at 3:30 A. M., EMLY EDMUNDS FISHER, daughter of William E. and Kate Griffin Edmunds.

"For all the saints, who from their labors rest, Thy Name, O Jesu; be forever blest. Alleluia."

GOLDSBOROUGH.—Entered into rest on Wednesday, May 29, 1912, at 8 A. M., at the Wodley apartments, Washington, D. C., ISABEL H., wife of Edmund L. GOLDSBOROUGH, and daughter of the late Dr. and Mrs. John M. McCalla. Funeral at St. Paul's Church, Twenty-third street, Thursday, May 30th, at 11:30 A. M. Interment at Rock Creek Cemetery.

SINGLETON.—Entered eternal rest at her home, Peytonburg, Va., May 26, 1912, RUTH GLENN, only daughter of Pauline G. and John L. SINGLETON.

RETREATS

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

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

RETREAT for clergy and seminarians will be given at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 23rd, ending Friday morning, July 26th. The Rev. J. O. S. Huntington, O.H.C., conductor. Address, GUESTMASTER, St. Michael's Monastery, Sewanee, Tenn.

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Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

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SUMMER SUPPLY wanted, beginning June 30th. Priest, Catholic, musical. Sunday services, early and late (sung) Eucharist, plain matins, choral evensong; week-days, Tuesdays, Thursdays, Fridays, Saints' Days. Good compensation. Must have best references. Address "PHILADELPHIA SUBURBAN PARISH," care LIVING CHURCH, Milwaukee, Wis.

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

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

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

DEACONESS, trained and experienced, desires parish position after June 1st. References. Address "DEACONESS," care of LIVING CHURCH, Milwaukee, Wis.

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

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The Missionary Leaflet. Picture Series No. 6. Alaska. Lesson II.

THE CHURCH AT WORK



CHRIST CHURCH CATHEDRAL,
ST. LOUIS, MO.
(Showing the new porch and tower, which
with the peal of bells, were blessed
on Easter Day.)

NASHOTAH COMMENCEMENT

AN IDEAL DAY helped to make the commencement at Nashotah on Thursday of last week a thing of joy, and never had the beautiful spot been more perfect. Of ten students who completed their course, seven received diplomas of graduation. These were the Rev. Messrs. Joseph Jacob Dixon, George Thatcher Lascelle, William John Vincent, Lewis Wilford, and Messrs. William Charles Bimson, Lloyd Dexter Rhodes, and E. A. W. Hanington Wilson. Diplomas were awarded to these at the commencement service within the chapel, at which time the degree of B.D. was conferred upon the Rev. Hubert M. St. George Walters and the Rev. Freeman P. O. Reed, while the honorary degree of D.D. voted by the trustees last winter, was conferred upon the Rt. Rev. W. E. Toll, Bishop Suffragan of Chicago. Dean Larrabee officiated at the conferring of the diplomas and the degree of B.D., while the Bishop of Milwaukee, as president of the trustees, conferred the degree upon Bishop Toll.

The service was one of those ideal functions for which Nashotah is renowned, and the precision of the choir in its choral rendering of the service was a material factor. The sermon, preached by Bishop Toll, was a study of the Incarnation. The bidding prayer was offered by Bishop Webb. Dean Larrabee was celebrant at the Eucharist, which had been preceded at an early hour by Morning Prayer and a Eucharist celebrated by Bishop Webb, and in the oratory of Bishop White Hall by a Requiem celebration on behalf of deceased alumni, celebrated by Bishop Weller.

The inner work of the institution during the past year has been very satisfactory, and entire harmony between the faculty and student body is a happy feature. No changes are made in the faculty for the ensuing year except that the Rev. Charles W. Coit is promoted from an instructorship to a professorship. At the trustee meeting it was found

that the farm maintained by the institution required the expenditure of some \$10,000 for additional buildings and expansion, and a complete and very satisfactory showing of its condition was made by Mr. B. G. Edgerton, a trustee who has given particular attention to that form of development. The trustees appointed a committee to consider the matter of changes in the statutes, and another committee to provide for the extension of the present heating system to Shelton Hall and possibly to other buildings that are as yet unconnected with the central power house. A complete inventory of the farm is to be continued by a further inventory of the entire property of the institution during the coming year. The prospects for students next year are exceptionally bright.

Nashotah is, however, embarrassed by the fact that the receipt of large legacies within the past two or three years appears to have created the impression that it no longer needs the assistance of the "Daily Bread" fund that for 50 years had given a sustenance to the work. That fund has very largely fallen off, while the income from the endowment is by no means sufficient to maintain the institution on the scale that it is reasonable to expect. To permit the "dead hand" of the benefactors who have given large amounts to the institution, to act as a deterrent to the gifts of the living, would be to make endowments an evil and not a benefaction. All the income from endowments ought to be available for increased work, yet it has been necessary not only to use the entire income for maintenance of the work upon its present scale, but even then the income has been insufficient to meet the expenditures. Thus it becomes necessary for the Church to realize thoroughly that Nashotah needs its old-time "Daily Bread" fund and that its usefulness will be seriously impaired if that be withheld from it.

CUBAN ARCHDEACONRY SESSIONS

ON MAY 6th, 7th, and 8th, the sessions of the Archdeaconry of Central Cuba, of which the Ven. C. M. Sturges is Archdeacon, were held in the church of San Palleo, Bolondron, of which the Rev. M. F. Moreno is the priest in charge.

The Holy Communion was celebrated daily followed by a business session. A conference on Education was held and the following subjects were discussed: "The Education of Mothers with Reference to Hygiene, and the Care of Infants," by Dr. Juan Carballo; "Methods of Instruction"; "The School and the Church"; "The Essentials of Christianity," by the Rev. G. H. Frazer; "Religion for Man and for the Family," by the Rev. Sergio Ledo; "Religion for the Country," by the Rev. V. A. Tuzzio. At the conference on Church Unity the subjects taken up were: "Our Relations with the Church of Rome"; "Our Relations with the Christian Protestant Bodies"; "Our Duty."

Archdeacon Sturges writes: "The programme was carried through to the letter without a hitch or mishap. The sermons and addresses were all good. Our clergy, taken as a whole, are a "pretty good sort," as the English would say. The parish entertained us all nicely, giving us beds in the house adjoining the rectory, which was formerly the

school house, and feeding us table d'hote at the hotel nearby. The congregations at night packed the house, and seemed to be greatly interested. In short there was nothing in it all that the American Church could, or would be ashamed of. I think it compared very favorably with such meetings in the United States.

"The Junta made two recommendations to the Bishop: The establishment of a school for deaconesses, or women workers, for the purpose of training Cuban women for our work in this Island, and the organization of archdiaconal branches of the Woman's Auxiliary. These suggestions were made by the Cubans, and not at the instance of the Archdeacon. These meetings are a great help to the missions in which they are held, and to all the missionaries."

Another writer says that not only was the church filled to its fullest capacity at these sessions, but that the street also was crowded in the neighborhood, and that the people were so desirous of hearing the discussions that they even brought chairs so that they might stand on them at the windows.

SINCE THE DEATH of the Rev. Thomas Burry, the Ven. W. W. Steel, Archdeacon of Havana, has taken charge of the work on the Isle of Pines, awaiting the sending of another priest to that important field.

CONSECRATION OF ALL SAINTS' CHURCH, GUANTANAMO, CUBA

ON MAY 12th the Bishop of Cuba consecrated the beautiful Church of All Saints in Guantanamo. This is the building which was the gift of a Philadelphia Churchman, the opening of which was described some time ago in these columns. It is built of concrete, in the Spanish Mission style, with the usual highly decorated facade, and its open campanile, in which is a very old and historic bell, which was used many years on a planta-



ALL SAINTS' CHURCH, GUANTANAMO, CUBA

tion, and finally was devoted to the use of the Church in Guantanamo.

The building was filled to the doors three times on that day: at the early celebration, at the consecration service, and at a later service for the Odd Fellows, who were addressed by the Bishop.

This is the eleventh church building, erected in this district since the arrival of Bishop Knight on the field. Of these, six are of concrete, so that they are proof against hurricanes, and the ordinary ravages of time. It is said that the new All Saints' Church in Guantanamo is the most beautiful one we

have in the district. It stands in a very conspicuous location, surrounded by an iron fence.

MEMORIALS TO REV. ARTHUR LLOYD

A MEMORIAL TABLET to the late Rev. Arthur Lloyd, for many years Professor of English in the Imperial University of Tokyo, and sometime President of St. Paul's College, has been erected in the chapel of Peterhouse, Cambridge University, of which college the dead scholar was a fellow. It is stated also that the Rev. Horatio Grimley, rector of Norton, Suffolk (of which living Mr. Lloyd was at one time the incumbent), intends to place some kind of memorial—probably a window—in Norton church to the memory of Mr. Lloyd.

CHURCH CONSECRATED AT CHELSEA, OKLAHOMA

WHITSUNDAY was a "red letter day" for the Church of the Redeemer, Chelsea (the Rev. Samuel G. Welles, rector). The beautiful stone church, which was erected here in 1906, was consecrated by Bishop Thurston, the debt having been paid in full on Easter Day. The Rev. James J. H. Reedy, a former rector of the parish, and the Rev. Mr. Welles took part in the service.

The full choral service was used and the beautiful altar was adorned by the new eucharistic lights and the seven-branch candlesticks and the new brass memorial cross. Captain C. L. Lane, senior warden, read the instrument of donation, and Judge J. W. Swarts said the sentence of Consecration. The Bishop preached a powerful sermon from the text, "My House shall be called the House of Prayer," and very forcefully described the various Prayer Book services which, from ancient days, have characterized the American branch of the Church Catholic. At the conclusion of the Holy Eucharist the clergy, choir, and entire congregation marched to the beautiful new parish house, which has just been completed on the church lot, for the service of benediction and blessing, which the Bishop pronounced.

The new parish house is of stucco work and is very well appointed, convenient and beautiful in every way, and will serve as the center of the various Church activities in this community. The church in Chelsea not only maintains the highest standard of Catholic worship in the district of Eastern Oklahoma, but it also has the distinction of having the only completed parish house and the only consecrated church edifice in Eastern Oklahoma. Under the leadership of the Rev. Mr. Welles, who covers a large missionary field and is erecting a church building at Nowata, the church is rapidly asserting her true Catholic position as a leader and teacher in this distinctly ultra-Protestant section.

The Rev. Irving P. Johnson of Minneapolis has just completed a most successful and instructive ten days' mission in Chelsea. Good congregations and a live interest were maintained throughout the mission, which resulted in much good in an educational way and removed much prejudice and misunderstanding respecting Church doctrine and worship.

CONFERENCES OF SECOND SUNDAY SCHOOL DEPARTMENT

THE EXECUTIVE COMMITTEE of the Second Sunday School Department held its spring meeting in Syracuse, N. Y., in connection with the convention of the diocese of Central New York. Two Sunday school conferences were held. The first in All Saints' Church, and the second in St. Paul's. The first conference began at 5 P. M. on Monday, May 27th. The Rev. Dr. Wm. Walter Smith, field secretary, spoke on "Teacher Training." At 6:45 P. M. there was a supper, at which about 150 were present. After supper the Rev. R. P. Kreidler

spoke on "Activities in the School," and the Rev. E. J. Cleveland spoke on "The Sunday School and Social Service." A large Sunday School Exhibit was shown.

At 3 P. M. on Tuesday, May 28th, another conference was held for the benefit of the lay and clerical delegates to the convention. At 8 P. M. the Rev. Pascal Harrower addressed the convention on "The Religious Education of the Child."

It was resolved by the Executive Committee to hold at least one meeting a year in connection with the diocesan conventions in the Department.

The diocesan convention agreed to change the name, "The Sunday School Commission," to "The Board of Religious Education." The Rev. Rozelle J. Phillips was made president. The convention voted to pay the assessment of \$338.48 placed on the diocese by the General Board of Religious Education and the executive committee, as its share of the expense of running the Department.

A SUNDAY SCHOOL CLEARING HOUSE

A SUNDAY SCHOOL clearing house has been established in the diocese of Washington, and rectors, superintendents, and teachers are being urged to make the most of it. Mr. French T. Marye, whose office is in the Hibbs Building, is secretary of this Sunday school clearing house venture. He has just sent out the following circular:

"For some time there has been an evident need in our diocese of an efficient means of insuring the enrollment of those Sunday school scholars moving from one parish to another into the Sunday school of the parish to which they have moved. For this purpose the Sunday School Institute, by formal action, has created the Sunday school clearing house, a committee of three to look after this work.

"To carry out the aim of this committee it will be necessary to have a representative in each parish who can be relied upon to manage the details in that parish. We therefore request that you write upon the inclosed card the name of the person in your parish best fitted for this position and return it by mail. The person most actively interested in Sunday school work, whether the superintendent, the rector, an active teacher, or even a worker outside of the Sunday school organization is the one we would suggest as the most desirable person. The only requisite is that he or she shall be in a position to know when any scholar leaves the parish and to what address he has moved. Our representative will also be called upon, either in person or through an assistant, to look up those pupils who may be reported by us to have moved into your parish.

"We beg that you will bear this work of ours in mind and give us any assistance you can, both in seeing that we receive notification of removals from your parish and in seeking to enroll those who we may notify you have moved into it. We feel that many have been lost by neglect of such action as this in the past and we hope to reduce such cases to a minimum in the future.

ANNUAL CONVENTION OF OHIO WOMAN'S AUXILIARY

THE ANNUAL CONVENTION of the diocesan branch of the Woman's Auxiliary assembled in Trinity Cathedral, Cleveland, on Tuesday, May 28th. There was a much larger representation than usual from the various parishes and missions of the diocese, and the nave of the Cathedral was well filled. After the Celebration of the Holy Eucharist, the convention was called to order by Miss Mather, acting as president on behalf of Mrs. Leonard, whose unavoidable absence through ill-health was deeply regretted. The Treasurer's report showed a most gratifying increase in the amount of offerings, and the

value of boxes over last year. Two missionaries, one in China, the other in North Carolina, have been maintained; also Miss Elwin, at St. Mary's orphanage at Shanghai; and Miss Joyner whose work lies among the people of the Blue Ridge Mountains. Substantial aid has also been rendered to Alaska, Oklahoma, and other missionary districts. A project undertaken a year and a half ago for the endowing of a "day" in connection with St. Agnes' Hospital, Raleigh, N. C., called "the Bishop Leonard Day," has been happily completed. By this means the expenses of the hospital for the 30th of May (the day of Bishop Leonard's ordination to the diaconate), will be met each year by this endowment, in token of affection for Bishop Leonard. The Junior Branch has also experienced an encouraging year. One of the girls has entered the Philadelphia Training School to prepare for work in the mission field. Aid has been given to St. Paul's Mission, Glen Alpine, N. C., St. Paul's School, Lawrenceville, Va., and to Pine Ridge Agency, South Dakota. The Treasurer reported an increase in offerings and in the value of boxes over last year. Nine Junior branches have been added, and several classes for the study of missions inaugurated. The convention was highly interested and edified by an address given by Miss Frances W. Sibley of Detroit (who has recently spent a year and a half in the Philippine Islands), which very graphically described the Church's work, and the conditions under which that work is being accomplished by our missionaries under Bishop Brent in Manila, Sagada, Bontoc, and among the Moros.

RESTORED TO THE MINISTRY

AFTER FOURTEEN years the sentence of deposition that was pronounced in the diocese of Washington against the Rev. Gilbert Fearing Williams, D.D., after an ecclesiastical trial, has been terminated and the deposed priest has been restored to the active exercise of his priestly faculties. A new inquiry into the facts was ordered some months ago by the present Bishop of Washington, and it is understood that the Bishop's action was taken upon receipt of a unanimous recommendation of the new commission.

BOOKS ON THE EASTERN COMMUNION

A CURIOUS BY-PRODUCT of the *Titanic* disaster has been the delay until next fall of the carrying out of certain plans of the Anglican and Eastern Orthodox Churches Union in this country.

The subject of relations with the Eastern communion is of especial importance at this time, because of the present efforts towards Christian unity, and because of the problem of the hordes of Eastern Orthodox Churchmen pouring into our country. Moreover this subject is little known to Americans, and that very often wrongly.

No practicable bibliography nor adequate means for obtaining books on this subject has existed in America. To supply this want the Union at their annual meeting last autumn appointed a committee of two specialists, the Rt. Rev. Edward M. Parker, D.D., of New Hampshire, Anglican president of the Union, and the Rev. Thomas Burgess of Saco, Maine. They, consulting with several authorities in the United States and elsewhere, have prepared a descriptive list of the best available books with prices, and The Young Churchman Company is to act as the American agent for these and keep them in stock.

On the first of May the list was almost ready for publication, all that was needed to complete it were several letters from England in reply to certain inquiries. These letters proved to have gone down with the *Titanic*, and the absence of one of the English correspondents in Russia will further delay

publication until September. This delays also the republication of a work, *A Study of the Eastern Orthodox Church*, by the Rev. Dr. Lacey of Brooklyn, which, at the request of the committee, Mr. Edwin S. Gorham is to issue in paper at 25 cents.

Thus in the autumn all will be ready: the best books on this misunderstood and ancient communion, which at the present time comprises one quarter of Christendom, will be easily obtainable in America; and an adequate guide will be placed in the hands of our clergy and laity for either careful study or general reading of a subject in which no Churchman can afford to be ignorant or misinformed.

FIFTH MISSIONARY DEPARTMENT COUNCIL

AT THE CLOSE of the diocesan convention on May 22nd, the Bishop of Ohio appointed the following gentlemen as a committee to cooperate with him in perfecting arrangements for the meeting of the Council of the Fifth Missionary Department in Cleveland, on October 9th and 10th. The Rev. J. E. Curzon, secretary of the Department, Dean DuMoulin, Archdeacon Abbott, the Rev. Henry E. Cooke, the Rev. Walter R. Breed, D.D., the president of the Cleveland Clericus, Mr. Samuel Mather, Mr. D. Z. Norton, Mr. Robert H. Clark, and Mr. Frank E. Abbott.

This committee met with the Bishop the next day and outlined the following general order, sub-committees being appointed to carry out the arrangements in detail; the names of the chief speakers will be announced later.

Tuesday, October 8: Meeting of the Executive Committee of the Council.

Wednesday, October 9: Early Celebrations of the Holy Eucharist at Trinity Cathedral, and the various parish churches; 10 A. M.: Opening Service in the Cathedral, with an address of welcome by the Bishop of the diocese, and another address by one of the visiting Bishops. Following this, a business session in the Cathedral hall, where all the business sessions of the Council will be held. After luncheon, business session, and in the evening the Church Club banquet.

Thursday, October 10: Early celebrations of the Holy Eucharist at the Cathedral, and in the parish churches, followed by Morning Prayer at the Cathedral, and business session; 12 Noon: Luncheon at the Country Club, or elsewhere, returning in time for an afternoon business session; 8 P. M.: Closing service at the Cathedral with special speakers.

Arrangements are also being made for sessions of the Sunday School Commission, and the Woman's Auxiliary during the same week.

LEGACIES AND BEQUESTS

BY THE WILL of John L. Knight, which was recently probated, Trinity Church, Northport, Long Island, N. Y., receives \$1,000. All the testator's music, violins, etc., were given to the Rev. Charles E. Cragg, formerly in charge of the parish at that place.

NEW CHINA FUND REACHES \$40,000

THE NEW CHINA FUND has now reached the \$40,000 mark, or practically one-fifth of the total asked for. Two recent gifts of \$5,000 each have been made for the building of churches. One of the gifts is specifically designated for Wusih, where admirable work has been carried on for the past ten years by the Rev. G. F. Mosher. The hall in the parish house, where services have been held, is no longer large enough for the congregation. At the morning and evening services the men greatly outnumber the women. In the afternoon the congregation is about

equally divided between men and women, with an average attendance of 140.

The Rev. Dudley Tyng is spending a month in the West. May 19th he spent in Minneapolis and St. Paul, speaking later in the week at the Minnesota diocesan convention. May 26th he was at Trinity Church, Buffalo. Then he went to Chicago for the annual meeting of the diocesan branch of the Woman's Auxiliary. He filled three appointments in Chicago on June 2nd, and on June 3rd spoke in the morning at Lake Forest.

The Rev. S. H. Littell, on his return from Michigan, spent a Sunday in Washington and then gave several days to Maine, speaking at the diocesan convention and filling other appointments arranged for him by the effective diocesan committee on General Missions. May 26th he spent at St. Paul's School, Concord. His June 2nd appointment took him to Grace Church, Madison, N. J., which has made such a notable record this year in its missionary giving. June 9th he will be in Hartford, speaking at St. John's in the morning and at Trinity College, where he took his B. A. degree, in the evening.

TWENTY-FIVE YEARS A PRIEST

THE REV. JOHN KELLER of Newark, N. J., secretary of the Alumni Association of the General Theological Seminary, and New York correspondent for THE LIVING CHURCH, celebrated last week the 25th anniversary of his ordination to the priesthood. A happy incident was the presentation of a silver-headed cane as the gift of the choir of Trinity Church, Arlington, N. J., a parish of which Mr. Keller was rector for many years.

MEMORIALS AND OTHER GIFTS

A LARGE stained glass window, the gift of the late Mrs. Julia M. Champlin, long a parishioner of the parish, was dedicated by the rector, the Rev. Dr. Daniel D. Addison at All Saints' Church, Brookline, Sunday May 26. The window occupies the main opening of the south transept. It is the work of Charles J. Connick and was made in the Phipps studios, Boston. It represents four saints of the post-apostolic period, St. Polycarp, benign and dignified, St. Catherine, in jewelled robe and wearing a princess' crown, St. Perpetua, sweet and womanly, bearing the martyr's palm, and St. Irenaeus, august and scholarly, the foe of all heretics. Under each figure appears a group in miniature presenting an important event in the life of the characters shown above. The window is completed by three angels in white and gold which appear in the upper tracery pieces.

THE CONGREGATION of Trinity Church, Irvington, N. J., have placed a memorial tablet over the pew which the late Joshua Birken occupied for nearly forty years. He was warden and vestryman for thirty odd years, and deputy to the convention of the diocese of Newark in thirty-five successive annual sessions. The tablet was unveiled at a special service on Sunday evening, May 26th, and the sermon was preached by the Rev. John Keller, the Rev. H. W. Hopkins of Montclair, N. J., assisting.

SUNDAY SCHOOL INSTITUTE HELD IN DIOCESE OF BETHLEHEM

AN INSTITUTE was held at Grace church, Honesdale, Pa. (the Rev. Albert L. Whittaker, rector), on Friday and Saturday, May 17th and 18th, under the auspices of the Sunday School Commission of the diocese of Bethlehem. On Friday evening Mrs. John Loman, field secretary for Elementary Work in the diocese of Pennsylvania, spoke feelingly and practically on "Religion in the Home," and in the address of Principal M. Alton Richards

of the Central High School of South Bethlehem there was a similar note of earnest practicality. On Saturday morning Mrs. Loman gave an address on "The Value of Illustrations (Stories, Pictures, etc) in Sunday School Teaching," and Principal Richards gave a lecture on "Hand Work in the Sunday School," using a helpful syllabus and showing and explaining a very unique series of models, mounted and colored drawings and cut-out figures. In the afternoon Mrs. Loman gave a talk on the Church Catechism. The institute was closed by an address by the Rev. Stewart U. Mitman, Ph.D., president of the Sunday School Commission of the diocese of Bethlehem, and department secretary of the General Board of Religious Education, who spoke along general and inspirational lines. Dr. Mitman, remaining until Sunday, at the morning service gave an address on "The Permanent Value of the Bible," clearly demonstrating the superiority of the Sacred Scriptures over all other literature and impressively prophesying that instead of having survived its usefulness, the Bible was at the beginning of a period in which it certainly would become better known and understood than ever before.

AN ALASKAN NOTE

THOSE who would like to do a little individual work for Alaska, or who can interest someone else in doing so, are asked to supply a Christmas present (in mid-summer) for one of the Indians. In doing so, please follow these instructions, carefully:

- 1st. Every gift should consist of a warm article of clothing, such as muffler (not hood), mittens (not gloves), skirt or dress for woman or girl, stockings, etc.
- 2nd. Each package should contain a clean Christmas card.
- 3rd. Each package should contain some article other than the article of clothing, such as ribbon, pencils, knife, beads, etc.
- 4th. Aside from the three articles mentioned above, each package for a child should contain some toy or doll or anything intended for a child, and a child alone.
- 5th. MOST IMPORTANT. Packages for women and girls should be wrapped up in red handkerchiefs. Those for men and boys should be wrapped in blue.

Generally, this is the one present given in the whole year. Please put no writing whatever inside the handkerchief, but tie a label on the outside with the word, "woman," "girl," "man," or "boy" written on as the case may be. Tie in a stout paper wrapping and address to the Rev. Charles E. Betticher, Jr., Fairbanks, Alaska, sending him a note at the same time. Put your name and address, or some distinguishing mark, on the outside of the package, and your gift will be acknowledged from Alaska. Packages should be started any time before August 20th.

SUMMER SCHOOL FOR SUNDAY SCHOOL TEACHERS

THE SUNDAY SCHOOL COMMISSION of the diocese of Bethlehem has arranged for a Summer School for Sunday School Teachers to be held at Bishopthorpe Manor, South Bethlehem, Pa., July 1st-5th. From Tuesday to Friday there will be daily Celebrations of the Holy Communion at 7:30 A. M. The afternoons, until 4:30, will be free for rest or recreation. Otherwise the programme will be as follows:

Monday, 4:30 P. M.: "The Church Catechism in Diagram, Picture, and Story," by Mrs. John Loman, diocesan visitor of Sunday Schools in the diocese of Pennsylvania, and president of the Primary and Junior Workers' Union; 8 P. M.: Address of Welcome by the Bishop of Bethlehem, followed by a reception for the delegates.

Tuesday morning: "Character Building in Childhood," by Mrs. Antoinette Abernethy

Lamoreaux, Chicago, Ill.; "The Idea of Sacrifice in the Old Testament," by the Rev. George C. Foley, D.D., professor of Homiletics and Pastoral Care in the Philadelphia Divinity School; "The Prayer Book: The Index of Our Faith," by Mrs. John Loman; "The Psychology of Hand Work in the Sunday School," by Mr. M. Alton Richards, principal of the Central High School, South Bethlehem; "The Missionary Lesson and the Bible Lesson," by the Rev. W. E. Gardner, editor of the Sunday School Department of *The Spirit of Missions*; and *Stories and Story Telling*," by Miss Mary Adair, Philadelphia, Pa.

Tuesday afternoon: Conference on "Methods of Building Character in Childhood," led by Mrs. Lamoreaux.

Tuesday evening: Illustrated Lecture, "The Private Life of Jesus Christ," by the Rev. Llewellyn N. Caley, rector of the Church of St. Jude and the Nativity, Philadelphia.

Wednesday morning: "The Idea of Sacrifice in the Old Testament," by the Rev. Dr. Foley; "Missions—The Use in the Sunday School of the Authorized Course," by the Rev. W. E. Gardner; "Character Building in Boyhood and Girlhood," Mrs. Lamoreaux; "Practical Forms of Hand Work in the Sunday School," Mr. Richards; "The Prayer Book: The Index of Our Faith," Mrs. Loman; "Stories and Story Telling," Miss Adair.

Wednesday afternoon: Conference on "Methods of Building Character in Boyhood and Girlhood," led by Mrs. Lamoreaux.

Wednesday evening: Illustrated Lecture, "The Public Ministry of Jesus Christ," by the Rev. Dr. Caley.

Thursday morning: "The Missionary Lesson and Stewardship," by the Rev. Mr. Gardner; "The Idea of Sacrifice in the Old Testament," by the Rev. Dr. Foley; "Character Building in Youth," by Mrs. Lamoreaux; "Correlation of Instruction and Hand Work," by Mr. Richards; "The Missionary Lesson and Church Loyalty," by the Rev. Mr. Gardner; "Stories and Story Telling," by Miss Adair.

Thursday afternoon: Conference on "Character Building in Youth," led by Mrs. Lamoreaux.

Thursday evening: Illustrated Lecture, "The Passion and Resurrection of Jesus Christ," by the Rev. Dr. Caley.

Friday morning: "Character Building in Young Manhood and Young Womanhood," by Mrs. Lamoreaux; "Results of Handwork in the Sunday School," by Mr. Richards; "The Idea of Sacrifice in the Old Testament," by the Rev. Dr. Foley; "The Prayer Book: The Index of Our Faith," by Mrs. Loman; Conferences on "Methods of Building Character in Young Manhood and Young Womanhood," led by Mrs. Lamoreaux; "Stories and Story Telling," Miss Adair.

DE LANCEY DIVINITY SCHOOL NOT AT SYRACUSE

THROUGH SOME ERROR the location of the De Lancey Divinity School was placed at Syracuse, N. Y., in a news item printed last week. Of course the school is at Geneva, N. Y., and not at Syracuse.

MEETING OF THE G. F. S. OF THE DIOCESE OF BETHLEHEM

THE GIRLS' FRIENDLY SOCIETY of the diocese of Bethlehem met at Trinity church, Pottsville, Pa. (the Rev. Howard W. Diller, rector), on Tuesday, May 28th, Mrs. Elmer H. Borell of St. Mary's Church, Reading, presiding. The Rev. Mr. Diller conducted the regular G. F. S. service at 11:30 A. M. This was followed by meetings for secretaries and for members. About eighteen branches were represented. The secretaries made their annual reports at this meeting. At 1 P. M. luncheon was served. At the afternoon meeting the officers were reelected, as follows: Diocesan President, Mrs. Elmer H. Borell of St. Mary's Church, Reading; First Vice-

President, Mrs. Stewart U. Mitman of the Church of the Nativity, South Bethlehem; Secretary and Treasurer, Miss Rebecca Gummere; Chairman of the Committee on Candidates, Mrs. Edward P. Wynn of St. Mary's Church, Reading; Chairman of the Committee on Missions, Deaconess Hackett of Lebanon. The members' conference was given over entirely to the girls. Miss Miriam Lee of St. Mary's, Reading, read a paper entitled, "A Girl's Point of View," and Miss Dora Cliff also of St. Mary's, Reading, read a paper, "On the Social Side."

DEATH OF CHARLES L. ROBINSON

CALVARY CHURCH, Louisville, Ky., has lost one of its oldest communicants and most faithful members in the death of Charles L. Robinson, which occurred at his home at midnight, Friday, May 31st. Although he was seventy-five years of age, he had been in excellent health up to a week ago and had attended the recent diocesan council at Hopkinsville as a lay delegate from his parish. On his return, however, he became ill with pneumonia and was apparently decidedly improved on Friday, but that night suffered a relapse and his heart was unable to withstand the strain. Mr. Robinson was a native of New York State but went South when quite a young man and engaged in cotton raising. About twenty years ago he came to Louisville to reside, still maintaining his cotton plantations until about five years ago when he retired from active business. For some time he had been prominently identified with Church interests in Louisville, and was a member of the vestry of Calvary Church, in which capacity he had served for some time. Mr. Robinson is survived by his widow, who was Miss Virginia P. Watkins, and by one daughter, Mrs. James Glazebrook, who is one of the diocesan officers of the Woman's Auxiliary. The funeral services were held on Trinity Sunday, conducted by the Rev. Dr. J. C. Minnigerode, rector of Calvary Church, and the body was taken for burial to his old home in Huntsville, Alabama.

MEETING OF ACOLYTES' AND SERVERS' GUILD

THE RHODE ISLAND League of Acolytes and Servers held their fifth annual meeting at St. Stephen's Church, Providence, R. I., on Tuesday in Whitsun week, May 28th. About 100 servers were vested in the procession, and 15 priests. The service followed the order prescribed by the League, consisting of the opening invocation, versicle, and gloria, psalms 84 and 122, the lesson (Malachi 1, 1-12), solemn Magnificat, Creed, and Collects, and ending with a solemn procession. The Rev. Herbert C. Dana, the priest-director was the officiant, and the Rev. George McC. Fiske, D.D., read the lesson. A very strong sermon on the necessity for standing firmly for the Catholic Faith was preached by the Rev. Albert C. Larned, curate of St. Michael's Church, Bristol. The Rev. Fr. Trotter of Trinity Church, Bristol, Superior of the League, closed the service and pronounced the benediction. At the solemn procession which followed the sermon, two censers were used with cross and candle bearers, one at the head of the procession and the other at the head of the division of clergy. The League includes servers from adjacent states in its membership, and there were present several from Worcester, Mass. There were also present as guests the Rev. John H. Cabot, Ph.D., and several acolytes and servers from the Church of the Advent, Boston. The service was very impressive and there was a large congregation present. The business meeting was called to order soon after by the Priest Director, the Rev. Herbert C. Dana, in the absence of the Superior, who was obliged to leave early. It was voted that steps be taken to procure a

banner for the League, and an offer, made by Miss Mary Peck, to furnish a die for a League pin or distinctive medal was accepted, and both matters were referred to committees to report to the council in October. At the election of officers, the Rev. William R. Trotter was elected superior, the Rev. Charles E. McCoy, priest director; Mr. Westcott, secretary, and Mr. Pardon R. Kenney, treasurer. Upon invitation it was voted to hold the next annual meeting in Trinity Church, Bristol. Mr. Le Baron Bradford of Trinity Church, Bristol, was unanimously elected an honorary associate of the League, he being the first to receive this honor.

ST. PAUL PARISH TO MOVE

ST. PAUL'S CHURCH, St. Paul, an old parish with a downtown location, has received permission from the Bishop and Standing Committee to remove to an uptown and growing portion of the city. A new church will be erected, for which the cornerstone is to be laid on July 14th. A chapel of the church, to be known as St. Timothy's, is to be paid for and decorated by a guild of boys lately organized with the name of St. Timothy's Guild, of which Herbert Miller was the founder.

St. Paul's is the only church in the city that uses all of the "six points" and has the reserved sacrament on the high altar at all times.

MR. LONGLEY ACCEPTS

THE REV. HARRY S. LONGLEY has announced his acceptance of his election as Bishop Suffragan of Iowa.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Meeting of the Denver Ward of the Guild of the Holy Ghost the Comforter

THE DENVER WARD of the Guild of the Holy Ghost the Comforter, held its first annual service on Whitsun-Monday, May 27th, at St. Barnabas' Church (the Rev. C. H. Marshal, rector, and master of the Denver ward of the G. H. G. C.). There was a corporate Communion at 7:30 A. M. for the members, and a full choral service at 8 o'clock, with an earnest and most spiritual address by the Rev. Henry S. Foster, associate priest at St. Mark's Church, on "The Office and Person of God the Holy Ghost." The anthem, "O Holy Spirit," was rendered most beautifully by the well-trained choir. The lessons for the day were read by the Rev. George H. Holoran, rector of Trinity Memorial Church. At the close of the impressive service, four new members were formally admitted into the G. H. G. C. at the altar-rail, according to the prescribed form of admission of the Guild.

FOND DU LAC

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

Improvements at the Cathedral—Condition of Bishop Grafton

ONE OF the fine handsome cluster lights planned for St. Paul's Cathedral, Fond du Lac, has been put in place in the nave of the Cathedral. It is suspended from a beam by a heavy chain. The lamp is some five and a half feet high, and consists of a framework of carved fumed oak of exquisite design, enclosing one central powerful light, surrounded by three smaller ones. The white marble retable of the altar is also in position, and presents a handsome appearance.

THE BISHOP, before the last serious phase of his illness, drew up his council address, which will be read by another. He is slightly improved in health. The attendance at the diocesan council is likely to be unusually large this year.

KANSAS CITY

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

Special Service at St. John's, Kansas City—Rector Instituted at Independence—Will Observe Twenty-fifth Anniversary

ST. JOHN'S CHURCH, Kansas City, marked the tenth anniversary of holding services at its present location, by special addresses and music, both morning and evening. In the morning, Mr. B. J. Fradenburg gave a historical review of the early days at St. John's. This was followed by an address by the clergyman in charge of the work, in which he set forth a statement of the principles that should guide the work in the future. In the evening several of the clergy of the city met with the congregation and gave words of greeting and of counsel.

ON THE Sunday after the Ascension, the Rev. J. V. Plunkett was instituted as rector of Trinity Church, Independence, by Bishop Partridge. The Rev. R. N. Spencer, rector of Trinity Church, Kansas City, was the preacher, and emphasized in a strong sermon the need of coöperation on the part of the parish with the efforts of its rector. The attendance at the service was good and the outlook for the work at Independence is hopeful.

TRINITY PARISH, Kansas City, is planning for special services in June at the time of the twenty-fifth anniversary of the laying of the cornerstone of the church.

KENTUCKY

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

Annual Graduation of Nurses at Louisville

THE ANNUAL graduation exercises of the Norton Memorial Infirmary, Louisville's Church hospital, were held on Tuesday evening, May 28th at the Woman's Club. The speakers were the Rev. E. L. Powell, D.D., Dr. J. B. Marvin, and Bishop Woodcock, who also presided and presented the diplomas to the twelve graduate nurses.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Service Held for Fourteenth Regiment at All Saints', Brooklyn

ABOUT two hundred officers and men of the Fourteenth Regiment, N. G. N. Y., attended the annual service of the regiment, on the evening of Whitsunday, at All Saints' church, Seventh Avenue and Seventh Street, Brooklyn. The Rev. John H. Sattig, Chaplain of the regiment preached the sermon.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Missionary Mass Meeting in Baltimore—Honor Rector who Celebrates Twentieth Anniversary of Rectorship

INTRODUCTORY to the meeting of the diocesan convention, an enthusiastic missionary mass meeting, in behalf of Church extension in the diocese, was held in Emmanuel Church, Baltimore, under the auspices of the Committee on Missions, on the evening preceding the convention, May 28th. Bishop Murray presided and also spoke, reviewing the missionary work of the past year and outlining the needs of the future. The conditions and needs of the various missionary fields of the diocese, both in city and country, were described in short addresses by the Rev. Messrs. Charles A. Hensel, Hugh W. S. Powers, Joseph T. Ware, Percy F. Hall, and Charles L. Atwater. The Rev. George F. Bragg, Jr., D.D., one of the two colored clergy of the diocese, spoke of the work among the colored people in the diocese, and Mr. H. A. Hance, financial agent of St. Paul's School, Lawrenceville, Va., delivered a most interesting address

on the splendid work being done among the colored race in that school. The offerings of the evening were given to St. Paul's School.

THE YOUNG MEN of All Saints' Church, Baltimore, gave a banquet on Thursday evening, May 23rd, at West End Hall, in honor of the Rev. Edward W. Wroth, in recognition of his twenty years' faithful service as rector of the church. About one hundred guests were present. Mr. T. Edward Carson, Jr., was toastmaster, and the principal speakers of the evening were Bishop Murray, Archdeacon Wroth, rector of the Church of the Messiah, the Rev. J. Pryntz Tyler, rector of St. John's Church, Hagerstown, and Mr. William Magee, superintendent of All Saints' Sunday school. During the Rev. Mr. Wroth's rectorate, the church has grown and prospered in every department, until the congregation has entirely outgrown the present church building, which is now being greatly enlarged. Mr. Wroth has also charge of Sulphur Springs Mission at Arbutus, Baltimore County, which has also prospered under his care.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Knights Templar Attend Service at Elkhart, Ind.

THE SUNDAY after Ascension Day, at St. John's Church, Elkhart, Ind., Bishop White preached at evensong to the Knights Templar, who attended the service in a body. On Whitsunday, Company E, Indiana National Guard, attended the 11 o'clock service, when the sermon was preached by the Rev. Llewellyn B. Hastings.

MISSOURI

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

Meeting of St. Luke's Hospital Association—Parish Reception at Kirkwood—Notes

THE FORTY-SIXTH annual meeting of St. Luke's Hospital Association was held at the hospital chapel on the evening of May 30, 1912. All the clergy of the diocese are *ex-officio* members of the association, with a vote. This of course does not mean that they were present to use that privilege, because they are abundantly satisfied with the administration of the board of directors, and are content to leave the matter in their hands. The reports of the officers show that in the past year 1,161 patients have been treated, of whom 4 per cent have died. Of the medical patients 13 per cent have been treated free of charge, and of the surgical 9 per cent. Of over 22,000 days of treatment given, 18 per cent have been free. The bonded debt has been reduced \$15,000 (of which \$10,000 was by a legacy from Mr. Linley), and stands at \$150,000. The net value of the assets is nearly \$600,000. The needs are for a large wing to give more working space, and more lower priced rooms and ward beds, a maternity ward and isolation quarters for contagious cases. A quarter million dollars put into St. Luke's would provide for a very great amount of free treatment under the most desirable conditions.

A WELL-ATTENDED parish reception was held at Grace Church rectory, Kirkwood, on Thursday evening, May 23rd. The rector, the Rev. L. F. Potter, and Mrs. Potter, with representatives from the vestry and the parish guild, received in the rectory, while the young communicants enjoyed themselves on the lawn. Since its organization and the building of the church in 1860, this parish has had but four rectors. The present incumbent took charge fourteen years ago. The senior warden, Mr. H. W. Haugh, has been a member of the vestry for fifty-two years, and Mr. E. H. Lycett has been treasurer for thirty-seven years. These facts do not indicate stag-

nation—for the parish is a leader in good works—but rather stability.

ST. TIMOTHY'S MISSION in St. Louis has been provided by a Churchwoman of St. George's, whose name is not announced, with \$7,500. With one-third of this a lot has been secured, and with the remainder a suitable building will be erected. This mission has worked steadily for a long time, and now being organized and equipped will be able to "make good" in a part of the city filling up with the homes of a steady-going sort of people.

ANOTHER lately organized mission in St. Louis is that of St. Michael and All Angels. A gift of \$40,000 has been put in the Bishop's hands for the erection of a church in the vicinity of Washington University. Services have been held regularly for some time. The Rev. George E. Norton is to take charge of the work in the near future.

THE MISSION at Rolla is to be taken in charge on July 1st by the Rev. H. Nelson Tragitt, who has been working for twelve years in the northern part of South Dakota. His son, now a Junior in Columbia University, has recently been enrolled as a candidate for Holy Orders in this diocese.

NEWARK

EDWIN S. LINES, D.D., Bishop

Will Represent Social Service Commission of Diocese in Cleveland

THE REV. AUGUSTINE ELMENDORF, rector of the Church of the Holy Cross, Jersey City, and Secretary of the Social Service Commission of the diocese of Newark, will represent the Commission at the National Conference of Charities and Corrections, which meets in Cleveland, Ohio, from June 12th to 19th.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Annual Meeting of Clergy at Manchester—New Parish House for Grace Church, Manchester

THE ANNUAL meeting of the clergy, called convocation, was held recently at Grace church, Manchester, and was addressed by the Rev. Dr. Drury, rector of St. Paul's School, on "The Glorious Church." The Rev. Dr. Waterman read a paper on "William Laud, Archbishop and Martyr," a convincing appreciation of that great Churchman. Papers on the "Permissive Lectionary" were read by the Rev. Messrs. T. W. Harris, Ph.D., W. S. Emery, A. M. Dunstan, R. E. Bowles, and W. P. Niles.

PLANS by Cram, Goodhue and Ferguson for a new parish house for Grace Church, Manchester, have been accepted and work is well under way. The building is the gift of the junior warden, the Hon. Josiah Carpenter. A new organ, the gift of Mrs. George B. Chandler as a memorial to her mother, Mrs. Benjamin F. Martin, is soon to be placed in Grace church. The fifteenth anniversary of the parish is being celebrated at this time. The Rev. George R. Hazard is the rector.

NEW JERSEY

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

Meeting of the Central New Jersey Local Assembly B. S. A.

THE CENTRAL NEW JERSEY Local Assembly of the Brotherhood of St. Andrew met in St. Luke's church, Metuchen, the Rev. John F. Fenton, Ph.D., rector, on Saturday, May 25th. About fifty men and boys were in attendance. The order of the day included afternoon conferences, supper, and a social hour at 6 o'clock; and a night service at which an address was made on "Service" by the Rev. John Mockridge, vicar of Trinity Chapel, New

York City. Papers were read in the afternoon by Paul F. Fenton of Metuchen, on "What the Boys Owe the Church," and William E. Ryan of Jersey City on "My Duties as a Brotherhood Boy." Addresses were made by Messrs. J. W. A. Smith, general council member, and Franklin H. Spencer, district secretary; and notably by the president of the Brotherhood, Mr. Edward H. Bonsall of Philadelphia.

OREGON

CHARLES SCADDING, D.D., Bishop

Meeting of the United Clericus in Portland—Illness of Delegates and Clergy of Diocesan Convention

THE UNITED CLERICUS, composed of the clergy in the dioceses and missionary districts of Columbia, Caledonia, Kootenay, Calgary, and New Westminster, B. C., and Idaho, Olympia, Spokane, Oregon, and Eastern Oregon, in the United States, held its annual session in Portland from May 21st to 23rd. Four Bishops and about sixty of the clergy were present. The papers and discussions were entered into with much zeal, the subjects discussed being, "The Church and the Emigrant," "The Episcopacy in relation to Church Unity," "The Ten Commandments in relation to Modern Life, (a) Duty to God, (b) Duty to Man."

IMMEDIATELY after the diocesan convention several of the clergy and lay delegates were taken ill, and it was first thought that in some way they had been poisoned, but it turned out to be tonsillitis. Some of the clergy went to the hospital, and others to their home, but all are now recovered.

PITTSBURGH

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

Cornerstone Laid at Kittanning—The Standing Committee is Organized

THE CORNERSTONE of the handsome new church for St. Paul's parish, Kittanning, was laid by the Bishop of the diocese on Thursday, May 30th. Addresses were made by Bishop Whitehead, and the Rev. Dr. Taylor, president of the Ministerial Association of Kittanning. There were present of the clergy in addition to the Bishop, the Rev. Messrs. Bigham, Schuls, Tucker, and the rector of the parish, the Rev. W. E. H. Neiler.

THE STANDING COMMITTEE of the diocese met for organization on Friday, May 31st, when the Rev. John Dowe Hills, D.D., was elected president, and the Rev. J. R. Wightman, secretary.

QUINCY

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

Flower Service at the Cathedral—Quincy Clergy Will Attend Iowa Clericus—B. S. A. at Quincy Purchases Cottage on Mississippi

ON TRINITY SUNDAY the Church School of the Cathedral of St. John held a "Flower Service," which was largely attended. There was a procession of the children bearing flowers and banners about the church, led by the crucifer, light-bearers, choristers, and clergy. At the close of the festival the Rev. Canon Lewis delivered a parable sermon to the children on "The Rose of Sharon." The flowers offered at the high altar were sent the following day to the two Quincy hospitals.

THE IOWA CLERICUS will meet with the secretary, Mr. John Forbes Mitchell, at Warsaw, on June 4th. As Mr. Mitchell is a candidate for Holy Orders within the diocese of Quincy and lay reader conducting services in one of its parishes, the president, the Rev. Dr. E. H. Rudd, has issued an invitation to the Quincy priests to attend the meeting.

THE REV. CANON CHAPMAN S. LEWIS, announced on Trinity Sunday that the Junior

Chapter of the Brotherhood of St. Andrew had purchased an eight-room cottage at a summer resort named Bluff Park, near Montrose, Iowa, and overlooking the "father of waters." The lads will use the cottage each summer while on their outing and also will donate the use of the same to the Cathedral choir-boys for a like purpose.

RHODE ISLAND

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

Annual Service for Presentation of Lenten Offerings—Annual Meeting of St. Mary's Orphanage Corporation—Notes of Interest

THE ANNUAL SERVICE for the presentation of the Lenten offerings of the Sunday schools of the diocese was held at St. John's church, Providence, on Saturday, May 25th. The delegations from the various schools were assembled in the grounds of the Bishop McVickar House and St. John's churchyard, and with banners flying marched through Benefit street, down Church street, and into the front entrance of the church. The long line of children, some six hundred in all, was preceded by the chapel choir of boys in black gown with red yoke, a cornetist in cassock and cotta, followed by the volunteer choir of girls in cottas. The children were followed by the clergy, consisting of the clerical members of the Committee on Christian Education, the Rev. Messrs. Pressey and Seymour, Dr. Bradner (rector of St. John's), Dr. Kidder, the Rev. Dr. Flavel S. Luther, president of Trinity College, who made the address, and Bishop Perry. Hymns 490, "Glorious things of thee are spoken," and 516, "Onward, Christian Soldiers," were sung as the procession passed along the streets, and 249, "O Sion haste," after entering the church. The Rev. Dr. Bradner conducted the very brief service, which began at 2:30 P. M. Delegates from each school handed the offering from the school to the Bishop, and the amounts were announced by Mr. Pressy. The total offering presented was \$2,780.28, with still more to come in. This amount is \$151 more than the total of last year.

THE ANNUAL MEETING of the St. Mary's Orphanage corporation was chiefly notable this year because of the impetus given. The corporation meeting was held on Monday, May 27th in the parish house of the Church of the Redeemer, Providence. The opening prayers were said by the Rev. Frederick J. Bassett, D.D., rector of the church, and the Bishop called the meeting to order. The Rev. Herbert C. Dana, chaplain of the Orphanage was elected secretary *pro tem*, in the absence of Hon. James A. Pirce, the secretary. Reports were presented from the Board of Trustees, the Board of Managers, the matron, Miss Elizabeth Jennings, and the various committees of the Board. The treasurer reported the institution in good condition but lacking in funds necessary to do what ought to be done. The matter of an increased endowment was taken up with much enthusiasm, and remarks were made by Mrs. Eugene Sturtevant, Mrs. Harold Brown, Mrs. F. I. Collins, the Rev. Dr. Fiske, and the Rev. J. M. Hobbs, urging that the matter be proceeded with at once and the sum of \$100,000 be set as the amount. Bishop Perry endorsed what had been said and promised to use his influence to further the work. The former officers were re-elected for the ensuing year, and the Rev. H. C. Dana was appointed chaplain.

BISHOP PERRY has issued invitations to the Clerical Club to meet him at the Bishop's House for their June gathering, which ends the meetings of the Club for the season. The programme for the day is as follows: 10 A. M., Service; 11 to 12:30, Conference; 1 P. M., Lunch; 2:30 P. M., Paper on "Mysticism," by the Rev. Charles Morris Addison, rector of

St. John's Church, Stamford, Conn.; Discussion. If pleasant, the meeting will be held in the grounds of the Bishop's House, under the shade of the trees.

THE RHODE ISLAND branch of the Woman's Auxiliary held its quarterly meeting in Christ Church, Lonsdale (the Rev. A. M. Hilliker, rector), on Wednesday, May 29th. The speakers were the Rev. Dr. Littell and Miss Wood of China.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Death of Mrs. G. C. F. Bratenahl—Patriotic Service at the Cathedral—Items of General Interest

FOR THE third time this year a Washington clergyman has been bereaved of his wife. In January last, Mrs. C. Ernest Smith, wife of the rector of St. Thomas', passed to her rest. A few weeks later the Rev. Mr. Clark, rector of St. James' Church, was bereaved, and this week Mrs. G. C. F. Bratenahl has been called away. The funeral service for Mrs. Bratenahl was conducted on May 24th, at 11 A. M., in St. Alban's Church, by the Bishop of the diocese, and the rector of the parish, the Rev. Dr. Devries and Archdeacon Williams assisting. Among the clergy present were: Rev. Messrs. C. E. Buck, G. W. Atkinson, J. H. W. Blake, David Barr, Edward Douse, R. H. McNair, William M. Morgan-Jones, G. W. Smith, J. Henning Nelms, and W. J. D. Thomas. Many of the laity influential in Church circles were also present, notably Gen. John M. Wilson, C. J. Bell, Col. Truesdell, and others.

THERE was a patriotic open air service on June 2nd on the Cathedral grounds, Mount St. Albans. It was in the nature of a Memorial Day service, to which the following patriotic organizations were asked: The Grand Army of the Republic, the Army and Navy Union, the United Spanish War Veterans, the Confederate Veteran Association, the Woman's Relief Corps, the Legion of Loyal Women. The Rev. Canon Nelms was the preacher. It is hoped to make this service an annual feature of the Cathedral services, and the patriotic societies will be invited each year to take an appropriate part.

ASCENSION PARISH, (the Rev. Canon Nelms, rector), has started an endowment fund. A generous member of the parish has begun the endowment with the gift of \$1,000. Taking action in the matter while heartily thanking the donor, the vestry have decided that "no part of the principal of the endowment fund shall be expended at any time, and all income from said endowment fund shall be invested and reinvested from time to time and added to the principal until the total principal shall reach the sum of \$20,000, when the income may be used for parish expenses.

THE BISHOP CLAGGETT CLUB met in St. Stephen's parish hall on Monday, May 27. The Rev. C. E. Buck presided. The Rev. W. J. D. Thomas was the principal speaker, his subject being: "The Recent Action of President Taft in Rescinding Mr. Valentine's Order Against the Use of Distinctly Roman Catholic Insignia in State-supported and State-owned Indian Schools."

THE REGULAR meeting of the Sunday School Institute was held May 21st in Epiphany Parish Hall. The subject discussed was "The Resurrection." Rev. Dr. De Vries was the chief speaker. A model of the Jewish Tabernacle was exhibited by Mr. John W. Herndon, superintendent of Christ Church Sunday School, Alexandria, Va., and excited much interest.

REV. S. HARRINGTON LITTELL of Hankow, China, delivered an address last Sunday at 8 P. M. at the Church of the Ascension on the

political and religious conditions in China. There was a very large attendance, most of the churches in the city having given notice of Mr. Littell's lecture and urged attendance of their members.

THE THREE Georgetown parishes, Christ Church, St. John's, and Grace, held their annual Sunday school rally this year on Sunday, May 26th, in Christ church, of which Canon Blake is rector. The address was given by Mr. J. Hodsworth Gordon, a member of Christ Church parish, and a member, also, of the diocesan Standing Committee.

THE CLERICUS met May 21st at the Highlands. After luncheon the members listened to a delightful talk from the Rev. Edward M. Mott, rector of the Church of the Advent, Le Droit Park, on "Reminiscences of a Trip Abroad." The Rev. J. J. Dimon acted as host on the occasion.

THE REV. J. HENNING NELMS, rector of the Church of the Ascension, delivered the baccalaureate sermon for the Bristol School in St. Margaret's Church on Sunday, May 26th, at 8 P. M.

THE WIFE of the Rev. David Barr is dangerously ill at the Garfield Hospital with little hope of ultimate recovery. His brethren and many friends greatly feel for Mr. Barr in this time of anxiety.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Meeting of the Springfield Convocation—Retreat for the Clergy Held at Trinity Church, Lenox

ON THURSDAY, May 23rd, the Springfield Convocation of the diocese met at St. John's church, Williamstown. Holy Communion was celebrated by the Very Rev. J. Franklin Carter, rector of the parish, and Dean of convocation, assisted by the Ven. Archdeacon Sniffen. The Rev. Marshall E. Mott, rector of St. John's Church, North Adams, preached the sermon. After luncheon convocation listened to a paper on "Chesterton," by the Rev. Franklin Knight, rector of St. Paul's Church, Holyoke. The afternoon was devoted to a discussion of Church Unity, which was opened by the Rev. H. E. W. Fosbroke, D.D., professor in the Cambridge Theological School, with an illuminating address on "Church Unity on the Basis of the Commission to consider the Faith and Order of the Church of Christ." A committee, which had been appointed at the last meeting of convocation to consider the subject of a memorial to the late Bishop Vinton was discharged, and a new committee was appointed to confer with the diocesan committee which is considering the erection of a diocesan house, as a memorial to the late Bishop. The convocation voted to divide into two convocations, one the old convocation of Springfield, and the other to take in the parishes in Berkshire county. The chairman of the diocesan committee on a diocesan paper reported to convocation that such a publication would be issued quarterly, at first, the initial number to appear October 1, 1912.

A RETREAT for the clergy of Berkshire County was held in Trinity Church, Lenox (the Rev. A. J. Gammack, rector), Monday, Tuesday, and Wednesday of Whitsun week, under the direction of the Bishop of the diocese. The retreat opened with Evening Prayer at 5:30 P. M. on Whitsun-Monday, May 27th, at which Bishop Davies made the opening address. Compline was said in the church at 9:30 P. M. On Whitsun-Tuesday, the Bishop celebrated Holy Communion at 8 A. M. The time from 10 A. M. to 12:30 P. M. was devoted to addresses by the Bishop and private meditation. Evening Prayer was said at 5:30 P. M. An organ recital was given in the church at 8 P. M. Compline closed the busy day at 9:30 P. M. On Wednesday, the

same programme was followed as on Tuesday and the retreat closed with Evening Prayer at 5:30 P. M. Miss Kneeland entertained the clergy at her home, Fairlawn.

CANADA

News from the Various Dioceses

Diocese of Huron.

ONE OF the speakers at the missionary meeting in connection with the session of the diocesan Synod, which opens in London, June 11th, is to be Mr. L. H. Hamilton, a brother of Bishop Hamilton, of Japan. The preacher at the opening of the Synod is to be the Rev. R. W. Norwood, of Memorial Church, London and lately assistant at Trinity Church, Montreal.—ONE OF the subjects which caused a great deal of discussion at the May meeting of the rural deanery of Kent, held in Trinity Church, Blenheim, was on "The Importance of Definite Church Teaching in the Sunday School."

Diocese of Toronto.

THERE WAS a very large number both of clergy and laity present at the turning of the first sod for the new Grace Church, Toronto, on May 23rd. This was done by the Governor General of Canada, the Duke of Connaught. After the usual service of prayer, the Duke proceeded to turn the first sod with a silver spade of fine workmanship, engraved with a maple leaf. He used the spade twice to turn the soil and then standing back repeated the words, "In the faith of Jesus Christ, we turn this sod in the Name of the Father and of the Son and of the Holy Ghost, Amen." After the dedication by Bishop Sweeny, the hymn "O God our help in ages past," was sung and the service concluded with the Bishop's benediction.—THE DIOCESAN SYNOD will commence the business session on St. Barnabas' Day, June 11th, in Toronto. The Bishop of the diocese preached at the service in the morning on Whitsunday, in St. Alban's Cathedral, Toronto. The Duke and Duchess of Connaught, with the Princess Patricia, and their suite, were present.

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Every sermon in this book may well be called "famous," for every one of them had much to do in the making of history. Canon Macleane says at the beginning in his Introduction:

"What makes a famous sermon? Either some historic circumstance or result connected with it, or else some quality in itself of unusual eloquence or spiritual power. In the present volume the aim is to present examples of both kinds of remarkable sermons. Thus, Bishop Hoadly's belongs to the former class only—it had important political consequences, but has no particular literary value—while Donne's discourse on the Peril of Damnation and Dr. Liddon's sermon called *Five Minutes after Death* are read purely as masterpieces of eloquent reasoning. On the other hand, Newman's *Parting of Friends* is both an exquisite threnody and a landmark in English ecclesiastical history. Most of the sermons in this volume, however, have been chosen on account of something which gives them a permanent interest in the eyes of the historian, or as representative of an epoch. Except the first one, they were all preached in English."

And let us say, the Introduction of eight pages is not the least interesting chapter in the book, while the author's notes to each sermon give the history and full circumstances of the delivery. There are 21 sermons, covering time from the Venerable Bede to Canon Liddon. There is Lancelot Andrewes on the *Power of the Keys*; Laud's *Sermon from the Scaffold*; Jeremy Taylor's beautiful sermon on the *Marriage Ring*; Wesley's certainly "famous" *Korah Sermon*; Keble's stirring sermon that started the Oxford Movement, on the *National Apostacy*; Newman's *The Parting of Friends*; and sermons by Pusey, Selwyn, Mozley, and Liddon, the latter on *Five Minutes After Death*. No educated Churchman can dip into the book without the keenest interest.

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Diocese of Niagara.

THE NEW parish hall for St. John's, Port Dalhousie, was dedicated by the Bishop of the diocese on May 20th. St. John's choir was vested for the first time on the Sunday after Ascension Day.—At THE May meeting of the Sunday School committee of the diocese, reports read showed that interest in the work was increasing. A public meeting was arranged for, to be held in Hamilton on June 5th, during Synod week. The next meeting of the committee will be held in September.

Diocese of Ottawa.

THE CORNERSTONE of the Church at Bathurst to take the place of Old St. Stephen's, was laid on May 24th by rural Dean Fisher. There was a large congregation present at the ceremony.—AMONG the gifts made during the year to St. Matthew's Church, Ottawa, was a brass altar cross for the chapel, an altar book and a chalice veil.—JUDGE SENKLER, who has been a lay delegate to the diocesan Synod for thirty years, has resigned the position.

Diocese of Moosonee.

THE FIRST ordination ever held in the district took place in the Church of Holy Trinity, Cochrane, when Bishop Anderson on May 5th ordained two candidates, presented by the Rev. Canon Jarvis, of Toronto. Both came from Cheshire, England.

Diocese of Columbia.

THE foundation stone of the new Church of St. John the Divine, at Victoria, was laid by Bishop Roper on May 20th. The Bishop gave a short address before the ceremony. The cost of the new church will be about \$100,000, the style early English Gothic and the building of brick and terra cotta. School and guild rooms will be below the church. An organ is to be installed costing \$13,000. Work on the building has been commenced.

Diocese of New Westminster.

THE THIRTIETH annual synod of the diocese will take place in Vancouver, June 5th and 6th.—THE REV. C. A. SEAGER, rector of Vernon, who has been appointed principal of St. Mark's Hall, Vancouver, will begin his work there in July.

Diocese of Saskatchewan.

THE DEATH of the Rev. Canon Flett took place in Prince Albert on May 11th. He was formerly rector of St. Alban's parish.—THE MATTER of a division of the diocese will be taken up at the next meeting of the diocesan Synod.

Diocese of Rupert's Land.

BISHOP THORNLOE of Algoma will be the preacher at the opening service of the diocesan synod, which meets in Winnipeg on June 11th. That day will be observed as a Quiet Day for the clergy, and begins with an early celebration in St. John's Cathedral.—THE OFFICE of general diocesan missionary has been taken by the Ven. Archdeacon Page, lately rector of Woodbridge, Eng., taking the place of Canon Jeffrey, who has resigned the position of diocesan missionary, and has become treasurer of the diocese.—ARCHBISHOP MATHESON visited Brandon in the last week in May and expressed much pleasure at the steps taken by the vestry of St. Matthew's Church, to dispose of the Church property and to begin the great church which it is hoped will result in the Brandon Cathedral.—THE Rev. Rural Dean Chambers, rector of Christ Church, Winnipeg, has been obliged to give up his work for the present on account of ill health.

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COMMENCEMENT WEEK, marking the close of the seventy-fifth year of St. Mary's Hall, Burlington, N. J., was fully observed. The order of the week began on Whitsun-day, when in St. Mary's church the baccalaureate sermon was preached by the Bishop of Indianapolis. The Bishop of New Jersey, who is president of the hall, was present and presided throughout the week's observance. On Tuesday afternoon there was a reproduction of the early English pageant, which was such a beautiful feature of the May Day anniversary previously described in these columns. A music recital was given on Tuesday evening, characterized by excellent rendering of well chosen selections. Commencement Day, on Wednesday included brief exercises in the school room, and service in the beautiful chapel, where the Bishop delivered diplomas to eighteen graduates. The valedictorian of the class was Miss Dorothy Van Gorder. The orator of the day, in the school room was Professor Robert Ellis Thompson, LL.D., principal of the Central High School for Boys in Philadelphia. A number of clergy of the diocese were in attendance, and a full representation of the Board of Trustees. Luncheon in the school grounds finished the order of the day and of the week.

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The Magazines

WE GET the impression from reading the English magazines that England at the present moment is facing a great industrial and social crisis or revolution. Some articles are optimistic, some pessimistic as to the outcome, of the latter class is Mr. W. S. Lilly's article in the *Nineteenth Century* for May, entitled, "The Rule of Funk," which attacks the democratic regime and the socialistic tendencies of the present day. "It seems to me," he writes, "that the best hope of Europe—it is a far-off hope—lies in the elimination of the central idea of the French Revolution. Men are not born, and do not continue, equal in rights. They are born and continue unequal in might, and therefore in rights, and consequently they are not entitled to equal shares of political power. John Stuart Mill has summed up the matter in six words: 'Equal voting is in principle wrong!'" Mr. Gladstone, "that demagogue in *excelsis*" once asked, "are the classes ever right when they differ from the masses?" "The answer of history to that question is 'Nearly always.' If there is one lesson written more legibly than another upon the annals of the world, it is that majorities are almost always wrong: that truth is the prerogative of minorities—nay, it may even be of a minority of one. It holds good of all ages. It specially holds good of the times in which we live."

In the *Fortnightly* Mr. Howard Gritten writes: "The alert observer and profound thinker cannot but recognize that we are face to face with the most formidable upheaval of industrial forces since the early part of the nineteenth century, and of political and religious forces since the time of Charles I. . . . The electorate at no distant date will have to decide whether we are to base our conduct on the savage syllogisms of socialism, or order it on the lives of discretion and moderation; whether we are to choose revolution or a wise patriotism. When the most unscrupulous cabal in all our changeful history shall have been broken and dispersed, then we may hope, not without reason, but with the confidence of men who have hardly escaped the terrors of some threatened cataclysm, that the hereditary calmness and equipoise of this nation will return after the rude blasts and shocks it has sustained during the last six years, and that we shall again enjoy an era of sane governance and considered statesmanship."

An article in the *Westminster Review* entitled, "The Luther of New-Protestantism" lauds Mr. Roosevelt for his attack on the traditional Anglo-Saxon legalistic system. It cites the following instance of "sheer legalism." "On July 1st, 1911, a number of whales got stranded in the bay near Penzance. Whilst they were left high and dry, the respondent stuck a clasped knife into one near the eye and drew the knife downwards, making a wound four or five feet long, and a couple of inches deep. The whale showed by heavy movements of the tail that it felt the cutting. It lived for some time after the tide came in and then sank. The magistrate dismissed the charge because the animal was not in captivity or close confinement. Mr. Justice Pickford said: 'The appeal must be dismissed. The result was very much to be regretted because the respondent fully deserved to be punished. Unless it were proved that the whale was in captivity or close confinement, no offence was committed. Here the whale was only in temporary confinement, because it could not walk. When the tide came in it could have got away; and many of the other whales on the beach did so

escape.' Our readers will observe how these learned, upright, and honorable legalists thrive in categories, and by so doing render the administration of justice a by-word and a mockery. Their intellectual kindred, equally learned, upright, and honorable, have contrived to effect the escape from punishment of the majority of criminals in the United States. . . . Mr. Roosevelt is fighting a battle for Anglo-Saxondom; and his victory or defeat will reverberate throughout the British Empire."

ADVICE TO A YOUNG MAN

REMEMBER, son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer-windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-head; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so just because you say it is. Don't be too sorry for your father because he knows so much less than you do; remember the reply of Doctor Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. We never heard that the young man made any—not more than two or three, anyhow.

The world has great need of young men, but no greater need than the young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair is better, and you are prettier, oh, far prettier than "pa." But, young man, the old gentleman gets the bigger salary, and his homely, scrambling signature on the business end of a check will bring more money out of the bank in five minutes than you could get out with a ream of paper and a copperplate signature in six months.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But they are not novelties, son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out, but don't be so fresh you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merit will not be discovered. People all over the world are hunting for you; if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.—*Bob Burdette.*

THE SITUATION which is exactly to our liking has not yet been discovered. Most people go in search of it, but no one finds it; and the wisest thing is to play the man in the place you are in, while you are in it, until you are called to play the man in the better place.—*J. G. Greenhough.*

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