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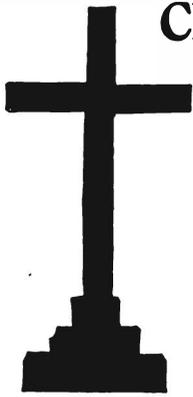
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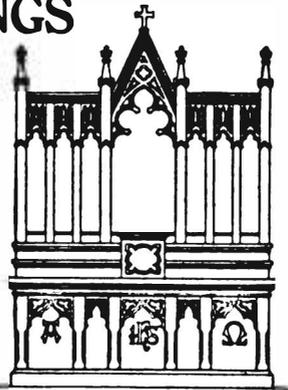
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THE LIVING CHURCH

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The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 17, 1913.

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EDITORIALS AND COMMENTS

Bishop Spalding's Approach to Christian Unity

WE find in the *Atlantic* for May a thoughtful paper on the subject of Christian Unity, by the Bishop of Utah, Dr. Franklin Spencer Spalding. Bishop Spalding's paper fairly bristles with propositions that one refuses to accept, while, curiously enough, one feels very much sympathy with the position the Bishop seems to present as his main conclusion. One feels, too, that the eminent author might well have given more careful consideration to certain details. Most of the positions which he feels it wise to repudiate are so stated that practically every one would repudiate them with him, while yet many will suppose that he is really differentiating himself from some considerable body in the Church. Life and dogma seem to him two separate fields or conceptions of activity, in which the one is worthy and the other unworthy. Religious isolation he finds inevitable "so long as the chief business of ecclesiastical organizations was to teach dogma"; "when, however, religious societies accept the obligation of social service, combination is necessary for efficiency." Yet the Bishop carefully shows that "intense interest in Social Science at home and abroad may make us forget that the churches are primarily religious institutions, not organized charity societies," and he recognizes that "the movement for Christian Unity is not a humanitarian but a religious movement."

Well, with much of this we are in accord; but the Bishop is not happy in so stating the distinction between life and dogma, religion and theology, as to convey—perhaps unintentionally—the idea that there is a necessary antagonism either between the two couplets of alternative characteristics, or between certain people that may be presumed to stand for these rival characteristics. Of course we are all limited in our intellectual range, and none of us, very likely, approaches very closely to that perfect perspective of infinity which alone balances all partial human conceptions; but yet the idea that certain very wise people stand for principles of "life" and "religion," over against certain unwise people who stand for "dogma" and "theology," is a very superficial one, and not at all a well-balanced perspective to present as an introduction to this really thoughtful paper. We gladly recognize that Bishop Spalding stands for "life" and for "religion"; but it must be perfectly evident that at the same time he stands for some sort of "dogma" and some sort of "theology," or his intellect would cry out in rebellion against his demoralized conceptions.

And an editor feels a sense of embarrassment in considering this question when Bishop Spalding observes that "consciously or unconsciously, the heads of each organization, the editors of all the papers published in the interest of each of the organizations, . . ." (with others) "oppose any consolidation which would put them out of business." We fear there is some measure of truth in this general indictment; though perhaps THE LIVING CHURCH, like the "head" of the missionary district of Utah, is not one of those forces that would be "put out of business" by any sort of consolidation in Christendom, and may therefore claim to be an unprejudiced party. And the Bishop's impression that "in the United States, 86 papers are published in the interest of the Protestant Episcopal Church," which papers "support wholly, or in part, a large number of

editors, printers, and contributors," reveals a painful excess of optimism on his part as to the general relation of credit to debit sides in the ledgers of most ecclesiastical journals. Perhaps among the eighty-six there are nine editors or more supporting "wholly or in part" the papers, to one paper that supports an editor. Indeed a Milton or a Dorè would be required to picture adequately the Bishop of Utah endlessly obliged to gain his living as editor of, or contributor to, most of the great mass of these papers, as sufficient punishment for his undue optimism.

All of which observations are but intended to illustrate the fact that we could contest almost every detailed expression that Bishop Spalding makes in the course of this thoughtful paper; yet we intend to abandon all that opportunity, and show how, in spite of details, he has contributed a really valuable series of thoughts to the subject on which he has written. He simply has not pursued his subject to its logical conclusion.

BISHOP SPALDING sees that "the United Church of the future" must provide for all the "religious needs of man"; and he believes that "there are really but three varieties of religious experience; but three ways in which men approach God, or, perhaps we ought to say, are reached by God." These three include the approach "through the senses," through "the rational and logical powers of the mind," and through "the emotions."

For the first of these, "the oldest branches of the Catholic Church, the Greek, the Roman, and the Anglican," especially provide. "Though superstition and idolatry have resulted from such sensuous means, it is also true that a high type of Christian mysticism has been developed, and noble saints through these visible emblems have found Him who is invisible." Of the second, the "leaders are prophets and not priests. Unitarians and Friends, among the sects of to-day, illustrate the extreme of this type, and they have won credit for intellectual courage and moral earnestness." The third class includes "the 'twice-born,' those who satisfy their religious craving through the emotions. To the thousands who were spiritually dying in spite of the ritual of Romans and the intellectualism of Anglicans, the appeal to the emotions by Wesley and Whitfield brought the breath of life. . . . Gypsy Smith and Billy Sunday continue the work of Whitfield and Finney and Moody."

And so Bishop Spalding asks: "Is it possible to evolve or to create such an organization" as shall correlate these three factors in Christian experience? "Unless it can be done," he continues, "Christian Unity is not desirable, because the religious necessities of all sorts and conditions of men will not be provided for. If our argument is valid, a Church which does not want Christian Unity on such a basis does not honestly want Christian Unity at all."

Here is where chiefly we find ourselves in accord with Bishop Spalding. From the narrow presentation of partisan Protestantism which is being forced upon us from so many sources, it is refreshing to turn to this broad and deep platform that is builded by the Bishop of Utah. Forgetting many details and some exaggeration in his paper, let us take this

salient series of propositions and see how they can be welded into a practical programme looking toward that real Christian Unity which Bishop Spalding seeks.

IN THE FIRST PLACE it is a unity of inclusion. There must be room for the three sorts of personality each to reach its highest development. But development does not imply unrestricted growth. Forest conservation includes pruning and trimming. Spiritual conservation means that individual characters must be trained to grow toward a fully developed perfection and not into exaggerated individualism.

The extreme types that we find in the religious world to-day would probably disappear under this treatment. Eccentricity would merge into individualism and individualism into more perfect relationship to the whole body. We should by no means grow alike; but, appreciating each other better, we should cease to grow into the extreme angularity which has been developed by our sect system run mad. It is important that we develop this thought. Christian Unity by inclusion does not mean that no individual tendency could be or should be curbed; it means rather that spiritual development would proceed on healthy lines, and that the *reasonableness* of each of the three methods of approach to God would be fully recognized.

Of course that implies a correlation of *all* the wealth of the Church, in all the Christian ages. A correlation of merely the types of a single age could not possibly be sufficient for the purpose. We could not, then, pretend to be Protestants; for Protestantism would then be seen to be one small factor in the total wealth of the Church. We should, indeed, do full justice to what, historically, we term the Protestant movement. We should not wish to "undo" it. We should certainly not dream that a sixteenth-century attitude in the Church should be, or could be, superseded in a later era by a thirteenth-century attitude. But we should move away from the shibboleths that stand for partial presentations of the wealth—spiritual, moral, and intellectual—of the Church. We should be far more sympathetic with the thought of *every* age in Christian history. We should see that the intense insistence upon reproducing the characteristics or the thought, and especially the controversial thought, of some earlier age, was inconsistent with that perfectly developed character which we were seeking to develop.

Not that we should wish to repel individuals who were able to assimilate only a part of the wealth of the Church. Here, no doubt, would be partisans of sixteenth-century religion, and there of eighteenth-century religion, and there of thirteenth-century religion, and in another place a missionary fervor savoring of the splendid ideals of the tenth and eleventh centuries, each unable to appreciate the other partial conceptions of the totality of the Christian religion which were about him. But we should rigidly make sure that none of these partial aspects was permitted to hold up its partial ideal before the world as the ideal of the United Church. That Church would correlate Protestantism, for instance, with the other notable forward movements in the many centuries of the life of the Church; but yet it would not be, in any exclusive sense, a Protestant Church. It would be of the greatest importance that it should clearly show to the world that it stood, not for one movement of one age, but for the perfect balance of all movements. In short the Church would have to stand before the world stripped of all partial and partisan implications, as the historic Catholic Church.

But Bishop Spalding seems not to apprehend the importance of what we mean by historic. We are not merely asking for a good genealogy, nor choosing roots rather than fruit. We mean that you cannot, to-day, or in the next century, or a thousand aeons hence, create a new organization that shall have this perfect balance, simply because every individual who has lived his life, and given his work, and thought out his mind, in all the ages of the Church, has his rightful place in the organization. To correlate merely all the men and the minds and

the religious experiences of to-day would go but a short distance in creating this perfect balance of *all* the factors that can alone minister to a United Church. You must correlate Jesus Christ. But His mystical Body is not complete without every soul that has been baptized into union with His body, His flesh, and His bones. You cannot mutilate His Body in your work of correlation. You must still baptize your infants into the same Body into which their parents and their grandparents and all who have been baptized before them, have been baptized. And that is a living Body, because your Christ is a living Christ and not a dead Christ. And a living Body is an organism. Any conception of the United Church that is not big enough to see within it, Jesus Christ and every one of His members from the first baptized to the last, is too small to do justice to the fact.

Yet here is where Bishop Spalding has failed to appreciate the whole breadth of his own argument. "This contention," he says, "that the Christian Church is an 'organism' is the theological obstacle in the way of Christian Unity which will die hardest, because it lies at the basis of the dogma of 'the Valid Ministry' held so tenaciously by those Churches which call themselves 'historic.'" Of course it does! And that is why the Valid Ministry is absolutely required to do justice to Bishop Spalding's own thought.

Nothing less than a living organism is sufficient to knit God and man; Jesus Christ with those who are baptized into Him. Kill the organism and you drive Jesus Christ out of His Church.

For life is not merely material. Jesus Christ is living *now*. His life is breathed into all His children, since they have been incorporated into His Body. And that life can only be the life of an organism.

So even Bishop Spalding's splendid effort to show that all the factors that go to make up religious experience must be correlated if we are ever to have a United Church, has fallen just short of being complete. He has correlated three kinds of human minds, but He has left out Jesus Christ and His present life to-day, in which all the baptized share. And with that omission, he has left only a combination of a greater or less number of men who want to be good and who are ready to "live and let live" in a brand-new joint stock corporation that shall be the "United Church" of some distant age.

As for us, we prefer the ancient, "historic" unity of the Catholic Church, that counts Jesus Christ in, and lives in His "historic" and ever-present life, and embraces all the souls of all the ages that have been incorporated into Him. True, this life makes of the Church that correlates *all* the ages and all factors of religious experience, an organism. True, this idea of the organism "lies at the basis of the dogma of 'the Valid Ministry.'" Quite true!

And so, when Bishop Spalding has more perfectly developed his own masterly thought, as we are confident he must, we shall see him—what his splendid intellectual strength and his true spiritual depth fit him to be—a leader among Catholic Churchmen; because then he will refuse to stand for any partial Christianity of any single age, and insist upon the perfect correlation of all Christian history and experience, with the never-ending life of Jesus Christ.

Curious, is it not, that that perfect correlation of the divine and the human is all about us, here and now? It does not require the construction of a new organization. It is the Catholic Church—though most of us in the Catholic Church fail to perceive it.

How can we show to the whole Christian world that this little section of the Catholic organism in which we are gathered, has the *opportunity* to realize the perfect balance of all the ages and all the factors, divine and human, that go to make up the history of the Church?

That is the chief issue of to-day.

What a pity to seek a dead organization in place of a living organism!

Where Extremes Meet

IT is difficult to appraise the real value of the movement connected with the Name when one group of men holds it to be so important that success will justify secession from the Church, and another group so unimportant that discussion of it is a mere waste of time. Some writers, indeed, have seemed to hold both these views simultaneously. To meet both issues

is rather difficult, and it would seem that the existence of each group was sufficient as an answer to the other.

The argument from the threat of secession is, of course, unworthy. It is a proclamation of one's own disloyalty to the Church; for it must be clear that a loyalty given to a name rather than to the organization back of the name is disloyalty

to the organization. For ourselves we have no fear of any secession, beyond the fact that hundreds, if not thousands, of names are annually dropped from our parish registers as designating those who have lapsed from the Church and, generally, from all religion. Such secessions as those we have now and shall always have. Men who threaten secession in the event of a correction of the Church's national title only mark themselves as unworthy Churchmen. We shall hope that there is sufficient courage and good sense on the part of Churchmen generally to treat all threats as a negligible quantity. Such threats, indeed, have not proceeded from those Churchmen of the Protestant school whose names are most revered in the Church.

But the opposite position, that mere discussion of the subject is a waste of time, strikes us as equally unreasonable. We have seen lately a letter which has been sent to the clergy of a western diocese, expressing a "very strong feeling" that "we ought not to take the time at the coming diocesan convention from other and more important matters and waste it in a useless discussion on the question of a change of name," wherefore the writer asks signatures to a statement that "We, the undersigned clergymen of the diocese of ———, deem it inexpedient at this time to change the name of the Church from 'Protestant Episcopal' to 'American Catholic.'" Now there may, indeed, be reasons why it should be inexpedient to discuss such a matter of national import in a diocesan convention. Indeed we are not impressed with the wisdom of bringing such contested questions before the diocesan conventions at all, until after affirmative action has been taken, according to constitutional provision, in one General Convention. Where a diocese really sees its way affirmatively to point out a course of possible action which it is ready to recommend to General Convention, as, for instance, the diocese of California has done, the framing of a memorial for presentation is quite proper. It does not follow that every other diocese ought immediately to discuss it, and comity and courtesy would seem to impel a proper consideration of the memorial in General Convention on its merits. Thus it is not necessary that a diocese holding a contrary view should make haste to declare any proposed legislation "inexpedient." If a diocese has no view to express except the negative view that a forward movement proposed by others is inexpedient, a modest reticence would seem fitting. And it seems to us still worse for a diocese to place its deputies under formal instructions, as one of them did last week. If they are to do so, the form of the instructions might well be: "Resolved, that the Holy Ghost and our deputies be instructed," etc. Moreover, our diocesan conventions have not the time, within their brief sessions, to do justice to such discussions as these.

And nobody has served an ultimatum upon this Church that the title American Catholic must be adopted here and now. There are earnest men, many of them of mature years and ripe experience, who believe that such a step would be wise. There are others who feel that the California plan, or that suggested by the diocese of Fond du Lac, would be a better solution of the difficulty. Still others feel that no action at all should be taken until there is greater unanimity than we now find. All of these are tenable positions, held by thinking men. Very few of us have reached the ultimatum stage; most of us are still reasonable. We, for our part, could cordially accept any one of these suggestions. Our appeal is to the sober sense of the Church, asking consideration of a serious subject on its merits.

We have simply—many of us—reached the conclusion that after many years of discussion, the time ought now to be ripe for the determination of this question. We have tried to devise ways whereby the several current views in the Church should be coördinated and the equilibrium between the Catholic and the Protestant factors in the Church be undisturbed. We have invited the assistance of men of different minds in order that the subject might be settled with the maximum degree of harmony and the minimum sense of distress. It may be that views cannot be harmonized; it may even be that though the time *ought to be* ripe, it is not. These questions cannot be determined to-day. It is extremely important that none should insist on his particular view prevailing, and that we should all preserve an open mind.

But to many, the discussion does not seem a waste of time. They believe that the Church cannot always lag behind because some insist on pulling backward. They believe that a perpetual maintenance of a *status quo* must often designate mere weakness and cowardliness. Those who maintain the Protestant

position plant themselves avowedly upon the Reformation; but where would the Reformation have been if sixteenth century Churchmen had all cried out against the mere discussion of ideas that might invade the peace of the Church? Did the fathers of the Reformation hold that it was "inexpedient" to move forward until the Church should be unanimous, or until nobody should exert any active opposition?

No, the statement that it is a waste of time to discuss this issue is a mere ostrich-like attitude toward a question that must be met. Of course General Convention may determine, in its wisdom, that the time has not come for final action. Does anybody suppose the question will thus be settled?

There is ground for hope that the Church *as a whole* is now so broad-minded, so ready to compare and to weigh opinions, so desirous of taking a forward movement, that the handicap of an ambiguous and misleading name that, in the judgment of large numbers, interferes sadly with the progress of the Church, may be removed. Individuals have, indeed, hastened to show that they do not share in this broad-mindedness. If such individuals shall prove to be the dominant force in the Church, it is obvious that any such forward movement must be postponed. That cannot be avoided. The rest of us will then continue, in the utmost loyalty, to do our very best work for Christ and the Church. We, at least, are in the Church to stay. And "God is marching on," be those who march with Him many or few.

But for our part we are far from convinced that the great body of the Church is not possessed of those large characteristics which make forward movements possible.

ANSWERS TO CORRESPONDENTS

H.—(1) The Rogation days are classed with Fridays and Ember days as days of abstinence.—(2) Vigils are not set forth for observance by the American Prayer Book. In the English Church they are to be observed as fasts on the eves of certain feast days.

A. B. C.—There is no uniformity as to use in altar lights. It is generally customary to light only two candles for low celebrations, and whatever are available for high celebrations.

LORD, VOUCHSAFE!

(A PARAPHRASE)

Thou knowest, Lord, for whom I pray—
I need not choose the words to say,
Nor wait till shadows flee away.

Grant him to know both light and rest;—
In peace to dwell because Thy guest—
Content, in leaning on Thy breast.

O Lord, if word or deed of mine,
Of lack of love e'er seemed a sign,
Heal Thou his wound by love divine.

Tell him, that now he is not near,
Once garden gay is desert drear;—
My throbbing heart, O may he hear!

Grant him, always, with saints, to share
Thy watchful, tireless, tender care;—
These are my longings clothed in prayer.

If ever spirit may be guide,
O may he journey at my side,
And may we both, in Thee, abide! Amen.

HELEN ELIZABETH COOLIDGE.

MY WINDING STAIR

Oh, winding stair of music sweet!
How oft I climb thy jeweled way,
And bow me at my Saviour's feet.

When Spring has spun her web complete,
What charm outvies her finished day?
The jeweled stair of music sweet.

For summer's roses' swift retreat,
Their fragrance what can e'er repay?
The winding stair of music sweet.

When autumn first our senses greet,
The weight of sadness, what can stay?
A flight up music's stairway sweet.

In life, if storms you e'er should meet,
Invoke sweet music's gentle sway,
She'll lead you to the Saviour's feet.

HOLY, HOLY, HOLY

FOR TRINITY SUNDAY

THREE Persons and one God; and unless we know Him in the three Persons we cannot know Him truly. There are, mainly, three modes of thought about God. The first sees God without ourselves, immeasurably remote and unattainable. It makes Him an object of awe, reverence, and fear; but not One really to be loved. The second sees God in humanity and humanizes Him. It makes God a super-superman, if we may use a figure much used in recent years; and it ascribes to man a certain dignity, a kind of immortality, and a form of omnipotence that soon degenerate into materialism. The third sees God in ourselves as individuals; and this view is responsible for the many modern cults that lead logically to the belief that "I, myself, am God."

The Jews accepted the first conception; and although the prophets did clearly indicate God as we know Him, the chosen of God gave allegiance as of servants to a master rather than that of sons to a father. The old Positivism, and the newer passion for practical results for and among the children of men, that is characteristic of our age, may represent the second conception. The third conception can easily be traced in "New Thought," "Theosophy," "Christian Science," and whatever else may have sprung up over night in that fallow field that is again sown with the rejected seed of centuries ago.

Finally there is, *not a conception*, but the *knowledge* of God as He has been revealed unto us: "One God, the Father Almighty; one Lord, Jesus Christ, the only-begotten Son of God; the Holy Ghost, the Lord and Giver of Life"—three Persons and one God. We need to know Him thus as He is, in the most practical way in the world. It is our only way of really knowing Him, in fact; for to know Him as one Person only, is to be untrue to our own nature just as much as to His nature.

By whatever name we know God the Father, if we do not know Him as the other Persons also, we soon lose the sense of Fatherhood. Loyalty we may have, and reverence, and fear of offending; but intimate, personal relationship we cannot have long. *Relationship* comes through the Son. "No man hath seen the Father at any time"; and intimate as the name "Father" is, we do not realize our sonship except through Him, who is indeed Son.

Nor can we know Jesus Christ without the Holy Spirit. We may love and admire Him, follow His code of life to the utmost of our power, and even achieve in large measure an imitation of His living and dying; but we cannot recognize Him as He is without the Holy Ghost. As we recalled last week, the apostles did not know Him until the Comforter had come; and they were with Him daily in the closest personal contact.

And personal knowledge of the Third Person of the Trinity is as necessary as knowledge of the Father and the Son. We may believe that God became flesh and dwelt among us, and took upon Himself the seed of Abraham; and that He is, therefore accessible, being touched with the feeling of our infirmities and tempted in all points like as we are, sin only excepted. But even so, Jesus died, arose from the dead, and has ascended into heaven, whither we cannot go until the time when our place is prepared for us; and without our receiving the Holy Spirit Jesus becomes an historic figure—no matter how wonderful, beautiful and beloved—rather than a present Person dwelling in us, in whom we dwell. It is the Comforter who gives back to us Him that was dead, and is alive again; and who leads us into all truth, by which we make a confession of a true faith, acknowledging the glory of the eternal Trinity, and in the power of the divine Majesty worshipping the Unity.

"We beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen."

R. DE O.

THE MORE we think about it, the clearer and surer it becomes that, if we are ever to learn anything about the Supreme Spirit, we must come at it not alone by looking at the earth and sky, not alone by studies of matter and force, but by looking also and chiefly by inward nature at the finest spiritual products and principles as they are exhibited in the noblest lives.—*Charles G. Ames.*

IT IS NOT written, Blessed is he that feedeth the poor, but he that considereth the poor. A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin.*

BLUE MONDAY MUSINGS

I HOPE you have noticed my massive self-control in not undertaking here to discuss the correction of the Church's legal title! It has not been from lack of interest, nor from unwillingness to have my own position known. Indeed, I think that my feeling towards "P. E." must have been manifest several times already, if only by incidental references. But the discussion has gone over and over the same points so wearisomely that it seemed kinder not to add to the mass of verbiage.

However, my self-denying ordinance is expiring. And in consequence I am going to emphasize a few aspects of the question which ought by this time to be regarded as settled.

1. Nobody defends "P. E." as in itself a good name for the Prayer Book Church, or as one to be chosen if we were choosing *de novo*. This is most significant; and it deprives its defenders of any real enthusiasm on its behalf. The mere fact that for four generations it has been printed on the title page of the Prayer Book is not enough to justify it. "Custom without truth is but the rust of error"; and

"He is the best conservative
Who lops the rotten branch away."

2. Nobody uses "P. E." in conversation or in public addresses, or in any writings except legal documents. I once heard a great Bishop instructing his convention how to express its opinion regarding the correction of the title (his assumption being that the convention must necessarily make his opinion its own!), and in a long attack upon the proposed change he never once referred to the Church as "Protestant Episcopal"! Why not?

3. It has been demonstrated conclusively that the advocates of the "Change of Name" are also the strongest and most successful opponents of Papal claims. While writers like Dr. Leighton Parks and Mr. Cummins are doing their utmost to justify the Roman Catholic assertion that we have no valid priesthood, those who recognize themselves as legitimately American Catholics are repelling the Papalist onslaught on every side. Upon whose heads do the R. C. organs pour out their vials of wrath? Surely not upon the editor of the *Chronicle*, that Poughkeepsie oracle which declares with as much positiveness as ill-manners that there is no room in the Episcopal Church for Catholics!

4. So long as the word *Catholic* remains in our Prayer Book, it is either nonsense or wilful misrepresentation to say that "nowadays *Catholic* means Roman Catholic, and we must acknowledge it." Let our friends of the contrary part begin a campaign for purging the Prayer Book, and we shall look forward with equanimity to the same result as in that other Cumminsite movement of 1874! I remember a vituperative layman who declared, at a Church Club dinner (on hearing that so long as "till death us do part" was part of the Church Marriage Service, the law of the Church would stand clear against any dissolution of the bond of Christian wedlock except by death): "Then we'll change the Marriage Service!" But it is still unchanged. So Dr. Parks must continue, willy-nilly, to be rector of St. Bartholomew's by virtue of his ordination to the priesthood, and to perform sacerdotal functions in that sacerdotal relation; and poor Mr. Cummins will never be able to stand before the altar of Christ Church, Poughkeepsie, and confess, "I believe in the Holy P. E. Church."

5. The word *American* belongs chiefly to us who are citizens of the United States of America. Our Government has settled that for us. It is "the American Ambassador" who is received at foreign courts; he lives in "the American Embassy." The late British Ambassador at Washington did not hesitate to write a book on *The American Commonwealth*, nor fear to be misunderstood. The American Express Company is not anticipating any onslaughts from Honduras or Paraguay because of any other claim to that adjective.

There is no lack of parallels, *e.g.*, a Viennese or Bernese, speaking German and rejoicing in German culture, does not resent the popular and accurate limitation of the title "a German," to a citizen of the *Deutsches Reich*.

6. No other Christian body professes to be *American* and *Catholic*. There are many American Protestant denominations; there is the Roman Catholic Church and there are the various Eastern communions represented in our immigrant population.

6. But even were it otherwise, a legal title does not claim a monopoly. Else all the Presbyterian sects might be accused of denying that there were any other presbyters outside of their

number; and all the Reformed organizations would seem to allege that other Christian societies were still unreformed.

7. "Anglican" has no place in the descriptive name of an American Church. That our episcopate is partly derived through the Church of England is of course true; that our Prayer Book is largely identified with hers is also true. But ever since Revolutionary days the reproach of adherence to English rather than American ideals has been a weapon in the hands of our adversaries against us. Unjustly, for the most part; yet that is no reason for encouraging its use. Americans of every racial stock have their rightful place in this American Church: Dutch, French, Spanish, German, Scandinavian, Oriental, what you please. And to put up "Anglican" in any hyphenated combination upon our door-posts would be to repel them at the start. Our Romanist critics are never tired of alleging (in good faith or bad) that "the King of England is the Pope of Episcopalians." Shall we make it more difficult to repudiate this slander? I love England and the Church of England; but I am an American, and the only national appellation that has any rightful place in the title of the Church which commands my loyalty, is *American*.

8. Every one who accepts the Prayer Book *ex animo* is bound to acknowledge the facts asserted by the name *American Catholic*: that this Church is Catholic and that it is American. There are other facts which might be brought forward; as, that she is anti-Papal, anti-Eddyite, anti-Mormon; that she has priests and deacons; that she believes the Bible to be the Word of God, and that she teaches the Virgin Birth and the physical Resurrection of Christ. But the legal title does not seem the best place to proclaim any of those facts.

Is not *American Catholic* the simplest, clearest, most accurate name suggested? I know no better.

8. One thing more. No single advocate of the change has said that he will renounce his orders and desert unless he has his way. Not a few of the opponents have said that, or threatened it by necessary implication. Who are the traitors?

IF THERE is one Christian exercise which is universally necessary, it is confession; not vague, indefinite self-reproachings, but specific acknowledgment of particular offences. Even apart from absolution, it is wholesome; and yet how much bitterness of opposition is aroused against it among many Christians, through blind and fanatical prejudice! Just as incense, preëminently the most Biblical ceremonial adjunct, is hated and opposed more than any other; just as the Real Presence, resting on the Lord's own plain and unmistakable words, is a doctrinal stumbling-block to multitudes of His disciples, so, in the region of personal religious activities, the very name "confession" inflames men. Yet here, quoted in a Protestant religious paper, I find a passage testifying to its necessity. If only absolution could have followed, how great the comfort would have been!

"WHEN A LEPER CONFESSED

"A young man, full of anxiety, once sought my help. He told me his story. He was a Christian, a member of the Y. M. C. A., a Sunday school teacher, 'but,' said he, 'I have not victory over sins.'

"Over what sins?"

"I am not leading a satisfactory Christian life, and have not victory over my sins."

"Over what sins?"

"He looked hard at me, and I said:

"My dear fellow, don't trifle with this matter by vague words. Get down upon your knees, and say right out to the Lord what these sins are. Call them by their right names; tell Him definitely what you want. If you are a leper, tell Him so honestly and frankly, and claim from Him the deliverance He will give you just as freely and quickly as that He gave to the leper in the Gospel story."

"He trembled from head to foot, unwilling to confess the things that were as a cancer eating out his hope and spiritual life. But presently he dropped on his knees, and with tears sobbed out the sad list of sins that mastered him, and claimed that he should be cleansed from them all there and then. The Lord saw his faith, and gave him the much-needed deliverance. His career as a student had been imperiled, but he rapidly regained the lost ground, and successfully passed the law examinations in which he had failed three times previously."

PRESBYTER IGNOTUS.

THE LAW of the world is progress along the line of a spiritual evolution. The life of the world is better to-day than it ever has been in the past. The love of God is our surety that it will grow better and better under the divine tuition and discipline.—*Philip S. Morom*.

PARIS AGAIN RECEIVES A PAPAL LEGATE

Cardinal Vannutelli Participates in Celebration of Ozanam Centenary

PILGRIMS VISIT ROME FOR CONSTANTINE CELEBRATION

Description of the Eucharistic Congress at Malta

SWEDISH CHURCH IS OPENED IN PARIS

PARIS, April 28, 1913.

ALTHOUGH in contradiction to the reports of certain journalists, both Italian and French, it has been officially declared that the coming to France of Cardinal Vannutelli is of a purely and strictly religious nature, that the Vatican allows no intercourse between the papal Legate and politicians during the Paris visit, the fact that the representative of the Pope is here is an event of considerable importance. No equally important event connected with the relations between France and Rome has occurred since the troublous incidents immediately preceding and following the Separation Act. Since those troubles, no emissary of the Pope has visited France in any official capacity. If by chance Paris or any other notable French town has lain on the way of a great Roman dignitary, he has passed through quietly, almost stealthily, ignoring from an official standpoint the land of his brief sojourn. Faithful Roman Catholics go assiduously to Rome, but Roman dignitaries are constrained to keep aloof from the land whose Government had broken with the Vatican.

Now one of the most distinguished Cardinals of Rome, a possible future Pope, is in our midst, come to represent Pius X. at the centenary of the great Churchman and man of letters, Frédéric Ozanam.

On reaching Paris with his secretary and attendants, the Roman Cardinal was met by the Archbishop Cardinal Amette and several distinguished priests and Churchmen. But by the Legate's special desire his reception was made as unostentatious as possible. Cardinal Amette knelt to kiss the Legate's hand. Cardinal Vannutelli at once raised him, and the two left the station platform side by side for the Mother House of the Lazaristes in the old Rue de Sevres, accompanied and followed by many Roman Catholics of note, Monsieur Frederic Laporte, of the family of Ozanam, among them. This was on Friday.

On Saturday morning a large number of members of the Society of St. Vincent de Paul, coming from different parts of the country, were received at the Catholic Institute. Then, immediately after the celebration of Mass at the ancient black-walled church, St. Joseph des Carmes of the Rue Vangirard, the imposing monument erected in the crypt over the grave of Ozanam, was consecrated with festive ceremony.

On Sunday morning, Cardinal Vannutelli celebrated the Eucharist on the heights of Montmartre at the Sacré-Coeur, in the presence of an immense number of the faithful, called together by the ringing of the great bell, la Savoyarde, the gift of the Roman Catholics of Savoie to the Church of Le Voeu National, whose sound reaches for miles round. Mgr. Donahue, a Bishop from the United States, was among the clergy who met the Legate on his arrival at the Sacré-Coeur. Solemn Mass has also been celebrated by Cardinal Vannutelli at Notre Dame, the Paris Cathedral, and at the beautiful old Church of St. Etienne du Mont, where is the tomb of the patron saint of the city, Ste. Geneviève.

During his stay in Paris the representative of the Pope is, naturally, in continual intercourse with the chief clergy here and those gathered here from many parts of the country, as also with numerous laymen of activity and of note. All this cannot be without its influence.

Frédéric Ozanam, one of the founders of the Society of St. Vincent de Paul, in honor of whom these fêtes are being celebrated, was born at Milan in 1813. He died at Marseilles in 1853. His early years were passed at Lyons, where his father was attached as medical man to the Hôtel-Dieu. He came to Paris when growing up to study at the Sorbonne and the Collège de France. A devout Roman Catholic from the first, the young Ozanam showed intense and remarkably intelligent interest in all questions concerning his faith. He was the friend of Lacordaire, Chateaubriand, and all the most distinguished Churchmen and men of letters of his time. So it came about that he united with other ardent Roman Catholics to found the Society of St. Vincent de Paul. It is as the chief

founder of this grand society that the memory of Ozanam is fêted to-day. To the end of his life both by his works and his writings he did all that unwavering conviction and untiring energy could accomplish in the cause of Christianity and Roman Catholicism. As regards his secular life and occupations he practised for some time as a barrister at Lyons and was at another period professor at the Collège Stanislas at Paris. He undertook important missions to Italy and was continually engaged in literary work of a high class.

The Pope is slowly regaining strength, but every precaution has to be taken to prevent over-strain of any sort. The innumerable pilgrims who gathered at Rome for the Constantine festivities have been forced to content themselves with receiving benediction at the hands of Cardinal Merry del Val since the audience of April 4th, which threw Pius X. back on his bed of sickness.

The Pope Gains Strength

The Edict of Milan, by which religious freedom was granted to Christians and registered in the Roman law, dates from February, 313. By this edict Christians gained the right not only to practise their religion undisturbed but regained the right of possessing property, a right of which they had been deprived ten years previously. Their churches were restored to them and many gifts made by the Emperor Constantine. It was at the ancient basilica of St. John of Lateran that the first grand services of the centenary were celebrated, because it was the gift of the Emperor to the Christians of his day. Legend says that Constantine was baptized there. It is known however that, earnest and active though he was in the cause of Christianity from the moment of his conversion, he put off the ceremony of baptism until he found himself upon his deathbed. But he richly endowed the Church of St. John Lateran, and it was long regarded as the mother church of Rome.

Another great ecclesiastical event of this month of April, 1913, is the holding of the Eucharistic Congress at Malta—Malta, the island whereon St. Paul himself first planted the Cross, the island which the Knights of St. John rescued 450 years ago from the power of the Turks. Dignitaries of the Church and laymen of distinction from many parts of the world took part in the Congress, and among the inhabitants of the island, clergy and laity heartily joined hands to make the festival a truly glorious one. Writing from the scene of the Congress and referring to the faithful Roman Catholics of the island, many of whom have never been away from it, a correspondent says:

"These men whose faith is both naïve and robust bear upon them the mark of the apostle once cast by shipwreck upon their shores. No trace of his ardor, his zeal remains in Asia; no vibration of his voice is ever heard in Greece or Illyria. But here in Malta the apostle seems still to live. His thought, the worship he taught, the love he preached, are felt on every side. His statues adorn the squares and the churches; the story of his life is written in the most beautiful and the freshest pictures to be seen here. All these outward signs would be of little worth if they were not in harmony with the inner life, the religious life of the people. Thanks be to God there is perfect accord between the sentiments and teaching of the apostle and the fidelity of the Christians of Malta. I know of nothing more edifying than to read in this incomparable framework, some pages of the Acts or one of the Epistles in which the apostle has given out the light of his soul.

"Malta is indeed most worthy to be the centre of a Eucharistic Congress."

The King of Sweden was present the other day at the opening of the new Swedish church here in Paris, a church built on the plan of the ancient abbeys with schools, college hall, clergy house, parish rooms adjoining it, everything needful for the active life, religious and educational, of a community. The Swedes are Lutherans, but their Church in Paris had special privileges conferred upon it by Richelieu, inasmuch that on the revocation of the Edict of Nantes, the Swedes alone among Protestants were allowed to continue their worship, and for nearly two centuries their Paris community was the only authorized Protestant body existing in France.

During the octave of April 23rd the red-cross banner of St. George was hoisted both without and within the walls of the Paris chaplaincy dedicated to England's patron saint. Beautiful services were held to which patriotic English people flocked from all sides.

St. George's Day Observed

I. S. WOLFE.

ENGLISH CONVOCATIONS IN SESSION

Both Archbishops Draw Attention to the Remarkable Message of the Chinese Government

DIVINITY DEGREES AT CAMBRIDGE TO BE SECULARIZED

The Living Church News Bureau }
London, April 29, 1913 }

CONVOCATION of Canterbury assembled last week at the Church House, Westminster, for the spring group of sessions. In the Upper House, the Archbishop, who was still looking unwell and feeling weak after a severe attack of influenza, presided at the beginning of the first sitting, and then withdrew, having authorized in due legal form the Bishop of London to preside in his absence.

THE ARCHBISHOP drew attention to the very remarkable message issued by the Government of China, and published in the English newspaper press on the preceding Friday, in which request was made for the prayers of Christian people for the national assembly and the newly established Government. Those who best realized either the past or the present of China would, he said, be the first to take in the enormous significance of this unparalleled action. No one would doubt that there might be in connection with such a pronouncement motives of different kinds actuating the high authorities from whom the proclamation had gone forth. But that the act was genuine seemed to be doubted by no one, and he had been at some pains to make any inquiries at present available. Churchmen in this country had already given evidence of a desire to show a sympathetic and even reverent response to the request for prayer, because it referred to what had been very near their hearts for years—the possible future of that great Empire. It seemed to him opportune that they should record in Convocation their sense of the gravity and the hopefulness of this great departure in the relation of the Chinese Empire to the message of the Lord Jesus Christ for the guidance and the governance of the souls of men. He hoped there would be some reference made in the churches on Sunday (Rogation Sunday) to the fact that such a request had come from that great Empire, and prayer be made that light and guidance might be vouchsafed to "a people striving to find itself at this great juncture of its history."

The BISHOP OF LONDON mentioned that he was present at the S. P. G. meeting in the Albert Hall when the news of this message from China was made known, and so great was the sensation caused that two gifts of £2,000 each were at once subscribed for missionary effort in China. He had already intimated to his diocese his desire that there should be some form of intercession made next Sunday. Nothing in our generation, he added, had stirred them in regard to missionary enterprise more than this message from China.

The BISHOP OF EXETER brought forward a series of recommendations passed by the Central Advisory Council of Training for Holy Orders. In the opinion of the Council the proposed rule requiring that candidates for Holy Orders should have a University degree should not apply to men who enter upon a three years' course of preparation for the priesthood after they are twenty-six years of age. Another recommendation was to the effect that the operation of the resolution passed by the Bishops some years ago requiring that after 1917 all candidates for Holy Orders should possess a degree, should be postponed until 1920. It was unanimously agreed that these recommendations be referred to a committee of the whole House with power to act.

A resolution was passed amending the constitution of the Canterbury House of Laymen as to the holding of the sessions. Their Lordships gave their active concurrence, on a resolution moved by the Bishop of St. Alban's, to the resolution passed by the Lower House on Wednesday, asking the Archbishop, as President of Convocation, to take such steps as he deemed desirable for communicating to the Government the earnest hope of the Lower House that Parliamentary effect may be given to the proposed Bill for creating new dioceses in East Anglia and Sheffield. The BISHOP OF LONDON said he did not suppose there had ever been a more scandalous instance of fatuous opposition in Parliament to a great reform than there had been over the effort to create these proposed Bishoprics. Churchmen had come forward and provided all the money that was required; they were not asking Parliament for so much as a penny. This scheme had been before the public since 1904. The Bishops concerned had led the way by consenting to give up part of their incomes. The opposition in the House of Commons was one of those cases which stirred the indignation of Churchmen throughout the land. Once more they were going to Parliament to demand justice. The House concluded its four days' sittings on Friday, and under the presidency of the Bishop of London in the continued absence of the Archbishop.

The Lower House assembled under the presidency of the new Prolocutor, the Archdeacon of Leicester. The ARCHDEACON OF OXFORD presented the report of the Committee on Marriage Laws with special reference to the questions raised by the decision of Sir Lewis

Dibdin's Court and of the higher secular Courts in the Deceased Wife's Sister case of *Banister v. Thompson*. The ensuing discussion occupied the House throughout the first day's sittings. The resolutions appended to the report were ultimately adopted in the following amended form:

1. "That the Church alone can determine the conditions under which persons are to be admitted or refused admission to the Holy Communion; and that any assumption that the State can by Parliamentary legislation practically dictate the terms of admission to Holy Communion is a position which cannot be accepted by the Church."

2. "That the House is satisfied that in the case of *Banister v. Thompson* nothing is contained in the formal judgments of the Civil Courts which impairs the right of the Church, through her own authorities and tribunals, to interpret her rubrics and to regulate her terms of Communion."

3. "That, as English statute law with reference to the marriage of a man with his deceased wife's sister is now at variance with English ecclesiastical law, disciplinary action is requisite for asserting the authority of the English Church over her members."

4. "That discipline in such cases ought to be exercised by means of the constitutional authority of the Bishop of the diocese."

The DEAN OF WINCHESTER presented the report of the Committee on the revision of the Lectionary. The House approved the adoption of the ecclesiastical weeks in preference to the calendar months as the framework of a Church lectionary, and the principle of selecting Second Lessons as well as First Lessons for every Sunday. With reference to the first proposal the DEAN OF CANTERBURY and the DEAN OF WELLS were keen on retaining the calendar months. The DEAN OF WINCHESTER (chairman of the committee) very strongly opposed their retention—a plan, he said, which originated with Archbishop Crammer. Upon the DEAN OF WINCHESTER moving a resolution committing the House to a general approval of the revised Lectionary, the DEAN OF ELY moved an amendment, seconded by the Dean of Canterbury, thanking the committee and requesting it to reconsider its report in the light of the discussion in the House, and to report again. The amendment was carried.

CANON FOX LAMBERT moved the resolution referred to above relative to the proposed new Bishoprics, which was unanimously carried. A resolution, moved by the DEAN OF LINCOLN, dealing with the pressing need of the housing of the people, and stating that existing legislation had not solved the problem, was adopted. A resolution was passed to the effect that, in view of the recommendations of the majority of the Royal Commission on Divorce, it be an instruction to the Marriage Laws Committee of the Lower House to take into careful consideration the said recommendations, and to report to the House. There was also adopted a resolution deploring any loss, or alienation without due authority, of sacred vessels and other Church goods, and urging the duty and necessity of keeping an inventory of valuable Church property of this kind in the vestry of every parish church and in the Registry of the Archdeaconry.

Convocation of the Northern Province assembled at York last week. In the Upper House, the Archbishop referred to the request of the Chinese Government for the prayers of Christian people for guidance at the present critical juncture. It was difficult, he said, to exaggerate the significance of the request. He expressed the hope that in the churches in the Province on the following Sunday the clergy would bid their people to pray for God's guidance to the rulers and people of China at this crisis.

The House went into Committee to consider further the series of resolutions brought forward by the Bishop of Manchester in February last, demanding that alterations should be made in the laws relative to faculty cases in the Consistory Courts. The resolutions were adopted. With reference to the answer which their Lordships desired to make to the King's Letters of Business, THE ARCHBISHOP said they had now with a few exceptions completed their labors. The form which that answer should take, its relation with the answers of other Church bodies, and the more important questions of the way in which any ultimate answer might be made effectual, were matters which still remained.

In the Lower House, a resolution urging the restoration of the diocesan synod in each diocese was defeated. A resolution was carried asking the Upper House to consider the expediency of obtaining power to admit candidates for the diaconate at the age of 21 and upwards without lowering the maximum now required for the priesthood. A resolution was also passed expressing the feeling that an academic degree as a condition of ordination, as desired by the Bishops, would tend to cripple the spiritual activity of the Church.

The final stage of the legislation at Cambridge for secularizing the Divinity Degrees in the University was passed last Friday, and on a Saint's Day! Out of 600 members of the Senate who voted in the division, there was only a majority

(Continued on page 88.)

NEW YORK INQUIRES AS TO HEALTH CERTIFICATES PRIOR TO MARRIAGE

Social Service Commission in Active Work

DEATH OF REV. GEORGE H. BOTTOME

Late Events at the Cathedral

OTHER LATE HAPPENINGS IN THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, May 13, 1913 }

AT the instance of the diocesan Social Service Commission, the clergy of the diocese have under consideration a rule requiring health certificates for marriage. This organization, upon making a preliminary inquiry on the subject, found a considerable number of supporters for such a plan. Of the replies received by the Rev. Charles K. Gilbert, executive secretary, six to one were favorable, and the affirmative voters included almost all the rectors of the large parishes in New York City. On Thursday, May 8th, Mr. Gilbert sent out formal inquiries on this point to all the clergy of the diocese and to many public-spirited laymen. Much depends on the information this canvass will bring forth. Up to this point the opposition appears to be grounded on considerations of expediency rather than principles.

Another matter which was suggested in the notices which he sent out was the question whether the Church should adopt a definite plan for bringing the subject of matrimony to the serious attention of the unmarried men and women. The secretary in his note to the clergy and laity of the Church says:

"Any attempt to deal directly with matters of sex calls for the utmost wisdom and caution. Many question the wisdom of any treatment other than by parents. But vice is working fearful havoc upon that very purity which is the function of the Church to conserve. Is there nothing we can do?"

Mr. R. Fulton Cutting, president of the Society for Improving the Condition of the Poor, is very much in favor of the Church taking an active hand in promoting marriage. The Social Service Commission has sent out the following statement from him:

"The number of unmarried men and women is too large. Cannot the Episcopal Church contribute to diminish it? It is my belief that this Church should address itself to this task. May not this Church intelligently and persuasively present to young men and young women the importance of matrimony, and at the same time adopt measures to qualify them for married life?"

"If the Church were doing its duty in this training, might it not be justified in providing opportunities for young people to become acquainted with one another, and, without entering upon the dangerous expedient of matchmaking, at least encourage the morally healthful association of virtuous young men and women?"

"A practical pursuit of such a campaign would include the circulation of instructive publications dealing with all subjects that, if understood and practised, would go to make domestic life happy. The information might not include sex. That should hardly be attempted by any save parents. That carefully selected literature should be provided by the Church for parental use and its reading and study recommended I am fully persuaded."

The Church Association for the Advancement of the Interests of Labor had its annual dinner on Thursday evening, May 8th. The

The Church and Labor Interests
Rev. Charles K. Gilbert, Executive secretary of the Social Service Commission of the diocese of New York, said among other good things: "It is absolutely necessary for the Church to become familiar with the social and industrial conditions of our day in order that it may influence a sane and just solution of them." Well known industrial leaders and social workers also spoke. Better conditions for wage-earners, it was declared, had grown out of the recent great strike of garment-workers in New York and vicinity.

The Rev. George Hill Bottome, vicar of Grace Chapel, died at Ossining, N. Y., on Saturday, May 10th, in the fifty-first year of his age. He was a son of the late Rev.

Death of Rev. G. H. Bottome
Francis Bottome and Margaret Bottome. Mr. Bottome was a graduate of Yale, and of the General Theological Seminary, 1887. He was made deacon in the same year, and ordained to the priesthood the following year by Bishop Henry C. Potter. All his ministry was spent in Grace parish. In 1893 he married Miss Anna Griswold Tyng, granddaughter of the Rev. Dr. Tyng, the celebrated rector of St. George's

Church, Stuyvesant Square.

His father was a Methodist minister and his mother is well known as a writer and the founder of the King's Daughters. The funeral services were held at Grace chapel on Monday morning, May 12th, and were attended by a large crowd of clergy and a great crowd of the parishioners of Grace Church and Chapel congregation.

Mr. Bottome had been ill for five or six years, and had been twice to Vienna for treatment. His death was unexpected and the news of it came as a shock to many in the diocese and beyond its borders. He is survived by his wife and two sons.

A good attendance of members of the Cathedral League and their friends met in Synod Hall last Saturday afternoon. Bishop Greer presided and made an address. Other speakers were President Butler of Columbia University and Ralph Adams Cram, consulting architect. The immediate completion of the Cathedral nave was the principal item of business. The elections were as follows: President, Robert G. Hone; Vice-President, Charles F. Hoffman; Secretary, Henry L. Hobart; Treasurer, Henry W. Munroe; Member of Executive Committee to fill vacancy in class of 1915, Samuel Thorne, Jr., members, class of 1916, Haley Fiske and Mortimer M. Singer.

Meeting of the Cathedral League

A communication printed in the New York *Tribune* recalls to your correspondent an experience he had while in charge of an

GREAT MISSIONARY EXPOSITION AND PAGEANT IN CHICAGO

"The World In Chicago" and Its "Pageant of Light and Darkness" Open with Large Attendances

"EPISCOPAL DAY" A MARKED SUCCESS

Literature Conference of Girls' Friendly Society

The Living Church News Bureau }
Chicago, May 13, 1913 }

THE great Chicago Auditorium was crowded from pit to dome, on the evening of Saturday, May 3rd, when the first performance of the "Pageant of Light and Darkness" was given, being part of the "World in Chicago" enterprise. It is not over-stating to say that the general impression was one of delight and surprise. The Chicago newspapers of the following day spoke with great praise of the whole performance, giving it the same broad and accurate criticism awarded to first-class operas and other dramatic programmes. This remarkable work is really a high-class opera, with most elaborate scenery,



FISHERMEN'S TOWER AND NATIVE BLACKSMITH SHOP
Africa Section. "The World in Chicago"

uptown parish a few years ago. The police refused to act in preventing street noises during divine service. Friendly members of a fire company near the church easily brought instant and complete relief; how, the writer cannot tell. This letter, signed by the Rev. James V. Chalmers, and in part printed below, voices the burden of many a New York minister and congregation:

Street Noises Disturb Services

"The Thirty-fifth Precinct Station is on the block below our church. Can we have quiet at our services even by appealing to the police? No. A gang of boys were playing baseball yesterday on the street during our most sacred service, the Holy Communion.

"I had asked the police to have the street kept quiet.

"What is the excuse of the police? The Mayor's attitude has made the street gangs and loafers defiant, and the policeman who arrests a young hoodlum has a good chance of being "called down" by the Mayor of this city or by a magistrate.

"Why does the Mayor of this city allow the saloons of this city to sell drink illegally? Why does he permit the hoodlumism and rowdiness which are rampant? What is his object? What does he get out of it?

"We are all a little tired of Epictetus. Can we not get down to our own day?

"A police lieutenant said to me yesterday: 'Let the Mayor say the word and the police will close tight every saloon in the city on Sunday and in two days will break up every gang and keep the city quiet and safe at any hour of the day or night.'

"If he is right, who is the man higher up who is responsible for our present state of affairs?"

As a part of the proceedings of the one hundred and thirty-
(Continued on page 88.)

full orchestra, music of the best modern yet conservative type, admirable acting, and imposing choral climaxes. To see the scenery is alone worth the price of admission, and more than once the vast audience on the opening night broke forth into applause as the curtain rose. Nothing more dramatic than, for instance, the "crater scene" in the Hawaiian Islands has been put on the mammoth stage of the Auditorium since the last time that the "Magic Fire" scene from the Wagner music-drama was given in grand opera. The words of this impressive "Pageant" are by John Oxenham, and each act or "Episode" is opened with a prologue, in costume, these parts being taken by various clergymen and ministers of Chicago, in turn. The music is by Hamish MacCunn, of Scotland, and is of a high order, rising at most of the climaxes into true greatness. It was sung with splendid verve and accuracy by the large chorus under the direction of Mr. Harrison Wild, accompanied by a fine orchestra, and the soloists, while not those of grand opera, were yet able and effective, both in acting and in voice. There are about 3,000 persons who have learned this music, so that it is possible, without over-working them, to give the whole five "Episodes" twice each week-day (at 2:30 P. M. and 8:15 P. M.), from May 3rd to June 7th.

The first of these five Acts or Episodes shows an Indian camp in the far Northwest, with Eskimos and others. A vivid scene of attack, danger, and rescue, with the resulting attention given to the missionary's message, is powerfully set forth, as its story. Deep insight into the science of programme-making guided the choice of the second Episode, which is the noble story of Livingstone, and

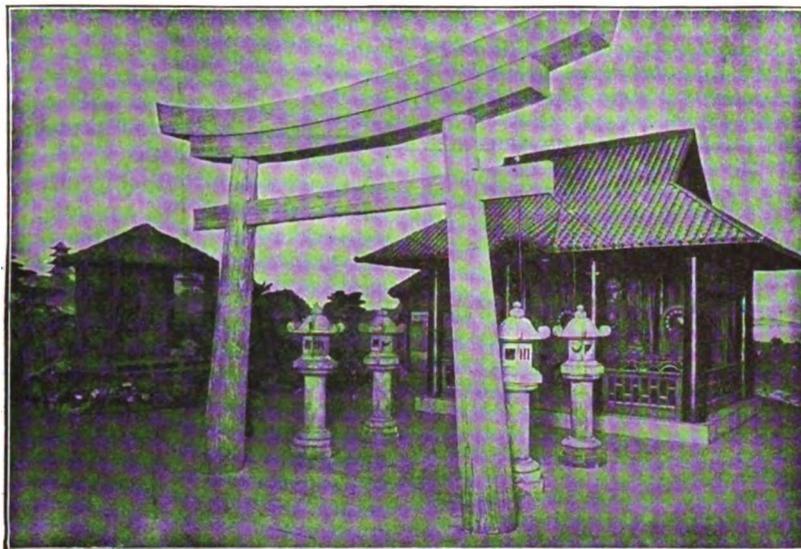
his discovery by Stanley, in the heart of Africa. The almost irresistible passion of homesickness, which every one who has studied or experienced true missionary work estimates readily at its full value, is driven into the hearts of the audience in this very human scene, with overwhelming force and pathos. The heroic soldiery which resists this longing, and throws itself more determinedly than ever into work and duty in the distant mission field, is gathered up into a vivid illustration by this scene from Livingstone's majestic life. Livingstone's actual words, quoted from Stanley's famous book, are spoken during this scene.

Then comes one of the most thrilling parts of the whole performance, in the "Suttee" scene, in India, which is the "Episode of the East." The masterly scenic effect of the burning funeral pyre and the rescue of the doomed child-widow by the British soldiery, call to mind with shuddering realism the grim data that 30,000 widows were thus burned alive in India the last year before the British Government abolished this inhuman and cruel superstition. This leads quickly to the most beautiful and most notable scenery of the evening, as well as to the climax in acting and music, the Hawaiian Islands, in the moonlight, and the flaming crater of Kilauea, when Queen Kapiolani, the newly-converted Christian, braves the wrath of the priest of Pele, and dares the fabled goddess to attack her at the very edge of the crater as she declares the murderous worship of the goddess abolished forever in her Islands. The final Episode, marshalling all the multitudinous choruses of the four preceding acts in a stately series of processions, singing a stirring processional, and winding up with "Old Hundred" sung by the whole house, audience and stage combined, brings the unusual programme to a fitting conclusion. Everyone who can raise the modest sums charged for admission (from 50 cents to \$1.50 per seat) ought by all means to see this "Pageant" during the five weeks of its run. It is one of the most important works ever given in the Chicago Auditorium.

"Episcopal Day" at the Coliseum, to see "The World in Chicago," was observed on Thursday, May 8th, by the entire programme published in our last letter. Great efforts had been made by many to bring out a large attendance of the Church's people. The Church Club of the diocese had sent to each rector a large bundle of leaflets for distribution on the Sunday previous, and also hundreds of postals, which were mailed by the clergy to those of their parishioners who might not have heard otherwise of Bishop Anderson's strong desire for a splendid turn-out of Churchmen and Churchwomen, as well as of the children, during the day. The result was intensely gratifying, for the attendance was something inspiring. Grace Church, which is one of the largest churches in the diocese, was packed to the doors for the morning missionary service at which the Rev. Dr. Waters presided, and Bishop Toll made the address of welcome, while the banquet hall at the Coliseum (next door to Grace church), was filled for the luncheon which followed, at which the Rev. Dr. Stone presided, the addresses being by the Rev. John E. Curzon, secretary of the Fifth Missionary Department, and by the Rev. A. R. Gray of the Church Missions House. There were two prayer-meetings during the afternoon, the first at 1:45 p. m. for stewards, led by Miss Emery, and the other for the public, at 4 p. m., in the lecture hall of the Coliseum, led by the Rev. Dr. John Henry Hopkins. From 3 to 4, in the main hall, at the Exhibits of Japan, China, Hawaii, Alaska, the Philippines, and the Southern Mountaineers, there were addresses, respectively, by Professor J. K. Ochiai, the Rev. Robert E. Wood, Mr. D. B. Lyman, the Rev. Thomas Jenkins, Miss Sibley, and Mrs. T. C. Wetmore. The Children's Hour, from 4 to 5:30 p. m., consisted of a Missionary Play, in charge of the Rev. Charles H. Young, which was largely patronized both by adults and children. From 4:45 p. m. to 5:45, there was a mass meeting in the lecture hall with addresses by the Rev. Robert E. Wood and Frederic C. Morehouse, the room being crowded. The Rev. George Craig Stewart presided at this meeting. There must have been at least 400 persons who attended the "Social Service Supper" in the banquet hall of the Coliseum, completely filling the room, at 6 p. m., Mr. Charles W. Folds presiding, and Dean Sumner and the Rev. J. E. Freeman giving addresses. Dean Sumner's principal points stressed the fact that the Church's work is the deepest kind of Social Service, in saving the souls as well as the bodies of

people, and that missions and Social service are so far identical in ideal. The Dean also emphasized the growing influence of women in the battle for social betterment, speaking especially of marriage and the home.

A more delightful experience than this "Episcopal Day" has rarely been granted to the Church people of Chicago, for the simple pleasure which everybody felt in greeting so many of his or her old friends, among the throngs which filled the aisles and halls of the big building. Chicago people move so much that one's acquaintance after even a few years' of residence, becomes scattered all over the city and suburbs. People met each other for the first time in twenty years, here and there, and the whole afternoon was one prolonged series of greetings and hand-shakings, all over the Coliseum. Everyone who had lived for even five years in Chicago found so many friends amid the swarming multitude that a distinct "home feeling" was evidenced everywhere. One grows accustomed, in this great city, while at public gatherings, to being satisfied if one sees even a few acquaintances; but "Episcopal Day" at the Coliseum made one feel that this diocese is one great family, knit together by warm friendship and personal regard. There was so much of this that many hundreds will be glad to visit "The World in Chicago" again, just to have time to see the exhibits in detail, for there was not much time



GENERAL VIEW, JAPAN SECTION
"The World in Chicago"

for this on "Episcopal Day." There was a tremendous jam at the Auditorium in the evening to see "The Pageant of Light and Darkness," the attendance being a record-breaker. Clergy and laity came from far and near; Milwaukee, Kenosha, Hammond and even Fremont, Ohio, contributing to the attendance.

At this writing it is too early to secure the accurate record of the attendance at the Coliseum on May 8th, but there were about six thousand tickets sold at the door, besides a very large number which were sold by local committees in each congregation. One rector alone reports one thousand tickets as sold among his parishioners. We will be able to give the complete attendance in another letter.

The annual Diocesan Literature Conference of the Girls' Friendly Society of Chicago was held in Grace parish house on the evening of April 24th. The conference was preceded by a supper served by the members and associates of Grace branch. About 120 were present, and all enjoyed the unexpected pleasure of being addressed

by Miss Frances Sibley of Detroit, the vice-president for the Fifth Department of the G. F. S. A number of papers, written by the members, were read, the subjects being "Henry V.," "Mother," and "Woman Suffrage." These papers were so good that the umpires had some difficulty in awarding the prizes. These were by members of St. Andrew's and St. Simon's branches; the subject of both papers being "Woman Suffrage." Honorable mention was given to a paper on the same subject, by a member of St. Bartholomew's branch. The latter was organized only about six weeks ago. This conference is one of the best and most successful that have been held, and was presided over by Mrs. Henry G. Moore of Batavia, diocesan literature associate.

Gatherings of the Girls' Friendly Society late last week on a larger scale will be reported next week.

On Monday, May 4th, the Round Table was addressed, in the Church Club rooms, by the Rev. M. B. Stewart, of the Western



AMERICAN INDIAN SCENE
"The World in Chicago"

Meeting of the Round Table

Theological Seminary, his theme being "Views on the English Reformation." It was an interesting lecture, giving much light on the various schools of thought which came to the front during the turmoil of those eager days. After the meeting, some forty of the clergy accepted the invitation of the Rev. Dr. Herman Page to take luncheon at St. Paul's parish house, Kenwood, to meet the Rev. Arthur R. Gray, the educational secretary of the General Board of Missions. Though delayed by a railroad train's tardiness, the guest of the day arrived before the close of the luncheon and gave some valuable suggestions as to how best to "follow up" the stirring impetus sure to be felt all through the diocese as the result of "The World in Chicago" and "The Pageant of Light and Darkness." Among the other speakers of the luncheon were the Rev. Dr. Page and the Rev. Dr. John Henry Hopkins.

The Rev. Allan W. Cooke of Japan, who is spending some weeks in Chicago, is busy speaking on the work in Japan almost every Sunday morning, in and around Chicago.

Missionaries Visit the City

The Rev. Robert E. Wood, of Wuchang, China, who is visiting "The World in Chicago," preached at the Church of the Ascension on the morning of Expectation Sunday, and at the Church of the Redeemer that same evening. The opinion has been expressed by a prominent foreign missionary who has been visiting various portions of the country during the past year and who has had some opportunity of estimating the work of the Church in Chicago, that the Church is a very strong and effective organization in this diocese. This reminds us of the testimony from a priest whose work is in the South, and who visited Chicago last summer, remarking his surprise at the large congregation which he found the rule, during July and August, all through the city.

The Sunday after Ascension was observed at St. Ann's church, Kimball and Armitage avenues (the Rev. Floyd E. Bernard, priest in charge), by the attendance of Humboldt Park Commandery No 71, Knights Templar, at the afternoon service. The congregation

St. Ann's Church, Chicago

crowded the church to its utmost capacity. The Confirmation class of 1913 has given to the mission a beautiful set of large vases for the altar, and a heavy oak credence table, all of which are to be in use, it is planned, by Trinity Sunday.

Bishop Anderson went to his home from St. Luke's Hospital on Saturday, May 3rd, and has been gaining strength rapidly, driving out every pleasant day since his return. He will go to his summer home at Hackley, Wisconsin, as soon as possible.

The Anti-Saloon League of Illinois, to which a number of the Chicago clergy belong, has collected the following impressive data,

Impressive Data Gathered

which were used in some sermons on Whitsunday. In 1906, according to the building reports published by the *American Contractor*, there were contracts for new breweries and distilleries in the United States amounting to \$14,578,000, and for new churches of all kinds amounting to \$5,632,731. In 1912, the contracts for the new breweries and distilleries had shrunk to \$2,937,783, and the contracts for new churches of all kinds had risen to the magnificent sum of \$14,870,508! Some misinformed people think that religion is not gaining very fast, and that the forces which are fighting the saloon are not doing very much! When was there ever a more inspiring time for Church work and for social upbuilding than right now, in these United States?

NEW YORK INQUIRES AS TO HEALTH CERTIFICATES PRIOR TO MARRIAGE

(Continued from page 86.)

second session of the Grand Lodge of Free and Accepted Masons of the State of New York, a special service was held in the Cathedral of St. John the Divine on Tuesday evening, May 6th. Bishop Burch, who is one of the Grand Chaplains, preached the sermon. There were more than 1,500 members of the craft present. They represented the Grand Lodge and 820 lodges in the state, with a membership of 179,000. It is proposed to make the service at the Cathedral a part of the annual session of the Grand Lodge.

On May 6th, in Grace church, Ruth Sheldon Brooke, daughter of the Bishop of Oklahoma, was made a deaconess by Bishop Greer.

Setting Apart of a Deaconess

Bishop Brooke read the prayers and pronounced the Benediction. Miss Brooke was prepared for her examinations by the Rev. Ithamar Beard and had special examiners appointed by Bishop Greer. She has had six years of practical experience in the work of Grace parish. The service in Grace church was attended by a large number of her friends, including members of the Italian congregation of Grace chapel among whom Miss Brooke has been appointed to serve. A celebration of the Holy Communion, at which Bishop Brooke was celebrant, preceded the service of setting apart.

CONFERENCE ON CHURCH UNITY

THE first joint conference looking to a World Conference on questions of Faith and Order was held on Thursday, May 8th, in New York. Representatives from sixteen Christian communions were present, and the conference lasted all day except for a brief respite for luncheon. Bishop Greer called the gathering to order, and the Rev. Dr. William T. Manning of Trinity Church, New York, was made chairman, with Robert H. Gardiner as secretary.

The purpose of the meeting was a preliminary discussion of the steps next to be taken to bring the World Conference nearer. The secretary reported that the project had been brought formally to the attention of Cardinal Gibbons and of Archbishop Platon, of the Russian Church. Both prelates had expressed approval of the movement and desired to be kept in touch with its progress. It was announced that centres of influence had been established in every state in the Union and in every country in the world, with two or three minor exceptions. It was further announced that the Archbishops of Canterbury and York had appointed large and most representative commissions to stand for the English Church.

The meeting was chiefly devoted to the consideration of the best method of approach to Churches not yet represented. The following gentlemen were appointed to confer on this subject with the Episcopal Commission: Bishop John W. Hamilton, D.D., the Rev. Peter Ainslie, D.D., the Rev. W. C. P. Rhoades, Professor Wilston Walker, Henry W. Jessup, Esq.

The meeting was an informal one, called by the Executive committee of the Episcopal Commission, and to it the chairmen and secretaries of the other commissions were invited. Already twenty-two similar commissions have been appointed by as many different communions.

The Commission of General Convention was represented by Bishop Greer, the Rev. W. T. Manning, D.D., and Messrs. Francis Lynde Stetson, George Wharton Pepper, George Zabriskie, and Robert H. Gardiner. Some other men of distinction present were Dr. Newman Smyth (Congr.), Dr. Peter Ainslie (Disciples), Dr. Edward B. Coe (Ref.), Dean Hotovitsky (Russian Orthodox), the Rev. Tisington Tatlow (Ch. of Eng.), Dr. J. Riss Stevenson (Presb.), Dr. H. C. Minton (Ref.), Bishops Hamilton and Cooke and Dr. H. K. Carroll (Meth.), Dr. Remensnyder (Luth.), etc.

ENGLISH CONVOCATIONS IN SESSION

(Continued from page 85.)

of 66 for the proposed new and most grave departure from the position of the University ever since its foundation in the twelfth century in regard to *Theologia Sacra*, or in English theological nomenclature "Divinity." The Master of St. Catharine's College has declared his intention of petitioning the King in Council to refuse to sanction the proposed new statute until the whole matter can be considered by a commission.

The burning question of the Divinity Degrees at Oxford comes before the University Convocation to-day. And it is most earnestly to be hoped that the proposed revolutionary changes will meet with a very different reception than at the sister university, and with an overwhelming defeat.

The executors of the Rev. Arthur Henry Stanton, deceased, have decided that a memoir of him shall be written, and it is

The Estate of Father Stanton

hoped that his late colleague at St. Alban's, Holborn, the Rev. E. F. Russell, and the Right Hon. G. W. E. Russell, will together undertake the work. The Rev. Mr. Stanton left personality to the amount of £26,186. He left his ecclesiastical books, papers, and ornaments to his nephew, who is a priest, and should he have become entitled, as he expected he might, to benefit under a certain will, and he had not already given away such moneys, then he left these funds to the vicar and church wardens of St. Alban's, Holborn, for the payment of any debts and for any purposes they might decide, provided that the services at that church shall be maintained as they have been during his life time, and on this point the decision of his trustees is to be final. His other property he left among his relatives.

J. G. HALL.

HOWEVER well and happy and successful we may be, sorrow and pain are never far away, and the world pain is everywhere: and there is no peace or joy for us at any time if we cannot feel that in and through and over all the sickness, sorrow, pain, and loss, and shame, and sin there is the Eternal Goodness. — John W. Chadwick.

Diocesan Conventions

THE spring conventions are now well under way. The election of deputies to General Convention and the discussion of issues to come before that body has naturally taken a large place in those conventions. The partisan literature that has been circulated against the Change of Name has evidently had its effect, and the sentiment of those who, in large measure, have not had the matter presented to them from the Catholic standpoint, is shown in the votes against that measure. PENNSYLVANIA, INDIANA, SOUTH CAROLINA, and ALABAMA adopted resolutions against the change, the latter instructing its deputies to oppose the measure. A motion to memorialize General Convention in favor of some change was lost in WASHINGTON. In SALINA, where the Church, being weak, finds the handicap in the present Name more serious, the convocation adopted a memorial asking that the name be changed to "American Catholic."

TENNESSEE made an attempt to elect a Bishop Suffragan but failed. In NEW JERSEY steps were taken toward the organization of a Cathedral corporation, and in ALABAMA the gratifying information was given that more than fifty thousand dollars had been raised for a new Church Home for Orphans in Mobile. Preliminary steps were taken to obtain proportionate representation in the diocesan convention of PENNSYLVANIA, while WASHINGTON, making no attempt to apply the system in the diocese, asked that it be applied in General Convention.

STORMY CONVENTION IN PENNSYLVANIA

THE 129th annual convention of the diocese of Pennsylvania, although prolonged to three full days instead of the usual session of somewhat less than two, accomplished rather less than usual in the way of constructive legislation. Several important proposals were put over to next year, and others were allowed to drop without consideration, because of the long hours consumed in balloting for deputies to General Convention, and in rather fruitless debate. The most important action was perhaps that relating to a change from equal to proportionate representation of parishes in convention, although the adoption of the new missionary canon, providing for the organization of parochial missionary committees and a central missionary committee of the diocese, will doubtless have a far-reaching effect. The former change, involving an amendment to the constitution of the diocese, must wait a year before its final passage. It was proposed by the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, and so ably supported by him, with facts drawn from the experience of the fifty-four dioceses which have already adopted proportionate representation, that it overcame the opposition of a conservatism proverbial in this diocese, and was passed with few dissenting voices.

The opening service of the convention, held in the Church of St. Luke and the Epiphany on Tuesday, May 6th, was more largely attended than any similar service in some years. The Bishop Suffragan celebrated the Holy Communion, the Epistle being read by the Rev. Francis M. Taitt and the Gospel by the Rev. James DeWolf Perry, D.D. Bishop Rhinelander, in the place of the sermon, read a part of his annual address, which dealt with the conception of the Church set forth by St. Paul in Ephesians 4: 1-16.

The Bishop's address was in the nature of a charge, taking the text "The Gospel of the Church" (Eph. 4: 4-16). He considered carefully what is the nature of the Church as understood in that text. His first thought was that St. Paul thinks of the Church as in a very special and peculiar way, Christ's personal creation. It has its being wholly and purely from His mind and will. It is literally the Church of the Resurrection, the Fellowship of the new birth.

Next he proceeded to show that the Church, which is the creation, is also the Kingdom of the living Christ. He governs, as King, that which He has created, and His government is very personal and intimate. Thirdly, the Church is His fellowship or brotherhood. Its laws and its life is love. It is meant for the healing of all social sores and wrongs, and it is to heal not by statutes or by legislation, not by a great deal of excellent advice, not even by exalted moral principles. It heals, as the compelling power of its inner life of love attracts, and then absorbs and then assimilates. It is not an organization which talks about brotherhood or loudly proclaims its belief in brotherhood. It is an actual society of brothers.

Again the Church is the Body of the Lord. Two thoughts are

brought together here. First, that the brotherhood of Christians is so closely knit, that only the articulation and interaction of members or limbs in a bodily organism can give any adequate idea of it. Secondly, that the secret of this unity, this vital membership, is the one life that runs through all, and enables each member to discharge its proper function. So the Church becomes the Gospel. It is Christ's message to the world; His word of love and life. A new society, a new life, an actual brotherhood, in which all barriers are broken down, all distances annihilated, all alienations healed. Just as that is man's great need, so it is God's great purpose and achievement.

Treating then of the implications that arise from these Scriptural facts, he observed that the Prayer Book is quite literally a book which has been created by the "Church idea." It would have been impossible, it would be unintelligible, without it. We must be very thoughtful, very loyal, very devoted Churchmen. Every time we name the Church we must do it as in a prayer of supplication, or as in a psalm of praise—"Every time we name it." He paused here to say a word about the controversy which is agitating some of us, as to how we shall best, and most Christianly, designate, not the whole Church (that was done for us long ago), but just that part of it to which we owe our personal allegiance either by birth or by adoption. He believed that the less this controversy was discussed in the present convention the better it would be. I am not, he said, one of those who would impatiently brush aside the question of the Church's name as of trifling importance. I do not take that view. Men do not, through a long course of years, carry on intense debate over mere trifles. The question is important, but not of primary importance, nor yet of minimum importance at the present time. Just because it is important, we dare not handle it in any violent party spirit, or in ignorant and arrogant self-confidence. The present name is good or bad, any suggested substitute is good or bad, in so far as it builds, or fails to build, God's Kingdom; as it unites, or fails to unite, His children. If this matter is important, then surely God the Holy Spirit has His own perfect and adequate solution. He feared that we are not prepared to "put away from us all bitterness, and wrath, and anger, and clamor, and evil speaking, to be kind one to another, tender hearted and forgiving," in this matter. Rather did he fear recrimination, injustice, thoughtlessness, narrowness of sympathy, questioning of motives, petty desires for party victories. His judgment was, therefore, that there seems no real necessity laid on us as a Convention to expose ourselves at this time to this temptation. Personally, he believed the same difficulties would be operative in the next General Convention and he felt it entirely unlikely that that General Convention will vote to change our name. He felt that in view of what seems to be the mind and temper of the Church, to change our name at this time was inexpedient. He wished that consideration of the subject at this time might be spared, but if this is not possible, then let us pray our Lord that, in whatever consideration we do give to it, we may not give Him cause to "cast us away from His presence, or to take His Holy Spirit from us."

Despite this recommendation of the Bishop, the convention was no sooner called to order and organized than Mr. Francis A. Lewis asked for a suspension of the rules that he might introduce a resolution dealing with the subject of the Name of the Church. The resolution had been much heralded in the secular press for several days past, and a drastic pronouncement was expected: but it proved to be a very mild protest against the memorial of the diocese of California in the matter of the title page of the Prayer Book, stating that the sense of this convention was that change is "inexpedient at this time." The resolution itself was not much opposed, the discussion of it centering about the question whether or not it constituted an instruction to the deputies thereafter to be elected. Mr. Lewis disclaimed such intention, and after he had made his disclaimer a part of the resolution, it was passed by a vote of 130 clergy for to 53 against, and 93 parishes for to 27 against it. A considerable number of those who are in favor of a change voted for the resolution because they agree that at this time, in the face of so much ignorance and prejudice as exists, definite action is inexpedient.

After the noon recess, the Bishop read the remainder of his address, which dealt entirely with matters of diocesan administration. He suggested a commission on Church building, which was later authorized by vote of convention; reported a total of 3,028 confirmed by himself and the Bishop Suffragan; and strongly urged attention to the needs of the Divinity School, where, he said, faithful and efficient work in the past and unique opportunity for the future demanded larger equipment. He urged that the salaries of professors be increased and houses provided for them, and expressed the opinion that the seminary ought to be moved to the neighborhood of the University of Pennsylvania, where new and adequate buildings should be erected.

The address of the Bishop Suffragan followed. He advocated a missionary budget, to be drawn up by a committee familiar with the

whole field, and presented to convention. At least \$30,000 a year is needed to meet fixed charges for the maintenance of the work as it is at present; but in many directions there are calls to enlarge and strengthen, which ought not to be disregarded. Bishop Garland also spoke with warm interest of the project for completing the Valley Forge Memorial Chapel, for which he has appointed a strong committee. Thirty thousand dollars must be raised before December 19th, in order to secure a generous contingent subscription. Another matter to which attention was drawn was the problem, always with us, of the leakage of confirmed persons, and of those who have been baptized in the Church but are not brought to confirmation. Analysis of the 1,582 confirmations on his own list for the year showed that only 850 were brought up in the Church. The rest came from other Communions. But every year 3,500 infants and 600 adults are baptized in the diocese. What becomes of them all? He recommended annual reunions of Confirmation classes and other "follow up" methods, to prevent some of the loss.

At the Bishop's request, the hour following the addresses was devoted to missions, and the Rev. Dr. Bratenahl, secretary of the Third Department, Dean Taitt of the convocation of Chester, and Mr. Roland S. Morris brought before the convention various phases of missionary work.

After this interlude of peace, the wearisome process of the elections began. The Standing Committee was reelected without change except that Mr. Morris Earle was substituted for Mr. Edward H. Bonsall. On the first ballot for deputies to General Convention, two clergymen, the Rev. William M. Groton, D.D., and the Rev. James B. Halsey, were elected, and three laymen, Mr. Rowland Evans, Mr. Francis A. Lewis, and Mr. Roland S. Morris. The Bishop also held that Mr. George Wharton Pepper was chosen, but when a technical protest was made against this, he reserved decision to the next day.

On Wednesday, immediately on the resumption of business, the Bishop read his decision, which held that Mr. Pepper was elected. An appeal from this was taken by Mr. Harold Goodwin, and most of the morning was spent in a learned argument upon it. The point at issue was the interpretation of the requirement "a concurrent majority of both orders." Mr. Pepper had received 99 clerical votes, a majority being 83, and his nearest competitor, Mr. Bonsall, 82. But on the lay side, Mr. Pepper had received only 45 votes, a majority being 43, while Mr. Bonsall had 54. The final decision of the house was against the Bishop, and established the rule that a man to be elected must lead the poll in both orders. However, on the next ballot, Mr. Pepper was unquestionably elected, completing the lay delegation. On the third ballot, the Rev. Floyd W. Tomkins, D.D. was chosen, and on the seventh, the Rev. John B. Harding. Pennsylvania will therefore be represented in New York by the same deputies who went to Cincinnati, except that Dr. Tomkins takes the place of Dr. Grammer on the clerical side.

The following statement, in substance, was made by Mr. Pepper just before the second ballot was taken:

"I am profoundly dissatisfied with the present title of the Church. We have a Catholic inheritance and a legacy from the Reformation; and by our title, we endanger the inheritance to secure the legacy. But I am not in favor of changing, at the present time, to the title 'American Catholic,' because I think that name ought to be reserved for the larger and more comprehensive Church which I hope some day we shall be. If I go to General Convention, I shall go, not as the representative of any party, but as a Churchman, but I give you warning that I shall claim absolute freedom to speak and vote in accordance with the principles I have enunciated."

Another interesting incident, which was the occasion of much change of sentiment, followed the decision that Mr. Pepper was not elected on the first ballot because he had not received the highest vote in both orders. Immediately it was pointed out that under that ruling neither Mr. Halsey nor Mr. Lewis was elected in the ballot of the day before. The Bishop ruled that no appeal could lie against a decision of the day before, since by accepting the minutes, the convention had confirmed his announcement. Mr. Halsey promptly rose and declined to accept an election on such terms. The response of the convention to this fair and manly attitude was amazing and significant. He was unanimously and enthusiastically urged to accept, and men who had worked and voted against him left their seats and gathered about him, urging him to accept. Mr. Lewis accepted without protest his challenged election.

The third day of the convention was spent in an effort to dispose of a large accumulation of business, which had been held up by the elections. Some twelve amendments to the canons had been proposed, and received scant attention. The most important, for the reorganization of diocesan missions, in which it was proposed to abolish the convocations of North and South Philadelphia and put all the work east of the Schuylkill under the City Mission, was summarily postponed to next year. The duties of the registrar, to which office the Rev. Arnold H. Hord was chosen, were greatly enlarged. The proposal of a committee headed by the Rev. George G. Bartlett to change the basis of apportionment for General Missions from current expenses to income, with certain exemptions, was referred to the new Central Missionary Committee, on which every parish will have a representative.

A strong resolution, proposed by Mr. Francis A. Lewis, com-

mending the administration of the city in its efforts to root out commercialized vice was unanimously passed. In the report of the Social Service Commission, read by the Rev. George C. Foley, D.D., the resolution of the diocese of Chicago looking to the requirement of a health certificate from the parties to a marriage, was pressed upon the attention of the clergy; and the work of the Pennsylvania Child Labor Association and the Philadelphia Housing Commission, was heartily commended. The Commission has supported vigorously the bills now before the legislature prepared by those organizations.

The officers of the diocese, as elected at this convention, follow: Secretary, the Rev. Charles L. Fulforth; Treasurer, Mr. Ewing L. Miller; Standing Committee, the Rev. Drs. J. DeWolf Perry, J. Andrews Harris, and E. M. Jefferys, the Rev. Messrs. C. M. Armstrong and F. M. Taitt, and Messrs. R. Francis Wood, John E. Baird, W. W. Frazier, S. F. Houston, and Morris Earle, Deputies to General Convention: the Rev. W. M. Groton, D.D., the Rev. James B. Halsey, the Rev. F. W. Tomkins, D.D., the Rev. John B. Harding, Messrs. Rowland Evans, Roland S. Morris, Francis A. Lewis, and George Wharton Pepper. Alternate Deputies, the Rev. L. C. Washburn, D.D., the Rev. David M. Steele, Mr. William Drayton, Mr. Arthur E. Newbold.

WASHINGTON

MEMORIALS to General Convention were adopted asking for action looking toward the increase of chaplains of the Navy, by bringing the subject before the President of the United States, the Secretary of the Navy, and the members of the naval committees in both houses of Congress; and asking for proportionate representation of dioceses in General Convention. A motion by the Rev. Enoch M. Thompson to ask further that General Convention would amend the Title Page of the Book of Common Prayer to read "According to the Use of the Protestant Episcopal Church, which is the American Catholic Church in the United States," was lost.

After speaking of other diocesan and general matters, the Bishop spoke of the progress of the Cathedral. The burden of pushing the Cathedral enterprise is heavy, he said, but it is so great in promise of good for the whole Church, and so much has been accomplished in the past few years, that those engaged in forwarding the work may well thank God and take courage. This year a new chapter of earnest workers has been formed in Cincinnati, and we expect to form another in Cleveland shortly. At a most enthusiastic meeting of all the chapters and workers for the Cathedral, held in St. Alban's guild hall last month, encouraging reports were received on all sides, and the Bishop was able to announce the splendid gift of \$20,000 by a member of the Washington chapter toward a portion of the foundation of the crossing, completing pledges for the whole transept. We have other pledges toward the foundations of the nave, and it looks possible, with earnest and united work, to have the money pledged for all the foundations within another year. By the generosity of the donor of the gift for the Bishop's House, the sum of \$10,000 has been added to the original amount. This has enabled us to have plans prepared by the Cathedral architect for a suitable house to stand in the Cathedral Close, and work has already been begun on the site chosen.

Concerning the Name of the Church, the Bishop said:

"It had been my intention to discuss somewhat fully the important issue now before the Church, called by some 'The Change of Name'; by others, 'The Correction of the Title Page of the Prayer Book.' But so many pamphlets, books, and letters in the Church press have been written, that it would seem that everything *pro* and *con* has been said on the subject. My strong conviction, well known, I believe, to all, is that the conditions of the time in which we live, when we are called 'Non-Catholics' by the Roman Church, and accounted by others as one of the many new sects that have originated since the time of the Reformation, demand some correction in the title page of the Prayer Book, which will set forth the continuity of this Church with the Catholic Church and the Catholic Faith of the ages. This does not necessarily imply a change of the legal title of this particular branch of the Anglican Communion, although it is the only branch that bears it; but in the interest of real Christian unity, we would do better to drop a sectarian name when we have found a good substitute, and are practically all agreed upon it. I hope that no one will read me out of the Church of my birth and of my dearest love, for thus frankly stating my judgment.

"I would add, however, this reassuring word. This Church is not going to act hastily on an important issue such as this. This Church has too strong a bond of union in the loyalty of all its members, whatever their differences as to ritual and points of theology, to our Lord Jesus Christ, to Evangelical truth and apostolic order, to allow any minority of its members to be driven out of it by even a large majority. We will consider one another, not to provoke schism, but to love and good works. We will not so much as allow the thought of schism or disunion to be named among us. We may disagree, but we will continue to love one another, and bear together our steadfast witness to our Lord and King Jesus

Christ, our Saviour, and the only Saviour of the world. In a day when the real issue is between those who believe and worship Him as the Incarnate Son of God, and those who, calling themselves Christians, reduce Him to the level of our humanity, as perhaps the best and divinest specimen of our race, but no Saviour, and thus emasculate the Gospel of its real good news for the world—in such days, we who love and adore Him, must and will hold together, and love one another.

"I could wish, therefore, that there be little or no discussion of the matter in this convention, and if any resolution be adopted, it be one expressing the hope that the General Convention, in its wisdom and guided by the Holy Spirit, commit to a strong and representative commission the consideration of the whole matter, to report three years later, or ten years later, if that much time be needed to find a *modus vivendi* for all loyal Churchmen. I believe it can be done and that this would be the wise and right course to pursue at this time."

The Rev. R. P. Williams offered a resolution that a committee be appointed to prepare and present to Congress an appropriate bill providing for the incorporation of a board of trustees to acquire and hold title to property for religious purposes, which was adopted. Also a resolution in connection with the Sunday school Advent offering was adopted.

At the elections the only change made in the Standing Committee was the substitution of Mr. William Rives for Mr. C. H. Stanley. Nine ballots for deputies to General Convention were required, with the result that there were elected the Rev. R. H. McKim, D.D., the Rev. R. P. Williams, the Rev. R. C. Smith, D.D., and the Rev. A. S. Johns; Messrs. A. S. Browne, J. Holsworth Gordon, Geo. Truesdell, and Wm. H. Singleton. The following were elected as alternates: the Rev. C. E. Buck, the Rev. F. B. Howden, the Rev. J. J. Dimon, and the Rev. J. H. W. Blake; Messrs. W. C. Rives, N. T. Endicott, and C. A. Stockton.

NEW JERSEY

HARMONY, good will, and quick dispatch of business characterized the New Jersey diocesan convention in session last week at Atlantic City. There was canonical legislation in the interest of missions, laying more duties on the Board of Missions and less on the Convocations. The Brotherhood of St. Andrew was recognized as an official agency of the diocese and required to report at each convention. Important steps were taken toward the organization of a Cathedral Corporation of the diocese, to be known as "The Trustees of the Cathedral Foundation in the Diocese of New Jersey," and trustees were elected. On account of the growth of the diocese, and hence the increased size of the convention, plans were considered for establishing some central point for conventions, and deputies attending at their own expense.

The Convention services were well attended and the music given by the choir of the Church of the Ascension very excellent. The Bishop presided at all sessions. In his address he spoke of the churches of the diocese as having made large material advances during the year. St. Mary's Hall had expended \$40,000 in improvements. The Sunday schools of the diocese had given to missions nearly \$5,000.

The Standing Committee was reelected. For delegates to the Second Department Council there were chosen the Rev. Messrs. E. B. Joyce, R. Bowden Shepherd, R. E. Brestell, and John C. Lord, and Messrs. Harry Humphreys, Augustus A. De Voe, Charles Townsend, and John S. Broughton. In the vote for deputies to the General Convention, after repeated ballots, were elected the Rev. Messrs. R. Bowden Shepherd, R. E. Brestell, Otis A. Glazebrook, D.D., and Charles Martin Niles, D.D., and Messrs. George A. Armour, Harry Humphreys, William D'Olier, and Augustus A. De Voe. Supplementary deputies subsequently elected were the Rev. Messrs. James Stoddard, Henry H. Oberly, D.D., Robert MacKellar, and Robert McKay, D.D., and Messrs. Archibald D. Russell, Arthur M. Crane, J. Lawrence Boggs, and B. F. Haywood Shreve. The deputies were not in any way instructed by the Convention.

INDIANAPOLIS

THE council voted that "a change in the Official Title of the Church is neither expedient nor desirable." Resolutions favoring Proportionate Representation were laid on the table by a vote of 25 to 5. A resolution calling for a change in the definition of a communicant so as to count all persons resident in a parish having the legal right to receive was laid over as unfinished business.

At the opening service, Bishop Francis was the celebrant, Bishop Reese, Coadjutor of Southern Ohio was the Epistoler, and Bishop Van Buren, now rector of Madison, Indiana, was the Gospeller. After routine business had been effected the Bishop read his annual address in which he dealt mainly with diocesan matters. Among other things he said "our problem is our mission field and it is a problem

of which the solution does not seem to me to be any nearer than it was fourteen years ago." "The weakness of the Church in our larger cities is due in great measure to the weakness of the Church in the smaller cities and towns and in the country districts of the state." Two events of progress mark the year, the consecration of St. Philip's Church, Indianapolis, the only work distinctly for colored people in the diocese, and the opening of Knickerbacker Hall as a home for working girls. "This has more than met our expectations in supplying in a measure one of the urgent needs created by the conditions of life in large cities. When the project was under discussion the question was asked, Is there need of such an institution? The answer is given by the fact that there are forty girls now in Knickerbacker Hall and that many of them receive wages entirely inadequate for their support." "The Home is known as a diocesan institution. It was begun only after the Council had considered the plan and given its approval." The Bishop then questioned the form under which the work is to be carried on in the future recommending its continuance as a diocesan work. He touched upon the two matters that were likely to come before the Council in connection with the General Convention and urged the careful consideration of them without any instruction of deputies: "the change in the official title of the Church, the discussion of which has engendered party feeling such as has not been known in the past quarter of a century;" and the matter of proportionate representation, the justice and equity of which were pointed out by a series of comparisons.

The routine reports showed a normal condition of the diocese. The General Missionary, in a stirring address, outlined his work and told something of the accomplishments that are being wrought in the southern tier of missions. His description of the conditions that the flood brought upon Trinity Church, Lawrenceburg, where the church building lay under eighteen feet of water for a week, and where every family in the mission save one was seriously damaged, resulted in the Council ordering that an offering should be taken on the first Sunday in June for the rehabilitation of the church and in the remission of diocesan charges for the mission for the year to come.

A proposal to pay the expenses of the Bishop and deputies, both clerical and lay, occasioned considerable discussion and resulted in the carrying of an amendment to the canons favoring it, but with so small a majority that it lies over until next year. The Council adopted the model canon proposed by the General Board of Religious Education with some modifications, and thereby established a diocesan Board of Religious Education. It also voted to pay the sum asked for for the support of the General Board, from the diocesan fund, and instructed the secretary to prepare and publish in the Journal a list of Sunday school superintendents.

The Change of Name came up in the form of the following resolution: "Resolved, by the Council of the diocese of Indianapolis that a change in the Official Title of the Church is neither expedient nor desirable." The resolution, after very brief discussion, was carried upon a division, the vote being 26 to 12.

The members of the Standing Committee were reelected. Deputies to General Convention were elected as follows: the Rev. Messrs. J. D. Stanley, Lewis Brown, and George G. Burbanck, Indianapolis, and J. E. Sulger, Terre Haute. Lay, Charles Shaler and W. W. Hammond, Indianapolis; J. L. Rupe, Richmond, and James Bigelow, Terre Haute. Supplementary deputies to General Convention—Clerical, the Rev. Messrs. C. S. Sargent, Indianapolis; William Burrows, Bloomington; A. Q. Bailey, Jeffersonville, and C. S. Way, Columbus; C. A. Bicknell, New Albany; J. N. Dyer, Vincennes, and W. C. Mitchell, Lafayette.

The Bishop appointed as the Social Service Commission, Dean Lewis, the Rev. E. C. Bradley, the Rev. G. G. Burbanck, General Shaler, Judge Collins, and Mr. Meredith Nicholson. He reappointed the Rev. C. S. Sargent as chairman of the Church Defense Committee.

The Council voted to continue Knickerbacker Hall as a diocesan institution and authorized the Bishop to appoint a committee to have the work in charge.

The annual meeting of the Woman's Auxiliary was held on the day previous to the opening of the Council. Bishop Reese, Coadjutor of Southern Ohio, preached a forceful sermon on the expansive power of the Gospel springing from personal fellowship with the Master, as evidenced in the record of the spread of the Gospel and as existing to-day. There was an unusually large attendance at the meetings. The elections resulted in the choice of Miss Caroline M. Howland for a second year as president, Mrs. G. P. Torrence of Lafayette as vice-president for the Juniors, Mrs. Paul Comstock of Richmond as vice-president for the Babies' Branch, Mrs. E. G. Peck as recording secretary, Mrs. W. W. Hudson, as corresponding secretary, Mrs. S. E. Perkins as treasurer, and Mrs. Spalding of New Albany as treasurer for the United Offering. Miss Howland's address, beginning with a retrospect across the thirty years of the life of the Auxiliary in Indiana looked forward to what can be done in the diocese to quicken interest and enthusiasm for missionary study and work, and to stir up not only the women but the men, including the clergy. The pledges for the work were considerably larger than last year. During the afternoon the following papers were read: The

Church and the University, by Mrs. Hutchings; United Offering Workers, by Mrs. Spalding; and The Woman's Auxiliary, by Mrs. Whiteside.

TENNESSEE

A FRUITLESS attempt to elect a Suffragan Bishop was made in the convention, held last week at Sewanee. A request from the Bishop for such an election, recommended by a committee at last year's convention, was made, and the convention resolved to enter upon the election, fixing the salary of the Suffragan Bishop at \$3,000 and expenses. Two-thirds of the votes in each order were necessary to effect an election, and after eight ballots were taken it was resolved that if there were no choice on the ninth, the election be indefinitely postponed. There being no such choice, the election was thus postponed.

The Bishop in his convention sermon touched principally on the Change of Name of the Church. He gave fully and historically the arguments *pro* and *con*, presenting strongly the position of the Church as being both Catholic and Protestant, having a right to both names historically, theologically, and etymologically, and while he was not opposed to a change of name himself, he thought a factional spirit was being engendered and it was best to stop all talk and rest awhile; that the Church was not prepared, a controversial spirit existed, and he feared unhappy divisions if such were done. It was a question of statesmanship and loyal unity.

Immediately after the reports of the committees on the matter of a Bishop Suffragan, the convention proceeded to ballot without nominations. The contest was chiefly a three-cornered one between the Rev. M. P. Logan, D.D., the Rev. W. S. Claiborne, and the Rev. W. C. Whitaker, D.D., with a long list of other names voted for. No one at any time had even a majority on the clerical vote, Dr. Logan beginning with 8 and ending with 16; Mr. Clairborne beginning and ending with 12 but running as high as 17—the largest number given by the clergy to any candidate—on the third and fourth ballots; Dr. Whitaker beginning with 5 and ending with 10. In the lay vote Dr. Logan reached 36 votes, one less than two-thirds, on the final ballot, having led in the lay vote throughout. Others voted for sometime during the contest included Archdeacon Windiate, Rev. John B. Cannon, Very Rev. Dean Morris, Rev. Loaring Clark, Rev. T. S. Russell, Rev. W. B. Capers, Rev. S. C. Hughson, O.H.C., Rev. Hudson Stuck, Rev. H. J. Mikell, D.D., Rev. A. H. Noll, LL.D., Rev. H. Easter, and Rev. S. L. Tyson, D.D.

The regular business was then proceeded with. The committee on the State of the Church as well as the Bishop commended the development of the missionary work under Archdeacon Windiate. The same officers were generally elected. Deputies to the General Convention are: the Rev. W. C. Whitaker, D.D., the Rev. H. J. Mikell, D.D., the Rev. Loaring Clark, and the Very Rev. J. Craik Morris, Messrs. G. M. Darrow, W. B. Hall, M.D., Capt. B. H. Wilkins, and James Maynard; Alternates, the Rev. Walter D. Buckner, LL.D., the Rev. M. P. Logan, D.D., Archdeacon Windiate, and the Rev. John B. Cannon; Messrs. W. D. Gale, John Shortridge, R. H. Allen, and A. W. Burke.

During the convention the Bishop also celebrated the twentieth anniversary of his episcopate upon which he touched in his convention address and to accord with which the services were arranged. A banquet was also given in his honor for over a hundred, Dr. Mikell, acting as toastmaster. Addresses were made by Dean Morris in presenting for the clergy an illuminated address and gifts from St. Faith's Guild, Memphis; by G. M. Darrow for the laity; by Mrs. John Shortridge for the Woman's Auxiliary and presenting a gift from them; and by the Rev. W. C. Whitaker in presenting a set of robes and a purse from the clergy and laity.

SOUTH CAROLINA

RESOLUTIONS deploring the proposal of the Seventh Missionary Department Council to establish a racial missionary episcopate and declaring any change in the name of the Church to be unwise at this time, were the chief matters of interest in the diocesan council, that was in session last week at Grace church, Charleston.

The Bishop, in his address, congratulated the diocese on a notable increase in confirmations and "steady progress all along the line." The Porter Military Academy is making a most enviable reputation, and has been made financially independent by the receipt of a legacy of \$15,000 from the estate of the late Dr. J. L. Ancrum. Speaking of the General Clergy Relief Society, the Bishop said: "I feel that we ought to take our financial obligations to the general Church more seriously than we do. Our laity would respond to this appeal more generously if the clergy would only give them the opportunity to contribute, but strange as it may seem, the clergy, either through undue sensitiveness or because they themselves are personally interested in this fund, are the worst offenders in the matter of pressing the claims of this Society upon the Church."

"In discussing industrial conditions with a prominent mill president, in the up-country recently," said the Bishop, "he said to

me, 'This Piedmont section' (meaning that section which begins in Virginia and runs along the foot of the Blue Ridge mountains as far down as Alabama), 'is destined to be the future industrial centre of the country.' Carefully prepared statistics show that in South Carolina we have one in every four and one-half of our white population in the cotton mills. We come next to Rhode Island, which leads the whole country with one in every three. Who are these people who are coming down out of the mountains, or leaving their farms and rural districts to go to work in some mill town? They are not foreigners; they represent the purest American stock on this continent to-day. They are the descendants, many of them, of the men who fought at Cowpens and King's Mountain; but coming as they do from the mountains and from poor and isolated farms, they are totally unprepared for the new conditions under which they are forced to live. I believe that our Church, with her reverent and orderly services, her careful and thorough system of religious instruction, and her well known fitness to deal with children, has a unique opportunity and a distinct mission to these people." (Here followed an account of the very successful missions of this class in the diocese.) "To educate and uplift these people becomes not only a religious but a patriotic duty. From the ranks of this great army of workers are to come the future citizens of our state. It is impossible to exaggerate the seriousness of the problem."

"I am not in favor of instructing our delegates on this (change of the Church name) or any other question. The question is not whether the present name of the Church is the most appropriate or desirable that could have been chosen, but whether it is now desirable to change the name by which the Church has been known for 130 years. If we had been present at the Convention of 1789 . . . it is possible that we might have suggested a different name. The name is associated with a long and honorable career. It has become dear by many hallowed and sacred associations. The demand for change must be based on a real need; it must be general throughout the whole Church; it must be shown that the present name seriously interferes with its growth and progress. This is not the case. . . . Let her become verily indeed the Church of God for all people, irrespective of class or race or previous condition of servitude, and then no man or body of men will ever dispute her claim to be either truly American or truly Catholic."

A cassock and biretta of episcopal purple were presented by the clergy to the Bishop as an expression of affection at the close of the fifth year of his consecration.

The elections will be reported in next week's issue.

ALABAMA

THE council, in session at Tuscaloosa, instructed its deputies to General Convention to vote against any Change of Name. A report showed that an attempt made to raise \$50,000 for rebuilding the Church Home for Orphans at Mobile had been successful, the pledges obtained exceeding that amount.

The sermon at the opening service of the council was preached by the Rev. T. H. Johnson, rector of St. James' Church, Eufaula. The sermon was a splendid development of the theme of Power as a result of the indwelling of the Holy Spirit. The Bishop's address in the afternoon was largely concerned with diocesan activities and prepared the mind of the council, by its note of optimism, for the splendid reports from every section of the diocese which were the feature of this council. In the evening a missionary service was held at which addresses were made by the Rev. M. S. Barnwell, rector of the Church of the Advent, Birmingham, on the subject of "The Church's Mission Beyond the Sea," and by the Rev. Cary Gamble, rector of the Church of the Nativity, Huntsville, on "The Mission as the Child of the Parish."

The second morning was taken up largely with the presentation of the reports of various committees. The one anticipated with the keenest interest was that of the Church Home Building Committee appointed at the last council. This committee has been assigned the task of raising \$50,000 for rebuilding the Home, and was able to report that \$50,104 had been pledged to that purpose. No contribution of any such amount had ever been made to a diocesan institution in such a short space of time, but the need of the orphan children of the Church had made itself heard and splendidly has the diocese answered the call.

The afternoon was given over to other reports and matters of interest far beyond the diocese. The chief of these reports, presented by the chairman, the Rev. F. DuM. Devall, was that of the Board of Equalization, which had the task of introducing a method of apportionment for securing funds for diocesan missions. The report showed an increase of about 28 per cent. over the old method of pledging, without careful consideration of the need and proportionate parochial obligation. By unanimous vote of the council the committee was thanked and reappointed.

Previous to the election of deputies to the General Convention a resolution was introduced that met with some determined opposition but was eventually carried by a vote of about 42 to 27. This resolution was attacked and defended with greater show of feeling than any other measure of the council. The resolution reads as follows:

"Resolved. That the deputies to the General Convention are

instructed to vote against any proposition to change the name of the Church and do all in their power to prevent it."

The discussion showed that some of those voting against the resolution did so on the ground of objecting to any instruction of delegates, and some voted for it chiefly on the ground of a Change of Name being inexpedient at this time. Although many of the clergy voted for the resolution, the only speeches in opposition to it were made by the clergy; and although some of the speeches in favor of it were made by the clergy, the sharpest expressions were given vent to by some of the laymen favoring the motion. In the judgment of your correspondent it was an untimely discussion of the Change of Name rather than a discussion of the motion on its merits. One thing stands out clearly, however, that the diocese of Alabama, as represented in the council, is opposed to a Change of Name now or at any other time. Singularly enough, two at least of those chosen as clerical deputies voted against the resolution. This was likewise true of the alternate clerical deputies. Your correspondent was unable to secure like information in regard to the lay deputies, but is under the impression that all of them favored the resolution.

The election resulted as follows:

Clerical Deputies: The Rev. Messrs. Stewart McQueen, E. A. Penick, E. W. Gamble, Matthew Brewster.

Lay Deputies: Major W. W. Screws (Montgomery), Mr. D. M. Drennen (Birmingham), Hon. W. H. Taylor (Uniontown), Mr. Robert Jemison (Birmingham).

Alternate Clerical Deputies: The Rev. Messrs. G. L. Tucker, D.D., Willis G. Clark, E. E. Cobbs, Horace Weeks Jones.

Alternate Lay Deputies: Mr. Hartwell Douglass (Montgomery), Mr. I. O. Banks (Eutaw), Mr. W. F. Garth (Huntsville), Mr. John E. Mitchell (Mobile).

The Deans of the convocations remain unchanged as likewise are most of the officers of the diocese, with the exception of the secretary of the council, the Rev. Horace Weeks Jones being chosen in place of the Rev. James G. Glass, who did not stand for reelection; the Rev. Willis G. Clark was appointed assistant secretary.

On Thursday night there was a service in which addresses dwelt upon diocesan needs and problems. On the day preceding the council was held the annual meeting of the Woman's Auxiliary. At the same time, as has been customary in this diocese for some years, the clergy met in an all day conference. Two subjects were discussed in their many phases: (1) the need of a uniform diocesan curriculum for Sunday schools, and (2) the value of the apportionment method of securing funds for diocesan missions. Out of the first discussion grew a desire for some definite steps to be taken in line with suggestions there made which resulted in the passage of a resolution on the first day of the council establishing a committee of three to act with the Bishop in preparing such a curriculum. The resolution further requests all of the clergy to use the curriculum when prepared and report the result of the trial back to the next council.

The opening service of the Woman's Auxiliary was a corporate Communion in Christ church. Brief talks were given in the sessions following by the Bishop and the Rev. E. A. Penick, with a few words of gracious welcome by Mrs. Ellen Peter Bryce. Twenty-one branches reported to roll call, with thirty-one delegates. The president, Mrs. Frank Stollenwerek presided at all meetings. Reports and letters read showed the many activities of the Auxiliary. In the evening Mrs. Albert Wilson, the educational secretary, gave a fine, helpful report of her work with missionary study classes, arranging programmes, selecting books for study under the guidance of the Church Missions House, etc., Mrs. McQueen spoke on the "Traveling Library."

On the second day, pledges were made for the appropriation for the coming year, and also for the Bishop Wilmer scholarship. Miss Dawson of Mobile representing the Juniors gave a good paper on the United Offering, and Miss Gladys Tompkins, another Mobile Junior, a talk on their work. Mrs. Beckwith had a very suggestive and helpful paper on Junior work generally. Sister Sarah spoke in behalf of the support of the Church Home for Orphans in Mobile. Four of a set of questions sent by Miss Emery to the secretary, were given to the delegates to take home to their branches for consideration. The Bishop reappointed Mrs. Stollenwerek as president for the next term, and the Rev. Mr. Cobbs gave the closing prayers. From 5 to 6:30 the delegates were charmingly entertained at a garden party, with Mrs. Ellen Peter Bryce as the gracious hostess.

SALINA MISSIONARY CONVOCATION

SALINA memorialized General Convention to place domestic missionaries on an equal footing with the foreign; and to change the title of the Church from Protestant Episcopal to American Catholic wherever used. The convocation put itself also on record as opposed to a change of representation in General Convention, unless it be looking towards the fair treatment of the present missionary districts which, under the present system, are always robbed of their inherent right to vote.

After speaking of the various advances made in the diocese, the Bishop mentioned the stability of the pastoral relationship as

of the greatest importance. He felt the need of making provision for sufficient living stipends for missionaries to the domestic field, and of some change in the educational requirements of men preparing for the ministry. As to the latter he recognized that different gifts and different abilities ought to be recognized, while the present canons affecting the preparation of candidates for Holy Orders imply that all candidates for the ministry should be trained and fitted for the same kind of work. It is only fair with our great need of clergy that we should recognize the fact that there are many of good parts, of sufficient education, of helpful experience, and of undoubted consecration who might properly be ordained to the ministry for some particular field, although they might not be qualified for every position now open to the clergy of the Church. We in the West ought to raise up a native ministry for our work. Speaking of matters that would come before General Convention, he felt that "proportionate representation" ought to be opposed "because of its disregard of the principle of diocesan autonomy and because it would be a kind of class legislation in favor of some older and larger dioceses." The title of the American Church ought, he believed, to be changed to American Catholic. We must work for that "in no mere partisan spirit and we ought to be willing to wait with patience for the time when it may be adopted with a fair degree of unanimity. It is not merely an academic question but one which concerns the present as well as the future welfare of the Church, and yet the mere change of name cannot change the character of the Church." "What I am most concerned about, however, and what furnishes the real reason why I speak to you about the matter this day, is that we may get the Catholic spirit, understanding what the Catholic religion is, and so manifest it in our lives that we may deserve the Catholic name and also commend both the name and the thing to our brethren. The Catholic Churchman should be if possible Catholic-minded and certainly Catholic-hearted. He is essentially a Broad Churchman; as a distinguished American Bishop said to me years ago, "No one but a Catholic Churchman can afford to be a Broad Churchman."

At the elections the Very Rev. George B. Kinkead and Dr. J. H. Winterbotham, both of Salina, were chosen as delegates to General Convention, and Mrs. J. R. Crawford, Mrs. W. C. Perdue, Mrs. R. M. Botting, Mrs. O. W. Lehman, Mrs. Calkins to the Woman's Auxiliary. The following action was taken relative to the Name:

"Resolved that the following be adopted and sent to General Convention as expressing the sentiment of the convocation of Salina. We, the clergy and laity of Salina, renewing our vows of loyalty to the Prayer Book and canons of the Protestant Episcopal Church, and understanding thoroughly the condition which confronts the Church in these parts, do solemnly state that to our belief, the present title of the Church is a hindrance to her growth. The name we bear is a negative one and expresses more the idea of a sect than that of a branch of the Church of God. If the true Catholicity of the American Church is to be set before the people of the great West adequately, the Church must plainly advertise herself as a true Church, offering to men the true sacraments of Jesus Christ, and not hide her light under the guise of a deceptive name. We therefore ask the General Convention to correct the official name of the Church, dropping the words 'Protestant Episcopal' wherever these words occur in the Prayer Book and Canons, and inserting the words 'American Catholic.'"

The convocation was in favor of the Bishop's plan of changing the standards for admission to the priesthood under the conditions laid down and also voting that there should be no lessening of the requirements in Dogmatics, Church History, and the Prayer Book. The clergy were urged to seek out candidates for orders in their parishes, that a native ministry might be formed. The Bishop was requested to apportion to each parish its individual share in the fund needed annually for the Aged and Infirm Clergy Fund.

INSPIRATION

The poet's eye should pierce the heart of things;
As, in the rich corolla of the rose
Its golden House of Life forever glows,
So, centered fair amid Earth's outer rings,
Her roseate petals, lies the power that brings
All else to silent order and repose.
Nature, as seen of sense, but humbly shows
That secret source, whence odorous sweetness springs.

Into this deep of beauty thou must sink,
O Poet, emulous of shining bays!
"I am the Life," said He, who knew life's heart,
Its glory-heights and even to the brink
Of Calvary walked its love-scented ways;
And of that mystic Life inspired thou art.

CAROLINE D. SWAN.

THE LIVING WAGE means the American standard of living. The world does not owe a man a living, but the man owes it to himself, and the industry that voluntarily employs and voluntarily retains him owes him the right to earn it under fair and living conditions.—John Mitchell.

Some Signs of the Times in American Monasticism

By the REV. S. C. HUGHSON, O.H.C.

FORTY-EIGHT years ago the Religious Life was established in the American Church. In the year 1865, under the patronage of Bishop Horatio Potter of New York, and with the counsel and spiritual guidance of the late Dr. Morgan Dix, Mother Harriet founded the Community of St. Mary. In rapid succession came other foundations, until now there is scarcely a portion of the country where the Religious habit does not give testimony before the world of the power of Christ to draw souls to Him in a life of poverty, chastity, and obedience.

A half-century is always a significant period. When any work or movement approaches this term it seems natural to look for some new development, some strengthening of stakes and lengthening of cords. As the conclusion of this period in the Religious Life of the American Church draws near, two signs appear seemingly prophetic of what the future holds in store. One of these is the action of the General Convention of 1910 looking to giving official status to the Religious Life. The other is the as yet almost imperceptible, but still quite definite, spirit that is moving towards the establishment of the Cloistered or Contemplative Life amongst us.

The matter of the official recognition of monasticism was discussed in the last Convention, but final action was delayed until the Convention that meets next October. The regulation of Religious by the ancient canons arose quite properly along with the many large privileges, such as representation in councils, synods, etc., which had begun to be accorded to the Religious Orders and their prelates. If representatives of Religious Orders have a place and vote in the Church's legislative assemblies, as was the case in the English Church for a thousand years, it is only right that the Church should regulate in some measure the methods and constitutions of such orders.

The reverse is also true. If the Religious Orders are to be regulated by ecclesiastical law, it is only just, in a democratic Church, that they should have a voice in those councils which make the laws for their governance; and the Religious Communities will doubtless take steps to secure this fair adjustment of relations when the time comes.

Whatever may be thought of the expediency of such action at this time, it should rejoice every Catholic heart that there are those high in the Church's councils who desire to give this recognition to that monasticism which has done so much to evidence the Catholic character of the Church as opposed to all that is Protestant.

Another and deeper sign is the movement towards the restoration of the Contemplative Life. The recent defection of the Caldey monks has caused some perhaps to think that the time is not ripe for such a movement. Such a conclusion would, however, be a violent *non sequitur*. The great Archbishop Temple was a rare judge of times and movements, and if it was a desirable thing when he instituted the English Benedictines, giving them his official imprimatur, the fact that Abbot Aelred and his companions proved false to the ideal does not indicate that the ideal was wrong.

Rather than permit themselves to be discouraged, those who value the work of prayer will be the more stimulated to establish it on a firmer basis. We can hardly doubt that it was the forsaking of our Lord by His disciples that fired the heart of St. John to stand all the closer to the Cross. His work on Calvary was not only one of personal love and devotion, but it was a work of reparation to the Master for the failure of those who had deserted Him in the hour of His trial.

We distinguish in the Monastic state the Active, the Contemplative, and the Mixed, Life. The Active Life is that which gives itself to external works of charity. Those living this life, while bound by the ordinary vows, in many cases are not required to give any more time to devotion than if they were living in the world engaged in ordinary secular employment.

The Contemplative Life is that which gives itself essentially to prayer and the contemplation of divine things. Everything else is contributory to this end. Contemplative Religious may engage in certain occupations, such as the care of the house, of the garden or farm, or certain industrial or literary work, done within the walls, by which they may help out their living; but all this work is incidental and is done only in

order to secure the conditions best suited to foster their continual work of prayer. This actual work of prayer is commonly accomplished by periods of continuous intercession, praise, adoration, etc., the members alternating in the work. In some houses the entire twenty-four hours of every day are thus employed. In others the time is more limited. This generally depends on the numbers and health of the Community, for it is recognized that steady, attentive prayer is hard work, both physically and mentally, and it is apportioned accordingly. When possible, such work of prayer is done in the Presence of the Blessed Sacrament.

It is an instinct natural to man to withdraw from the distractions necessarily incident to ordinary human intercourse when he wishes to pray. Our Lord withdrew into a mountain for His all-night vigils, and in Gethsemane He retired apart from His disciples to pray. Following this instinct, those who live such a life of prayer ordinarily do not leave the monastic enclosure. Hence it is often spoken of as the "Inclosed" or "Cloistered" Life.

The Mixed Life is that in which much time is given to prayer, combined with external works such as make the Active Life. All the present communities in the American Church live the Mixed Life.

In considering the Contemplative Life we must dismiss the ignorant notion that in its nature it necessarily involves extraordinary spiritual experiences such as we read of in the lives of certain great saints. This life, as far as its essence is concerned, is no more austere than any other form of Religious living. There is nothing extraordinary about it except, alas, that in these materialistic days, it is indeed regarded as a strange and extraordinary thing that a devout soul should wish to retire from the world and live a life of prayer with God. Nor is there any mystery about it save the same profound mystery into which every child of God enters who kneels by his bedside to pray to the Father of all.

In the Church of England the Contemplative Life, as above described, has taken definite form. At Oxford the Society of the Love of God, a cloistered community of women under episcopal sanction, is sending up the incense of constant prayer to God in intercession for the world. Those who understand and accept the Scripture doctrine of prayer are rejoicing that God has raised up souls whose business it is to lift up holy hands to Him, continually "to make prayer and supplication, and to give thanks for all men."

The question is being asked amongst us, What will the American Church do to keep up with this current of devotion in the Mother Church? The answer is not yet; but none can deny the need of prayer—definite, continuous, organized prayer. We terribly misread the signs of the times, both in Church and State, if our country be not in dire need of those who will let their tears run down day and night and cease not.

One has only to glance at conditions in the Church to realize the need. Consider, as a single example, the question of the change of name. On the one hand are men of deep spirituality, of approved loyalty and self-sacrifice, operating every possible engine of influence to bring it about; on the other are men who love the Church with their very lives, who have spared themselves in nothing to serve her, who are waging a campaign of desperate earnestness to drive back what they believe will be a calamity. Both sides are conscientious, loyal, and true, as they see the issue. Is there any one who can doubt that the decision would be far more in accord with the Spirit's will, if more prayer, strong, unbroken, intense, were made for the peace of Jerusalem?

Likewise is it with the great question of Christian unity; and with a hundred problems of daily life that affect the moral and spiritual character of the American people. Innumerable "movements" are under way, clashing with each other, setting the best men and women of the nation in strong opposition one to another, and causing a waste of energy that might revolutionize the world if rightly directed.

We need a Moses on the mount with those beside him to hold up his hands. The valley is, and has been for generations, full of Joshuas, but their hands are feeble because no man is on the mount in prayer. Joshuas, full of strong, militant,

consecrated activity, have been contending against the wickedness and unbelief in which our land lies, and after generations of struggle, we are told that approximately half of the people of the United States do not claim Christian affiliation of any sort.

To say that it ought to suffice that the work of prayer be done by those who are already overburdened with the external side of the work is simply to reverse the method that the wisdom of the Church has ever employed since the time our Lord came to His Father's House and found the cloistered Religious Anna, who "departed not from the temple but served God with fastings and prayers night and day."

There has never been an age in the Catholic Church save when under stress of persecution her activities were temporarily obscured, that this Cloistered Life of prayer has not been "right well kept." In olden times men regarded the continuous, organized work of prayer as essential to the welfare of a land; hence the endowments of monasteries and convents in the ages of faith. Ours is not an age of faith, and this work of prayer has fallen into abeyance. But if we humbly ask Him, who knows but what in the jubilee year of American monasticism God may give back to us this precious treasure, and fill our land with citadels of prayer that His own power may be called down to bring America back to Faith, Truth, and Righteousness?

PROVINCIAL ORGANIZATION

BY THE RT. REV. ARTHUR C. A. HALL, D.D.,

Bishop of Vermont

I HAD hoped that the Joint Commission on Provinces would by this time have put forth some recommendations concerning Provincial Organization for consideration before the assembling of the General Convention. This hope being disappointed, I venture on my own authority to make some suggestions on the subject.

First, let it be understood that those who advocate Provinces do so in the interests of (1) efficiency and (2) economy; and *not* (a) for antiquarian reasons, nor (b) from a hankering after ecclesiastical titles, nor (c) from any desire to split up the national Church (that I trust is a harmless expression in this connection) into sections. Care should be taken to guard against any such danger. General Convention would in any case retain its position of supreme authority, though after a while one might look both for the number of its members to be reduced, and for its meetings to be less frequent, say once in five or seven years.

Reasonably large groups of dioceses and missionary districts (like our present Departments) would be a safeguard against any merely "provincial" tone or character. New England might be thought of as likely to be an illustration of sectionalism. But its seven dioceses could hardly be regarded as manifesting any narrow or sectional Churchmanship. The Provincial System ought really to serve as a check on undue individualism in separate dioceses, from which General Convention is too remote a body to exercise much restraint.

No new hierarchical titles would be needed. The chief Bishop of a Province (elected for whatever term might be thought desirable) would want no more ambitious designation than President, and that for use only in connection with the provincial council.

We already have Provinces (with limited powers) under the name of Departments, and these for three distinct purposes—missionary, educational, judicial. The consolidation of these three coterminous, and to a certain extent overlapping, Departments into one Province would be a saving of machinery (which threatens serious over-multiplication), and would probably result in the choice of more representative delegates. The most competent laymen would think it worth while to attend a Provincial Council with real business to transact; but their services cannot be enlisted for two or three petty conventions.

In any case the canons concerning Missionary Councils (53), Sunday School Conventions (55), and Judicial Departments (30), will have to be amended. The Missionary Councils have already outgrown their original scope, and are undertaking work within their own limits beyond that of "fostering missionary interests"; *e. g.*, the New England Department Council considers the care of foreigners, and provision for Church ministrations in our schools and colleges. The Board of Religious Education hopes to undertake a good deal more than Sunday School work. The canon on Judicial Departments must be

amended in order to harmonize the conflicting and impracticable provisions which it now contains. Since these three canons have to be revised, would it not be simpler to create in each Department one Province for the discharge of the functions now divided among three separate organizations?

Beside unifying these separate boards (with some enlargement of their present powers), I should advocate devolving on the Provincial Councils some matters now reserved to General Convention or the House of Bishops. Two in particular:

(1) The Province should have some share in the appointment of Missionary Bishops within its limits, whether by nomination to the Board of Missions for election, or by the election of persons nominated by the Board. This would tend to the choice of men known by those in the district (I do not here use the word in its technical sense) to be fitted for work there; while it would do away with the long gaps in episcopal care caused by the necessity of either waiting for General Convention, or getting together the House of Bishops to fill a vacancy, with, as sometimes happens, the subsequent declination of an appointment made at the cost of so great difficulty and expense—an expenditure of time and money which is positively wasteful. The concurrence in an election of the Bishops (or Bishops and delegates) of a Province and of such a representative body as the Board of Missions, ought to be sufficient to command its acceptance by the whole Church.

(2) Why should not such Provincial Councils act on behalf of the whole Church in the confirmation of the election of diocesan Bishops? Such a plan would make possible a real weighing of objections that might be alleged, with an opportunity for the objections to be answered; whereas under the present system all that is often known about a person elected (say by a distant Standing Committee across the continent) is what is told in newspapers or communicated in private correspondence, where there is no opportunity to answer unknown accusations.

Other concerns of larger than merely diocesan interest might by degrees be referred to such Provinces, that is, to groups of neighboring dioceses; *e. g.*, seminaries, Church schools, and colleges. But no Province could of its own motion interfere with diocesan or private institutions.

A further advantage of the system may be mentioned. There is, I believe, a good deal of feeling in some, at any rate, of the Missionary Districts that they have scant representation, or opportunity of making their wants or wishes known, in General Convention. It would probably be impossible to grant them any much larger and fuller representation in that body. But there is no reason that the Districts should not in a Provincial Council have equal rights with the Dioceses. *There* would be the opening for discussion of their needs. The very provision of such an opportunity for conference (or possibly complaint) would do much to allay sore feelings as to neglect on the part of the general Church, or as to autocratic rule on the part of Missionary Bishops unchecked by the safeguards provided in diocesan organization.

A UNIVERSAL PRAYER

O Ajax, battling, struggling in the dark
Against adverse hosts, how many plead like thee,
Beseeching, praying for the gift of light
To meet the treacherous foes they cannot see!

Thy voice has voiced the prayer of centuries long.

It is, alas, a universal cry:
"Lord, give us light!" that we may clearly see
These warring hosts, that we would fain defy.

"Lord, give us light!" It rings through every land,
From farthest seas; the utmost bound of space,
For creedless men, and men of every creed,
Alike petition for this saving grace.

FELIX CONNOP.

OUR ZEAL should be inspired by the thought that we are workers together with the Master and all good and true men, that we are joining a common cause in which the best people of all ages have had a part. And to-day the best lives that we see lived and the best service that we know are wrought in Christian zeal. We may be poor in this world's goods, we may possess few or many talents, but no one of us is so poor that he cannot have a part in the glorious cause of God's Kingdom on earth, in the beautiful service of helping to make others happy and of making the world a little better because we have lived in it.—*Selected.*

SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

SOCIAL SERVICE WORK IN CHICAGO

THE Social Service Commission of the diocese of Chicago has, thus far, organized 35 parochial social service committees, consisting, for the most part, of three men and two women, each. The aim, this first year, has been of an educational nature very largely, feeling that as Churchmen are intelligently informed about general and local social conditions and needs, they will respond in coöperating to meet and better them. With this in mind, it has furnished the parish committees with a list of well-known social workers available for addresses on various topics. Several of the parish committees are taking their own initiative and are giving lectures, with appropriate accompanying lantern slides secured from the School of Civics and Philanthropy and elsewhere.

The Commission has sent to various civic and philanthropic organizations, a mailing list of all of the members of these parish committees, asking that copies of reports, and such other printed matter as they may issue, may be mailed to them, thus putting them in touch with such organizations and awakening a new and larger interest in community problems.

The Commission has been and is lending its coöperation and help in various important community matters as they have arisen. Illinois is very backward in the treatment and care of epileptics, of which there are 10,000 in Chicago. A certain committee of fifty has been agitating the matter in the wide distribution of a very forceful pamphlet showing the seriousness of the situation, under existing conditions, and the need for legislation providing for an epileptic colony like the one at Sonyea, N. Y. The Commission has assisted in arousing public opinion in the matter and there is now a bill pending before the legislature providing for such a colony.

At the beginning of the flood catastrophe in Ohio and Indiana, the field secretary phoned to all of the city and suburban rectors, asking them to secure from their congregations, contributions of clothing of all kinds and sizes. The response was most gratifying; one suburban rector, for example, replied, "On receipt of your telephone message on Thursday, I organized a village movement to collect clothing and money. By Friday night nearly sixty large boxes and barrels had been sent to the flood sufferers, and over \$400 in money has also been sent." The field secretary also volunteered his services in the distribution of supplies at the local Red Cross headquarters.

That the efforts of the Commission are generally welcomed and appreciated is indicated in the following reference in a recent issue of the *Survey*. After speaking of our method of organization, etc., it says: "A field secretary of this Commission is devoting his entire time to organizing and assisting the social work of the parishes in the diocese. His services have been generously extended to the community work of outside committees, and thus the Church has valuably contributed its aid in public emergencies."

The same Commission has also brought about the appointment of a social service secretary in the Girls' Friendly Society of that diocese. This Advisory Committee, consisting of the secretary and four associates, is doing some earnest, efficient work. It has had placed in rest rooms of department stores, railroad stations, and elsewhere, framed notices giving a list of the G. F. S. branches throughout the city, which serve weekly suppers, etc., and extending a cordial invitation to strangers in the city to come and join them. Already these notices have attracted a large number of young women, many of whom have recently come to the city as strangers seeking employment, and to whom such companionship means a great deal. It has also distributed a blank form of questions seeking to ascertain general working conditions, wages, hours of labor, etc., under which the G. F. S. members are employed. In short, the G. F. S. is trying to be of real help to its own members, and through them to help other working girls. It is already equipped with a splendid summer vacation home in Michigan, not difficult of access from here.

THE OREGON COMMISSION

The Oregon Social Service Commission has written to the rector or priest in charge of each parish in the diocese, calling attention to the need for social service work and to certain bills dealing with social service that are pending before the Oregon legislature, with the suggestion that a social service committee be formed in each parish to consider and act upon these measures. It has also directed attention to the work of the Portland Social Hygiene Society, which is planning to extend its work throughout the state of Oregon. Among the subjects which are recommended to the parochial social service committees for consideration are the following:

1. Recreation Centres. What are they; what play facilities have you in your neighborhood; what are the parishioners doing in the matter of leadership in meeting this need, etc.?

2. The freer use of public school buildings as social centres, lectures, dances, and the like.

3. The city beautiful, especially as the spring approaches, the encouragement of school garden contests for children.

CONFERENCE ON SOCIAL INSURANCE

The first American Conference on Social Insurance will be held in Chicago, June 6th and 7th, under the auspices of the American Association for Labor Legislation. Some of the questions to be considered are advantages of compulsory state insurance, of casualty company insurance, of compulsory mutual insurance, and old age insurance.

A DESERVED TRIBUTE to the splendid social work being done at St. George's chapel, Philadelphia, appeared in a recent number of the Philadelphia *North American*. When the priest in charge, the Rev. A. J. Arkin, took hold eleven years ago, his first sermon was preached to eleven persons, six of them the family of the sexton, in a little chapel which was hardly more than a shed. He was sent to this field as a last resource, the Bishop saying, "We will try it just one more year and see what you can do with it." Since then the work has grown step by step until a splendid parish house has been built, a branch of the Free Library has been built, a public school has been secured and a school garden, and now effort is being made to have a bath house erected. Work like Mr. Arkin has accomplished at St. George's chapel goes a long way toward answering the cynical.

"EFFICIENCY and Next Needs of St. Paul's Health Department" is the title of a suggestive pamphlet of the St. Paul Anti-Tuberculosis committee, prepared by the New York Bureau of Municipal Research. In putting forth this report the committee declared that a progressive health programme is made easy of execution in St. Paul by the following conditions: Climate and topography, which are relatively inhospitable to disease germs, and even to many forms of filth; a mayor and council desiring to finance health work adequately; volunteer citizen bodies desiring to coöperate through moral and financial support; a progressive state health department; a nearby state university which has begun the training of men for public health service; and a commissioner with undivided responsibility.

"THE RURAL SCHOOL Problem Dissolved" is the title of a pamphlet recently issued by the State Board of Public Affairs at Madison, Wis. It is by Edward A. Fitzpatrick, and is made up of quotations from the messages of governors and from editorials.

A SOCIAL SERVICE EXHIBIT is to be held in Chicago under the auspices of the diocesan Social Service Commission in connection with the diocesan convention on May 27th and 28th.

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.

SOCIALISM AND CHRISTIANITY

To the Editor of *The Living Church*:

T NOTICE that among your "Answers to Correspondents" you inform a correspondent that "the Church corporately neither supports nor condemns Socialism." You define Socialism as a "general term for many sorts of economic theories based upon a belief . . . that there should be joint ownership by all the members of the community of the instruments and means of production." You then add that "the Roman communion condemns it as anti-Christian."

I hope you will pardon my suggesting that this treatment of the subject may possibly mislead your correspondent.

Defined as you define Socialism, it is true that "the Church . . . neither supports nor condemns it." With such a question of economic polity the Church does not directly concern itself. So defined, I am sure the Roman Church would find no cause for objection. There is obviously nothing un-Christian about such a proposition.

But, as you say, "most at least of the earlier socialists and many of the present day . . . unnecessarily confuse antagonism to the Christian religion with their economic theories."

I therefore feel that your definition is not satisfactory. Your definition of Christian Socialism is very good—"an attempt to express the economic theory of Socialism in harmony with the Christian Religion."

But, on the other hand, Marx and Engels worked out a philosophy of history and economics which they called Scientific Socialism, which system is grounded on principles utterly incompatible with the Christian Religion. The Church cannot avoid uncompromising condemnation. It is already expressed in the Church's Creed and teachings.

A very sharp line should be drawn between Scientific Socialism and Christian Socialism. The two are poles apart. Original Scientific Socialism is not "an economic theory based upon the belief," etc. That belief is its conclusion, not its foundation; and Marx does not base it upon any considerations of human justice. In fact he specifically repudiates such a foundation.

Cambridge, Mass., May 3rd. HERMANN F. ARENS.

TIPPETS AND STOLES

To the Editor of *The Living Church*:

IN your "Answers to Correspondents" column of last week's *LIVING CHURCH* I noticed your comment upon the use of the black scarf by deacons. I am a deacon and I wear the black scarf. Of course it is worn "priest-wise" because it could not be worn otherwise and look properly. In the seminary where I received my education we were advised to wear the tippet or scarf when saying the choir offices. This leaves the stole for use as a purely sacramental vestment while the clergyman is distinguished from the choir by the scarf. Dearmer is the authority for this custom. In the seventh edition of his *The Parson's Handbook* on page 150 we read, "Canon 74 expressly includes deacons as being qualified to wear the tippet, but of course they will wear it in the same way as a priest, and not in the way a deacon wears a stole." Again we read in the same work (page 151), "the tippet is in fact the vestment—and the only vestment—which distinguishes the clergy in choir from the lay chorister." On page 152 we read, "The free use of black is so necessary to the beauty of all public services that the unlawful substitution of colored stoles for tippets is the more to be regretted. There is no authority, English or Roman, for the use of the stole in choir, while the black scarf or tippet as part of the clerical habit has come to us from before the Reformation, and the present authority for its use is unmistakable."

Another reason has to do with the use at funerals. Many clergymen when going to the grave wear an overcoat over the cassock because in winter they wish to guard against taking cold. The scarf may be used as a protection and at the same time not be an eye-sore.

Of course, the proper and ancient name for the black scarf is "tippet."

Akron, Ohio, May 5th.

Yours very truly,

OLIVER F. CRAWFORD.

REPRESENTATION IN GENERAL CONVENTION

To the Editor of *The Living Church*:

FROM time to time we are now hearing protests against the present mode of constituting the General Convention. That body is being likened to the National Congress and we are, therefore, urged to institute some method of proportionate representation in the lower house.

It is natural, of course, that the agitation should at this time come from those who oppose the harmonizing of the titles of the Church. Nevertheless, if it should prove, upon fair examination, to be a just demand, Catholic minded Churchmen will energetically urge it also.

I am not competent to decide so great a question, and if I were, I could not do so in a short letter. But there are two points which deserve emphasis.

(1) The General Convention is not and was not designed to be analogous to the National Congress. For (a) the upper house is composed of members whose *life* tenure comes by virtue of *order*, a system distinctly repudiated by our national government; and (b) one-half of the lower house are eligible for election thereto only by virtue of *order*.

(2) The protagonists of proportionate representation seem to overlook the fact that representatives in the lower house of Congress are elected, not by the plebiscite of the entire state but each from a congressional district within the state.

Their mode of reasoning seems to be that since the diocese of New York can send to General Convention a delegation of eight opposed to a given measure, she could likewise send a delegation of two hundred and forty, or any given large number, all opposed to the same measure. This assurance can proceed only from the assumption that New York—or any other given diocese—would continue to elect her representatives by the present method, i.e., *en bloc* at the diocesan convention, thereby perpetuating in the diocese the very system to which they take exception in the Church at large. Very few dioceses could be counted on for an unanimous delegation if fairly divided into election districts. The enlarged New York delegation (240) is figured on the assumption that Marquette would retain her present delegation (8).

These points must be carefully considered before loyal and conservative Churchmen can seriously entertain the proposal in question.

Yours very truly,

Lyndonville, Vt., May 5th.

JOHN COLE MCKIM.

AN OPPORTUNITY FOR YOUNG CHURCHMEN

To the Editor of *The Living Church*:

WHAT the missionary problem might be more methodically solved, especially in those states where a supposed emphasis is placed on education and none at all on real culture, it ought to be that young men, communicants of the Church, with a vocation for teaching, would apply for positions in such tiny towns where their influence would be in the public school and, incidentally, in the parish. One community of less than two thousand pays its superintendent \$1,800.

If the Church is ever to win its way in the West, ought it not to use such methods as appeal to the "canniness" of the uncultured, and so gradually grow in favor, whilst being supported by those who, at first, have no regard for the Book of Common Prayer? The problem of procuring the right sort of pedagogues in these towns is quite as perplexing as providing the right sort of American priests. The influence of the teacher, wise or otherwise, is often wider than his real worth, and if he "makes good" he is idolized.

By some such possible method the state as well as the Church might be enriched and the teacher become the preacher, as the lawyer became the lay-reader in Trinity Church, Pittsburgh, and eventually the first Bishop of Vermont.

WARREN RANDOLPH YEAKEL.
Burlington, Kansas, May 7, 1913.

FICTION FOR CHILDREN

To the Editor of *The Living Church*:

IN your issue of April 19th I noticed a letter asking for a list of "Stories for boys and girls and a few grown-ups."

The Church Library Association, which was organized in 1879 by several of the clergy and laity of Cambridge, Mass., has ever since then published an annual catalogue of books suitable for Sunday school and parish libraries in the Episcopal Church, including fiction. A general catalogue has lately been issued containing all the best books they have recommended that are still in print. This can be obtained by applying to "The Secretary, Church Library Association, Cambridge, Mass.," and enclosing twenty-five cents in stamps. Annual lists will also be sent if desired.

Cambridge, Mass., May 8, 1913. E. E. DANA.

MOHAMMEDANISM IN THE PHILIPPINES

To the Editor of *The Living Church*:

IT is to be hoped that a dispatch from Constantinople, which first appeared in the *New York Times*, may be discredited and its contents disavowed by authority. Its statements of well-known facts are so erroneous, as for instance, when it is asserted that "the United States by annexation of the Philippine Islands became the ruler of several millions of Moslems," that what purports to be a revelation of recent diplomatic measures would naturally be misdoubted.

It is notorious that the United States has blundered fearfully in its dealings with the three or four hundred thousand (nominally) Mohammedan Moros. Whereas Mabini, the great statesman of Aguinaldo's brief government, was proposing to extinguish slavery in Jolo by purchase, the first step taken by the representative of our government in order to pacify resistance was to sanction it by treaties which also conferred pensions on the slave-holding, polygamous "Sultans," though this action was rescinded after vehement protest from America. Then came a series of violent encounters, culminating in the awful massacre of Mt. Dajo, where men, women, and children were penned in a hollow of the hill and slain by the guns of our soldiers under the orders of General Wood (the contemporaneous photograph of the hecatombs of the dead being still extant). Another step was the effort to deprive these people of their weapons, their chief means of support, an extreme measure protested against by the Filipino press as likely to drive them to the resistance of despair.

As many of these people are suspected of being lukewarm Mohammedans, incredible as it may seem, an approach has been made to the Sultan of Constantinople by a Major Finley, governor of the Moros' province, with the authority of the United States and accredited by some of the more devoted Mohammedans among the natives, to assure the Sultan of their desire and that of the American sovereign to develop Mohammedanism in the islands by importing its missionaries and by arranging for the transportation to Mecca of its pilgrims.

Just as the iniquitous power of Islam totters to its fall in Europe, the United States, we are to believe, becomes deputy "Defender of the faith" in Asia!

ERVING WINSLOW.

WHO WILL AID PROFESSOR PETRIE?

To the Editor of *The Living Church*:

AN interesting letter from Professor Flinders Petrie at Memphis reminds me that in your paper of March 30, 1912, I earnestly appealed for support of the archaeological work he is doing at the biblical site of Heliopolis or On, where Moses was educated. And on June 1st I followed up the timely article of May 25th by Professor Mercer, by asking, "Will not Church people see the value of this research work, and at least write to me for circulars containing full information?"

Your editorial of June 1st remarked: "Dr. Winslow is right in urging the importance of Professor Petrie's research work in Egypt," etc.

I have received comparatively few subscriptions, some assurances of aid in the future, and quite a number of requests for circulars. Some earnest good wishes have come in the spirit, one or two in the words of St. Peter in Acts 3: 6.

Now will not some of the clergy speak to one or more of their parishioners able to give, and likely to be interested in supporting the work Petrie is doing, particularly that at the site of Heliopolis? Our circulars are freely sent to any address. Even but \$5 secures the illustrated quarto volume of the year—the last issue containing four portraits in colors. One hundred dollars constitutes a life-membership, and the donor can make any institution he names a perpetual recipient of books that should be in all theological and many educational libraries of our land.

It will occupy too much space to describe here the fine results at Heliopolis already attained. I only wish to urge support, and to express the hope that we can at least not fall behind our receipts of 1912, and that Petrie can continue his work next season. May your kindly word, "One wishes that Americans could see their way to support such research work more liberally," be realized. The Egyptian Research Account (Society), with Petrie as discoverer, has a work to do, and who will aid the cause? Every cent subscribed goes intact to Petrie. (Rev.) WM. COPLEY WINSLOW.

525 Beacon street, Boston, May 6, 1913.

A QUESTION OF VISION

To the Editor of *The Living Church*:

THE issues involved in the proposal to "change the name" of the Church are not confined, as some seem to think, to mere words or name or titles.

It is a question of vision—of a clear or dim vision of the Church and her work. The latter indicated by the adoption of the present title and the whole attitude of the Church in the days of the

adoption of that title, the former by the enlarged view and the enlarged field of action of the Church of the present day.

The narrowness of vision in post-Revolution days is evidenced by many facts, some of which are here noted.

1. General Convention mustered only twenty-nine in New York, forty in Philadelphia.

2. The Maryland Convention which adopted the title Protestant Episcopal numbered three priests and twenty-four laymen.

3. Virginia would have reduced the Episcopal office to that of a mere confirming and ordaining machine.

4. Virginia could not raise funds to send a Bishop-elect to England for ordination.

5. South Carolina stipulated that no Bishop should be settled within her borders.

6. No Confirmations were administered by the first Bishop of South Carolina.

7. The consecration of Bishop Hobart was halted while the three Bishops who were to consecrate gravely debated a question raised by Bishop Provoost *whether they could proceed unless all three wore wigs*.

8. The consecration of Bishop Seabury was held by many to be invalid because it was not received in England.

9. Dr. Bass was elected Bishop of Vermont but before he could be consecrated Vermont elected another (Dr. Peters) who applied both to England and France in vain, then to the American Bishops also in vain.

10. It being proposed to give every state a Bishop, it was argued that even if the increase of states should require as many as *twenty-three* that number would not be too many. The vision of the day could not foresee the great increase of the Episcopate that has taken place.

There seems to have been no Catholic vision in the Church at large. Fortunately Dr. Seabury, who seems to have had the Catholic vision, influenced the Church in the making of her Prayer Book, and the Church emerged from those days of small vision into the Catholic body with the large Catholic vision of the present day.

Is it any wonder that the Church of those days was satisfied with the title adopted by the small Maryland Convention? Is it any wonder that the Church of the present day is growing more and more dissatisfied with a title that seems to ally her with sixteenth century sects rather than with the Catholic Church of the ages?

C. H. JORDAN.

Greenwood, S. C., May 2, 1913.

DIFFICULTY OF THE WORD "PROTESTANT"

To the Editor of *The Living Church*:

THE following is "a true story," and shows why a New Englander wishes to remove the word "Protestant" from the title page of the Prayer Book.

There are some seventy-five Greeks in our city, many of them men of considerable intelligence and of excellent lives. Two years ago, as there is no Greek priest within fifty miles, some of these men went to Roman Catholic services, rather than attend no church. One young man, George S——, had been taught by somebody that the Episcopal Church was the proper place for Greeks to attend when unable to reach services in their own language. He came to our services regularly. He took a copy of the Prayer Book to some of his Greek friends. After they had opened the book and had seen the word "Protestant" on the front page, they refused to have anything more to do with it. "Protestant" to those men meant denying the Christian Faith. One can hardly wonder when one remembers what vagaries the word covers here in New England, and that "Protestant denominations" do not have altars in their places of worship.

George continued to come to us. When one of our clergy went to a Greek shop and asked for George S——, he was told that no such person was known there. After considerable talk the shop-man said, "Oh, you mean George Protestantinos." George's own Greek name had been submerged among his people by the nickname which his Sunday habits had fastened upon him. Fortunately George was both good-natured and persevering. When the Greeks were organizing a benevolent club, he managed so that the organization meetings were held in our parish house and he had an opportunity to show the altar in our chapel.

Later the nearest Greek priest was offered our church for a service on a holiday when the men could attend. The priest accepted and instructed his people that with us "Protestant" simply meant "anti-Rome," not "anti-priest and altar." Now the proper relations have been established between the Greeks and ourselves, which, if "Protestant" were not on our title page, would have been established two years ago. If George had not been patient, what he knew to be right would never have come to pass. Now he can rejoice in having many of his Greek friends kneel with him Sunday after Sunday where they should kneel, and he is no longer grieved by seeing Greeks go to a Roman church.

THOMAS W. NICKERSON, Rector.

St. Stephen's Church, Pittsfield, Mass.

LITERARY

RELIGIOUS

The Church and Religious Unity. By Herbert Kelly, S.S.M. New York: Longmans, Green & Co. Price \$1.50 net.

Father Kelly has contributed to the cause of unity what is no doubt the most important and valuable book issued so far. It is beyond question easier to be sentimental than wise in discussing the unity matter. It is also easier to be coldly judgmental than sympathetically intelligent where unity is concerned. Father Kelly's book combines very wonderfully and with entire success a sound position upon the essentials of Christianity with a vision extended enough to see some of those essentials outside the pale of his own ecclesiastical relations, and fuses these ingredients with a genuine yearning for the unity which is Catholic in the best and only real sense. He discusses the failure of Protestantism with a fairness and gentleness which take all the sting out of his criticism, and lay bare the failures of the Church with an humble and unsparing justice. Personalities are omitted entirely. The question of character production is never mentioned. There is no issue raised of what either group can give, but rather two systems are discussed as systems, and it is impossible not to see from the author's words how badly each system needs the other. Two separate lines of religious development are traced, and the wonderful results achieved by what the author and like minded persons must consider an incomplete development from an imperfect foundation are given full credit. The author's method is practically this: "Protestant systems not only exist but thrive. Something holds them together and gives them force. That something must be *per se* valuable and desirable. What is it?" His answers are true and convincing.

The two things most forcefully brought out are the Sacramental System of the Church and the "free ministries" of Protestants. By the latter term nothing pertaining to the clerical office is intended, but rather the free working of the Spirit of God among Christians, showing itself in more or less originality and spontaneity of service to God. Whatever prejudice Churchmen may feel on this subject is crushed easily and effectively by the author's caustic remarks upon our deadly conventionality.

Any book ought to be judged solely on its purpose. But after allowing all credit to this one in reference to what it intends to do and teach, one is bound to say that its value has by no means ceased with the fulfilment of that intention. It is a splendid analysis of the Church's position upon all essentials and an unexcelled apologetic for the Catholic religion; the more valuable because incidental. The author reduces all religion to one great point—worship. Christians are divided on the basis not of how, but of what, they worship. The Sacrament of the Altar with its assurance of an objective Presence, toward which Presence the worshippers contribute no reality, is the centre of the life of Catholics, making the Incarnation not a theory but a Reality. God is not present because I wish him to be nor because I believe Him to be. He is present because He has promised to be present by the exercise of His own power, delegated in His own way. It is difficult to see how a more convincing case for Catholicity could be put.

Father Kelly has avoided everything like scientific argument. There is no skeleton appearing under his thesis. He has simply and gently and lovingly put together his exceedingly valuable thoughts after the manner of the amicable converse of brethren and not like the wrangling of experts. He has laid everyone interested in unity under an enormous debt, and it is to be hoped that his book will find a ready and wide sale. FREDERICK S. PENFOLD.

The Heart of the Christian Message. By George A. Barton, Ph.D. New York: The Macmillan Co. Price \$1.25 net.

This volume contains a course of lectures delivered before the Friends' Summer School at Sagamore. Professor Barton states that the message of Christ was most comprehensive and brought to the world a new unfolding of God's attitude to mankind and a wider and spiritual conception of the Kingdom of God. It was a family of which God was the Father and all men brethren. The work of the Master was carried on by His disciples. They were, however, only a Jewish sect, permeated by many of the beliefs regarding the Messiah, and the apocalyptic anticipations then prevalent. St. Paul arose and gave world-wide significance to the Christian community. St. John's message is next considered. Then the message, in other words the teaching of Christianity, is traced through the doctrinal and ecclesiastical development and life of the Eastern and Western Churches and on through the times of the Reformers of the sixteenth century down to the Society of Friends. The chapter on George Fox and his followers and their tenets is of much interest, as is also that chapter which treats of the "Message for the Twentieth Century." There is much in these lectures from which we must withhold assent. This, however, does not hinder us from saying that Dr. Barton has produced an interesting book and that he has done his work well.

A Book of Devotional Readings from the Literature of Christendom. Edited by the Rev. J. M. Connell. New York: Longmans, Green & Co. Price \$1.25; postpaid \$1.35.

An excellent anthology. The selections cover a wide field, ranging from the Didache to Tolstoy; and are brief and well chosen. The book is also well indexed and annotated and should prove useful.

MISCELLANEOUS

Youth and Life. By Randolph S. Bourne. Boston: Houghton, Mifflin Co.

The "Dodging of Pressure" on the part of youth is the motto of these essays. The willing and desirable servitude of youth to enthusiasm and emotion is recognized, but family dictation, the control of pastors and masters, all which produces a "good child," the author considers extremely deplorable. It gives one a realizing sense of the manner in which the world is turned upside down to recall in connection with these modern discussions the words of the catechism: "To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. . . . To do my duty in that state of life unto which it shall please God to call me."

The whole tone of the essays is liberty; a plea for natural growth such as might be made for the full and complete development of a fruit-bearing tree whose limbs some old fashioned gardener was trying to train upon an espalier. In fact we find the author saying in one place: "Only those who have been allowed to grow freely like young plants with the sun and air above their heads will get the full beauty and benefit of youth." He has the daring to summon the witness of the Master, in the perpetual contest which he seems to think necessary between youth and age, and the adjuration: "O, ye of little faith" is daringly distorted into a reproach to the "elders" whose "shifty evasions and quibblings" are supposed to confound and dishearten the youth! Mr. Bourne finds the expression of youth to be the same, whether it falls in love with art or girl, socialism or religion; the embodiment of hero-worship which is the only preservative against cheapness of soul, which this champion of youth does acknowledge to be a besetting sin.

There are, however, some very beautiful thoughts embodied in these interesting essays. The remarks upon the college, though not especially original, take a genuinely inner view and are very wise and well expressed. The essay on "Handicap," being a purely personal aspect of life from the author's own experience, is extremely touching and impressive. IRVING WINSLOW.

Kurds and Christians. Edited by the Rev. F. N. Heazell, M.A., and Mrs. Margolouth. Illustrated. London: Wells Gardner, Darton & Co., Ltd. Price \$1.40.

This publication comes at a most needful time—a time when there is so much information wanted about missions and work among the Persians and the Assyrians in Asia. Reference has from time to time been made to the many *peripatetic* (adjective used advisedly from practical experience) beggars of Persian and Assyrian extraction, whose sole object is to obtain money to enable them to live in this country while pretending to raise funds for work in which they are not engaged or specially interested. The work before us states that "a quarter of a century has passed since the Church of England decided to send teachers to the Nestorian community." We have before us the report of this splendid work. The Rev. W. H. Browne, to whom reference was made in THE LIVING CHURCH in connection with the beggars just spoken of, gave his noble life to this work and "rests in a grave in the mountain village which he made his home," out there among those whom he loved and who revere his memory. But Mr. Browne never sent any plea for help through these mendicants to the Church in our land. Mr. Athelstan Riley, whose name is familiar to many of our readers, went to the field of work to make a thorough examination for the Archbishop of Canterbury, and the present book is the record of the findings of Mr. Riley, with much additional matter of the greatest interest to any who desire to know what the Church is doing for these descendants of the ancient Church of the Nestorians. Services, hospitals, schools, and house to house visiting, these with the dangers from misunderstanding and opposition on the part of the rulers, and the difficulties arising from want of proper housing and home comforts, make the brave men and noble women who have borne the burden, worthy of all the sympathy and support they need. If any of our readers feel sufficiently interested to assist in the renewal of this ancient faith to its former efficiency, let them not give to the long list of beggars with letters and appeals supposed to be from native Bishops, but send to the Archbishop of Canterbury through the American committee of which Bishop Greer is chairman. The book is well illustrated with views of village and town churches (such as they are) and the work done by the members of the mission. JOSEPH RUSHTON.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

I COULD worship in a store-box, if necessary," said a Churchwoman; "but a well-equipped church is certainly a great adjunct to real worship." To have our ideals of the material side of Church life met, cannot fail to mean a very great deal to even the most spiritual. As reverence for worship grows and as the desire to have things done "decently and in order" grows, real gratification comes from the possession of a convenient church plant—if one may use so secular an expression. This was the feeling enjoyed by the Churchwomen of the diocese of Indianapolis as they met on May 6th for their thirtieth annual convention. True, they have not suffered for good meeting-places in the past, but for the first time they were able to carry out the Bishop's idea of having the Cathedral the fitting place for this meeting. The Diocesan Rooms, immediately adjoining the Cathedral, which were formerly a part of Knickerbacker Hall, made it possible to hold the business meeting and have the luncheon but a step from the Cathedral.

The service was the Holy Communion, with sermon by the newly-consecrated Bishop Reese of Southern Ohio. Bishop Francis had assisted in his consecration at Columbus at the time of the flood and had traveled eight hundred miles in his effort to get back to Indianapolis; he had invited Bishop Reese as his first extra-diocesan function, to preach to the Woman's Auxiliary, and greatly was the sermon appreciated; every word—and there was not a superfluous one—dropped on the hearts of the listeners as incentive and impelling. The sermon was on the expansive power of Christianity, with the text, "And He appointed twelve, and they went forth and preached."

The business meeting, with the new president, Miss Howland, showed reason for encouragement in that a better knowledge and greater sympathy with the Auxiliary's plan was evident. Some pledges had been generally met and the Junior report contained notice of two branches of Auxiliary Daughters with promise of two more. This society already gives earnest of much usefulness. A very devout English Churchwoman, the only representative of the Church in Anderson, deplored the lack of a Woman's Auxiliary in her parish, but "there's going to be one, if I'm the only member," she added. Later she told, in a very energetic yet simple way, of the Church of her childhood where the Bible was chained in the church porch that the wayfaring man might read. After the old church was restored, the ancient Bible was carefully preserved as a valued relic. Mrs. Hutchins of Bloomington and Mrs. Matthews, Lafayette, spoke on "The Church and the University." The fact was developed that St. Margaret's Home for college girls in Bloomington, accommodating about twenty-five, had been so successful that had it the room, fifty more would gladly be housed there. The United Offering treasurer reported double the amount in the treasury than there had been at the same time in the preceding triennium. Several branches had held special United Offering meetings and the rest were urged to do so. The value of the time remaining before the convention was emphasized and some societies will continue their summer meetings with unabated zeal. Mrs. Whiteside, Jeffersonville, plead for an educational secretary, saying that they had imported one, Miss Williams, from Louisville and the influence on the Auxiliary had been very manifest. She asserted that by correspondence alone, Miss Williams was instructing 250 women. Mrs. Whiteside had been greatly benefited by a course under Miss Tillotson of Southern Ohio, and felt that no one thing would benefit a diocesan branch so much as having an educational secretary on its staff of officers. Miss Emery's question as to the sense of the meeting in regard to a Woman's Auxiliary day for the whole society, was favorably voted on, and Whitsunday was selected as the choice of the meeting. As usual after these meetings many things were thought of which might have been considered had there been time, but doubtless there never was a Woman's Auxiliary day in which everything was satisfactorily discussed, and after all

that is the best thing about it—that it increases mental activity in a way to make us wish that the time were longer.

LAST AUTUMN, to the deep regret of the Board of Managers of the Church Training and Deaconess House of the diocese of Pennsylvania, Deaconess Sanford was obliged to resign. Her ill health made it necessary to secure a successor at once. In the emergency the managers turned to one of the graduates of the school, Deaconess Clara M. Carter, who was leaving her mission station at Allakaket, Alaska, for her furlough. With Bishop Rowe's self-sacrificing, but cordial consent, Deaconess Carter accepted the call to the service, for which her ten years of devoted service under Bishop Rowe had so well fitted her. Added to this, her training under Deaconess Sanford and as a graduate nurse, have given her wide experience in working with and guiding others. All of these traits will be most valuable in her new field of usefulness. No stronger proof could be given of the enduring work of Deaconess Sanford in her twenty-two years as head of the school than the fact that the foundations laid by her have proved strong and sure enough to allow the work to go on smoothly on the lines laid down by her, and that it will be ably continued by one of her graduates. Friends of Alaska will be glad to learn that two graduates of the Church Training and Deaconess House expect to go to Allakaket this summer to carry on the work there from which Deaconess Carter was called.

THE R. L. M. Study Class Alumnae of Philadelphia announces its well-known calendar for 1914. In it, Mrs. George C. Thomas writes of the United Offering, Mrs. Thomas Roberts of the Girls' Friendly Society, and Miss Emery of the Woman's Auxiliary. Of this calendar, Bishop Rhinelander says: "There is no other means I know of so well adapted to give our people an easy, vivid and accurate view of the whole field of missions in its unity. This is after all, what we chiefly want." Calendars will be ready by October 1st. Address orders to Mrs. Frederick English, Church House, Philadelphia.

THE JUNIORS are having their innings. Following the various Junior accounts that have come to this Department, is this original one, which is sure to furnish a clew to societies seeking enlightenment in the way of entertainments:

"On April 2nd, the second day of the Woman's Auxiliary institute in St. Louis, the Junior Auxiliary had its opportunity and right well used it. The girls of fourteen branches were enlisted, costumed, drilled in a series of eleven tableaux representing the Church's history and present missionary activities. Moving picture films were selected to be shown while the tableaux were being prepared behind the scenes. The result was an educative group exhibit of the Church's work and success, set against the background of the ordinary peoples among whom the work is done. There was no tendency to make that background dark or forbidding. Having prepared this feast, invitations were issued in the form of tickets, distributed freely through the hands of the clergy, to the number of 3,000. The expense was borne by some of the Junior's enthusiastic big sisters and we fancy that they never made an investment which brought them more joy. On Monday, the day after the tickets were given out, the clergy attending the Clericus were asking for the left-overs and finding none. The Victoria Theatre was crowded and nearly 200 turned away, in spite of the rainy night.

"The title of the tableaux was 'The Progress of the Kingdom,' the first part showing the Church in History, in five pictures. 'The Founding of the Kingdom' was the Christmas and Epiphany scenes combined, angels, shepherds, and Magi worshipping at the Manger. Following this came 'movies' of Palestine, homely scenes of vivid life; wash-day, Bedouin blacksmith shop, with a panorama of Jerusalem; modern scenes in Jaffa, with the house of Simon the Tanner. All this led up to the double tableaux of 'Christianity and the Roman Empire,' which was in two parts: first, a Christian service was in progress, the priest at the holy table, blessing the people; then the soldiers breaking into the meeting-place. The priest is still blessing and quieting the people, now in the soldier's hands, torture

and death being their prospect. 'Christianity and the British Isles' properly set forth a scene prior to the mission of St. Augustine from Rome. The bright green of some dresses gave insistent reminder of the part the people of the Emerald Isle played in that long-ago Christian life. Following this, the pictures took us to Egypt, bringing to mind, though not to the eye, the intellectual influence of that ancient Church, Karnak, Luxor, Thebes. Then came the tableau of the Rev. Master Hunt and the first service under the sail-cloth at Jamestown, the colonists worshipping and Indians gravely regarding. This was organized from the old print, using the necessary license of introducing a few characters, especially a group of kneeling maidens representing the womanly influence which later came into the colony.

"The second division of the tableaux set forth 'The Church at Work.' There were pictures of Burma, palm-trees, elephants at work, girls playing. Then on a background of the glorious purple sea of Japan, missionary teachers had before them, old and young babes and patriarchs, all eager to listen. For contrast, the next group was of mountaineers in our own Virginia and Tennessee, in unrivalled setting of green hills and sparkling brooks. Among them were white-capped sisters teaching, nursing, befriending. Then pictures of China came, plenty of them. Among the many possible phases of the work in China an excellent choice was made, that of clergy and nurses caring for the sick and wounded in the recent revolution. Then came Alaska, with its various races grouped, its sledge and journeying costumes, its missionary just starting on a long trip over snow and ice. And then the Indians on the plain, with a youthful Bishop Hare extending his hand in benediction over them.

"This great missionary exhibit closed with the impressive thought of 'Mother Church and Her Children.' All the participants in the other tableaux were massed in this, over two hundred of them, representing the 'all nations' to whom the Word and the Life must be carried, and more especially showing what nations this Church is actually reaching. The orchestra swung softly into 'Jesus shall reign,' and the hymn came without further invitation from many hundred voices in the audience. Many items of interest in find no place in this account; but one must be mentioned. Bishop Tuttle occupied a box at the left of the stage, and all the boxes looked fairly well filled when the 'show' began. As the little Juniors were released from their parts many of them betook themselves and their bright clothing to those boxes, until they rivalled the stage in attractiveness. Then it was said, 'The Bishop has come into his own, with the children whom he loves.'"

THE Daughters of the King have been having a most joyous time in Baltimore. Their correspondent for Maryland has sent us a long and careful letter, the beauty of which we are sorry to have to spoil by condensing, as this Department is running over with news. Well, then, to begin the delightful event, the Forest Park branch, which is the baby chapter of the diocese, held a special service to celebrate its second birthday. Dr. Kinsolving, rector of old St. Paul's Church, Baltimore, talked to the members of loyalty, counseling them not to be discouraged by small numbers in a good work, quoting a dear old Annapolis rector as saying that visible numbers at the Communion service do not fundamentally count, because the truly consecrated laborer in the King's vineyard is ever surrounded by an innumerable host of invisible witnesses. Dr. Kinsolving paid a beautiful tribute to President Wilson's godly home-training and surroundings, and his talk was brimful of happy thought for meditation. One pleasant thing about this service was the newness of everything: the church itself, the books, and even the music was new for the occasion. On the following day, April 29th, the annual convention of the Daughters of the King met in the Church of the Ascension, Baltimore. Bishop Murray delivered the charge to the council. The Bishop's theme was the stimulation of extension work, by the renewed zeal of the Daughters. The president, Miss Packard, conducted the business session, in which were excellent reports of certain work, as calling on the sick, service at hospitals, distribution of books, fruit and flowers, as well as the welcoming of strangers. The suggestion was made that the word "persons" be substituted for "women" in the amendment, as it was decided that women needed less urging to come into the Church than do men. At the evening session, stirring talks were given by Mrs. Birney, Mrs. Arndt, and Miss Crane. The entertainment by the Ascension chapter was most ample and gracious.

A MAN with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living without God in the world. Such a man is out of his proper being, out of the circle of all his happiness, and away, far, far away, from the purpose of his creation.—*Daniel Webster.*

THE HOLY TRINITY

BY THE REV. RAIMUNDO DE OVIES

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (St. John 3:12).

BELIEF is by no means a matter of evidence merely; it is also one of personal attitude—of the will. Nothing is more familiar than the avowed scepticism of prejudice. One cannot be convinced against the will, no matter what the evidence.

To-day the Church presents, once more, the doctrine of the Blessed Trinity. We cannot understand it, in one sense; but it is tenable in another. Some object on the ground that it is outside our experience. But then, so are many other things which we believe. Not ten per cent. of us have ever seen a germ or a microbe; but ninety per cent. of us accept the teachings of the scientist by fighting disease as we do in these days. So with astronomy; most of us accept it on faith. And almost all scientific facts are known, actually, only to the scientifically trained few. But the world believes, blindly, and without question, in the science of this generation.

Religious facts, *i.e.*, spiritual facts, are as demonstrable as physical facts; but they are apprehended spiritually, of course. The spiritual and the physical are two fields of knowledge. We cannot know physical facts through religious investigation; nor can we know spiritual facts through the machinery of the laboratory. "As is the heavenly, so are they which are heavenly."

However there is a reasonable basis for every spiritual truth. That is why our Lord always taught spiritual things through the analogy of the material; for, when all is said, the material world is as truly and fully a mystery, at bottom, as the spiritual. No one yet knows why anything is, though we do know a great deal about what it is and how it acts. And I am firmly of the belief that all this great material universe is the symbol, the outward and visible sign, of the inward and spiritual reality underlying it.

That is why, in my belief, there is such an abundant and full analogy between the physical and the spiritual. So, with the doctrine of the Trinity, there is a likeness in the material world, full of mystery and wonder, which should make reasonable and tenable the doctrine of "Three Persons and One God" to every thoughtful man or woman. Let me give you the illustration, as worked out by the Rev. J. J. Lanier.

At the root of all life in this world there is a substance known to the physicist as "H₂O." There is no life, plant, animal, or human without it. Now, just what is "H₂O"? In the tropics they call it by a name which means "water." In the Arctic regions they know it as two substances: water and "ice." We, in a highly cultivated, mechanical age and place, know it as three substances: water, ice, and "steam." Now, ice is not water, water is not steam, steam is not ice. They all have different properties. Ice freezes us; water wets us; steam burns us. But they three are all "H₂O"! Explain it who can, or understand it, either! Of course, I know that we can talk of temperature and what not; but the *why*? Only God knows.

There in One God. There are three Persons, the Father, the Son, and the Holy Spirit. The Father is not the Son, the Son is not the Holy Spirit, the Holy Spirit is not the Father; but they three are all *God*.

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" saith Jesus. How indeed? But there is one thing that is certain. The doctrine of the Trinity is demonstrable in the lives that produce a Christian character. We must know God, not only as the Father, the Creator; but in all His fulness, as Father, Redeemer, Inspirer and Life-Giver; three Persons and One God.

THAT MAN has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure the work that it is capable of; whose intellect is a clear logic engine, ready to spin the gossamer as well as forge the anchors of the mind—one full of life and fire but whose passions are trained to come to heel by a rigorous will; the servant of a tender conscience; who has learned to love beauty, to hate violence and to respect others as himself; such a one is in harmony with nature; they will get on together.—*Thomas Henry Huxley.*

WHEN THERE is sorrow upon sorrow, there is strength to strength; and those who know most about affliction will be the readiest to confess what lessons it has taught them of the tenderness and faithfulness of God. . . . Our powers are never really over-taxed, for "they that wait on the Lord shall renew their strength."—*Selected.*

Church Kalendar



- May 1—Thursday. Ascension Day.
 " 4—Sunday after Ascension.
 " 11—Whitsunday.
 " 12—Monday in Whitsun-Week.
 " 13—Tuesday in Whitsun-Week.
 " 14—Wednesday. Ember Day.
 " 16—Friday. Ember Day.
 " 17—Saturday. Ember Day.
 " 18—Trinity Sunday.
 " 25—First Sunday after Trinity.

KALENDAR OF COMING EVENTS

- May 17—East Carolina Dioc. Council, Goldsboro, N. C.
 " 18—West Texas Dioc. Council, San Antonio.
 " 18—Spokane Dist. Conv.
 " 20—Bethlehem Dioc. Conv., Reading, Pa.
 " 20—Harrisburg Dioc. Conv., Bloomsburg, Pa.
 " 20—Kentucky Dioc. Council, Louisville.
 " 20—Newark Dioc. Conv., Newark.
 " 20—Rhode Island Dioc. Conv., Newport.
 " 20—Western New York Dioc. Conv., Geneva.
 " 20—North Texas Dist. Conv., Colorado.
 " 21—Florida Dioc. Council, Tallahassee.
 " 21—Maine Dioc. Conv., Portland.
 " 21—Nebraska Dioc. Council, Omaha.
 " 21—Oregon Dioc. Conv., Portland.
 " 21—Southern Ohio Dioc. Conv., Columbus.
 " 21—Virginia Dioc. Council, Charlottesville.
 " 21—Eastern Oregon Dist. Conv., Hood River.
 " 21—Springfield Dioc. Synod, Springfield.
 " 24—Honolulu Dist. Conv., Honolulu.
 " 25—Western Colorado Dist. Conv., Ouray.
 " 26—Iowa Dioc. Conv., Burlington.
 " 27—Central New York Dioc. Conv., ———
 " 27—Chicago Dioc. Conv., Chicago.
 " 27—Erie Dioc. Conv., Warren, Pa.
 " 27—Southern Virginia Dioc. Council, Lexington.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA

HANKOW:
 Miss M. E. Wood of Wuchang.
 The Rev. Robert E. Wood of Ichang.

SHANGHAI:
 C. S. F. Lincoln, M.D., of Shanghai.

CUBA

The Rev. C. E. Snavely of La Gloria.

JAPAN

TOKYO:
 The Rev. A. W. Cooke of Sendai (in the Fifth Department).
 The Rev. P. C. Dalto of Tokyo.
 The Rev. C. F. Sweet of Tokyo.

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE REV. W. R. AGATE, M.D., is now rector of Christ Church, Port Arthur, Texas, and priest in charge of St. Paul's Church, Orange, Texas.

THE ADDRESS OF THE REV. E. C. ALCORN is changed from 2722 West Allegheny avenue to 2902 North Taney street, Philadelphia, Pa.

THE REV. RICHARD WAVERLY BAXTER, rector of the Free Church of St. Barnabas, Reading, Pa. (diocese of Bethlehem, Pa.), has resigned to become assistant to the Rev. Dr. C. F. J. Wrigley at Grace church, Brooklyn Heights, Long Island, N. Y.

THE REV. F. L. CARRINGTON has resigned the rectorship of All Saints' Church, Dallas, Texas, to accept a call to the rectorship of the Church of the Good Shepherd, Wichita Falls, Texas.

THE REV. AARON C. CORBURN has become curate at St. James' Church, Danbury, Conn.

THE REV. WILLIAM MONTAGUE GEER, vicar of St. Paul's Chapel, New York City, having been granted a leave of absence, sailed for Europe with his two youngest daughters on May 3rd. His address will be care of The Union of London and Smith's Bank (Limited), 2 Princes street, London, England.

THE REV. ALFRIC J. R. GOLDSMITH, owing to poor health, has resigned the charge of St. Alban's Church, McCook, Nebr., and will sail for England from Montreal on the *Corinthian* on May 25th. Mr. Goldsmith will be abroad about a year and until further notice he should be addressed care of Miss Goldsmith, Moatcroft Road, Eastbourne, Sussex, England.

THE REV. FREDERICK GOWENLOCK has become rector of St. Stephen's Church, Ferguson, Mo., having begun work there on Ascension Day.

THE REV. STEPHEN H. GREEN, who has been officiating at St. Margaret's Church, Brighton, Mass., for several months during the absence of the rector, has accepted a call to Caroline Church, Setauket, N. Y. (diocese of Long Island), where he will begin work on Trinity Sunday. He should be addressed Setauket, Suffolk county, N. Y.

THE REV. NATHANIEL B. GROTON has accepted the rectorship of St. Thomas' Church, Whitmarsh, Pa.

THE REV. WILLIAM ALLEN HATCH of the Church of the Holy Innocents, St. Louis, Mo., has been appointed warden of the Church Home for Children, Jonestown, Pa., to succeed the Rev. S. G. Morton Montgomery, who recently resigned.

THE REV. WILLIAM HIRST HEIGHAM has been elected secretary of the missionary district of Salina. His address is Ellsworth, Kansas.

THE REV. CHARLES BUCKNER HUDGINS has been granted a vacation of two and a half months by his vestry, St. Peter's Church, Rome, Ga., for a tour through Europe and the British Isles, and to attend the Seventh World's Sunday School Convention, Zurich, Switzerland, July 8th to 15th, to which he and his daughter, Miss Florence, are delegates from the Sunday School Association of the state of Georgia. They will sail from Boston on June 12th on the *Canopic* for Naples, Italy, and will return late in August via Liverpool.

THE REV. DAVID N. KIRKBY, rector of St. John's Church, Salisbury, Conn., will become rector of St. Peter's Church, Essex Falls, N. J., about July 1st.

THE VERY REV. CHAPMAN LEWIS, Dean of the Cathedral of St. John, Quincy, Ill., delivered the baccalaureate address before the graduating class of the Golden, Ill., high school, on Sunday evening, May 4th.

THE REV. DR. R. H. MCKIM, rector of the Church of the Epiphany, Washington, D. C., will sail next week for Europe. His address will be care Brown, Shipley & Co., London, England.

THE REV. ROBERT KNOTT MERRIMAN has entered upon his work as missionary in charge of the Church of the Mediator, Allentown, Pa. (diocese of Bethlehem).

THE REV. DR. STEWART U. MITMAN, priest in charge of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., and chaplain of Lehigh University, after July 1st will concentrate all his attention upon his work as Field Secretary of the Board of Religious Education in the Third Missionary Department.

THE REV. EDWARD MORGAN, rector of St. Luke's Church, San Francisco, Cal., is taking a three months' vacation, during which he is visiting his childhood home in Ireland. The Rev. Webster L. Clark of Benecia, Cal., is officiating at St. Luke's for the summer.

THE REV. J. K. OCHIAI of Trinity Divinity School, Tokyo, who has been staying at the Western Theological Seminary, expects to leave Chicago on May 24th, sailing from San Francisco on June 7th. His address in Japan is Trinity Divinity School, 53 Tsukiji, Tokyo.

THE REV. E. A. OSBORN of Chico, Cal., has been obliged by ill health to decline his election to the rectorship of St. John's Church, Oakland, Cal.

THE REV. FREDERIC PALMER, D.D., who recently observed the twenty-fifth anniversary of his rectorship of Christ Church, Andover, Mass., has resigned the charge of the parish.

THE REV. D. A. PARCE, rector of St. Augustine's Church, St. Louis, Mo., has resigned to take effect about June 1st. He will become rector of St. Philip's Church, Cambridge, Mass., on September 1st.

THE REV. JACOB STEIBERT, Ph.D., Griswold Professor of Old Testament Instruction, Bexley Hall, Gambler, Ohio, has been appointed by the Bishop of the diocese to membership on the diocesan committee on canons, in succession to the Rev. Samuel N. Watson, D.D., who is now in charge of Holy Trinity Church, Paris, France.

THE REV. PHILEMON F. STURGES, rector of St. Peter's Church, Morristown, N. J., has been appointed Archdeacon of Morristown by the Bishop of Newark.

THE REV. ELBERT B. TAYLOR, rector of St. John's Church, Bayonne, N. J. (diocese of Newark), has resigned, his resignation taking effect on July 1st.

By appointment of Bishop Lines, the Rev. ERNEST C. TUTHILL, rector of Christ Church, Newton, N. J., has become an archdeacon of the diocese of Newark. In addition to parochial duties Archdeacon Tuthill will have special charge of the missions in Sussex and Warren counties in the western section of the diocese.

THE REV. JOHN F. VON HERRLICH, LL.D., has been appointed special preacher at St. Paul's Chapel, Trinity parish, New York City. In the absence of the vicar, the Rev. W. M. Geer, who has sailed for Europe on a leave of absence, Dr. von Herrlich will give the early morning address to night workers at the 2:30 A. M. service, and preach on Sunday mornings at the 10:30 service.

THE REV. ANNESLEY THOMAS YOUNG, rector of the Church of the Advent, Chicago, Ill., Mrs. Young, and two daughters, will sail from Montreal, on the *Tunisian*, on May 31st for Bawburgh, Norwich, Norfolk, Eng., returning on the *Canada*, leaving Liverpool on July 26th. All mail should be addressed from June 6th to July 20th, care the Rev. Gabriel Young, vicar of Bawburgh, Norwich, Norfolk.

THE ADDRESS OF THE REV. GEORGE H. YOUNG is changed from Belvidere, N. J., to St. Peter's Rectory, Washington, N. J.

ORDINATIONS

PRIESTS

MASSACHUSETTS.—In St. Paul's Cathedral, on Ascension Day, the Rev. DAVID McDONALD and the Rev. LYMAN ROLLINS were advanced to the priesthood by Bishop Lawrence. The former was presented by the Rev. Philo W. Sprague and the latter by the Rev. Edward T. Sullivan of Newton Centre. Mr. McDonald is assistant at St. John's Church, Charlestown, and Mr. Rollins is assistant at St. Stephen's Church, Lynn.

SOUTH CAROLINA.—In Grace church, Charleston, S. C., on Friday, May 9th, the Rev. ROBERT E. GRIBBEN and the Rev. E. A. PENICK, JR., were advanced to the priesthood by Bishop Guerry. The sermon was preached by the Rev. K. G. Finley, rector of Trinity Church, Columbia. Mr. Gribben was presented by the Rev. William Way, rector of Grace Church. Mr. Gribben will be assistant to the rector of Grace Church and will have charge of the growing mission of St. Peter's-by-the-Sea. Mr. Penick was presented by the Rev. Walter Mitchell, rector of the Porter Military Academy. He will be in charge of the mission at St. Paul's, Bennettsville.

DEACONS

EASTERN OKLAHOMA.—In the Church of the Redeemer, on April 30th, Mr. ISAAC PARKIN, in charge of the mission at Lehigh, Okla., was ordained to the diaconate by Bishop Thurston. The ordination sermon was preached by the Rev. Irving P. Johnson, rector of Gerthsemane Church, Minneapolis, Minn., the candidate being presented by the Rev. George C. Gibbs of Okmulgee, and the Rev. J. J. H. Reedy of Claremore assisting in the laying on of hands.

DIED

COURSEN.—At Newton, N. J., April 10, 1913, departed this life, LATHA L. COURSEN, Christ's faithful soldier and servant unto her life's end.

SOULE.—In Burlington, Vt., on April 27th, aged about thirty-eight years, Miss HELEN WHITNEY SOULE, daughter of the late Mr. and Mrs. Hiram Soule of St. Alban's. The funeral of this highly respected young lady was held at St. Alban's church, the rector, the Rev. Albert Gale, officiating, assisted by the Rev. C. C. Wilson of Burlington, many friends attending from a distance.

WHITE.—Entered into Life, May 4, 1913, at his residence, Plattsmouth, Nebr., WALTER J. WHITE, aged 68 years. He has been a vestryman of St. Luke's parish since 1867 and for thirty-five years senior warden. Funeral services were held in St. Luke's church, Plattsmouth, May 6th, by the Bishop of Nebraska, assisted by the Rev. John Williams of Omaha, and the rector of the parish.

"Rest eternal grant him, O Lord.

And let light perpetual shine upon him."

"May he rest in peace."

MEMORIALS

REV. FRANCIS THOMPSON HOWELL FINN

The vestry of St. Paul's Church, Cleveland, diocese of Ohio, desire to put on record their deep sense of loss in the death, Friday, May 2, 1913, of the REV. FRANCIS THOMPSON HOWELL FINN.

Mr. Finn has been the senior curate of St. Paul's parish since June 1910. He came to Cleveland from the diocese of Pennsylvania, where he had been ordained both deacon and priest by the late Bishop Whittaker. He was granted a leave of absence from all active duties in June, 1912, and has spent the past winter at Saranac Lake in an earnest attempt to recover his health. Everything which love and skill could do were done for him. He returned to Cleveland in April, 1913. His simplicity and purity of character, his gentleness and humility, his kindly charity toward all men, his great love and loyalty for the Church and for St. Paul's parish, endeared him to us all and made him an effective worker in the Master's vineyard. Mr. Finn was a man of the Beatitudes. He was "an

Israelite indeed in whom was no guile." His loss is keenly felt and deeply mourned. May God keep him ever in His Great Love and lead him into fulness of life.

The vestry of St. Paul's parish desire to express to his family and friends their profound sympathy in our common loss, and in a special meeting have passed the following resolution:

Resolved: That a copy of the above minute be spread on the books of the parish, forwarded to the family of the late Mr. Finn, and published in the Church papers.

WALTER RUSSELL BREED, *Rector.*
A. C. HOLD, *Parish Clerk.*

Sunday after Ascension Day, May 4, 1913,
Cleveland, Ohio.

RETREATS

CHRIST CHURCH, SWANSEA, MASS.—A retreat for the clergy is to be held beginning Monday evening, September 8th, and closing Thursday morning. Conductor, the Rev. Father Bull, S.S.J.E. Those intending to be present should notify the Rev. A. E. JOHNSON, 108 Harrison street, Providence, R. I., as early as possible. Accommodations can be secured at Rest House, Swansea, at one dollar a day, on application to Mr. Clarence H. Poor, 85 Water street, Boston, Mass.

NASHOTAH.—A retreat for priests will be held at Nashotah Theological Seminary, Nashotah, Wis., beginning Wednesday evening, June 4th, and ending Saturday, June 7th. The conductor will be the Rev. Father Bull, S.S.J.E. A collection will be taken to defray the expenses of the retreat. Those desiring to attend may address THE DEAN, Nashotah House, Nashotah, Wis.

KEMPER HALL, KENOSHA, WIS.—The annual retreat for the Associates of St. Mary and other women will begin with vespers on June 10th, and close with the Holy Eucharist on Saturday, June 14th. The Rev. Father Bull, Superior of the Society of St. John the Evangelist, Boston, conductor. An early notification of attendance is requested. Address the REV. MOTHER SUPERIOR.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for clergy and seminarists will be held at St. Michael's Monastery, Sewanee, Tennessee, God willing, beginning Tuesday, July 8th, and ending Friday morning, July 11th. The conductor will be the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac. Retreatants will be expected to be present the entire time. Address THE GUEST-MASTER, ST. MICHAEL'S MONASTERY, SEWANEE, TENN.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST-CHOIRMASTER wanted, experienced in training boy and mixed voices. Disciplinarian. Must be man of exemplary habits and character. A good teacher of piano, organ, or voice, can very readily double salary of \$600. A good position for the right man in a small Ohio town. Address with full particulars, "DOMINI," care LIVING CHURCH, Milwaukee, Wis.

LADY wanted to oversee cooking in small school. Resident. Episcopal. Salary moderate. Address Box 143, Bronxville, N. Y.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER desires change. Especially fine choir trainer. Disciplinarian. Rectalist. Twenty years experience. Pupil of Sir John Stainer. Exceptional endorsements from present Bishop, rector, and vestry. Address "B. D.," care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN WOMAN (lady) wishes employment as companion to one or two ladies. Would reside in the States or abroad. Has traveled abroad. Gives and requires best references. Address Mrs. I. M. WILLIAMS, 133 West Sixth street, Jacksonville, Fla.

POSITION WANTED as teacher of secondary school, Latin or English, by Churchwoman of culture and experience. Excellent references. Address "D. R. L.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires good opening. Thoroughly experienced and exceedingly successful trainer. Churchman. "CANTO," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts received include territory from New York to California, Vermont to Tennessee. St. James', Richmond, and St. Paul's, Burlington, Vt., add to the splendid family of Austin organs in Episcopal churches. Catalogue on application. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, and Memorial Tablets; solid brass, hand finished, and richly chased. I can supply at 20% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

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

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

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

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

INTERNATIONAL CHOIR EXCHANGE; EPISCOPAL CLERICAL REGISTRY

CHURCHES looking for ORGANISTS and CHOIRMASTERS, or for RECTORS and ASSISTANTS, please write the JOHN E. WEBSTER CO., 147 East Fifteenth street, New York City. Late 136 Fifth avenue. Vacancies for ORGANISTS, RECTORS, and ASSISTANTS.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING HOUSE FOR GIRLS—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

SUMMER BOARD

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

PUBLICATIONS

HANDBOOK OF THE CHURCH'S MISSIONS TO THE INDIANS, compiled by Mesdames A. H. Lane, John Markoe, and Bernard Schulte. 330 pages. Copiously illustrated. By mail, cloth, 80 cents; paper 63 cents. We also publish missionary stories, lessons, plays, "helps," and everything in the way of literature for Auxiliaries, mission study classes, etc. Publication list for the asking. Address CHURCH MISSIONS PUBLISHING COMPANY, 211 State street, Hartford, Conn.

SUMMER STUDY AND RECREATION

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

APPEALS

St. Athanasius' School, Brunswick, Georgia, allied with the American Church Institute for Negroes and doing an admirable work, is in urgent need of a good piano for the use of its music pupils, and of seats for its assembly hall. Any church or parish house which may have unused seats to accommodate 300 persons will render a great service in forwarding those seats

by freight to St. Athanasius' School, Brunswick, Ga.

The American Church Institute for Negroes earnestly endorses these two pleas, and sincerely hopes some generous friends may help the school in this way. Those who wish to send money for either purpose may send it to Mr. WILLIAM FELLOWES MORGAN, 416 Lafayette street, New York City.

Our little mission church at Somerset, Ky., was blown from its foundations and badly damaged by a recent wind storm. It will take \$150 to \$200 to repair it. Will you help? ARCH-DEACON WENTWORTH, Winchester, Ky.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 43 Dioceses and 23 Districts in the United States.

\$1,550,000 is needed this year to meet the appropriations.

Full particulars can be had from

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NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal title for use in making wills: the "General Clergy Relief Fund."

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

\$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

\$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

THE ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief"; "Permanent Fund"; "Automatic Pensions at 64"; or "Special Cases."

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

THE GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Philadelphia, Pa.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

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

JERUSALEM AND THE EAST MISSION FUND

All offerings for work amongst the Jews in Bishop Blyth's mission, the Jerusalem and the East Mission Fund, will be received and acknowledged by the Rev. F. A. DEROSSET (formerly of Cairo, but now of) 107 Cannon street, Charleston, South Carolina.

The annual meeting of the Society of the Graduates of St. Mary's Hall will be held on Founders Day, Tuesday, May 27, 1913, at 9:45 A. M., at St. Mary's Hall, Burlington, N. J.

CATHOLIC OR PAPAL:

Which is the Best Religion to Live and Die in? By the Rev. Arthur Brinkman. Price, 5 cents postpaid; in quantities of 10 or more at the rate of \$4.00 per hundred, carriage additional. This excellent and clear written pamphlet is published by Mowbray, and should be used extensively by the clergy. It would be a splendid thing if all Churchmen would read the chapter on "The Protestant Attitude." This little book is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CLEARANCE SALE

Dummelow's "One Volume Bible Commentary," heretofore sold at \$2.50 and carriage, amounting to \$2.82 net delivered, may be had for \$2.10, express charges prepaid, so long as our stock lasts. We have only 23 copies left. It will not be carried in stock hereafter. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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MILWAUKEE, WIS.

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BOOKS RECEIVED

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

A. R. MOWBRAY & CO., Ltd. London:

THE YOUNG CHURCHMAN CO. Milwaukee.

Some Vital Questions. By the Rev. C. C. Bell. Price 60 cents net.

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CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

A Hand-Book of the Church's Mission to the Indians. In Memory of William Hobart Hare, An Apostle to the Indians. Price, cloth, postpaid 89 cents; paper, postpaid 63 cents.

FLEMING H. REVELL CO. New York.

The Message of the Disciples for the Union of the Church. Including Their Origin and History. Lectures Delivered Before the Yale Divinity School, New Haven. By Peter Ainslie, Minister Christian Temple, Baltimore, Maryland; President Commission on Christian Union of the Disciples of Christ. Price \$1.00 net.

FORBES & CO. Chicago.

A Table for Two. Good Things to Eat. By Eldene Davis. Price \$1.00 net; postpaid \$1.10.

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FUNK & WAGNALLS CO. New York.

A Hundred Years of Missions. The Story of Progress since Carey's Beginning. By Rev. Delavan L. Leonard, D.D., Associate Editor to the *Missionary Review of the World*. Introduction to the First Edition by Arthur T. Pierson, D.D. Third Revised Edition. Price \$1.20.

HOUGHTON MIFFLIN CO. Boston, Mass.

Gettysburg. Stories of the Red Harvest and the Aftermath. By Elsie Singmaster. Price \$1.00 net.

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A Sunny Life. The Biography of Samuel June Barrows. By Isabel C. Barrows. Illustrated. Price \$1.50 net.

SHERMAN, FRENCH & CO. Boston, Mass.

An Outline History of China. Part I. From the Earliest Times to the Manchu Conquest A. D. 1644. By Herbert H. Gowen, D.D., F.R.G.S., Lecturer on Oriental History at the University of Washington.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. New York.

Christian Unity at Work. The Federal Council of the Churches of Christ in America in Quadrennial Session at Chicago, Illinois, 1912. Edited by Charles S. Macfarland, Secretary. Price \$1.00 net, postpaid \$1.15.

THE MACMILLAN CO. New York.

The Common Lot. By Robert Herrick, Author of *The Web of Life, The Real World*, etc. Price 50 cents net.

THE YOUNG CHURCHMAN CO., Milwaukee

The Holy Trinity and Daily Life. By W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral. Price 60 cents; postpaid 66 cents.

The Creed and Real Life. By the Rev. Hon. James G. Addorley, M.A., Vicar of St. Gabriel's, Birmingham. With Introduction by the Right Rev. Edward Lee Hicks, D.D., Bishop of Lincoln. Price \$1.00; postpaid \$1.00.

The Ministry of the Church. By E. Hermitage Day, D.D., F.S.A. Price 60 cents; postpaid 66 cents.

T. & T. CLARK. Edinburgh. Imported by Charles Scribner's Sons, New York.

An Anglo Saxon Abbot. Aelfric of Eynsham. A Study. By S. Harvey Gem, M.A., Librarian of the Oxford Diocesan Church History Society. Formerly Rector of Aspley Guise, Bedfordshire. Author of *Hidden Saints, Lectures on William Law*, etc. Price \$1.50; postpaid \$1.59.

Types of English Piety. By R. H. Coats, M.A., B.D., Formerly Elmslie Scholar (London), and Pusey and Ellerton Scholar (Oxford). Price \$1.50; postpaid \$1.58.

YALE UNIVERSITY PRESS. New Haven, Conn.

The Framing of the Constitution of the United States. By Max Farrand. Price \$2.00.

The Economic Utilization of History. By Henry W. Farnum. Price \$1.35.

THE FIRST PICTURE POST CARD

THE ORIGINAL PROTOTYPE of all souvenir post-cards came into being through an accident that caused the staining of a perfectly good card of ordinary issue with the coffee in a German cafe. Four art students were discussing sending a card of greeting to a comrade who was in Switzerland, and when the time came to write the card it was found that a drop or two of coffee had been spilled on it. While discussing the absent one the man who was to write the card absently began to spread the drop of coffee with a toothpick, drawing a figure that resembled a bearded dweller of the Alps. The effect was so surprising that the students forwarded the card as it was to their friend, together with three others made in a similar fashion. Within a very short time an art dealer in the same city published a series of cards with pen-and-ink sketches of the city. It was not until 1880, however, that an effort was made to place the sale of the cards on a large commercial basis, and now the sale of picture post-cards amounts to millions annually. *Popular Mechanics.*

THE CHURCH AT WORK

FLOOD DAMAGE IN THE DIOCESE OF WEST VIRGINIA

BISHOP GRAYVATT, Coadjutor of the diocese of West Virginia, has just completed a trip through the Ohio Valley to learn by personal inspection how much damage was caused by the recent floods in that area. He found through the whole valley that Church property had been damaged to some extent by water and mud. In some places the parishioners are able to make the required repairs, but at other points the loss to the members has been so heavy in personal and business ways that it will not be possible to restore the churches and rectories without outside aid. Those who are not in parts of the country visited by floods cannot realize the desolation wrought by having several feet of muddy water standing for a day or more in a building, with the residue of sticky, slimy mud several inches deep. This mud is about the consistency of molasses, and is fully as hard to remove, sometimes traces remaining for years.

At New Martinsville, the organ is damaged and the loss will be about \$300. At Williams-town, the church was carried entirely away and lodged on an island opposite Parkersburg. It is, however, a total loss, and will cost at least \$2,000 to replace, and as every family in the town suffered heavily, the entire amount must be secured outside. At Trinity church, Parkersburg, the organ was ruined and other damage to church and furnishings will equal about \$3,500. At Ravenswood the small church was under many feet of water and will require much repairing, which will cost about \$300. At Point Pleasant, the church was so badly twisted and injured that it will have to be torn down, but practically all of the material can be used in rebuilding. The cost of this will approximate \$5,000. At St. Andrew's, Wheeling, the water came so suddenly that everything on the street floor was ruined and can not be replaced for less than \$500; fortunately, however, the organ and the handsome altar, reredos, and other memorials were above the flood level and were not injured.

The Bishop has issued an appeal for assistance in rebuilding and repairing the damaged and destroyed property, which, with smaller losses in addition to the ones given here, will require probably almost \$15,000.

NEW PARISH HOUSE FOR TRINITY CHURCH, MOBILE, ALA.

AT TRINITY CHURCH, Mobile, Ala. (the Rev. A. G. Richards, rector), ground has been broken for a parish house, the need of which has long been felt. The plans for the building are for a Gothic structure in harmony with the architecture of the church, with which it will be connected by a closed cloister. The inside measurements of the building are 35x75 feet, exclusive of vestibule. Only the first story of the building will be erected at present, and in this there will be a kindergarten, guild, and choir rooms, kitchen, and a large hall for the Sunday school. This hall will be so arranged that the classes can be separated from each other during the lesson periods, and then all thrown together for the services of worship. Pledges have been secured to pay for this first stage of the building within five years. Then the parish will be free to go on and finish the building, which when complete will be very substantial and attractive, and will provide ample means for meeting the social needs of the parish. On the Sunday after the

Ascension the rector blessed a new sterling silver communion set for the sick, the gift of the Misses Luscher, in memory of their parents, Bernard and Henrietta Luscher.

RURAL CHAPEL CONSECRATED NEAR TYLER CITY, CONN.

ABOUT two years ago the rector of Christ Church parish, West Haven, Conn., the Rev. Floyd Steele Kenyon, began holding services in an abandoned school house near Tyler City, Conn. This is entirely a rural community, three miles from any church or town. A

which the council was organized, and reports made by the Archdeacon, the Executive committee, and the individual clergy. At the afternoon service addresses were made on "The Minister's Duty—as a Student of God's Word" (the Rev. S. A. E. Coleman); "As a Preacher of God's Word" (the Rev. J. J. N. Thompson). At the night session the subject was that all-important one to the negro, "The Home." The interest and sympathy of the white Churchmen was manifest in an exceedingly profitable address by Dr. Redfern on sanitary lines, "How to Make it a Healthy Home," and by the rector of Albany, the Rev.



CHAPEL NEAR TYLER CITY, CONN.

Sunday school of fifty-six children was established. One day last year the people from the country side came early in the morning and built a shed for horses. Later in the summer many people from the hill side gathered and with their own hands excavated the cellar for the new chapel. Services have been held regularly during the past two years and funds solicited for the erection of the chapel. The chapel was completed and consecrated by the Bishop of the diocese on April 19th. The seating capacity of the chapel is about two hundred. The cross surmounting the tower and many of the interior furnishings were from old Christ Church, West Haven, which, until torn down a few years ago, was the oldest church building in Connecticut. Among those present at the consecration were the Ven. Archdeacon Buck of New Haven county, the Rev. G. W. Davenport of the New England Department, and the Rev. A. J. Gammack, a former rector of the parish.

COUNCIL OF COLORED CHURCHMEN HELD IN GEORGIA

THE COUNCIL of colored Churchmen of the diocese of Georgia assembled in St. John's chapel, Albany, from April 30th to May 2nd. It was well attended, all the colored congregations of the diocese being represented. It was opened on the evening of the 30th when the Bishop gave his annual address. On Thursday, Ascension Day, the Holy Eucharist was celebrated and the council sermon was delivered by the Rev. A. M. Forsyth, missionary of the Camden colored churches, after

Charles T. Wright, president of the Standing Committee of the diocese on "How to make it a Happy Home." The Rev. J. J. N. Thompson of St. Athanasius', Brunswick, closed the trilogy in an effective climax on "How to Make it a Christian Home." On Friday the Holy Eucharist was celebrated at 9 A. M., Archdeacon Bright being celebrant. Business meetings followed at various hours throughout the day, with a discussion in the afternoon on "Parish Schools and Industrial Training," the latter topic opened by the Bishop. In the evening a missionary meeting closed the session, which was characterized by the Bishop as "the best we have had by reason of increased interest and activity of both clergy and laity in the business and discussions of the council. There are now in the diocese fifteen colored congregations and ten colored clergymen. One of these congregations is a self-supporting parish—St. Stephen's, Savannah, and another, St. Athanasius', Brunswick, is about to apply to the diocesan convention to be recognized as a parish. The faithful and earnest work of Father Thompson has told immensely. A new mission at Waycross has been recently opened by him, and a goodly class already presented for Confirmation.

COMMENCEMENT AT NASHOTAH

THE ANNUAL COMMENCEMENT at Nashotah House, Nashotah, Wis., will be held on Thursday, May 29th. The day will begin with a celebration of the Holy Eucharist in the chapel at 7 A. M., a Requiem Eucharist for the departed alumni being held in St. Mary's

oratory at 7:30 A. M. At 10:30 the conferring of degrees and diplomas will take place, followed by a choral celebration of the Holy Eucharist, at which the sermon will be preached by the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Salina. At the close of this service a reception will be held in the library and luncheon will be served in Shelton Hall. The annual meeting of the alumni will be held at 2 o'clock in the afternoon.

SEEK TO ORGANIZE BOYS FOR MISSIONARY WORK

IN VIEW of the need of developing and organizing the boys of the Church for missionary and other Church activities, a committee of persons interested in the subject has been requested by the Council of Advice of the Board of Missions to gather information about the condition of work among boys and to arrange for a conference upon this subject at the time of the General Convention. It is hoped that by this method, some definite plan may be developed which will aim to coordinate the Church's activities for boys and which may ultimately be presented to the Board of Missions, the General Board of Religious Education, and other Church agencies for action. Any of the following members of the committee would be glad to enter into correspondence with those who are interested in this subject: the Rev. H. L. Burlison, Church Missions House, New York City; the Rev. W. H. Owen, Jr., Mt. Vernon, N. Y.; Miss M. A. Stevens, Brooklyn, N. Y.; Miss Grace Lindley, Church Missions House, New York City; Dean J. R. Moses, Garden City, N. Y.; Miss Alice Lindley, New York City; the Rev. A. E. Taylor, Brooklyn, N. Y.; the Rev. William E. Gardner, Church Missions House; Miss E. Prophet, Yonkers, N. Y.; Mr. Samuel Thorne, Harrison, N. Y.

NEW PARISH HOUSE IN MILWAUKEE

THE FOUNDATION has been laid, and work is being rapidly pushed on the new parish building at St. Andrew's church, Milwaukee, Wis. The building is to be 80x40 feet in front and 80x50 feet in the rear. It is to be on the Spanish Mission order, of stucco, and will be connected with the church by a cloister in the same style. It is expected that before the work is completed between \$11,000 and \$12,000 will be expended. Mr. Frank F. Drolshagen is the architect. The first floor will contain a small chapel, guild room, dining room, kitchen, gymnasium, furnace room, toilets, and wardrobe. The second floor will be a large hall with choir and dressing room. This is to be used as the assembly room for the Sunday school, and has a permanent stage. It is expected that the building will be completed and ready for dedication some time early in September. The parish will celebrate its fifteenth anniversary on November 29th.

MEMORIALS AND OTHER GIFTS

BESIDES the beautiful new onyx altar to be placed in position at St. Mark's church, Charleston, S. C., many other improvements have been made during the past month. The Sunday school has donated a very elaborate gold-plated crucifix, thirty-two inches high. All the linens for the new altar have been given by the recent Confirmation class. The beautiful Trinity lights that will adorn the new altar are the gift of Mr. Frank Graham Thomson of Merion, Pa., in memory of his father, the late Frank Thomson, at one time president of the Pennsylvania Railroad. The altar will be a memorial to the late Rt. Rev. W. B. W. Howe, D.D., sixth Bishop of South Carolina, and a devoted champion of St. Mark's. St. Agnes' Guild, a devotional confraternity for young ladies, has presented a green cope to match the new green vestments

recently provided by the church for Trinity-tide. The same guild has also made other presentations at various times. A bazaar, of two nights' duration, was given during the past month, and sufficient money was realized to light the entire church by electricity, thus doing away with the old-fashioned gas lights which detracted from the beauty of the church considerably. Several of the beautiful stained glass windows are also under repairs; and when repaired, will add much to the dignity of this most churchly edifice. The windows in St. Mark's are some of the most beautiful to be seen anywhere. The one over the high altar is very valuable, having been on exhibition at the World's Fair, in Philadelphia. St. Mark's is one of the oldest colored parishes in America. The Rev. Frederick A. Garrett is its rector.

A NEW MEMORIAL PULPIT in polished brass with a base of oak in amber-colored finish has been erected in Zion church, Manchester Centre, Vt. (the Rev. W. H. Bamford, rector), and was dedicated by the rector on the Sunday after Ascension Day, May 4th. The pulpit was designed under the supervision of Charles R. Lamb, and executed in the Lamb Studios, New York. It is pentagonal in form, the gallery being of brass with top rail of wood: it is erected on the Gospel side of the choir, the pulpit platform being two steps above the level of the choir floor. In the centre and the two side panels are placed quatrefoils, the cusps in the centre panel holding the monogram I.H.S., and the two side panels being filled with the Alpha and Omega respectively, while the two panels forming the returns are occupied by double Gothic arches. Above and below the five panels are wide bands of Gothic ornamentation. The base of the pulpit has deeply recessed arches, divided by columns with curved capitals which give shadow to the lower part, in contrast with the brightness of the metal above. The pulpit is the gift of the rector and Mrs. Bamford, in memory of their daughter, as shown on the record engraved above the centre panel in a special plate containing the inscription as follows: "In Loving Memory of Bertha Dorothea Bamford, At Rest, November 19, 1912, R. I. P."

AT THE LAST monthly meeting of the board of associate managers of the Church Home, Buffalo, N. Y., it was announced that the Misses Grosvenor wished to endow a room in memory of their mother, Jane Wey Grosvenor. The sum of \$30 was received from the Misses Persch as a gift towards the fund for installing an elevator, and eighty books for boys was added to the library by Mrs. Oliver A. Jenkins. Still another memorial which has just been given and accepted by the board is a room to be used as a library and lounging room for the aged, completely furnished by Mrs. Irving Devereaux in memory of her son, Richard Irving Devereaux. Leaded glass windows, and an open fire-place are being put in, while the entire room is to be redecorated, and rugs, easy chairs, table, book-cases, and books are to be added.

A VERY beautiful ciborium of solid silver, made by Gorham, New York, has just been presented to Holy Trinity mission, Southbridge, Mass. (the Rev. Charles S. Champlin, priest in charge), by the Guild of the Blessed Sacrament. This organization of young people has already done much for the mission, and through the teaching of the rector and loyalty of the members has increased the devotional life of the parish.

AT ST. PAUL'S CHURCH, Englewood, N. J. (the Rev. Fleming James, rector), on Whitsunday there was rung for the first time the beautiful Westminster peal of bells presented by St. Paul's Club, a society of women. The bells, which are from the foundry of the Meneely Bell Co., Troy, N. Y., make a splen-

did addition to what is one of the most attractive church buildings in Northern New Jersey.

THERE has recently been presented to the Church of the Redeemer, Baltimore county, Md., by Miss Leslie V. Holloway, a very handsome altar service book (being one of a limited edition of 350 printed at the DeVenne Press), in loving memory of her father, Reuben Ross Holloway, who entered into life on December 13, 1908.

A HANDSOME altar service book has lately been presented to St. John's Church, Waverly (Baltimore), Md., in memory of (Mrs.) Eliza Hammond Bowerman.

A PAIR of brass eucharistic lights were recently presented to St. Luke's Church, Milwaukee, Wis., as memorials.

NATIONAL CONFERENCE OF CHURCH CLUBS

THE AFFILIATED Church Clubs of the United States will hold their twenty-first national conference in Boston and in Cambridge, May 22nd to 25th, beginning with a reception and dinner to the delegates at the Hotel Somerset on the first night, being Thursday. Friday begins with Holy Communion at Trinity church followed by breakfast tendered to the delegates by the Men's Club of that parish at the Hotel Brunswick. At three sessions on Friday, as also on Saturday morning, there will be a series of addresses on the general subject of "Christian Unity," treated from various points of view, by Lawrence B. Evans, Ph.D., of the Episcopalian Club of Massachusetts; Rathbone Gardner, Providence, R. I.; George Zabriskie, D. C. L., New York; Samuel B. Capen, LL.D., Boston; Mornay Williams, New York; Robert Gardiner, Gardiner, Maine; Robert A. Woods, Boston; and Henry Leverett Chase, St. Louis. The Friday luncheon will be given at the parish house of Christ church, Cambridge, by the men of Cambridge parishes, and at four on that day there will be a garden party tendered by the Dean and faculty of the Episcopal Theological School, followed by Evening Prayer and dinner in the refectory. The business session will be held Saturday morning. There will be a luncheon at Hotel Brunswick tendered by the Episcopalian Club and an automobile ride to Concord in the afternoon with tea at St. Andrew's School. The annual festival of the diocesan Choir Guild will be held that evening at Trinity church, Boston, and the delegates are invited. On Sunday morning the Bishop invites the delegates to be the guests of the Cathedral Chapter of St. Paul's Cathedral, although addresses on the subject of "Christian Unity" will be given at many of the city churches, at the same time. There will be a large public meeting, with addresses, at Symphony Hall in the afternoon, when music will be rendered by a vested choir of four hundred men and boys.

MEETINGS OF THE WOMAN'S AUXILIARY

CHRIST CHURCH HOUSE, Detroit, Mich., witnessed one of the most interesting gatherings ever held there, on Monday and Tuesday, May 5th and 6th. Delegates of the Woman's Auxiliary to the number of two hundred assembled from all over the diocese. The first meeting was held on Monday afternoon, Mrs. Frederick Stevens presiding. Routine business was followed by the election of delegates to the triennial meeting in New York next October. This created quite a stir. In the evening there was a most delightful reception held for the Bishop and Mrs. Williams, Dr. and Mrs. Maxon. On Tuesday morning there was Corporate Communion in the church, and an address by the Bishop. The

death of Mrs. Littell about three weeks ago, whose name had already become endeared to a large number because of her connection with the foreign work, was made the subject of a memorial by Mrs. Emerson of St. Paul's Church. Chief interest centred around the addresses of Miss Emory and the Rev. Robert Wood of Wuchang, China. The delegates were invited to visit "Woodbridge Inn." This is the old Christ Church rectory, dear to the memory of Dr. Brown, Dr. Harris, Bishop Brewster, and others. This large old-fashioned house has been fitted up for a home for working girls who come to the city and get no more than ten dollars a week. The home will accommodate thirty-five. The girls get here a pleasant room, somewhat retired from noise, overlooking the Detroit river with its constant stream of boats, this with board and matron's care, all for four dollars a week.

THE TWENTY-SIXTH annual meeting of the Woman's Auxiliary in the diocese of Tennessee was held at Sewanee on May 6th, 7th, and 8th. The meetings were opened by a celebration of Holy Communion, the Bishop of the diocese being celebrant, assisted by the Very Rev. J. Craik Morris. The annual sermon was preached by the Rev. Mercer P. Logan, D.D., of Nashville. The president of the Auxiliary, Mrs. John Shortridge, presided over the business sessions, which were held in the professor's club rooms. Encouraging progressive reports were presented by the parish branches and a most enthusiastic educational session was conducted by Mrs. Tyler Calhoun, the educational secretary of the diocese. Increased pledges were made for the work of the ensuing year. Addresses were given on different phases of missionary work in Tennessee by the Rev. W. S. Claiborne, the Rev. George L. Neide, Miss Laura Bassett of the mission of Our Saviour at Jump Off; Miss Clementine Row of Sherwood; Miss Helen Turner, president of the Girls' Friendly Society in Tennessee. The Bishop gave an inspiring and helpful address on the spiritual side of missionary work. The delegates to the triennial meeting will be: Mrs. John Shortridge, Mrs. E. D. Richards, Mrs. Thomas F. Gailor, Mrs. B. T. Howard, and Mrs. Loaring Clark. The Junior session was conducted by Mrs. B. T. Howard, diocesan Junior officer. The twenty-seventh annual meeting of the Auxiliary will be held at Grace church, Memphis.

CHURCH FOR COLORED WORK CONSECRATED IN INDIANAPOLIS

ON SUNDAY, May 4th, Bishop Francis consecrated St. Philip's Church in Indianapolis, Ind. The church is an attractive wooden building on Indiana avenue, and is used for the colored work which was begun twelve years ago by the Rev. Lewis Brown, Ph.D., rector of St. Paul's parish. During this time an energetic mission has been developed among the colored people, and they have succeeded at last, mainly through their own efforts, in freeing the property from debt. This is the only work distinctively for them in the diocese of Indianapolis, and the church is one of the few churches in this part of the country built originally for the colored work.

INSTITUTED AS RECTOR OF CHRIST CHURCH, NEW HAVEN, CONN.

THE REV. WILLIAM OSBORN BAKER, formerly rector of Trinity Church, Haverhill, Mass., was instituted rector of Christ Church, New Haven, Conn., on the feast of the Ascension, May 1st. The services of the day were opened with celebrations of the Holy Eucharist at 6:30 and 7:30 A.M. The office of institution was read at 10:30 by the Rev. Dr. William Harman van Allen, acting on behalf

of Bishop Brewster, and the keys of the church were presented by the senior warden. Dr. van Allen preached from the text, "O pray for the peace of Jerusalem," dwelling upon the virtues of peace, loyalty, and unity in the relations of rector and people. In the course of his stirring address he made touching reference to the labors of the two former rectors of the parish, the Rev. Dr. G. B. Morgan, and the Rev. F. M. Burgess, as well as to the faithful service of the retiring priest in charge, the Rev. Maxwell Ganter. There followed immediately a solemn celebration of the Holy Eucharist, at which Father Baker was celebrant, Father Ganter the deacon, and Father Massè the sub-deacon. In the evening annual service for the acolytes of the diocese was held. Evensong was sung by the rector, and the sermon preached by Dr. van Allen. There followed a solemn procession of choir, acolytes, and clergy, which included representatives from a large number of parishes in the state. The large church was crowded.

BUFFALO CHURCH PROPERTY SOLD TO CANADIAN CAPITALISTS

ACTING as agent for a syndicate of Canadian capitalists, Walter F. Mullen, recently closed a deal with the vestry of All Saints' Church, Buffalo, N. Y. (the Rev. George Herbert Gaviller, rector), by which he bought all of that Church's property at the northwest corner of Main and Utica streets. The sale of this old church property will remove a land mark, as the building will be demolished in the near future to make room for a business block of stores and offices. The site is considered the most important corner in the city, with the exception of Shelton Square and is nearly the centre of the city's population. It is the greatest transfer point of the street railway lines and in the midst of a business section. It was for this reason that the vestry of All Saints' decided to sell some years ago when the right offer should be made in order that they might build in a more suitable location; just where it will be has not yet been decided. The consideration in the sale is the fact that the vestry of the church is entitled to all the salvage of the wrecked buildings, church, rectory, and parish house, providing the wreckage is removed within thirty days. The price received was \$50,500.

THE LITTLE HELPERS OF WESTERN NEW YORK

ON SATURDAY, May 3rd, a meeting of the Little Helpers of the Buffalo district was held at the Church of the Good Shepherd, Buffalo, N. Y. (Rev. James Cosbey, rector), when one hundred Little Helpers, representing twelve parishes, with an equal number of adults were present. The Rev. Mr. Cosbey with three of the city clergy held a brief service at which an infant was presented for baptism, after which the congregation adjourned to the parish house where Miss Mary Hart, the founder of the Little Helpers, addressed the meeting. Upon each child Miss Hart pinned a tiny white ribbon badge which had a red cross printed on it. The treasurer reported the sum of \$151.60 from the children's boxes for the past year; this represented only twelve branches and there are five more to hear from. In addition ten dollars was given as a memorial. The Little Helpers of Western New York endow three beds in St. James' Hospital, Anking, China, one in memory of Gaylord Hart Mitchell, for whom the society was founded; a second in memory of Francis Holden Wood, and a third in memory of all the Little Helpers in Western New York. A similar meeting was held in St. Mark's church, Rochester, on May 10th, at which nineteen branches were represented.

A LARGE ORGAN FOR NEW ORLEANS CHURCH

A NEW ORGAN, said to be the second to none in the city, has been erected in St. Anna's church, New Orleans (the Rev. E. W. Hunter, rector), and was first used with an elaborate musical programme at the Whitsunday services. The Bishop will shortly visit the church in order that the organ may be consecrated. The organ, built by M. P. Müller, has over one thousand pipes, with patent electric pneumatic action throughout. St. Anna's church is located in the French quarter of the city and is doing a large missionary work in the midst of very difficult conditions.

CLERGYMEN'S RETIRING FUND

THE DIRECTORS of the Clergymen's Retiring Fund Society, at their semi-annual meeting, May 9th, in the Church Missions House, were much gratified at the exceptionally favorable showing of the report of the financial secretary, the Rev. Dr. Henry Anstice. The current receipts, during the six months, had amounted to \$21,241.24. To the permanent fund \$20,000 had been added with the certainty of \$40,000 more for the fiscal year, which will raise the invested capital to \$381,528. Annuities had been paid totalling \$19,951.70. Twenty-six new members had been added to the list. The Rev. Dr. Henry Lubeck was elected a director in place of the Rev. Dr. William G. Farrington, recently deceased.

EPISCOPAL THEOLOGICAL SCHOOL NOTES

AT THE annual business meeting of the St. John's Society of the Episcopal Theological School, Cambridge, Mass., officers were elected and money collected throughout the year disbursed. Henry K. Sherrill was elected president. Lewis K. Whittemore, secretary, and William Short, treasurer. A new office, missionary secretary, has been created and I. Harding Hughes was elected to fill it. Mr. Hughes in this position will have charge of all missionary matters pertaining to the society. One hundred dollars was voted as the society's offering to missions. As has been the custom in past years, the money was divided—one part for domestic work and the other for the foreign field.

SUNDAY SCHOOL CONVENTION TO BE HELD AT UTICA, N. Y.

THE ANNUAL Sunday school convention of the diocese of Central New York will be held in Grace Church parish house, Utica, May 26th and 27th, under the auspices of the Diocesan Board of Religious Education. The opening conference will be at five o'clock on Monday afternoon and the subject will be "Teacher Training under the General Board of Religious Education: Its Advantages, Its Methods." The Rev. William Walter Smith, M.D., will be the principal speaker. At eight o'clock in the evening there will be a conference on "The Aims in Sunday School Work," conducted by the Rev. William E. Gardner. The closing session will be at ten o'clock on Tuesday when various questions on different phases of Sunday school work will be answered and opportunity will be given teachers and other workers to make contributions from their experiences.

DEATHS OF THE CLERGY

THE REV. FRANCIS THOMPSON HOWELL FINN, senior curate at St. Paul's church, Cleveland, Ohio, died at his home, Hazel Drive, Cleveland, on Friday May 2nd, and was buried from St. Paul's on the following Monday, May 13th, the Bishop of the diocese

and the rector of the parish, the Rev. Walter R. Breed, D.D., officiating. A large number of the Cleveland clergy attended the service. The vestry of St. Paul's met in the afternoon of May 4th, and formally recorded its deep sense of loss in the death of Mr. Finn, and the Cleveland Clericus at its meeting, Monday, May 5th, took like action.

The Rev. Mr. Finn was born in Philadelphia, where he prepared for and entered the ministry, being ordained to the diaconate in 1905 and to the priesthood in 1906, both by Bishop Whittaker. In June 1910 he was called from the Washington Memorial Chapel, Valley Forge, to become senior curate at St. Paul's, Cleveland. After two years he was granted leave of absence from all duty, and went to Saranac Lake, hoping to recover his health, but in vain, and returned to Cleveland only about a month prior to his death. Two years ago he was married to Miss Florence Harkness Brown, a communicant in St. Paul's parish, who survives him.

THE REV. BROOKES O. BAKER, for the past twenty-three years rector of St. Paul's Church, Port Townsend, Wash. (diocese of Olympia), entered into rest on Friday, May 3rd. Bishop Keator officiated at the burial. Mr. Baker was graduated from the University of the City of New York with the degree of M.D. He was ordained to the diaconate in 1880 by Bishop Willis, then of Honolulu, and was advanced to the priesthood in 1888 by Bishop Kip.

CALIFORNIA PRIEST EXONERATED

NOTICE is given that complete exoneration has been given to one of the rural clergy in the diocese of California, against whom charges of immorality were preferred last spring. An ecclesiastical court, appointed by the Bishop, made very careful investigation, as also did the vestry of the church and a third body, consisting of business men of the county in which the priest is located. Each one of these three bodies investigated separately and each one reports the charges to be absolutely unfounded.

SEVENTY-FIFTH ANNIVERSARY OF NEW YORK PARISH

THE SEVENTY-FIFTH ANNIVERSARY of the organization of Grace Church, Utica, N. Y., will be marked by special services on Trinity Sunday, May 18th, and on the day following. The Bishop of the diocese, rector of the parish from 1884 to 1899, will be the preacher at the eleven o'clock service on Sunday. At Evensong on the same day the sermon will be by the Rev. William W. Bellinger, D.D., vicar of St. Agnes' Chapel, New York, who was rector of the Church from 1899 to 1908. At the service on Monday evening addresses will be made by the Rev. Octavius Applegate, D.D., the present rector, and by the Rev. Edward Huntington Coley, D.D., of Calvary Church, Utica, and by Mr. Charles A. Talcott, A.M., senior warden of the parish. Following this service there will be a reception in the parish house for parishioners and friends.

SPECIAL SERVICES HELD FOR KNIGHTS TEMPLAR

ON ASCENSION DAY the Knights Templar of Columbia, Pa., attended service at St. Paul's church, at the invitation of the rector, the Rev. S. F. S. Hoyt. The occasion was made the opportunity for a choral service participated in by the combined choirs of St. John's, Marietta, and St. Luke's, Mt. Joy, with the local choir, about seventy-five choristers in all. The office was sung throughout, the officiants being the Rev. H. B. Pulsifer, the Rev. W. M. Gamble, and the rector. The service closed with a solemn *Te Deum*. The preacher of the occasion was the

Rev. G. I. Browne of St. John's Church, Lancaster, and the message was direct and cogent.

ON ASCENSION DAY, Damascus Commandery, Knights Templar, on the invitation of the rector, the Rev. John C. Sage, held their annual service in St. John's church, Keokuk, Iowa. They invited as their guests members of the various commanderies in the neighboring cities. Beside the rector, who preached the sermon on "The Worth, Dignity, and Destiny of Man as Revealed in the Ascension," there were present in the chancel the rector *emeritus* of St. John's, the Rev. R. C. Mellwain, D.D., who is also Prelate-*emeritus* of the Damascus Commandery; the Rev. Edward H. Rudd, D.D., rector of St. Luke's Church, Fort Madison, and Prelate of the Delta Commandery; and the Rev. John F. Mitchell, curate.

HANDSOME NEW CHURCH TO BE ERECTED IN BALTIMORE

THE ANNUAL MEETING of the congregation of the Chapel of the Advent, Baltimore, Md., was held on the evening of May 5th. The Rev. Christopher P. Sparling, the vicar, exhibited the plans of the proposed new church building and parish house to be erected in place of the present buildings. These plans call for a complete new church building of modern gothic architecture, seating about 500 persons and with a large chancel and sacristy, the remodeling of the parish house and the erection of the church rooms between the church and the parish house in order to afford ample accommodations for the various activities of the parish. The architects are Walson & Hackel of Philadelphia, and the cost is estimated about \$35,000. The Hon. James H. Preston, mayor of Baltimore, is chairman of the building committee, and the other members are Messrs. George R. Gaitler and William B. Hurst of the vestry, and the Rev. Dr. Arthur C. Powell and the Rev. Romilly F. Humphries, associate rector of Grace and St. Peter's Church, of which parish the Chapel of the Advent is a mission. Final arrangements will be made in a few days by this committee for receiving bids on the buildings by contractors. Besides the exhibition of the church plans at this meeting, reports were made by the finance committee, and from the other Church organizations, showing that the past year had been one of advancement and improvement in all departments.

BISHOP GRAY RESIGNS SOUTHERN FLORIDA

BISHOP GRAY has sent to the Presiding Bishop his resignation as the Missionary Bishop of Southern Florida to be presented to the House of Bishops at the meeting of General Convention in October next.

MEETING OF THE MARYLAND JUNIOR AUXILIARY

THE JUNIOR AUXILIARY of Maryland met in annual session on the afternoon of May 3rd in the parish house of Emmanuel Church, Baltimore. There was a large attendance. Several new branches have been welcomed during the year, including which the entire enrollment of parish branches is now thirty-eight. Three scholarships, two in China and one in South Dakota, are supported by three parish branches and the work of the Auxiliary as a whole, as shown by the reports, has been most encouraging. The officers are: President, Miss Mary R. Snowden; vice-presidents, Miss Netie O. Crane, Mrs. Samuel M. Shoemaker, and Miss Bertha M. Hamilton; secretary, Miss Mary H. Nussear; educational secretary, Miss Mary B. Pitts; treasurer, Miss Rebekah Harrison. Interesting and inspiring addresses were made by Bishop

Murray, Miss Lindley of the Board of Missions, and the Rev. Hugh Birkhead, D.D., rector of the Church. The offerings were divided between the Bishop Paret memorial House and the United Offering for 1913.

A YEAR'S WORK IN A BALTIMORE PARISH

THE Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), makes the May issue of its parish paper a year book in which are recorded the parochial activities. The total number of communicants registered at the church and its Mission Chapel of the Guardian Angel, is 1,705, of whom 1,480 are at the church. There were at the church, chapel, and institutions under its care, 164 baptisms, 116 confirmed, 33 marriages, and 64 burials. During the year, 1,080 services were held. As indicating faithful pastoral work, there were during the year 166 private celebrations of the Holy Communion for the sick and "shut in." The total number of celebrations is 475, at which 11,528 received Holy Communion. There are some thirty parochial guilds and organizations at church and chapel together, notably a Men's Club with 250 members and an average attendance at meetings of over 200. The expenditures of the year for the church and chapel total over \$31,750. All parish apportionments for diocesan and general missions have been paid in full, and in addition \$8,500 was made in payment on the mortgage debt, which is now reduced to \$5,500, of which all but \$2,000 has been pledged.

FUNERAL REFORM IN RHODE ISLAND

A VERY INTERESTING meeting of the Clerical Club of Rhode Island was held in the parlors of the Bishop McVickar House, Providence, on Monday May 5th. The discussion after luncheon was on the "Relationship between the Diocese and the Parish," and was divided into four parts with leaders as follows: "How the Diocese Can Help the Parish," the Rev. Frederick I. Collins; "How the Parish Can Help the Diocese," the Rev. A. M. Hilliker; "Responsibility of the Diocese to the Clergy," the Rev. Levi B. Edwards; "Responsibility of the Clergy to the Diocese," the Rev. George McC. Fiske, D.D. One of the most important reports of com-

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps

mittees which has come before the Club for some time, and one which is likely to become far-reaching in its results, was brought in at this meeting on the proper conduct of funerals with special reference to funerals in houses. The resolution adopting the report also provided that parishes, undertakers, and the Funeral Directors' Association should be provided with copies and that the recommendation in the report be printed in the next number of the *Diocesan Record*. The main features of the report were (1) That baptized persons should in all possible cases be buried from the church; (2) that all who wish to view the remains do so before the service and that thereafter the casket be closed permanently and not opened in the church; (3) that in house funerals the relatives and immediate family be seated in the room with the body and not in some remote quarter of the house; (4) that at the committal the directions of the rubric be strictly followed and that earth, not flowers, be cast upon the coffin.

FIFTIETH ANNIVERSARY OF MINNESOTA PARISH

CALVARY PARISH, Rochester, Minn. (Rev. Arthur H. Wurtele, rector), celebrated the fiftieth anniversary of its foundation with appropriate ceremonies on Tuesday, May 6th. A jubilee service was held in the church at 2:30 P. M. at which the Bishop of the diocese was the preacher. In the evening at 7:30 a historical service was held at which the Rev. W. W. Fowler, rector emeritus, was the preacher. The service was followed by a reception.

HARVARD '38

IN A PORTION of last week's issue a reference to the Rev. Edward A. Renouf, D.D., one of three living graduates of Harvard class of 1838, mis-spelled the name *Renon*. The error was discovered and corrected while the paper was on the press, and is here noted for the sake of those who received the uncorrected copies.

ATLANTA

C. K. NELSON, D.D., Bishop

The Atlanta Sunday School Institute—Diocesan Clergy Preach Commencement Sermons—Sunday School Rally to be Held on Whitsunday

THE Atlanta Sunday School Institute, comprising about twelve parishes and missions in and around Atlanta, held a very important session on Thursday last at All Saints' church. It opened with the Holy Communion, the Rev. H. Fields Saumenig, preacher. Well prepared papers were presented by the Rev. W. W. Memminger on "Missions in the Sunday School," by Mrs. F. R. Graham on "The Ideal Missionary Sunday School," and reports on methods and work were given. Mr. G. B. Hinman discussed "Story Telling for the Sunday School," with illustrations, and Mr. D. B. Sims, Georgia's secretary of the state Sunday school commission, answered a round of practical, pertinent questions. Mr. W. L. Percy of the Cathedral gave an account of his Bible class of forty doing work as an organization, as well as a student body. It was decided to have a column edited by a member in the Atlanta *Churchman*, and to affiliate the various Bible classes of the parishes.

THE Rev. C. T. A. Pise, D.D., will preach the commencement sermon of Miss Woodberry's School for Girls, on the afternoon of Trinity Sunday, and the Rev. W. W. Memminger, rector of the school's parish church, All Saints', will make the baccalaureate address.

ALL of the parish and mission Sunday schools of Atlanta will hold a rally on the

afternoon of Whitsunday at the Cathedral, when the Bishop will address them.

BETHLEHEM

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

Spring Session of Reading Archdeaconry—Sunday School Institute Held at Scranton—Notes

THE SPRING SESSION of the archdeaconry of Reading was held on Monday and Tuesday, May 5th and 6th, at St. John's church, East Mauch Chunk (the Rev. H. Eugene A. Durell, rector). On Monday evening after a cordial welcome by the Rev. H. E. A. Durell, the Ven. A. A. Bresee greeted the clergy in a brief address. The Rev. Gomer B. Matthews, missionary in charge of the Church of the Holy Apostles, Saint Clair, spoke on "A Diocesan Mission." Miss M. E. Wood of Wuchang, China, made a very instructive address on "Progressive China." On Tuesday morning Bishop Talbot celebrated the Holy Communion, assisted by Archdeacon Bresee and the rector of the parish. After breakfast in the Sunday school room the business session of the archdeaconry was held beneath spreading trees on the lawn in the rear of the rectory, under most charming conditions. Archdeacon Bresee read his formal report, announcing the decision of the Board of Missions not to ask future missionaries to serve the diocese for less than \$1,000 per year in the case of unmarried men, and in the case of married men to have the mission furnish a house also. The Rev. Richard Waverly Baxter, rector of St. Barnabas Church, Reading, read a masterly review of "The Christianizing of the Social Order," by Prof. Walter Rauschenbusch. At 11:45 A. M. Archdeacon Bresee conducted intercessions for missions, after which the Rev. Charles A. Jessup, rector of the Church of the Ascension, Buffalo, N. Y., conducted the Quiet Hour, "The Life of Prayer." After luncheon in the parish rooms the archdeaconry convened again in the rectory, and the Rev. Henry C. Parkman, missionary in charge of St. John's Church, Palmerton, read an exegesis of 1 Peter 3: 19, which led to a long and interesting discussion.

ON THURSDAY, April 24th, an institute was held at St. Luke's church, Scranton, Pa. (the Rev. Robert P. Kreidler, rector), under the auspices of the Sunday School Commission of the diocese. At 3 P. M. the rector welcomed the delegates. The Rev. William N. Weir, rector of the Church of the Redeemer, Sayre, discussed "The Superintendent's Six Minutes at the Close of the Session." The Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston, spoke on "Missions in the Sunday School." Miss Jane Millikin, educational secretary of the diocese of Maryland, discussed "The Training of the Teacher." After supper in the parish house the programme was continued. Miss Millikin's topic was "The Mind of the Child and Youth." The Rev. Robert P. Kreidler delivered a stereopticon lecture, "Manual Work in the Sunday School."

THE MOLLER COMPANY of Hagerstown, Md., has installed a new organ at Trinity church, Lansford (the Rev. J. Webster Watts, missionary), and on Rogation Monday the organ was tried and found satisfactory. The artistic decoration of the church is now under way, the walls, sacristy, and vestibule being painted. The Sunday school room is also to be renovated. Though only a diocesan mission, Trinity is one of the select few which have already met in full both diocesan and general missions apportionments.

THE THIRD annual Summer School for Sunday School Workers will be held at Bishopthorpe Manor, South Bethlehem, from Monday to Thursday, June 30th to July 3rd, under the auspices of the Diocesan Sunday School Commission. This will be one of the summer schools of the Third Department.

SAYS "FAT IS A CRIME"

Mary Garden, the Famous Grand Opera Star, Tells How She Avoids Fat and Keeps in Fine Physical Condition

Singing in grand opera may strike the superficial thinker as a gay, lightsome and frivolous pastime—as far removed from real work as one could imagine. As a matter of fact, however, the life of the grand opera singers calls not only for work of the most strenuous kind but involves much hardship and physical discomfort.

They must not only keep in good health, but must make a study of the habits and foods that will preserve their physical attractiveness. A singer must always feel fit for the work and she must be neither too fat nor too slim. It is interesting to learn what measures are taken by some of the more successful singers to keep in top-notch condition and to preserve their physical charms. The grand opera season opened in Denver on the evening of April 10th and among the singers was Miss Mary Garden, who is probably the most noted of all of the modern interpreters of operatic music. In the course of an extended interview, published in the "Denver Post," she condemned fat as "a crime which springs from laziness and dietetic errors," and then added the following statement:

"Coming down from Portland, while the people in our car were at the table most of the time, I was drinking three quarts of milk a day and eating shredded wheat night and morning. As a consequence, after the tiresome, long journey, I arrived as fresh and bright as sunlight in Denver."

This is interesting for many reasons. In the first place, the public is surprised to see a grand opera singer show so much dietetic sense as this. In the second place, it reveals a knowledge of food value that ought to be more largely disseminated among both sexes. Very few persons seem to understand that fat comes from eating the starchy vegetables, such as potatoes, carrots, turnips, and also from pastries, candies and other sweets.

In shredded wheat biscuit, which forms such an important part of Miss Garden's dietary, we have a well balanced "ration" which supplies just enough protein and just enough carbohydrates to keep a person in fine condition. It is therefore an ideal food for building the perfect human body. It will not create an excess of fat or an excess of muscle. It contains all the phosphates and nitrates in the whole wheat grain, and, being steamcooked, shredded and baked, it is very easily digested. As it does not overtax the digestion it leaves the mind clear and strong for any mental task. In the summer days when it is very necessary to cut out heavy foods nothing can compare in wholesomeness or strength-giving qualities to a meal of shredded wheat biscuit with fresh berries or other fresh fruits.

NEW BOOKS FROM MOWBRAY

Alcuin Club Tracts, No. XI.

The Bread of the Eucharist. By Reginald Maxwell Woolley, B.D. Illustrated. 1.80; by mail 1.89.

The Church is indebted to the Alcuin Club for another of its invaluable "Tracts" of permanent historical interest, and this one is of greatest value.

Smith-Dampier, Rev. J. L.

Our Father: Meditations on the Lord's Prayer. More especially intended for use in Lent. .60; by mail .64.

Addresses made on the Thursday evenings during Lent 1912, but only just published. These are spiritual addresses which may be read to edifying at any season of the year.

The Young Churchman Co.

CALIFORNIA

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

Special Musical Services in Oakland—Open Air Service Held in Golden Gate Park, San Francisco

IN OAKLAND, on Ascension Day, there were two special musical services. In Trinity church, the two congregations of that parish gathered with three choirs of the parish for an evening service, when the sermon was preached by the Very Rev. J. Wilmer Gresham, Dean of Grace Cathedral, San Francisco. At St. Paul's church, the two congregations of that parish assembled with the congregations of St. John's Church, St. Andrew's Church, the Church of the Advent, and St. Philip's mission for a united service with a combination of the three choirs of St. Paul's, St. John's, and the Church of the Advent, for a united service with special music. The address at this service was given by the Rt. Rev. Louis C. Sanford, Bishop of San Joaquin. The offertory anthem consisted of selections from the Christmas Oratorio, by Saint-Saens. The offering at this service was devoted to the missionary work in the district of San Joaquin.

IN SAN FRANCISCO, Ascension Day was marked by an open-air service in Golden Gate Park at the foot of the Prayer Book Cross, where large numbers of children gathered for a service that had been arranged for by the Sunday School Committee of the House of Churchwomen. This was held at 4 o'clock in the afternoon.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Meeting of the Middle Convocation

THE MIDDLE CONVOCATION of the diocese (the Rev. J. Gibson Gantt, Dean), met in St. Michael's parish, May 1st and 2nd (the Rev. J. F. Kirk, rector). The Bishop of the diocese, seven of the clergy, together with the Rev. A. Elmendorf of Jersey City, and the Rev. Dr. Bratenahl, secretary of the Third Missionary Department, were present. The services and conferences were well attended, and topics discussed were of wide and important interest. The Rev. Mr. Gantt was renominated to the Bishop for Dean, the Rev. Mr. Kirk for vice-president, and the Rev. Mr. Oakford for secretary and treasurer of the convocation.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Meeting of the Cathedral Chapter—Trinity Parish, Oshkosh, Again in Union with the Diocese—Notes

A MEETING of the chapter of St. Paul's Cathedral was held on May 7th. One of the matters laid before them was the receipt of a deed to the Choir School property. This property, originally owned by the Bishop and Chapter, was later turned over to the Choir School Corporation. Still later, it belonged to the Corporation of St. Dunstan's Abbey, held by the Benedictine monks resident in that building, with the late Bishop Grafton, as abbot, at the head. At this chapter meeting, the nomination of a Dean for St. Paul's Cathedral was made by the Bishop. A committee was appointed to confer with the one nominated, and report results at a meeting to be held on May 26th.

THE BREACH, existing for so many years between Trinity Church parish, Oshkosh, and the rest of the diocese, has at length been healed, and for the first time in thirteen years, Trinity Church, Oshkosh, will be represented at the annual diocesan council, which is to meet June 3rd, at the Cathedral city. This happy result was obtained through the efforts of Bishop Weller, and the reciprocative spirit in which he was met. He attended the quarterly meeting of the vestry of Trinity Church, Oshkosh, and, in a conciliatory speech, convincingly presented the desirability of a reconciliation between this parish and the rest of the diocese.

ON MAY 6th, two sisters of the Sisterhood of the Holy Nativity received their junior profession, at the Convent of that Order, where also, on May 8th, a novice was clothed. The Bishop of Fond du Lac, assisted by the Archdeacon, and the chaplain in residence, the Rev. Clarence D. Weedon, officiated on both occasions.

THE BENEDICTINE ORDER of monks, under Brother Francis, prior, has now left Fond du Lac, and the monastery has been closed by the Bishop of the diocese.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

Vestry Instructs Delegates How to Vote for Deputies to General Convention—Bishop of Kansas City Will Preach Convention Sermon

THE VESTRY of St. Paul's Church, Council Bluffs, have instructed their delegates to the diocesan convention to vote only for deputies to the General Convention who are favorable to the dropping of the word "Protestant" from the Prayer Book.

THE RT. REV. SIDNEY C. PARTRIDGE, D.D., Bishop of Kansas City, has accepted an invitation to preach the sermon at the diocesan convention to be held in Burlington, Sunday and Monday, May 25th and 26th.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Annual Meeting of the Archdeaconry of Suffolk

THE ANNUAL MEETING of the archdeaconry of Suffolk was held in St. Paul's church, Patchogue, on Wednesday morning, May 7th. A preliminary service was held on the previous evening, when a sermon was preached

CLEARED AWAY

Proper Food Put the Troubles Away.

Our own troubles always seem more severe than any others. But when a man is unable to eat even a light breakfast, for years, without severe distress, he has trouble enough.

It is small wonder he likes to tell of food which cleared away the troubles.

"I am glad of the opportunity to tell of the good Grape-Nuts has done for me," writes a N. H. man. "For many years I was unable to eat even a light breakfast without great suffering.

"After eating I would suddenly be seized with an attack of colic and vomiting. This would be followed by headache and misery that would sometimes last a week or more, leaving me so weak I could hardly sit up or walk.

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"When I began to use Grape-Nuts I was way under my usual weight, now I weigh 30 pounds more than I ever weighed in my life, and I am glad to speak of the food that has worked the change." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a Reason."

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by the Rev. Dr. William G. McCready, rector of St. Peter's Church, Brooklyn. Archdeacon Holden presided at the business sessions. The Rev. Jacob Probst and the Ladies Guild entertained the guests at luncheon in the parish house. There was a good attendance of the local clergy and lay delegates to hear interesting reports of work done in the archdeaconry.

MAINE

ROBT. CODMAN, D.D., Bishop

Reception to the Bishop of the Diocese on His Return from Trip Abroad

A RECEPTION was tendered the Rt. Rev. Robert Codman, D.D., Bishop of Maine, on the occasion of his return from Egypt, by the congregation of the Cathedral, Portland, on Wednesday evening, April 30th. The affair was held in the large hall of the Cathedral parish house, which was beautifully decorated. The occasion was also made the opportunity publicly to welcome Canon and Mrs. Schuyler, who recently became residents of Portland, the Canon having some months since assumed his duties as canon missionary of the diocese.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Meeting of the Clerical Association

THE CLERICAL ASSOCIATION of Baltimore met at the Diocesan House on Monday, May 5th. The Rev. Edwin B. Niver, D.D., rector of Christ Church, delivered an interesting address on the subject "How can the Democracy of the Church be Given More Adequate Expression in the General Convention?" The Rt. Rev. A. S. Lloyd, D.D., president of the Board of Missions, was present as a guest, and made an address on the missionary outlook.

MASSACHUSETTS

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

Mission Services Begun in Reading—Hymn Services at the Boston Cathedral—Notes

THERE having been a number of requests from Churchmen and women in Reading for the services of the Church, the Rev. James J. Cogan, rector of Emmanuel Church, Wakefield, has begun services at the home of Mr. and Mrs. George F. Nowell. On the first Sunday of each month there will be a celebration of the Holy Communion and on other Sundays there will be Evening Prayer. These people heretofore have been going to the Wakefield parish, which is not at a convenient distance.

DURING the summer there will be a brief service of hymns on the porch of St. Paul's Cathedral each Sunday evening during June, July, and August. The hymns will be sung by a small choir of men, and at 7:30 the processional hymn will be begun and the choir and clergy will enter the church for the regular service. The service will be one hour long.

THE FORTIETH MEETING of the archdeaconry of New Bedford promises to be somewhat out of the ordinary in amount of interest. It will be held at St. John's church, Hingham, on June 3rd, and the Bishop, Archdeacon Babcock, the Rev. George E. Osgood, and the rector, the Rev. George F. Weld, will take part. The meeting of the archdeaconry of Lowell will be held at Salem on June 12th.

BISHOP LAWRENCE is planning to go abroad on June 24th. He will spend most of his time in England and will be accompanied by Mrs. Lawrence. They will return home the middle of August and probably will go immediately to Bar Harbor, where the Bishop has a summer home.

VETERANS of the Soldiers' Home in Chelsea attended service at St. Luke's church,

that city, on Sunday, May 11th. The Rev. George A. Barrow, the rector, preached a memorial sermon. There was special music.

MINNESOTA

S. C. EDSELL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Meeting of the Diocesan Board of Missions

A WELL ATTENDED meeting of the Board of Missions was held on Thursday, May 8th, in Minneapolis. Both the Bishops were present and seventeen other members. The treasurer made his annual report, showing a balance in the Episcopate Fund of \$992.72 and a deficiency in the Mission Fund of \$2,480.79. The Board has expended during the year for diocesan missions the sum of \$13,432.43 and should have an additional \$1,000 for the coming year to keep pace with the growth of the work. The schedule of proposed grants for the coming year was very carefully considered and recommended to the new Board for ratification after the meeting of the Council. The Rev. E. N. Schmuck, editor of the *Church Record*, reported on the condition of the paper and the Board recommended that a grant of \$300 be made by the council to



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aid in the publication of the paper, a committee consisting of the Rev. C. C. Rollit, the Rev. W. P. Remington, Messrs. R. E. Van Kirk, George G. Whitney, and S. S. Fraser was appointed to consider the question of financing the *Record*.

MISSOURI

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

Bishop Tuttle Offers Prayer at Opening of American Peace Congress

BISHOP TUTTLE offered the prayer at the opening of the Fourth American Peace Congress in St. Louis on May 1st. About one hundred congregations in the city were represented by their pastors and lay delegates in the congress, among them half a dozen of our own parishes.

MILWAUKEE

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

Marriage of Kenosha Clergyman—A Correction

THE MARRIAGE of the Rev. C. Bertram Runnalls, curate of St. Matthew's Church, Kenosha, Wis., with Mrs. Emma Grant Noble, of that city, was celebrated at St. Matthew's church last Monday morning by the rector, the Rev. Fred Ingley. Mrs. Runnalls is the daughter of Judge Claudius B. Grant of Detroit, formerly chief justice of the supreme court of Michigan. Mr. and Mrs. Runnalls will spend their summer in England after which they will make their home at Corvallis, Oregon, where Mr. Runnalls will be missionary.

A CORRECTION should be made of an item printed last week in which the resignation of the rectorship of St. John's Church, Milwaukee, by the Rev. James Slidell, was attributed to ill health. The cause was rather the great strain of work in such a large and difficult parish which, after enduring for 21 years, Mr. Slidell felt he might now turn into other hands.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop
Meeting of the New Jersey Church Club

A MEETING of the Church Club of the diocese was held in Atlantic City on the eve of the diocesan convention, and was of special interest and enthusiasm. The president of the club, Mr. William D'Olier of Burlington, presided. The Bishop of the diocese was present and made an address, as did also the Rev. Dr. Niles, rector of Ascension parish, Atlantic City. The principal address of the evening was by the Very Rev. Walter T. Sumner, Dean of the Chicago Cathedral, whose theme was "The Church's Responsibility for Efficient Citizenship."

OHIO

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

Programme of Diocesan Convention will be Varied
—Massillon Parish Completes Apportionments
—Meeting of Cleveland Clericus

THE COMMITTEE on programme for the missionary session of the convention of the diocese which meets at the Church of Our Saviour, Akron, Tuesday and Wednesday, May 20th and 21st, is preparing an order somewhat aside from the usual. Hitherto considerable time has been consumed in the hearing of annual missionary reports, which are always printed and distributed at the opening of the convention, and in the calling of the roll of parishes to receive their pledges for diocesan missions, which pledges however, are as a rule sent in prior to the meeting of the convention. This year the convention is to be requested to dispense with these two features of the missionary session and allow

an hour to be given to stereopticon views of both general and diocesan missions, the speakers to the pictures representing diocesan missions, being chosen from among the missionaries themselves who personally know about the work.

ST. TIMOTHY'S CHURCH, Massillon, Ohio (the Rev. Samuel Ward, rector), has completed its apportionment for diocesan and general missions, towards which the Sunday school gave \$229, an increase of nearly \$75 over last year, and then this Sunday school had the largest per capita offering for missions in the diocese, for which it has since held the diocesan banner. A special Easter offering of over \$1,200 was received from the parish. Since Easter Day the rector and a committee from the vestry have raised nearly \$7,000 for making an extension to the parish house. Plans and specifications for this addition are now being made and it is hoped the building will be ready for occupancy by October.

THE CLEVELAND CLERICUS held its May meeting at the Cathedral on Monday, May 5th, at which a strong paper was read by the Rev. Charles Clynch Bubb, rector of Grace Church, Cleveland, on the change of the name of the Church, the change being favored. The discussion that followed revealed many different ways of thinking on the subject, but upon the whole there was quite general agreement that any change at the present time would be premature and unwise.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Seattle Parish Observes Patronal Feast—Meeting of the Diocesan Clericus

THE PATRONAL FEAST of St. Mark's parish, Seattle, Wash., was observed on the Sunday and Monday following St. Mark's Day. The Bishop of California, Dr. Nichols, was the guest of honor and special preacher at the Sunday service. At the annual parish dinner on Monday, attendance upon which taxed the capacity of the guild hall, reports from all parochial societies were read showing excellent results. The receipts for missions and charities showed a large increase over any previous year. An interesting programme followed, during which Bishop Keator, the rector of the parish, Mr. H. M. Caldwell, and Bishop Nichols were speakers.

THE DIOCESAN CLERICUS met at the Church of the Holy Communion, Tacoma, on Monday, April 27th. "The Social Message of Jeremiah" was the topic of a paper by the Rev. E. M. Rogers of Everett, and Bishop Nichols addressed the clergy.

RHODE ISLAND

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

Meeting of Providence S. S. Association—Altar at Providence Blessed by the Bishop—Dean Sumner Addresses University Students

THE Providence district Sunday School Association held its spring meeting in All Saints' parish house, Providence, on Monday, May 5th. The Rev. Charles J. Pardee of Naugatuck, Conn., delivered the address. His subject was "The Value of Worship in the Child's Religious Education," and in the course of his remarks delivered a wholesome rebuke to parents for neglecting to set a good example to their children in the matter of church attendance and for their indifference as to whether the children went to church or

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not. The Rev. Frederick E. Seymour of Wakefield, the N. E. Educational Secretary was present also and made a brief address.

ON APRIL 18TH at 7 A.M. the Bishop solemnly blessed the new altar of the Sisters of the Holy Nativity erected in the oratory of their house on George street, Providence, R. I., after which he celebrated the Holy Eucharist. The Rev. George McC. Fiske, D.D., and the Rev. E. R. Sweetland assisted at the ceremony. The altar is a gift of Mr. Ellsworth Burr Strong of Portland, Conn., in memory of his wife, Caroline Eliza Strong. At the same time there was blessed a credence given as a memorial thank-offering by Mrs. Frank L. Hinckley.

THE REV. WALTER T. SUMNER, Dean of the Cathedral in Chicago, addressed the Brown University students on "college night" at the Brown Union, on May 6th. His topic was "The Fallacy of the Double Standard," and touched upon the police system, the liquor interests, and the present status of sexual education. The distinguished speaker was introduced by Bishop Perry who presided over the meeting.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Cathedral Will Coöperate with City in Supervising Memphis Playground

AT THE REQUEST of the authorities of St. Mary's Cathedral, Memphis, the Commission Government has arranged for the purchase of a tract of land including several acres, adjoining the deanery and immediately opposite the Cathedral and St. Mary's School, for the purpose of a public play-ground. The property will be beautified and equipped by the city, and Dean Morris has promised the co-operation of the Cathedral in the matter of supervision. The neighborhood contains many boarding-houses and flats, and it is expected that a demonstration of the usefulness of a properly supervised play-ground will encourage similar undertakings in other parts of this growing city.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Annual Reception of the Girls' Friendly Society—Meeting of the Churchman's League—Notes

THE GIRLS' FRIENDLY SOCIETY of the diocese of Washington, held its annual reception in the parish hall of Epiphany Church on Tuesday, at 8 P.M., when a reception was tendered Miss Mary L. Neilson of Philadelphia, the national president of the society. Those present and taking active part in the proceedings were Miss Marion Oliver, diocesan president; Miss Elizabeth Spalding of Colorado, and Miss Eleanor Lewin, extension secretary of the national society. The annual festival service of the diocesan branch was held in St. Paul's church, on the preceding Sunday, when the Rev. C. Rockford Stetson, rector of St. Mark's Church, was the preacher.

ON MONDAY, May 5th, at the Highlands the spring meeting of the Churchmen's League was held, when Bishop Harding made an address on "Prayer Book and Hymnal Revision in the General Convention," followed by an address by Mr. Arthur S. Browne on "Constitutional Changes Proposed in the General Convention." In the discussion which followed the Rev. Dr. R. H. McKim and the Rev. Dr. C. Ernest Smith took part. It being the annual meeting, the officers and members of the organization for the ensuing year were elected.

ON MAY 6TH, the Sunday School Institute met in Trinity parish hall and heard an address by the Rev. William E. Gardner of New York. Dr. William L. Devries was in the



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chair. The Rev. C. S. Abbott, Jr., and the Rev. J. W. Austin were among the clerical speakers and Commander C. T. Sewell and R. P. Currie were among the speakers from the laymen.

ON MAY 6TH, in St. John's church, the Woman's Auxiliary joined in a service conducted by the Bishop of the diocese. In the afternoon the auxiliary came together for business and listened to a very admirable address by Miss Clarke of Hankow, China.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Lenox Parish Organization Gives Substantial Aid to Ascension Farm School—Fund for Organ at Chicopee Grows Steadily

AT TRINITY CHURCH, Lenox (the Rev. Arthur J. Gammack, rector), the Berkshire Hills sewing class has undertaken work for the supply of linen needed for the Ascension Farm School. Four hundred articles were sent for that purpose. Five dozen hand-knit caps, sweaters, and scarfs were given to the school by Mrs. Winthrop and Mrs. Sturgis. Besides the above, seven fully furnished maternity bags and three hundred and sixty articles were sent to the Archdeacon for his missionary work in the diocese, also one hundred dollars in cash.

ON EASTER DAY the priest in charge of Grace Church, Chicopee, announced that over \$1,000 had been subscribed towards a new organ, which is to cost nearly \$2,000.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Parish at Lockport Freed from Debt for First Time in Seventy-five Years

ANNOUNCEMENT was made on Sunday last by the rector, the Rev. Henry F. Zwicker, that for the first time in its history, Grace Church, Lockport, was free from debt and that there is \$1,000 in the treasury. The parish was organized in 1835.

CANADA

News from the Various Dioceses

Diocese of Columbia

THE QUESTION of giving women the right to vote in vestry meetings, which was brought up at the April meeting of the Woman's Auxiliary of St. Paul's, Esquimalt, has been adjourned for discussion at the June meeting. —THE DEAN of Columbia addressed the meeting of the Christ Church Cathedral branch of the Woman's Auxiliary, Victoria, at their annual session in April. The Bishop and Mrs. Roper are visiting England, but expect to be home again in July.

Diocese of Calgary

PLANS for the new Church of Holy Trinity at South Edmonton have been completed and the work will be commenced at once. The building will cost \$40,000 and it is hoped will be finished early in the autumn.

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Diocese of Huron

A NUMBER of matters of interest in connection with the Sunday school work will come up for discussion at the deanery meeting to be held in St. James' church hall, St. Mary's, on May 29th. The Dominion Sunday school secretary, the Rev. R. A. Hilty, gives an address on "The Sunday School and the Home."—THE DEATH of the Rev. W. M. Seaborne took place in London the last day of April. He had retired from active service for the last twelve years. His last charge was St. Matthew's, East London.—A CHORAL SERVICE was held in Grace church, Brantford, on Ascension Day, when the choirs of the six city churches united in rendering the music. The preacher was Archdeacon Davidson of Guelph.—THE ANNUAL CONVENTION for the Oxford Rural Deanery Sunday School Association has been arranged to take place in new St. Paul's parish, Woodstock, on May 19th.—THE FINE oak communion table and brass vases, presented to St. James' Church, London, by the Young Ladies' Guild of the parish as well as an alms basin presented by Miss Emery in memory of her parents, were consecrated by Bishop Williams on April 27th.

Diocese of Ontario

THE COUNTY CONFERENCE for the Laymen's Missionary Movement, held at Belleville, April 29th, was very successful, and a resolution was passed commending such meetings as being very helpful. The rector of the Church of St. James the Apostle, Montreal, was present, and addressed the conference.—A COMMITTEE has been appointed from the congregation of St. George's Cathedral, Kingston, to confer with the Bishop on the subject of the appointment of a new rector to take Dean Bidwell's place, the Dean having been elected Bishop of Kingston and Coadjutor Bishop of Ontario.—THE REV. G. BACKHUNT has resigned the parish of Lombardy, having accepted a position in the United States.

Educational

THE April issue of Kenyon College *Bulletin*, just sent out, addressed to the alumni, by President Pierce, is an interesting and valuable publication. In 1907 a movement was initiated looking to such changes in the fundamental law of the college, as would place it more directly under its own control and management. The ratification of the new constitution, so the president informs us in the *Bulletin*, has been completed, and the work of management and administration will now be more conveniently and efficiently carried on. The year registers several important improvements in the life and work of the college, one of which is a College Commons equipped and opened at the beginning of the school year, which promises much for the comfort and health of the students. By a series of resolutions adopted by the Kenyon Assembly, hazing in the form of corporal punishment, has been condemned, and proper steps taken for its eradication from the college. During the year both the faculty and students took up the question of excessive expenditures for social and other voluntary undertakings, with the result that more normal conditions in that direction have been secured. The programme for the eighty-fifth commencement follows closely the arrangement of last year. Ordinations will take place on Sunday morning, June 15th; the baccalaureate sermon to the college seniors will be preached in the evening, while Monday morning will be devoted to graduating exercises, the afternoon to the alumni luncheon and business meeting, and the evening to fraternal banquets.

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