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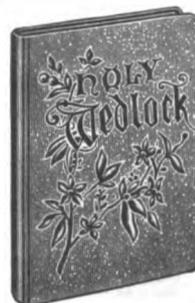
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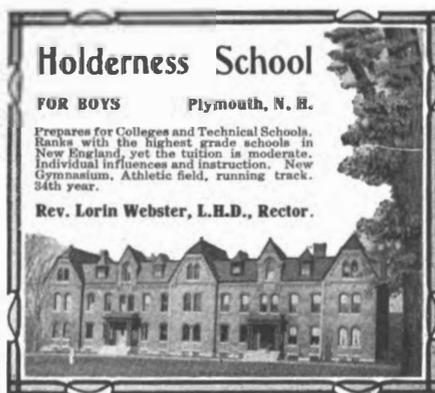
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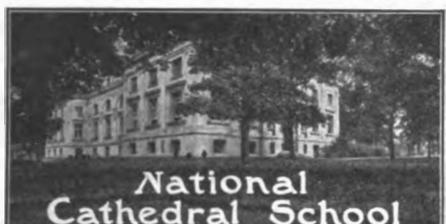
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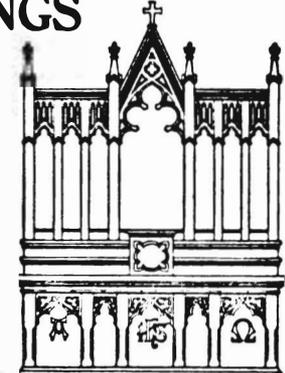
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THE SINNER grows toward the saint, as he tries and fails and
 tries again from day to day.—William Channing Gannett.

The Living Church

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NO. 7

EDITORIALS AND COMMENTS

Proportionate Representation and the Name

THE reason assigned for delaying the Change of Name, officially by some of the dioceses in their recent votes, unofficially in many more, is that the House of Deputies in General Convention is so constituted that it does not represent the Church numerically, each diocese having an equal vote in a poll by orders. Pennsylvania, Pittsburgh, Maryland, Washington, Newark, and various other dioceses have just passed resolutions demanding "Proportionate Representation" to protect them against the Change of Name. East Carolina declares itself against the Change, not absolutely, but until the House of Deputies shall be reconstructed on a "proportionate" basis. This also was the grievance of the fifteen New York rectors as expressed in their letter to the Presiding Bishop.

It would be easy to reply in kind. Most of the large and wealthy New York parishes maintain "chapels" in the poorer parts of the city whose congregations are entirely disfranchised in parish elections. Let them show their good faith by granting proportionate representation, or any other kind of representation, to their chapel congregations within the parish. The dioceses that have made the demand for such reconstruction of the House of Deputies are almost, if not entirely, those that do not grant proportionate representation to parishes, much less to missions, in their own conventions, though one or two of them—as Pennsylvania—took the first steps toward such reconstruction at the same time that they demanded it of General Convention. Why have they only now awakened to the enormity of the unit system which, from the beginning of the organization of the national Church, has prevailed in their own conventions as well as in the General Convention?

And it would also be easy to protest, even with indignation, against this demand when it is made, not on its merits, but only in order that it may defeat certain proposed legislation. It is asked for wholly as "special legislation."

All this we intend to pass by with merely this preliminary mention. In a later issue we shall discuss Proportionate Representation on its merits. At this time we shall merely discuss it, as (unworthily, we believe) it has been discussed in these various dioceses, as a club with which to give a death blow to the movement to correct the Church's national title.

We confess that we have waited with some amusement for the demand to be formulated by each of these Protestant dioceses, before we took it up for discussion.

And now that most of them are through, we desire to reply by showing that by any reasonable method of Proportionate Representation, the Round Table measures would have been successful at Cincinnati by a good majority!

IN ORDER that we may start from a tangible foundation, we first assume a Proportionate Representation in the form in which it was proposed by a memorial from the diocese of New York to the General Convention of 1907, and embodied in an amendment to the Constitution submitted by the Rev. Dr. Huntington. It might, of course, take other forms, but since any plan must depend ultimately upon mathematical computations, we shall assume the Huntington plan of 1907 as the basis of our consideration; since that must be made on a concrete and not on an abstract proposition.

Dr. Huntington's resolution was to amend Article 1, Section 4, of the Constitution as follows:

"Section 4.—The Church in each Diocese which has been admitted to union with the General Convention, shall be entitled to representation in the House of Deputies by two Presbyters canonically resident in the Diocese, and by two Laymen having a residence in the Diocese; and in addition thereto by one deputy in each order for each one hundred clergy or major fraction thereof canonically resident in such Diocese; provided, that until otherwise provided by Canon of the General Convention, no Diocese shall be entitled to representation by more than six Presbyters and six Laymen. Each Diocese shall prescribe the manner in which its Deputies shall be chosen, and for the filling of vacancies in its representation."

There was, indeed, another plan proposed at the same Convention whereby representation was to be based upon the number of communicants instead of the number of clergy; but in view of the absolute impossibility of obtaining accurate and uniform counts of communicants, and the constant fluctuations in the numbers officially reported, varying according to whims of rectors and efficiency of diocesan secretaries, the impossibility of basing representation upon a count of communicants will hardly be questioned. The number of clergy canonically connected with a diocese is, however, an exact figure, accurately reported each year by the Bishop; and the ratio between clergy and communicants in the various dioceses shows no great disproportion. In the large dioceses the congregations average much larger than they do in the smaller dioceses, but on the other hand, in the former there are many assistant clergy, and there are also, in the large dioceses, many more clergy in institutional work and in the non-parochial lists. Comparing the two numerical extremes in the roll of dioceses, New York, with its 416 clergy, reports an average of 216 communicants to each, and Marquette, with its 18 clergy, reports 150 communicants to each. Certainly the advantage of the accurate count of clergy will much more than offset this slight disproportion in communicants reported between the extremes, as a basis for computation.

Let us suppose, then, that in the General Convention of 1910 the House of Deputies had been formed according to Dr. Huntington's resolution. Most of the deputations would be decreased to 2 or 3 in each order, and two would be increased to 5 and 6 respectively in each. The House would be scarcely more than half the size of the actual House. Assuming that the vote of each diocese was cast on the side that it actually voted, how would the result be affected by the changed membership?

The first observation that we make is that on a vote by dioceses and orders, each diocese would, under the new system, continue to cast one vote only in the clerical and one in the lay order. No change had been suggested that would alter the parity of the dioceses in the unit votes that are cast on amendments to the Constitution and the Prayer Book. Hence, the vote on the Change of Name, being, of necessity, an alteration of one or other of these instruments, would result *precisely the same* as it did in Cincinnati, *except for one factor.*

The fact that there would be an uneven number in many of the deputations would lessen the number of "divided" votes. As no one can tell which side would receive the balance where dioceses equally divided in 1910 should find themselves with three or five deputies in each order under the new system, we must assume the law of averages. Where delegations of four

to gain and not to lose. The enthusiasm with which Pennsylvania and the rest of them have abandoned the constitutional system of our fathers, while yet they view it sacrilege to tamper with the "name" that our fathers permitted to drift into the system, is amusing.

All of which has nothing to do with the wisdom or the unwisdom of altering the constitution of the House of Deputies to secure Proportionate Representation. We deplore the necessity of treating of the subject from a partisan standpoint at all. That standpoint, and our greater chances of winning on an affirmative vote, will not be the slightest factor in the formation of our opinion upon the general subject.

Apart from partisan considerations we shall hope to discuss the question on its merits in the near future.

ASSISTANCE COMING FOR FLOOD AND TORNADO RELIEF

THE Church is clearly being aroused to the needs of the parish and mission sufferers from flood and tornado in the Middle West—Ohio, West Virginia, Kentucky, and Indiana—and also in the tornado-stricken city of Omaha, Neb. The LIVING CHURCH RELIEF FUND is growing. It must continue to grow largely before it can be a considerable factor in relief, and these early contributors not only perform the service that their offerings can render, but also help to encourage others to do likewise.

In the absence from New York of Mr. George Gordon King, who is abroad, the assistant treasurer of the Board of Missions, Mr. E. Walter Roberts, has kindly consented to act as treasurer of the Fund, in conjunction with the other relief funds that will be administered from the Church Missions House. In this way there will be no danger of duplication, and the appropriations from the Fund will be made with a full knowledge of relative needs as well as of assistance being rendered by others.

As already stated, this Fund is being raised to help in making good the losses to the Church through damage to churches, rectories, parish houses, and their contents, in the great catastrophe of last March. There will be needed in all some such sum as from \$40,000 to \$60,000.

ALL OF US must help to provide the amount.

"I shall enjoy my holiday the better if I feel that I have a small part in this enterprise," is the message with one of the remittances. The gift of the Girls' Friendly Society acknowledged below is from the "mite chest savings" of the branch. "I hope that every one of the Church's children will do something to help in this great need. I am sure the poor ones will," comes with one of the largest remittances acknowledged.

Have you done your part?

The following is the Honor Roll of contributions for last week:

ACKNOWLEDGMENTS

Previously Acknowledged	\$343.08
Girls' Friendly Society, St. Luke's Ch., Rochester, N. Y.	5.00
A Friend, Portland, Oreg.	10.00
Rhoda L. Pearce, St. Lambert, P. Q.	10.00
Rev. J. H. Hopkins, D.D., Chicago	2.50
Miss K. G. Melville, Elizabeth, N. J.	25.00
F. W. Gardiner, Latourell Falls, Oreg.	5.00
C. A. W., Baraboo, Wis.	2.00
F. G. W., Bloomfield, N. J.	5.00
John G. Bragaw, Jr., Washington, N. C.	5.00
Cash, Birmingham, Ala.	10.00
A. W. F., St. Paul, Minn.	5.00
No Name, Kansas City, Mo.	5.00
N. M., Hoosick, N. Y.	5.00
Mildred T. Jones, Kirkwood, Mo.	15.00
Rev. Dr. and Mrs. W. C. Winslow, Boston	10.00
Rev. A. G. E. Jenner, Boston	5.00
W. H. Proctor, Corona, N. Y.	5.00
I. S., Brooklyn, N. Y.	1.00
Mr. and Mrs. John Young, Pewaukee, Wis.	1.00
S. L., Brooklyn, N. Y.	50.00
Miss Mary Knight, Milwaukee	5.00
An Eastern Churchwoman	50.00
V. C., Yonkers, N. Y.	50.00
F. G. F.	2.00
E. H. B. M., Brooklyn, N. Y.	2.50

634.08

ANSWERS TO CORRESPONDENTS

C. L. S.—(1) It is difficult to contrast the official Anglican and Lutheran doctrines of the Holy Eucharist and be sure that one states the distinction accurately. Both teach the Real Presence, both deny that that Presence is accomplished by means of a change in the substance of the bread and wine, yet the two authorize different formulas to express their teaching. Lutherans seem to separate the Body and Blood of Christ from union with the material elements, while Anglicans hold that they co-exist under the form of bread and wine. Lutherans also deny the sacrificial aspect of the Holy Eucharist which Anglicans generally assert.—(2) It cannot be said that the Anglican Churches distinctly and unmistakably teach that there are seven sacraments, though they do teach the truly sacramental nature of each of the rites, and their most trustworthy theologians constantly refer to them as sacraments, of greater and of lesser degree.—(3) It is difficult to distinguish between Anglican and
(Continued on page 242.)

PATIENCE—MERCY

FOR THE FOURTH SUNDAY AFTER TRINITY

PATIENCE" is willingly-borne suffering. While the motive for bearing patiently may be good or otherwise, there must be the motive. Our Lord learned obedience by the things which He suffered; and the result of His obedience to the Father's will was the Atonement. That was one kind of motive; and with even us, weak and sinful as we are, there lies in our Saviour's motive the strongest appeal that can be made to a man: *an opportunity to help others.*

We can, and do, endure uncomplainingly whenever we determine on an end that appeals to us as worth while. Give a man a motive, even an unworthy one, and see how much he will bear! What sacrifices are made, and most willingly, for the sake of money! How some men bury resentment and pride for the sake of political preferment! What things are endured for the sake of social prominence! And, on the other hand, every soul that has caught the vision of high ideals learns how to suffer gladly for the sake of the glory that shall be revealed in that soul, at the last. So, whether worthily or unworthily, strength for good or strength for evil, the big purpose finds *patience.*

None can escape suffering; but suffering is one thing, and patience is altogether another thing. Mere suffering is hopeless—a horror. Patience is set upon man's head like a crown. And if suffering must be borne by all, how blessed are they who endure through patience!

In patience there is always the element of "mercy," however unconscious one may be of the fact. We may illustrate what we mean by the life of an artist, a painter, or a poet. Too often genius is not recognized by the generation in which genius lives; and crude "justice" would seem to recommend the leaving of the stupid to their stupidity, to cease labor that is apparently vain, and to drift with the tide. Instead, however, the vision and the purpose of genius beget patience; and slight and contempt, poverty and hardship, ridicule and scorn, all things are endured willingly in order that genius may leave its gift with men, ultimately. The present generation or the future generations become matters of difference so long as the gift be delivered; for man needs the gift, and man will some day receive it if we can be patient. This is the higher justice which we call mercy.

So has God used us. Behind all things lie God's love and man's need. God's love manifested through the sending of His Son was not received; nor can we say—God be merciful unto us!—that His love is yet received. The love was manifested, nevertheless; and the Man Christ Jesus suffered willingly, was *patient* and *merciful.*

Therefore, if any of us have received Him, and have come to understand "the exceeding riches of His grace in His kindness towards us through Christ Jesus," we must be patient and merciful, remembering our high calling. As St. Paul says in the Epistle for the day: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; for the earnest expectation of the created waiteth for the manifestation of the sons of God." Our part is to bear and to do, not as men only, but as the sons of our Father; and if we can realize the change that is come upon us through the Atonement, and the new name that is written upon our foreheads, we can suffer not only willingly, but gladly; and we can "be, therefore, merciful."

Louis, King of France, was urged to take vengeance upon those who had insulted him when he was only Duke of Orleans. He replied: "The King of France has nothing to do with the insults offered to the Duke of Orleans." The children of God may not notice insults offered men in the flesh. R. DE O.

MANY ENGLISH "MAY MEETINGS"

Cuddesdon and Ely Theological Colleges Hold Festivals

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, June 10, 1913 }

CHE annual festival of Cuddesdon Theological College was held this year, as usual, on the first Tuesday after Trinity Sunday. A sermon was preached in the parish church by the Bishop of Stepney, who was also the preacher the other day at Cheshunt College festival.

Cuddesdon Annual Festival

He pointed out that this year was the eighteenth in the history of the Catholic Revival, and observed that the life of such a movement as this is unlike that of mankind. For though it has proved so strong (in the words of the Psalmist) as to come to fourscore years, yet its strength is by no means labor and sorrow. The Oxford Movement is to-day a "living force" in the Church. As to the coming years, they must guard against the danger of unsettlement which comes in times of rapid advance and development. The Bishop went on to insist on the importance and inestimable value of quiet pastoral work.

At the luncheon the Principal of Cuddesdon presided in the absence of the Bishop of Oxford, who has gone to Italy for relief from a throat affection. The warden of Nadley proposed the health of the Bishop of Oxford, and said that the Bishop's health had suffered simply from his devotion to duty. He had been faced in administering the diocese with some difficult problems. It was known that the Bishop and the greater part of his clergy were not agreed on some points. If, when the record of the Bishop's work in the diocese came to be written, it should be found that the record was less striking than it was in his former dioceses of Birmingham and Worcester, he thought the world would say that it was not the fault of the Bishop but of the diocese.

The annual festival of Ely Theological College was also held on Tuesday last, and, as usual, in a much more fitting manner than that at the sister College of Cuddesdon. Compline was sung (unaccompanied) in the Cathedral at 10:15 on Monday. On the following morning the Holy Eucharist was celebrated as the chief service. During the procession the choir, consisting of the present members of the college with a few old students, chanted the *Exurgat Deus* (Psalm 68), the intonation being given by two priest cantors, vested in red copes. The college processional cross and banners were borne in the procession, while the Cathedral processional cross was carried before the Bishop of Ely. The Bishop was the celebrant, and the service was sung to a version of Merbecke's music. The Bishop of Kensington was the special preacher, his theme being the priest's personal love for his Divine Master. He applied the words of St. Bernard, that the flock of the Lord is fed by three means: Word, Example, Prayer, which the Ordination Service likewise emphasized.

After lunch the Bishop of Ely proposed the toast of "Church and King," which is really the correct traditional form rather than that of "Church and State." The college was fortunate in having two of its former principals present at the festival and among the speakers at lunch, Canon Randolph (1891-1911), and Canon Newbolt (1888-1891).

The Bishop of London administered the Sacrament of Confirmation at St. Alban's, Holborn, yesterday week, and took the opportunity of expressing in person his sympathy with the parish in its recent great bereavement by the decease of Arthur Henry Stanton. It was a great consoling thought, he said, that "death" could not really separate them from their beloved priest.

A member of the Salvage Corps in charge of the ruins of St. Catharine's church, Hatchham, which was destroyed by fire on May 6th, has found part of a copy of the *Suffragette* and a box of wax matches in the organ chamber of the church. The newspaper was between the leaves of a score of "The Crucifixion" (Stainer) belonging to the church choir. It was slightly soiled by smoke. This is the first discovery directly connecting the fire with the suffragist movement, though it was suspected from the first to have been the work of malignant supporters of the movement. Mr. Bonar Law, in addition to Mr. Balfour, has sent a donation in response to the appeal of the vicar of St. Catharine's for funds towards the rebuilding of the church.

Church Burned by Suffragettes

The annual meeting of the Alcuin Club, which exists to promote "the study of the history and use of the Book of Common Prayer," was held yesterday week, when the report and accounts were presented. The report showed that

Meeting of Alcuin Club

twenty-five new members (subscribing one guinea) and seventeen associates (subscribing half a crown) had been elected during the year, and that the number of libraries in England and the United States subscribing to the Club was now twelve. The tracts published during the year had been Mr. Woolley's *The Bread of the Eucharist*, and Mr. E. G. P. Wyatt's *English or Roman Use?* Two pamphlets on Prayer Book Revision had also been issued, the Rev. Dr. Frere's *The Liturgical Gospels*, and the Rev. T. A. Lacey's *Liturgical Interpolations*, in a new form; a third pamphlet, Mr. Baylay's *A Century of Collects*, being in the press. The retiring members of the committee were re-elected, *viz.*, Mr. Athelstan Riley (chairman), Mr. Cuthbert Atchley, Mr. W. J. Birkbeck, the Rev. Prebendary Brightman, and the Rev. Dr. Dearmer (honorary secretary). Lantern slides on liturgical subjects are now lent by the Club.

The *Oxford Magazine* of a recent issue contained the following editorial note concerning Divinity Degrees at Oxford:

"We have good reason for believing that the two 'Round Table' conferences, which are striving to reach a compromise on the question of Divinity Degrees, have met, and do not (so far) despair of reaching a satisfactory conclusion. Unless rumor errs, an agreement is more likely to be obtained by the method of creating some sort of new degree than by that of 'concomitant faculties' or any other of the plans discussed in the press before the recent vote in convocation. But it is clear that much negotiation must take place, and the only certain thing is that the 'Non-Placets,' so far from resting content with their crushing victory of April 29th, and claiming a retention of the present state of affairs, are showing a sincere desire to arrive at a treaty of peace which shall remove any existing grievances by liberal concessions."

The *Oxford Magazine* also published the following communication from a correspondent:

"It may interest your readers to hear that the number of laymen who voted Non-Placet at the Divinity Degrees debate of April 29th was apparently 272, or about one-third of the total of 860 votes given on that side. . . . The figures are ascertainable owing to the file of pledges in the hands of the secretaries of the committee which opposed the decrees. It may be worth mentioning that so loyally were these pledges given that of 883 sent 860 were redeemed. The small balance were no doubt cases of illness."

The Bishop of Southwell, when recently consecrating an extension of St. Alban's, Netford, referred in the course of his address to a "strange request" which he had received from a Wesleyan class leader, who wrote as follows:

"We cannot keep our class together. Will you, as Bishop, allow us to use the Prayer Book, because we believe the Prayer Book will hold our men together? They require to be taught more theology and more doctrine."

The Bishop wrote back giving his consent. He (the Bishop) believed that at a time when people were beginning to waver in regard to the great fundamental doctrines of the Christian faith, the Church's dignity of worship and its appeal both to the intelligence and to the aesthetic side of human nature, would hold the people of this country. He looked forward to the time when godly men in the Separatist bodies might once more return to their Mother Church and thus strengthen the great body of Christianity throughout the land.

The Archbishop of Canterbury continues to make steady and satisfactory progress. He was out for a couple of hours on Saturday and was able to attend a service at Lambeth parish church Sunday. There is but little improvement in Canon Barnett's general condition.

The Right Rev. Dr. Kempthorne, Bishop Suffragan of Hull, who was nominated by the Crown to be Bishop of Lichfield, has now been unanimously elected Bishop of that See at a meeting of the Dean and Chapter. The Dean afterwards announced the election in the Cathedral.

The Bishop of Southwark has received through the Archdeacon of Southwark (*in memoriam* J. J. M.) a donation of £1,000 towards the South London Church Fund.

It appears that the delay in the publication of *Par.* now under the control of Dom Bede Camm, of the Roman Benedictines, is due to the refusal of Messrs. Mowbray to print it any longer. And in this surely they deserve the commendation of Churchmen.

Wesleyans Use the Prayer Book

Personal Information

DEATH OF PROFESSOR C. A. BRIGGS

Notable New York Instructor Passes to His Rest

RARE BOOKS ADDED TO GENERAL SEMINARY LIBRARY

Dismal Prophecy as to Manhattan Churches

OTHER LATE NEWS OF NEW YORK

Branch Office of The Living Church }
416 Lafayette St. }
New York, June 10, 1913 }

THE death of the Rev. Charles A. Briggs, D.D., professor at Union Theological Seminary, occurred early on the morning of Sunday, June 8th, in his apartments at the seminary. He had been ill from pneumonia since the last week in May.

Dr. Briggs was a notable figure in the religious world when, several years ago, as a Presbyterian minister, he was placed on trial for heresy, and after being acquitted by a local Presbytery, was suspended by the General Assembly to which an appeal had been taken. The seminary, however, refused to remove him from his chair. This suspension was in 1893. Six years later, having been received by Bishop Potter as a candidate for orders in the Church, he was ordained deacon and was advanced to the priesthood in the year following. He continued to act as professor of Theology and Symbolics in the Union Theological Seminary until his death.

Dr. Briggs was born in New York City January 15th, 1841, and after studying at the University of Virginia, was graduated at the Union Theological Seminary and at the University of Berlin. The degree of D.D. was given him in later years by Princeton University, Williams College, and the Universities of Edinburgh and Glasgow, while he received also that of D.Litt. from Oxford in 1901. He was ordained as a Presbyterian minister in 1870 and entered the faculty of the Union Theological Seminary in 1875 as Professor of Hebrew and Cognate languages. The storm among Presbyterians which led to his trial, acquittal, and final conviction and suspension was over a number of subjects relating to theology and the Bible and need not be recalled in detail at this time. It is enough to say that though a modernist and individualist in many ways, and though Bishop Potter was seriously criticised for ordaining him after he had been suspended from the Presbyterian ministry, it has generally been felt in later years that the Bishop's wisdom had been vindicated. Dr. Briggs, however, never assumed a leading place among the clergy of the Church, and his individualism became perhaps more rather than less marked as his years advanced. He was a voluminous writer in theological and biblical matters, his chief earlier works being *The Authority of Holy Scripture: The Higher Criticism of the Hexateuch; The Bible, the Church and Reason; The Messiah of the Apostles; and The Messiah of the Gospels*. In later years his works have included *A General Introduction to the Study of Holy Scripture: The Incarnation of the Lord; New Light on the Life of Jesus; Ethical Teachings of Jesus*. He has also been an editor of the International Theological Library and International Critical Commentary and author of several volumes in each; and with Dr. S. R. Driver and Dr. Francis Brown was editor of a Hebrew Lexicon.

The library of the General Theological Seminary, Chelsea Square, has long been noted for its fine collection of Latin Bibles; some say it is the best and most complete collection on either side of the Atlantic. At the recent annual meeting of the seminary trustees, Mr. Edward H. Virgin, librarian, brought prominently to notice some recently acquired manuscripts and other material of the first importance. In part he said:

"In all published lists which have hitherto appeared of the few Biblical manuscripts owned in the United States, reference has been made to those in the possession of the Rev. A. A. Benton, an alumnus of our seminary in the class of 1860. Mr. Benton died on September 29, 1912. Shortly after his death the Dean and library authorities were informed by his son, the Rev. W. L. H. Benton, that his father, previous to his death had about determined to present his manuscripts to the seminary library. This purpose the son and daughter wished to carry out. In pursuance of their generous thought, the library has since received a Greek manuscript of the Gospels on vellum, written in the tenth century, and another manuscript of a much later date—probably the fifteenth century—a Lectionary of the Gospels on paper. Both are described in some detail in Mitchell's *Critical Handbook of the Greek New Testament*, New York, 1896, page 231, and Gregory's *Prolegomena to Tischendorf's Greek New Testament*, eighth edition, Leipzig 1894, and their full description, therefore, need not be given here. The latter work, which contains an enumeration of all known Greek New Testament manuscripts, assigns to them the numbers respectively, 669 and 302c.

"This gift, aside from its intrinsic value, interestingly commemorates three generations of seminary graduates. The manuscripts were originally procured in Canae, Crete, by the Rev. George Benton, an early missionary of the American Church and graduate of the

seminary in 1836. From him they descended to his son, the Rev. A. A. Benton (G. T. S., 1860), and have come to us through his son, the Rev. W. L. H. Benton (G. T. S., 1894). In their memory they are to be called the Benton Manuscripts."

Previous to this time another Greek cursive manuscript of the Gospels of the tenth century, had been offered for purchase, which was particularly interesting because its text was surrounded by a commentary also in Greek but in smaller characters.

These had been purchased, largely through the efforts of Prof. Edmunds, with gifts from seven New York laymen and a share of the appropriations for books for the several departments of the seminary. "With the exception of the well known Washington manuscript, recently reproduced in facsimile, and a few fragments of papyri," says Mr. Virgin, "there are no Gospel manuscripts of greater age and completeness known at present to be on this side of the water." Several eighteenth century pamphlets have also been added to the library. The necessity for more shelf-room for books in frequent demand is presented by the librarian. He states also that the considerable number of real literary treasures of world-wide importance in the seminary library makes it almost a duty that these should be more thoroughly made known to scholars, and that some seminary publication should be issued containing such description. The total number of volumes in the library is now 55,525.

The Brooklyn *Eagle* reprints the following prophecy from a Brooklyn parish paper:

Gloomy Outlook for Manhattan Churches

"An authority on real estate has made the statement that in forty years there will not be a single self-supporting Protestant church on Manhattan Island; the only churches will be those which are maintained largely by endowments. He may be a false prophet, but one thing is clear: every church finds the apartment house dweller, the boarder, and the very poor are unwilling or unable to support the church; they belong and give what they can, but it is the house owners and renters who give the main support. This means that with the departure of the private dwelling, because of high land values, and the incoming of the six and ten stories, though people increase many times, church income shrinks many times. There are exceptional churches to be sure, but these prove the rule.

A few years ago, the Rev. Dr. Huntington expressed the belief that in a half century the religious life of the city south of Fourteenth street, except for endowed churches and chapels, would be Roman Catholic and Hebrew. This condition would come, he thought, because of the foreign population, and not from any kind of housing or other economic factors.

About two thousand officers, graduates, and students of Columbia University went to the gymnasium on Sunday afternoon, June 1st, to hear the annual baccalaureate sermon.

Commencement at Columbia

The preacher was the Rt. Rev. Dr. Gailor, Bishop of Tennessee. Chaplain Knox read appropriate prayers, among them a form used in 1754 by the Rev. Samuel Johnson, first president of Columbia, then known as King's College. Two thousand, one hundred and forty-one persons received diplomas at the Commencement exercises on Wednesday morning. This is the largest class in the history of the institution.

The Rt. Rev. Dr. Brent, Bishop of the Philippines arrived in the port of New York on Sunday, June 1st. He came as a steerage passenger in the Cunard liner *Caronia*, and purposed to go through Ellis Island, but was obliged to change his plans on account of a call from Government officials for a conference in Washington.

Bishop Brent in Steerage

Bishop Brent traveled from China to Moscow over the Trans-Siberian Railroad, and then through Germany and France to London and Liverpool. He is perhaps the first Bishop to arrive in New York from a distance to attend the General Convention.

On the completion of twenty-five years of service at St. Paul's chapel, the vestry of Trinity Church granted an eight months' leave of absence to the vicar, the Rev. William M. Geer. During the vicar's absence abroad, the charge of this chapel and its many important activities is committed to the Rev. John F. von Herrlich, who has been designated "special preacher" at St. Paul's chapel.

Vacation for St. Paul's Vicar

A very beautiful canopied rector's stall, designed by Mr. Bertram G. Goodhue of Cram, Goodhue & Ferguson, will be erected in the new chapel of the Intercession by the men of the congregation of the chapel, as a testimonial of their affection for the Rev. William T. Manning, D.D., rector of Trinity Church.

Testimonial to Dr. Manning

The Rev. George Alexander Strong, rector of Christ Church, Broadway and Seventy-first street, resigned on Sunday, June 8th, to take effect November 1st. Continued illness is given as the cause. Mr. Strong has filled this position since 1902, his previous ministry having been spent in Massachusetts. He is a graduate of Amherst and of the Cambridge Theological School.

Rector Resigns at Christ Church

God has no pleasure in the death of the wicked. It is life He offers us—yet men persist in choosing death. It is joy He longs to put into the hearts of all—yet they choose sadness and suffering. Why are we so blind?—*Selecta*

COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

Largest Class Graduated Since 1876

MANY ITEMS OF PHILADELPHIA NEWS

The Living Church News Bureau
Philadelphia, June 10, 1913

THE graduating exercises of the Divinity School, and reunion of the alumni, took place on Thursday, June 5th, beginning with the celebration of Holy Communion in the chapel of the school at 8 o'clock. At 11 the commencement was held in the Church of the Atonement, Forty-seventh and Kingsessing avenues (the Rev. Charles W. Shreiner, rector). The preacher was the Rev. Loring W. Batten, Ph.D., D.D., of the class of 1887. Fourteen men were graduated and received the diploma of the school—the largest class since 1876.

Bishop Rhinelander, as president, conferred the degree of Doctor of Divinity (in course) upon the Rev. Robert Gilbert Osborn, LL.B., B.D. Five men received the degree of Bachelor of Divinity, the Rev. Messrs. F. O. Musser, E. H. Bonsall, C. A. Rantz, E. F. Siegfriedt, and Martin Damer, of whom Messrs. Siegfriedt and Rantz were of this year's class. Others who received diplomas were David S. Agnew, Donald Birch, Beresford Bourne, James M. Collins, James D. Cummins, William Y. Edwards, Edward M. Golden, Ernest J. Harry, Leonard Hursh, Edouard G. C. Jones, Josephus McDonald, and James M. Niblo. Professor Batten's sermon was on the need of greater efficiency in the priesthood for the task of helping men to overcome their temptations and drawbacks. Taking as his text, St. Matthew 7: 5, he defined the needed efficiency as consisting in the ability to inspire in the tried soul profound confidence in God's power to assist him; and this must spring from the priest's own conviction, based upon personal experience, that such power exists and is immediately available.

After the service, the board's luncheon was held in the refectory of the school, followed by the annual meeting of the alumni in the library. The meeting was largely attended and very enthusiastic. The Rev. Harry P. Nichols, D.D., New York, was elected president of the Associated Alumni for the ensuing year, and the Rev. Dr. Royden K. Yerkes was continued in his office as secretary. On the adjournment of the meeting, a reception was held at the Dean's house, and for the first time in the history of the school, the wives and daughters of the alumni assembled with them and gave an added grace to the occasion. At the evening session of the alumni, the Rev. Roland Ringwalt, B.D., of the class of 1886, read an admirable essay on "Prophecy."

The spring meeting of the Philadelphia Local Assembly, B. S. A., was held at the beautiful suburban parish of Grace Church, Mt. Airy (the Rev. T. S. Kline, rector). The boys assembled in the afternoon under the presidency of Mr. George H. Streaker, and at 5 o'clock all went into the church for Evensong and an address by the Bishop of the diocese. After supper a conference on "Chapter Ideals and Ideal Chapters" was conducted by Mr. George H. Randall, associate secretary of the National Brotherhood.

A clerical transfer that is exciting wide regret in the city's French colony is the departure of the Rev. Florian Vurpillot, rector of the French parish, St. Sauveur, who has accepted the charge of the Huguenot church at Charleston, S. C. The Rev. Mr. Vurpillot was born in Besançon, France, and educated in Paris. He came to America eighteen years ago, and became curate to the late Dr. Miel, whom he succeeded as rector of St. Sauveur the following year. In addition to his Church work he has been assistant professor of French in the University of Pennsylvania.

The very deep sympathy of the diocese, and indeed, of the whole Church, for he is known almost everywhere, is with the Rev. Dr.

Affliction of Dr. Duhring
Herman L. Duhring, superintendent of the Philadelphia City Mission, editor of the *American Church Sunday School Magazine*, and a leader in Sunday school work for many years. Dr. Duhring was to have celebrated, on Sunday, June 8th, the fiftieth anniversary of his ordination, at All Saints', Moyamensing, of which parish he was rector for many years and is now rector *emeritus*. Early in the morning of June 3rd, his son, Mr. Joseph Bryant Duhring, the well-known architect, shot himself, in his father's home. Mr. Duhring had been suffering from a nervous breakdown and had been in a sanitarium, under a physician's care, but was thought to be sufficiently improved to return home. It is evident, however, that the mental disorder was more deep-seated and dangerous than was supposed. Dr. Duhring, who is in his seventy-third year, is suffering grievously from shock, and the plans for the anniversary have been given up.

It is announced that the Rev. J. Andrews Harris, D.D., rector of St. Paul's Church, Chestnut Hill, will celebrate the fiftieth anniversary of his connection with the parish on Sunday morning, June 15th. Dr. Harris, who was ordained deacon in 1858 and priest

in 1859, took charge of the parish in 1863, although he was not elected to the rectorship until the following year.

On Tuesday, June 3rd, in the afternoon, the Rt. Rev. Thos. J. Garland, D.D., Bishop Suffragan of Pennsylvania, dedicated the New York bay of the cloister of the Colonies at the Washington Memorial chapel, Valley Forge. The rector, the Rev. W. Herbert

Dedication at Valley Forge
Burk, preached an appropriate sermon from the open-air pulpit, which is included in the bay, and was unveiled previous to the dedication. The bay is built of Holmesburg granite and Indiana limestone, with a floor of Knoxville marble.

The annual service for the Guild of St. Barnabas for Nurses was held at the Church of St. Matthias on the evening of June 8th, the rector, the Rev. C. Rowland Hill, preaching the sermon. Early on the same Sunday, a special celebration of the Holy Communion was held for the guild at the Church of the Ascension, and those members who could not reach that service were urged to make their communion wherever possible, with united prayer for the objects of the guild. On the afternoon of St. Barnabas' Day, the members of the guild will be entertained by Mrs. Edward Hodge, at her home in Burlington, N. J., the trip thither being made by boat.

Service for Nurses
Mention has been made from time to time of the progress made by St. James' Church Sunday school (the Rev. William C. Richardson, D.D., rector) in what, starting as an experiment four years ago, developed last winter into the full order of Evening Prayer

Services for Children
with short address in the church without any devotional services in the school rooms. Another forward movement has now been made. Instead of closing on the last Sunday in May until October, as has been the custom, the school meets in the church at 9:30 A. M. for Holy Communion and instruction by one of the clergy. The attendance on the first Sunday in June was 101, of which nearly three-fourths received the sacrament. Taking in consideration that on account of changing conditions many of St. James' scholars live at long distances from the church, and that former attempts of this kind had failed, it seems that the system adopted has proven to be a success.

The Clerical Brotherhood marked the last meeting of the spring by a luncheon at the Y. M. C. A. building on Monday, June 9th.

Bishop Urges Inclusiveness
The Rev. J. H. Earp presided and speeches were made by Bishop Garland, the Rev. Dr. S. U. Mitman, and Bishop Rhinelander, who made an eloquent and impressive plea for a larger spirit, not of tolerance but of inclusiveness in the attitude of those who differ from one another in thought or policy. "Let us replace the antithesis 'either or,' by the conjunctions 'also and,' he said." About seventy-five of the clergy attended.

ANSWERS TO CORRESPONDENTS

(Continued from page 239.)

Lutheran teaching with respect to Baptism, both asserting the doctrine of Baptismal Regeneration. As to Absolution, Lutherans confine their ministers to precatory and declarative forms, while Anglicans permit also the indicative form, asserting thereby the authority as vested in the priest for the purpose.

INCOGNITO.—(1) A candidate presenting himself for ordination to deacon's orders should be vested in cassock and alb or surplice, preferably girded.—(2) The preaching scarf or tippet, as distinct from the stole, need hardly be assumed by a deacon; though Dearmore is authority for its use by a deacon in the same manner as by a priest.—(3) Any hood that may be worn must be that showing the academic distinction of the wearer, and must therefore be that of a particular collegiate degree. The evolution of the hood and the scarf (or tippet) has caused many changes in both, and a priest or deacon of to-day should conform to present-day usage and not follow some earlier precedent that has fallen into decay.

A READER.—(1) The Westminster Confession is too long to be reprinted here.—(2) Unitarians generally claim to believe in the "Divinity" but not in the "deity" of our Lord, giving to the former word an interpretation not implying godhead.

CONSTANT READER.—(1) *Sabbath* means, literally, hosts or armies, and in conjunction with the Name of God denotes His all-power.—(2) *Easter* is Anglo-Saxon and is taken from the title of a festival in honor of the goddess of spring.

CHEERFULNESS is a duty we owe to others. There is an old tradition, that a cup of gold is to be found wherever a rainbow touches the earth; and there are some people whose smile, the sound of whose voice, whose very presence, seems like a ray of sunshine, to turn everything they touch into gold. Men never break down as long as they can keep cheerful. "A merry heart is a continual feast, to others besides itself." The shadow of Florence Nightingale cured more than her medicines; and if we share the burdens of others, we lighten our own.—*Lord Atterbury*.

It is in this life alone we can learn lessons of patience and self-denial for there are no sick beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—*George Macdonald*.

CONCLUSION OF MISSIONARY EXPOSITION AND PAGEANT IN CHICAGO

Great Attendance Continues to the Last

DAUGHTERS OF THE KING AND GUILD OF ALL SOULS CELEBRATE ANNIVERSARIES

Parish Festival at Austin

OTHER NEWS OF CHICAGO AND VICINITY

The Living Church News Bureau }
Chicago, June 10, 1913 }

THE 7th day of June was the closing day for the "World in Chicago" and for "The Pageant of Light and Darkness." For five full weeks, every afternoon and every evening, these two great efforts of missionary education have been maintained, with gratifying success, Sundays excepted, and both wound up their final days and evenings with a burst of enthusiasm. The crowds have been enormous, both at the low-priced Coliseum, where the admission was only twenty-five cents, and at the Pageant at the Auditorium, where the seats ranged from 50 cents to \$1.50. Such throngs have been attracted by the Pageant that the palmiest days of Grand Opera have rarely seen a longer line of people standing before the box-office, day after day, buying tickets. It takes a multitude of people to fill the Chicago Auditorium, but it has been jammed, evening after evening, and well filled in the afternoons, so widespread has been the power of this truly wonderful presentation of thrilling episodes in foreign missionary work. The performances have reached a high level of artistic merit, with all these repetitions, and on the closing nights the acting of both chorus and soloists was worthy of any grand opera, while the singing reached such superb climaxes as one rarely hears even in the best opera or oratorio. The immense Auditorium organ, which is Chicago's pride, and which is one of the largest instruments in the world, has been called in to aid the orchestra in the heaviest choruses, and even then, the tremendous song of the hundreds of vocalists sounded out clear and high above the utmost strength of both organ and orchestra, at the most telling moments. Thousands will regret that so splendid a programme is now out of reach, and it is certain that this Pageant could run for a much longer season, were it but possible to keep it up.

The tens of thousands who have flocked to the Coliseum showed no abatement in numbers or in interest, as June 7th, the final evening, approached. On the contrary, the great building was thronged more than ever during the final week. The management showed consummate ability throughout the whole five weeks, in arranging almost every day that some distinct group of people should have the day as theirs. Not only all the large communions of Christians had each their own day, in order, but the Y. M. C. A., the college students, Sunday schools, the Masons, and a host of other units, had their respective turns; and as a finale, the last two days were called "Competition Days," when each person was registered, on entering the Coliseum, according to his or her Church or denomination, and every hour the comparative attendance was published on a centrally located bulletin, enlivening the situation most effectively. It is too soon at this writing either to gain any accurate estimate of the total attendance during these five unprecedented weeks, or to get any financial returns. There was no plan to divide any profits beyond a moderate interest, but though the expenses have been enormous, it is hoped that the guarantee fund may be returned to the generous promoters whose liberal support, promised a year ago, made the whole vast project possible. Certainly the history of foreign or domestic missionary education in America, and possibly in the world, has never seen anything that could compare with this grand and imposing undertaking, and all who had any share in the incalculable amount of hard work that centered in it may feel the glow of success, and of almost pioneer success, in the midst of the fatigue and exhaustion which the whole 20,000 or more of them must feel, now that it is all over. It is interesting to note, among the myriad details, that special mention has lately been published of Christ Church, Woodlawn, and of St. Paul's Church, Kenwood, for their successful help in staging the "Missionary Plays" which were part of the work accomplished in the Coliseum.

Some definite plans are being laid to conserve and to develop the missionary interest which has been aroused all through Chicago and the surrounding territory. It must not be allowed to dissipate itself in the emotionalism of merely transient pleasure or even wonder. In our Church the newly organized Board of Religious Education will grapple with this problem right soon. It will meet on June 23rd to discuss plans which the six sub-committees on Teacher-training, Curriculum, Worship, Missions, Organization, and Social Service are now busily forming under the leadership of their respective chairmen. At its initial meeting for organization, on June 2nd, the following officers were elected: Chairman, the Rev.

Charles H. Young; Vice-chairman, the Rev. G. W. Laidlaw; Secretary-Treasurer, the Rev. Frank E. Wilson.

The programme of the forty-eighth Local Assembly meeting of the Chicago chapter of the Daughters of the King, which was held at Christ church, Woodlawn, on the afternoon and evening of Monday, May 26th, included a devotional hour, conducted by the Rev. C. H. Young, which was followed by a business meeting. Mrs. W. W. Wilson of St. Mark's chapter was elected to represent the Assembly at the triennial meeting of the Daughters to be held at the time of the General Convention in New York this coming October. The address of the evening was an able one by the Rev. Frederick J. Bate of Grace Church, Freeport. The severely rainy weather cut down the attendance, but this aside, the meeting was notable for its earnestness and promise.

That same morning, in a pouring rain, a number of clergy and laity gathered at 11 o'clock at St. Bartholomew's church (the Rev.

H. W. Schniewind, rector) for the annual service for Guild of All Souls. It was the fortieth anniversary of

the founding of this definite movement in the Anglican Communion to promote the regular offering of Prayers for the Departed. A solemn High Eucharist was celebrated by the rector, assisted by the Rev. E. T. Pancoast and the Rev. Dr. J. H. Hopkins as deacon and sub-deacon, the sermon being by the Rev. George Craig Stewart, whose text, from St. Matthew 16, was "I Will Found My Church." The music, mainly from Merbecke, was sung by the St. Cecilia choir of the parish, which numbers some fifty or more girls and young women. At the business meeting which followed, Mr. T. E. Smith of Akron, Ohio, the secretary and treasurer of the Guild, gave a very interesting report. There are now 29 branches of the Guild in the United States, with about 1,300 members. There are some 7,416 members in England. In this country there are about 170 churches where a weekly Requiem is celebrated for the departed. Several of these are in Chicago. The "proposed chapel" in London, England, of which all the members know so well, is at last nearly an achieved fact, as some \$15,000 is now in hand for building such a chapel in St. Stephen's, Kensington. Each year the Guild gives one or more sets of black vestments to parishes and missions where the Holy Eucharist will be celebrated as a Requiem with regularity. During the year just closed, three Chicago congregations have thus received black silk vestments, viz: the Church of the Advent, the Church of the Holy Nativity, and St. Alban's. Nine sets were given away during the year, in all. After the luncheon Dean Delany of the Milwaukee Cathedral presided as toast-master, and addresses were made by the Rev. F. S. Penfold of Racine, the Rev. F. L. Maryon of Kemper Hall, Kenosha, Wis., the Rev. C. K. Thomson, and the Rev. Dr. J. H. Hopkins of Chicago, and Mr. T. E. Smith. The general sentiment of this whole gathering was that the blessed work to which this devotional Guild is pledged ought to be pushed steadily and vigorously among those who are at present uninformed as to its meaning and methods. It was also voted to hold a Requiem at some fitting time and place in New York during the session of the General Convention this fall.

The First Sunday after Trinity was observed by St. Martin's parish, Austin (the Rev. R. H. F. Gairdner, rector), as the thirty-fifth anniversary of the organization of the parish, the festival being prolonged over the following day and evening. The Rev. George Craig Stewart was the preacher at the mid-day service, and the Rev. Dr. J. S. Stone in the evening. An offering of \$575 was received during the day, and was applied to the indebtedness of the parish. On Monday evening, May 26th, there was held a largely attended banquet, for the parishioners, in the parish house, the rector being toast-master, and the other speakers of the evening including the Rev. E. J. Randall, the Rev. E. T. Mathison, who are neighboring rectors, and Messrs. W. B. Howland, D. W. Hutchinson, and Dr. U. G. Windell, laymen of the parish. The whole affair was delightful in every feature.

Important meetings of the diocesan Board of Missions, and of its executive committee (which has been re-appointed entire by the Bishop), and of the trustees of the Church Home for Aged Persons, were held in the Church Club rooms on the afternoon of Wednesday, June 4th. Bishop Anderson presided at both Board meetings, and Bishop Toll presided at the executive committee meeting. The trustees of the Church Home for Aged Persons took further counsel concerning their big project of erecting \$100,000 worth of new buildings, and will soon be in a position to bring this matter squarely before the diocese. The Board of Missions discussed the whole question of stipends for the missionary clergy of the diocese. Many matters were referred to the executive committee, including the extensive plans for enlargement at St. Timothy's mission, Chicago (the Rev. M. C. Andrews, priest in charge), where the progress during the past eighteen months has been remarkable. The income has risen from \$680 to \$1,900, the Sunday school contributions from \$50 to some \$400, the contributions to diocesan objects from \$18 to \$238; there now being six parish societies, with an aggregate mem-

(Continued on page 241.)

Diocesan Conventions

WITH the passing from May into June the number of diocesan conventions in session is materially lessened, although June conventions are not few. In FOND DU LAC the clergy by resolution are recommended to publish the banns of marriage; provision was made by canon for a Social Service Commission; a committee was appointed to report on the advisability of undertaking a Children's Home as a diocesan institution. EASTON elected its first Standing Committee with laymen. UTAH endorsed the Change of Name "so that our membership in the Holy Catholic Church may be definitely asserted." MEXICO was able to hold its first convocation in two years in spite of the disturbed condition of the country.

FOND DU LAC

A RECOMMENDATION for the restoration of banns of marriage; the determination to have a Social Service Commission; and the appointment of a committee to report on the advisability of establishing a children's home were the chief topics of business in the diocesan council held at the Cathedral last week.

There was an unusually large attendance at the opening service. The clergy first entered the choir of the Cathedral, after which the roll was called and then the processional took place. The choir and clergy moved from the chancel in two lines, separating at the base of the chancel steps, one line moving down the east aisle and the other the west to the rear of the nave, where the lines met and the procession in double formation, moved up the nave to the chancel. "St. Patrick's Breastplate" was sung as the processional hymn, according to a custom established by Bishop Grafton some years ago. Jackson's *Te Deum* was sung as an Introit. In his address Bishop Weller gave particular eulogy to his distinguished predecessor, Bishop Grafton, and it was afterward ordered that that portion of the address be printed in pamphlet form for circulation. Bishop Weller also treated particularly of his desire that the diocese should contribute more largely for general missions, citing six out of forty-seven congregations that had considerably more than paid their apportionment for that purpose, and observing that if these can do it, so also can the others.

The Rev. James M. Johnson of Rhinelander was appointed an additional Archdeacon. A telegram of esteem was dispatched to Marinette to the Rev. Dr. William Dafter and Mrs. Dafter. Dr. Dafter is the senior priest of the diocese and failing health compelled him to forego attending the council this year.

The discussion over the banns of marriage was quite animated and a number of the clergy participated. It was finally resolved: "That it is the sense of this council that the clergy of the diocese publish the banns as provided in the rubric of the office of Holy Matrimony." There was also a discussion of the need of a Social Service Commission, the Rev. Dr. Rogers showing how the impossible social conditions in communities often nullified spiritual effort, and thus retarded and militated against the growth of the Church. The initial legislation on this subject must of necessity be as simple and elastic as possible, and means should be found effectually to raise our protest against unfavorable legislation, while supporting ardently all measures tending to ameliorate social conditions. A canon providing for the appointment of such a commission was passed. The first steps were taken to change the time of the meeting of the annual council to the third Tuesday in June. This will be effective providing the council of 1914 also adopts the necessary amendment to the constitution. A resolution asking for a change in the number of lay delegates from the parishes and missions was referred to a committee to report to next council. The time of calling the annual council to order was changed from 9 A. M. to 11 A. M., the intention being to have the council hold one of its sessions on Wednesday, instead of rushing through the business in one day.

The council by the adoption of a committee's report, endorsed the strong words of the Bishop relating to the small salaries paid to the clergy; urged the adoption of the Duplex envelope system by all parishes and missions in the diocese; urgently recommended that each clergyman preach, at least, one sermon each year explaining the work of the General Clergy Relief Fund, and endorsed the programme offered by the association of chaplains and recommending the appointment of a committee to act with committees from other churches.

The following were elected as members of the Standing Committee: The Rev. Messrs. A. P. Curtis, G. H. S. Somerville, L. D. Hopkins, N. D. Stanley; Mr. James B. Perry, Mr. Charles Cowan, Major E. R. Herren.

Deputies to General Convention were elected as follows: The Rev. Messrs. B. Talbot Rogers, D.D., Fond du Lac; Newell D. Stanley, Sheboygan Falls; William B. Thorn, Oneida; Harry W. Blackman, Algoma; and Messrs. William H. Roddis, Marshfield; Edward O.

Brown, Rhinelander; George I. Middleton, Ripon; James T. Armstrong, Fond du Lac.

Alternates: The Ven. R. Johnston Campbell, Oconto; Rev. Messrs. A. Parker Curtis, Sheboygan Falls; John W. Greenwood, Oshkosh; Doane Upjohn, Appleton; and Mr. James B. Perry, Fond du Lac; Hon. Louis A. Pradt, Wausau; Messrs. William J. Paulsen, Chilton; William P. Findrisen, Oshkosh.

A reception was given in the evening by Bishop and Mrs. Weller at their home to the visiting and local clergy and delegates, and the congregation of St. Paul's Cathedral. There was a very large attendance, and many hearty friendships were made and strengthened by this unusually successful time of good fellowship.

The annual meeting of the Woman's Auxiliary followed. The visitors were met at the station by the home people in automobiles, driven to the new guild hall, where a delicious supper was served and afterwards attended the evening missionary meeting in Grace church, where the Bishop and the Rev. E. Croft Gear gave interesting addresses, pointing out the logical sequence of aiding missionary work by those who accepted the Christian faith.

The next morning, Thursday, there was a corporate Communion, and a second celebration, after which the ladies adjourned to the guild hall, where the ordinary routine of a business meeting was carried out. Miss Lindley, of the Church Missions House, was a very interesting speaker in the afternoon. She spoke of the necessity of mission study, and the most practical means of achieving that knowledge. Bishop Weller spoke of the needs of the missions in the diocese in his usual earnest manner, and the necessity of sustained effort if permanent good were to be accomplished. After the meeting closed, Miss Lindley gave an interesting talk to all those engaged in Junior Auxiliary work.

EASTON

THERE was considerable debate on a proposition to create a new territorial parish to be known as Susquehanna parish, and the action was taken. The new amendment to the constitution providing for lay members on the Standing Committee having taken effect, the composition of that body was changed to accord with the new method.

The Bishop's address dealt altogether with local affairs. The successor to the Rev. E. R. Rich, D.D., as secretary, is a layman, Mr. S. E. Shannahan of Easton. The following were elected as deputies to General Convention: The Rev. Messrs. S. S. Hepburn, David Howard, J. Gibson Gantt, W. Y. Beaven; Colonel W. H. Gibson, E. S. Valliant, Judge H. L. D. Stanford, and Wm. Cooper.

The following were elected members of the Standing Committee: The Rev. Dr. Henry Davies, the Rev. Dr. Geo. C. Sutton, and the Rev. David Howard; Hon. James Alfred Pearce, Hon. W. H. Adkins, and Edwin Deskiel.

SOUTHERN VIRGINIA

CONTINUING the report in last week's issue, deputies to General Convention were elected as follows: The Rev. Messrs. C. B. Bryan, D.D., Petersburg; J. B. Dunn, Lynchburg; C. O. Pruden, Chatham; A. C. Thomson, Portsmouth; and Messrs. T. H. Wilcox, Norfolk; B. W. Saunders, Rocky Mount; L. R. Watts, Portsmouth; William A. Anderson, Lexington.

Alternates: The Rev. Messrs. D. W. Howard, Norfolk; W. A. Brown, Portsmouth; T. C. Darst, Newport News; R. C. Jett, Staunton; and Messrs. R. B. Tunstall, Norfolk; W. W. Robertson, Norfolk; W. E. Wingea, Abingdon; J. W. Carter, Montreal.

UTAH MISSIONARY CONVOCATION

RESOLUTIONS were passed indorsing the Change of Name "so that our membership in the Holy Catholic Church may be definitely asserted" and particularly favoring "the proposal set forth in the Memorial of the diocese of California." Thanks of convocation were extended to the Social Service Commission for excellent work, as related below.

The Social Service Commission reported that they had tried to have laws passed by the State legislature on Marriage and Divorce along the lines of the National Commission suggestions, on Child Labor along the suggestions put forth by the national organization, a compulsory inquest law, and a Sunday law, but had failed; that they had succeeded in obtaining a veto of a boxing law which allowed prize fighting; that they had closed up the worst café in Salt Lake, and that now they were with the help of the state association trying to force the chief of police to proceed against the owners of property that was used for immoral purposes; that they had investigated the Sunday observance in most of the cities in the West and are trying to have the laws enforced here; that they had investigated the coal question and had succeeded in getting the city commissioners

to promise to hold the dealers responsible to the city for the delivering of full weight; that they had investigated the bread and such like in many cities, and that though they found that here one gets less for his money than elsewhere, they had failed to obtain any relief to the situation so far.

The Board of Religious Education reported that they had held a course of lectures in teacher training during the past year and recommended that the correspondence method of teacher training recommended by the G. B. R. E. be taken up by the Churches this coming year.

The finance committee reported that the apportionment would be met for this year and recommended that an additional amount be apportioned to the parishes and missions for the work of the district.

J. B. Scholefield was elected treasurer of the district. The delegates to the General Convention were chosen, the Rev. M. J. Hersey and Mr. J. W. Thompson as the regular and the Rev. Paul Jones and Judge Ritchie as the alternates.

Mr. J. B. Scholefield presented the following resolution: "Resolved, That this convocation of the Episcopal Church of Utah declares its conviction that the proposal to change the name of the Church so that our membership in the Holy Catholic Church may be definitely asserted is both opportune and desirable. Resolved further, that in view of the present condition of the discussion with reference to the change of name, and as favoring the one which seems the most likely at this time to commend itself to the people of the Church without giving offense, we hereby declare ourselves in favor of the proposal set forth in the Memorial of the diocese of California to the General Convention." This was carried and it was further moved and passed that this be not considered as instructions to the delegates to the General Convention.

In the evening a missionary meeting was held in the Cathedral at which Bishop Spalding, Bishop Olmsted, and the Rev. George Hunting spoke.

On Friday a Quiet Day for the clergy and workers of the district was conducted by Bishop Olmsted of Colorado.

MEXICO MISSIONARY CONVOCATION

ON account of the disturbed condition of the country, no convention has been assembled in this district for the past two years. Though conditions are certainly no better, and in some respects are worse than they have been, it was felt that a special effort should be made to meet this year. It was gratifying to have all the twenty clergy now in the district, except two, present at the convocation, and lay delegates from ten parishes and missions, though the congregations in the northern and southern portions of the republic were unable to send representatives.

The convocation was held at Christ church, Mexico City. The Bishop read his address in the church to an English-speaking congregation and it was also read in Spanish to a Mexican audience in the parish hall.

Among the actions of the convocation was a vote of thanks, offered by the native clergy, to the Presiding Bishop of the Church, and to the many others in the United States who are associating in the support and upbuilding of the Church in this republic. A resolution to the President of Mexico was also adopted, expressing the earnest prayer of this Church for the restoration of peace in Mexico. A constitution and canons for the district were adopted, subject to the approval of the House of Bishops. The new American mission at Tampico was admitted into union with the convocation.

The Rev. Samuel Salinas, a native priest, was elected as clerical deputy to the General Convention, and Mr. Fred. Adams as lay deputy. The Rev. A. L. Burleson and Mr. M. A. Kilvert were chosen as alternate deputies. The Council of Advice consists of the Rev. Messrs. L. H. Tracy, A. L. Burleson, and Samuel Salina; and Messrs. Arthur Anderson, S. J. Lewis, and M. A. Kilvert. The Rev. A. L. Burleson was elected secretary of the district and also as district treasurer.

In the last issue of the *Living Church Annual* the statement was made that, owing to the removal of Americans, the Church in Mexico had lost 849 communicants. This was obviously an error, for it was a larger number than the total of English-speaking communicants reported. After a careful compilation of the parochial reports for this year it is gratifying to find that the present total of communicants is only thirty-nine less than two years ago, the number being 1,901, of which 770 are English-speaking.

TO BE TRUE—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad; openly grateful for good; always moderate. To seek the best, content with what I find—placing principles above persons, and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—*Leigh Mitchell Hodges.*

SELF-CONFIDENCE is the first requisite to great undertakings.—*Johnson.*

HOW THE AUXILIARY MAY BECOME A VITAL FORCE IN THE PARISH OR MISSION

FROM A PAPER READ BY MRS. J. B. McCLELLAND OF CLARENDON, TEXAS, AT A MEETING OF THE WOMAN'S AUXILIARY OF NORTH TEXAS.

THE Auxiliary, to be a vital force in the parish, must be a live, active, enthusiastic body, well informed as to the work and object of the Auxiliary and for a real love for the Kingdom. Contact with and the enthusing of other organized workers of the parish, as well as all members of the Church and every one as far as possible, is necessary. This condition can be brought about through divine help alone—prayer first, last, and always, and earnest effort, desire for service, and dependence upon God. "I can do all things through Christ who strengthened me." As David Livingstone says, "If you have but the willing mind, that accepted, God accepts that, and He can do the rest."

The Auxiliary is, we all know, the channel through which the needs, opportunities, and possibilities of the mission field are to be known, and its triple aim is prayer, knowledge, and gifts; or prayer, work, and study.

"By prayer we can have communication with God Himself, the source of all goodness, might, majesty, dominion, and power. Through prayer, strength, and goodness flow into our souls. Our Lord said, "Whatsoever ye ask in My Name, believing, ye shall receive." But we must pray in accordance with the Divine will, else our prayer is in vain; and fortunately for us, God will not answer, and we are saved in spite of ourselves.

If we really pray, work and giving follow as the night the day, for do we not use every effort to accomplish that which we really desire? Obedience to God's command always brings its own reward; and where have we a more direct command, than the one, "Go ye into all the world and preach the gospel to every creature"? The moment we try to help others, we are ourselves helped, raised a little higher, our vision is widened, enlarged, our sympathies deepened, broadened. Giving, too, of anything we have, time, thought, talent, money, anything, takes us out of ourselves; and surely we realize at once how blessed it is to give, so much more than to receive.

In the Holy Communion we say: "and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto Thee." Do we realize what we say? To be an instrument to His glory, to let His light shine through us, can only be done by having our lives turned to His, and that can only be done through prayer and consecration; prayer in word, prayer in deed.

We each of us have a threefold nature: mind, body, and soul; physical, mental, and spiritual. I always think of the Auxiliary as the spiritual part or soul of the organized work of the Church, the heart or motive power. For, think what its work is, to help send light to them that sit in darkness, to feed the hungry and clothe the naked, to raise the fallen, to heal the sick and those that are broken in heart, to cast out devils, to overcome the powers of darkness and evil everywhere—our Master's work!

Should it not thrill us through and through to feel that we may have our little share in such work—the advancement of God's Kingdom? "Freely ye have received, freely give."

CONCLUSION OF MISSIONARY EXPOSITION AND PAGEANT IN CHICAGO

(Continued from page 243.)

bership of 163 members. The church building is all too small for any of this work.

The marriage of the Rev. Jacob Julius Steffens, curate of the Church of the Redeemer, Chicago, and Miss Georgia Wetmore of Grand Rapids, Mich., was solemnized at St. Mark's Pro-Cathedral, Grand Rapids, at 8 o'clock on the morning of Tuesday, June 3rd, by the Rev. Dr. John Henry Hopkins, assisted by Dean White of the Cathedral. A Nuptial Eucharist followed immediately after the marriage service. Mr. and Mrs. Steffens will return to Chicago on June 10th, on which evening there will be a reception for them at the parish house of the Redeemer, given by the parish. The presents included a handsome purse of gold from the rector, wardens, and vestry, and also from the Federation of Women of the Church of the Redeemer.

Curate is Married

Some Hymns and Their Makers

By EUGENIA BLAIN

TO those who are happily endowed by nature with a love of music and poetry the hymns of the Church make a special appeal. Others less susceptible to these influences, are nevertheless often affected by them when the two are allied. In the union of the rythmical cadence and the harmony of sweet sounds lies a magical charm that thrills the heart, though the theme be concerned only with the earthly and material; how much more deeply moving must they be when it deals with the inner, spiritual life and heavenly things.

Thoughts which might attract little notice if expressed in plain prose, when they are clothed in melodious verse with a suitable musical setting are often made impressive. They linger in the memory, and become the very language of the heart and a permanent source of inspiration.

The early Christians were great singers. At church, in the company of the faithful, they "praised the Lord with a loud voice," and equally in daily life their devotion found joyous utterance. As they toiled in their several vocations, as they moved through the streets of the city, in their homes, songs of praise were ever on their lips. Like Paul and Silas they sang in prison. They sang under torture; at the stake, while the scorching flames seared their flesh; with dying breath murmuring words of love and thanksgiving.

Bishops wrote hymns for their people. In this manner did Chrysostom, when Bishop of Constantinople, by giving to his flock hymns clearly setting forth the true faith, endeavor to counteract the effect of those sung in public by bands of men and women to propagate the false doctrine of the Arians.

In the fourth century this heresy, which denied the divinity of our Lord, had won thousands of adherents—among them the reigning empress. She demanded of Ambrose, Bishop of Milan, the surrender of a church for their use, and when he refused, obtained the consent of the emperor to take one by force. A serious crisis threatened. Persecution was by no means so remote in the past as to be forgotten, and was of such frequent recurrence as to be always dreaded. Many Christians bore in their bodies, maimed and scarred, the witness of former sufferings. But with unquenchable ardor they determined on resistance. Assembling in the various churches, which were at once surrounded by armed troops who might at any moment burst in upon them with drawn swords, they passed the days and nights of their vigil in prayer and singing—until the soldiery were at length withdrawn, the timorous emperor refusing to resort to extreme measures.

It afterwards became the custom in Milan to hold regular singing services. Augustine, a professor in the university, was often present with his mother, Monica, and refers to them in his "Confessions," writing that he was "moved to tears" by the "splendid chorus."

Ambrose was called to his high office by the "voice of the people." The election took place at a monster "mass-meeting," over which Ambrose, by reason of his consular office, presided, though he was but a neophyte and still unbaptized. There was much disorder and confusion, the Arians clamoring loudly for their candidate, when some one, divinely inspired, cried out, "Ambrose is Bishop." The suggestion met with instant and vociferous approval, and the popular young consul was elected by acclamation. He was a lawyer and a rising politician, talented and highly educated, but thenceforward all his learning and ability were devoted to the work of his new vocation, for which he developed a peculiar fitness. Being a poet and a musician himself, it was natural that he should take special interest in the musical portion of the services of the Church, and he has been styled the "Father of Church Song." He introduced antiphonal chanting and wrote many hymns, some of which are still retained in the collections.

Following his initiative the character of the Church music underwent a complete change, beginning with the century in which he lived. General choruses were discontinued and only paid vocalists came to be finally employed. But hymns were still written and loved and sung elsewhere. Ambrose is esteemed the greatest of the early Christian poets, but in later centuries there were others his equal, and they wrote many hymns. Minstrels and troubadours, singing in the castles and

inns and by the wayside, mingled Christian songs with those of love and war.

"Come, Holy Ghost, our souls inspire," is attributed to the Emperor Charlemagne, who was a good Christian despite the fact that he was a mighty warrior, achieving his great victories only through much slaughter and shedding of blood. Many priests accompanied his conquering armies and the heathen tribes were forced to accept the true faith with the yoke of the conqueror.

Strange to say, the most inspired hymns were written in the "dark ages," when the world was given over to violence and crime; when the Popes were notorious sinners and exceeded all others in the enormity of their offenses, and when a writer could say concerning the period, "Everything is degenerate and all is lost; faith has disappeared from the earth." Mediaeval saints left to succeeding generations a priceless legacy of hymns in which holy men and women have voiced their aspirations and their penitence during the many hundreds of years.

It was in the thirteenth century that Tommaso da Cellano, a Franciscan friar, composed the *Dies Irae*, the greatest religious poem ever written. Nothing is known of the author save that he was the friend of St. Francis, and his biographer. In the still seclusion of a convent cell, under the direct influence of the Holy Spirit, these consummate lines were evolved, out of a heart aflame with the ecstasy of devotion; but no eyes other than his own ever looked upon them until after his death, when they were discovered and given to the world.

There are a hundred and fifty English translations. The one found in the hymnals, beginning, "Day of wrath! O day of mourning," is the work of Dr. Irons, a priest of the Anglican Church staying in Paris during the Revolution of 1848. The Archbishop had been slain in the streets while endeavoring to make peace. His funeral was an elaborate and imposing function, the *Dies Irae* being sung by a large choir of priests, and was attended by an immense throng of people. Dr. Irons was deeply moved by the solemn ceremonial, which was rendered doubly affecting by the weeping of the multitude. He went to his home with the dirge-like strains of the Latin hymn still sounding in his ears, and thus inspired, produced his wonderful interpretation.

In the twelfth century there lived two poet monks, each bearing the name of Bernard, and both marvelously gifted; but one was a simple friar buried in the obscurity of a convent, while the other was the foremost man of his age, styled the "Great," and known as the "Oracle of Europe."

Bernard of Morlaix, so named from the place of his birth, is more generally referred to as Bernard of Cluny, the monastery where he passed his life. It was the most famous in France, noted for the piety of its inmates and its attitude of reform as well as for the splendor of its church and ritual. And here was composed that hymn so greatly beloved, "Jerusalem the Golden." The long poem of three thousand lines, of which it is but a fragment, was styled *De Contemptu Mundi*, and was, in the general tenor of it, a denunciation of the vices of the age, for which cause it was suppressed during several centuries. The opening lines are found in the hymn beginning, "The world is very evil"; but there are beautiful lines in which the author transfers his gaze from the blackness of this world's night to the glories of the heavenly vision. In all, four of our hymns are derived from this source, the other two being "For thee, O dear, dear country," and "Brief life is here our portion." A peculiarity of the entire poem is the style of versification which in the Latin original is the most difficult and complicated known. The writer claimed supernatural aid in his work, and it has ever been held that his faith was amply justified, so marvelous is it both in conception and execution.

St. Bernard, Abbot of Clairvaux, has ever been esteemed one of the greatest of the saints. It was a period when asceticism was regarded as indispensable to holiness, and his health was permanently undermined and his body wasted to a skeleton by the excess of austerities, which in later years he deeply regretted.

St. Bernard possessed all the equipment necessary for leadership. This was demonstrated in his youth when he entered the convent, taking with him twenty companions, won

by his persuasions; and in later years it raised him to the highest pinnacle of fame and influence, making him in effect the dictator of all Europe. The greatest as well as the least paid him an almost worshipful deference. He was a general arbiter of disputes. A schism in the Church occurring in which two Popes sought to reign at the same time, he induced one of the aspirants to withdraw, thus restoring harmony; and he was the power behind the papal thrones, insomuch that those who desired favors of the sovereign Pontiff made him the medium of their petitions. In addition to mental ability and much eloquence as a preacher, he possessed great personal charm. Writers describe his "honeyed utterance," the "magic of his smile," the marvelous sweetness of his demeanor, and the "wit and vivacity" of his conversation. In his religious belief St. Bernard was entirely free from Roman superstition, which he pointedly condemns in his writings; in particular, Mariolatry and the worship of saints. He was the author of much religious poetry. "Jesu, the very thought of Thee," is one of a group of three hymns taken from one long poem, and several others found in the hymnals are his composition.

His life ended in sorrow. A crusade which he instigated and preached throughout the length and breadth of Europe, terminated in complete disaster. Thousands were slain. Overwhelmed with grief and disappointment, he was unable to rally. And so died, at sixty-two, rejoicing to depart, one who has been styled the "most perfect monk that ever lived."

The hymns of the ancients are known to the unlearned of later generations only through translations, which have, as it were, opened a window into the past through which a glorious effulgence has streamed forth upon the modern Church. Of the many who have striven to interpret the ancient hymnology, the most notable has been the Rev. John Mason Neale, a priest of the Anglican Church, born in the year 1818. By the death of his father, who was also a priest, he was left when very young to the sole care of his mother, a Puritan of the most rigid type. The little lad was sorely grieved by the severity of the doctrine she taught. He loved to think of our Lord as a "Lamb," but was warned to "beware," lest the lamb should turn into a lion to tear and rend him.

While a student at Cambridge he learned more of the Catholic faith, and found therein all that was required to satisfy the needs of his spiritual nature. It brought a message of peace to his soul, so long distracted by doubts and fears, and thenceforward his life was consecrated to the joyous task of spreading it abroad. He was ordained a priest, but ill health forbade his serving a parish, and he became warden of an almshouse, where he remained until his death. Dr. Neale did not escape persecution, yet his life was a very happy and peaceful one, devoted to study and the care of his poor people, to whom he gave beautiful sermons, albeit he was forbidden to preach in the church of the parish in which he lived. He was also permanent chaplain of the Sisterhood of St. Margaret, which he founded and cared for with the utmost solicitude while he lived.

The record of his life of forty-eight years shows marvelous achievement. He was proficient in twenty languages, and he wrote also a comprehensive history of the Eastern Church, for which he was decorated by the Czar, besides a vast amount of other literature—sermons, history, treatises, original poetry, and translations. All the translations from *De Contemptu Mundi* found in the collections are from his pen, as well as many others; besides original hymns, of which "Art thou weary" is one.

The hymns of the ancients possess characteristics essentially their own. The revelation of their richness and beauty has been full of suggestion to modern hymn writers, and to the Church at large a boon of priceless value.

THE HOUSE IN THE WILDERNESS

By LILLA B. N. WESTON

HERE once lived a king, so the legend runs, who was exceedingly powerful and reigned over a vast country. One day he conceived the plan of making a journey, not to his palaces which were all sumptuous and royally appointed, but to an unpretentious spot in a remote corner of the kingdom. It was, in fact, but a rude shack erected for emergency purposes in an unfrequented wilderness, and it had long ago been abandoned to decay and the wild things of the surrounding tract. But there the king determined to go for rest and seclusion.

Accordingly, he selected from his people a few workmen,

and these he sent with a guide to the House in the Wilderness. They found it a ruin indeed. The roof sagged, the casements were rotted, the chimneys were crumbled, the stairs had fallen away, the doors were broken, and the floors were heavy with layers of dirt and mold. Undergrowth covered the place, and creeping things made their nests in the corners.

The band of workers shook their heads; but they said, "We will do the best we can." And they fell to work. They cleared and straightened and strengthened and replaced and plastered and polished and carved and painted and furnished and draped, and then they stood back to view the result of their labors—a goodly house, beautiful within and without. So they gathered their tools and made ready to return to their people. Gazing at the restored house, one murmured, "We have done all that is necessary, that is true; but were I to gather the red berries that grow yonder, I could make marmalades and jams and preserves to fill the empty shelves in the store-room." Another said quietly, "I could make curtains of wonderful lace for the king's chamber windows. I know the morning sun would shine more splendidly for him if it filtered through lace that loving hands had made." And under one pretext or another, they all lingered to do something that was not required of them, but which they knew would bring pleasure or comfort to their sovereign.

They returned to the capital city, and the king and a few intimates and trusted servants journeyed to the House in the Wilderness. As they drew near, their eyes rested upon great clumps of roses in full bloom, and the king cried out in astonishment. Beyond the doors lay thick rugs for the king's feet to press, and he exclaimed in surprise, for he had thought to tread but upon clean, bare floors. Great cushions of exquisite embroidery lay upon carved couches; in his wardrobe hung delicate garments ready for his wearing; the store-room shelves were filled with jars of rare preserves; the cellar boasted casks of new wine, and on the tables reposed silver dishes not of the royal plate; and the curtains at his windows were of lace of incomparable beauty.

The king's heart was warmed within him, and he wept for very joy at the sweetness strewed in his path. Not because Kelna's roses were the most fragrant in the kingdom, or Wyseth's rugs the thickest and his dyes the richest; or because Zitma's embroidery was the most gorgeous; or because Mizan gathered the finest down; or because Centra's stitches were of the most unbelievable shortness, or Gorzel's preserves the most perfect; or because Themis made wine more delicious than all other wines; or Curza fashioned cups more exquisitely than any other worker in precious metals; or because Gratha made lace as filmy as a spider's web; but because each one had given a little more than the required measure of heart's love.

There is a House in the Wilderness for each one of us to help restore. Not one of us but knows of some desolate heart which needs a little more cheer than it is really one's duty to give; some bereaved one who will glow with joy at a few more words of comfort than are necessary in order to conform to social custom; some flippant one who will pause, and perchance think things over, if a warm hand is stretched out frankly, along with words of caution and comradeship. There is no mountain so high but that some soul can surmount it if he have the assistance of a little more heart's love than was precisely promised in the marriage vow; there is no wall so steep but that some soul can scale it if he have a little more encouragement than the law of friendship exactly provides for.

Let us add on a little to all these good and beautiful things: let us love a little more, praise a little more, smile a little more, believe a little more, encourage a little more, give a little more, work a little more, pray a little more—a little more than is really necessary. We shall not regret it. They are all jewels laid at the Master's feet, these things. For He, in a miserable and sin-ridden world, prayed a little more, loved a little more, gave a little more—than was just necessary. But in so doing—ah, can the wisest and most learned of us measure the depth and the breadth and the majesty of that which He accomplished? Let us all do in all good and helpful things a little more than is necessary, lest in the fulness of time we fall into such disuse and decay that we ourselves may be, alas!—somebody else's House in the Wilderness!

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

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

GOVERNMENT WORKMEN'S COMPENSATION

A NEW bill providing for workmen's compensation for employes of the United States has been prepared by the American Association for Labor Legislation. One of the shortcomings of the existing law is that it benefits only about one-quarter of the Government's 400,000 civilian employes. According to some recent figures published by the Department of Commerce and Labor, 21,033 injuries were reported, of which 670 were fatal. Claims were made in only 7,622 cases, 363 of which were on account of fatal injuries. Naturally the question arises, what of the 307 injuries resulting in death and the 13,104 lesser injuries, on account of which no claim was made? Solicitor Earl of the Department of Commerce and Labor, replies: "They were simply not covered by the act." The new bill is intended to cover these cases.

SOCIAL WELFARE WORK IN LA CROSSE, WIS.

A social welfare directory has been prepared at La Crosse, Wis., by St. Mary's Guild of Christ Church, of which the Rev. William Everett Johnson is rector. The members of the guild canvassed the city for the material brought together in this book, with the hope that it might prove useful in many ways. They have every reason to believe that it will serve a splendid purpose not only in acquainting the communicants of Christ Church, but the citizens of La Crosse generally, with the social work that is being done in the city under various auspices. Father Johnson deserves great credit not only for the thought but for the completeness with which he has carried it out. As is pointed out in a prefatory note, while directories of this nature are common to large cities, we know of no city so small as La Crosse that possesses one. It is to be hoped that the precedent thus established will be widely followed.

"THE GATEWAY TO THE MOUNTAIN" is what Senator LaFollette calls his proposition to amend the amending clause of the Federal Constitution. In the opinion of those who are advocating this change, "the Constitution of the United States is a code of fetters and manacles devised by a body of provincial gentlemen something more than a century ago for the 'government' of the people. . . . Let us take off the wrappings of 1787 and let our Constitution grow. The gateway amendment will do it." This sounds all very well, but judging from the success of the income tax and the direct election of United States senators amendments, it would seem that the present Constitution can readily be adjusted to modern conditions with as great speed as important changes demand. In other words, the present instrument seems to have sufficient elasticity, when one bears in mind the growth of the unwritten constitution which has modified so much of the original instrument.

THE ROMAN CATHOLIC CHURCH is deeply interested in labor unions, and the various organizations affiliated with it do not hesitate to endorse and back them up. For instance, a Federation of Roman Catholic Societies in a Wisconsin county in which the Roman Catholic population was very large recently made a "solemn protest against current social injustices, and believing that the organization of the laboring class is the most practical way of solving this problem, it hereby pledges its unqualified support to the American Federation of Labor in all just and legitimate measures which that body advocates for the well being of society at large and the workers in particular."

A PLAYGROUND near Old Swedes' church in Philadelphia is the present object of the Playground Association of Philadelphia. In commenting on the need for one, the Association writes: "William Penn started right. He deeded the ground for beneficent use to Old Swedes' Church. Something went wrong. To-day, two hundred years later, the site is a miserable slum of dilapidated hovels." The proposed playground is to be known as Shot Tower Playground, because of the close prox-

imity of the old Shot Tower, which, by the way, was for many years the property of a well-known Churchman, Thomas W. Sparks, a communicant of Gloria Dei.

"I BELIEVE that the only direct aid for the coming generation," declares Charles F. Weller, of the Playground and Recreation Association of America, "is for the Church to take a keen interest in seeing that the boy and the girl of to-day have something on their minds and are kept continually busy after school hours with the correct recreation that is theirs rightfully, but of which they are robbed because we are too practical and allow them liberty; whether they will use that time sitting on the front steps thinking of nothing and doing the same thing, or employing their time in games and good recreation."

A PUBLIC WELFARE SOCIETY has been organized in connection with St. Mary's chapel, Mount Calvary parish, Baltimore (the Rev. W. A. McClethen, rector). Its first work was to conduct an active campaign against the numerous saloons in the neighborhood of the church. In this it had a very considerable success, being instrumental in closing some of the more objectionable and dangerous ones. The bulk of this work was done by Father Griffiths, the curate in charge.

A LIST of parish Social Service committees in the diocese of Chicago is set forth in the report of the Social Service Commission. There are also sundry brief reports from these parochial committees setting forth clearly and concretely how the parish may be of assistance in the working out of a sound social service policy. Copies of this report, which is printed, can be had by application to the chairman of the commission, Dean Sumner, 117 N. Peoria street, Chicago.

GIFFORD PINCHOT, a well-known Churchman, has been made chairman of a special committee on The Church and Country life for the Federal Council of Churches. His colleagues on the committee are Prof. Thomas N. Carver of Harvard and the Rev. Warren H. Wilson of New York. A volume on The Country Church is shortly to be issued by the Federal Council, which will also send the Rev. Charles O. Gill to Europe to study the question there.

THE SOCIAL SERVICE COMMISSION of the diocese of Washington for the year 1913-14 is as follows: The Rev. William L. De Vries, Ph.D., chairman; the Rev. Thomas Hubert-Jones, secretary; the Rev. C. S. Abbott, Jr., Colonel George Truesdell, and Dr. William C. Rives.

AN ACT has been passed by the Pennsylvania legislature giving prison authorities the power to place female prisoners about to become mothers in special places during the time of their confinement, and to charge the expense to the county.

THE BISHOP OF IDAHO is chairman of his diocesan Social Service Commission. His colleagues are: the Rev. D. H. Jones, secretary; the Rev. H. Stoy, the Rev. H. G. Taylor, R. M. Davidson, and Thomas Ashworth.

A LIST of the tuberculosis sanatoria, hospitals, dispensaries, classes, and associations in New York, New Jersey, and Pennsylvania has been published by the Metropolitan Life Insurance Co of New York.

THE REV. JOSIAH STRONG has been made chairman of the Commission on Church and Social Service of the Federal Council of the Churches of Christ in America.

A STATE MORALS COURT, to protect working girls against their employers, has been suggested by an Illinois Investigating Committee.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE EPISCOPAL ELECTION IN TEXAS

To the Editor of *The Living Church*:

AFTER reading with interest your editorial of May 24th, entitled "A Delicate Question," I venture, as one of the electors of this diocese, to ask that certain facts quite essential to a right understanding of the case of our Bishop Coadjutor-elect be submitted to your readers.

The statement "Only a few months have elapsed since the Presiding Bishop officially certified that confirmation of the same priest to be Bishop Coadjutor of Kansas had been refused" is to be rightly interpreted only in view of the fact that Mr. Silver actually received a handsome majority of the votes cast by the Bishops. This majority was, indeed, so large that though a considerable proportion of the Bishops did not vote at all, Mr. Silver's election, it is said, lacked only two votes (perhaps in view of Bishop Jaggar's death only one) of confirmation.

With this in mind it may well be questioned whether the circumstances of the present process may justly be described as "precisely identical." There is at least one important difference, viz. that each Bishop who did not vote is presumably now aware of the like silence of, say, twenty-five others, and of its consequence in defeating the confirmation.

It would seem not only conceivable but probable that the question as now raised may bring out a larger vote. The confirmation of Mr. Silver's election—and this by a majority eminently gratifying to the diocese which has elected him—is possible without the change of a single vote.

As for the apprehension expressed in your editorial that the Kansas precedent be overthrown, it may well be doubted whether the votes of a minority of the Bishops should have any such inhibitory power, and it may also be urged that to accord such final authority to a judgment so reached would constitute in itself a very dangerous precedent.

One might well hesitate to ascribe such finality to the outcome of a question regarding which so many Bishops either arrived at no satisfactory opinion or failed to give expression to such.

There is every reason to hope that in this present case the Bishops will be supplied with fuller information and that certain misunderstandings may be cleared away.

Surely if the conditions be thus reviewed, and if a larger number of Bishops express themselves, a different verdict could not be stigmatized as the "introduction of an element of vacillation." It might, indeed, signify that some who were formerly in doubt had finally made up their minds, thus terminating the hesitation, uncertainty, and vacillation which frequently characterize the earlier stages of such deliberation as highly conscientious men give to delicate moral issues. It would be profoundly disrespectful, of course, to ask our Bishops to vacillate; it is entirely respectful to ask them to vote.

Austin, Texas, May 29th.

WM. HALL WILLIAMS.

[It will of course be remembered that the usual, though not the invariable, practice is that a Bishop not desiring to signify assent to the consecration of a Bishop-elect, sends no vote at all. Thus he is saved from any necessity of directly recording a negative vote. Hence, if few others than those desiring to express assent vote at all, the condition is easily reached wherein "a handsome majority of the votes cast by the Bishops" is affirmative, while yet the few negative votes cast, plus the Bishops who prefer not to vote at all, constitute a majority of the whole against any proposed confirmation.—EDITOR L. C.]

TRAVELERS AND NATIONAL RITES

To the Editor of *The Living Church*:

THE leading article in your issue of the 10th inst. on Uniformity much interested me, and with its chief contention I found myself in agreement; but with one of the writer's subsidiary arguments I cannot agree. He said, "Once more, it is a monstrous thing that in the Anglican Communion no authorized provision can be made for traveling priests to celebrate the Sacred Mysteries according to their own national rites." Surely, the priest celebrates the Sacred Mysteries, or performs any other ministerial act, for the good of the people and not for his own special benefit. Therefore, if he is privileged to minister in the Church of another land, where the liturgy differs somewhat from his own, it would in my estimation show a narrow mind and an objectionable sense of superiority, together with a disregard of the customs of others, if he were to express a wish to set aside the rites of those whom he was visiting and obtrude his own national rites upon them.

If it should ever be my lot to visit the States and I should be

offered the privilege of officiating in one of your churches, it would be highly impertinent of me to request permission to use the English Prayer Book. Conversely, if I ever have the pleasure of inviting an American priest to celebrate the Holy Eucharist in my church here, his using of the American Prayer Book would mystify my congregation instead of edifying them. There can be no greater discourtesy than for a guest to set at naught the regulations and customs of the house he is visiting and expect to carry out his own customs.

True Catholicity would raise a priest above local or national details, and he would show his belief in the brotherhood of the Church by "doing at Rome what Rome does." [N. B. I use this expression in a proverbial manner only.] Yours truly,

E. S. FIELD.

The Vicarage, Buckland Newton, Dorchester, England, May 20th.

BISHOP MATHEW'S ACTION AGAINST THE LONDON TIMES

To the Editor of *The Living Church*:

ON page 47, in your issue for 10th May, I observe a notice, which has evidently been communicated to you from a source in England hostile to me, and which I should have no difficulty in naming.

As I am sure that your valuable and extremely fair and impartial journal would not wish to misrepresent facts, and as the report you publish does misrepresent them, I ask you to allow me to reply as briefly as I can to those who make it their business to traduce and calumniate me on every possible occasion. I will take the statements of which I complain seriatim for the sake of brevity.

(1.) It is incorrect to say that "after a somewhat long retirement" I have "come again into public notice." I have never retired nor ceased my work since I was consecrated on 28th April, 1908, by Archbishop Gul at Utrecht.

(2.) When close upon a quarter of a century ago, I resigned my R. C. benefice and voluntarily retired into privacy, I did not "become a Socinian or an absolute Agnostic." I distinctly repudiated any such views at the trial. I said that, having been taught, as all Roman Catholic students are taught, that "the whole edifice of Faith stands or falls with the infallibility of the Pope," when that dogma became untenable to me, as it was then understood, it appeared to me, *then*, that "all else fell with it." But I did not attach myself to any religious body, and if I could not affirm neither would I deny. I never in my life entered a Socinian or any other non-conformist edifice, except as a spectator on two occasions at an Irvingite church.

(3.) It is true that I was recommended by the late W. E. Gladstone to unite and work with the Church of England, but the form of "Renunciation of the Errors of Rome" required by Archbishop Benson to be signed by me in 1892, was not in accordance with my convictions, which were never Protestant, and I refused to subscribe it, retiring then into seclusion, as you say, "until 1907."

(4.) I will not mention the reasons, other than the Archbishop's requirement, which would have caused me to withdraw from relations with the clergyman at Chelsea, London, who wished me to become attached to his church, even had Dr. Benson's "form of renunciation" been differently worded. There were, however, strong reasons for severing connection with him in the early part of 1892.

(5.) I was then approached by several old and valued Roman Catholic friends, two of whom had been my confessors in the Roman Catholic Church, viz: Bishop Brownlow of Clifton and Father Bertrand Wilberforce, a Dominican. After many conferences and much correspondence with these ecclesiastics, I agreed to allow Bishop Brownlow to petition Pope Leo XIII. to grant me a dispensation, under certain stringent conditions, allowing the ratification of my marriage, and liberty for myself to remain *tantum laicus* with my family, celebrating mass privately in my oratory. Bishop Brownlow had offered me his confidence in the following words which I quote from his first letter: "Write to me freely and fully. No one shall ever see or hear of anything you may say to me." The negotiations with Rome were not then concluded, but were transferred from Bishop Brownlow to Father David Fleming, one of the Inquisitors at the Holy Office, who wrote to me sympathetically and kindly in 1902, Bishop Brownlow having died in 1901.

(6.) At the recent trial my private and strictly confidential letters to the late Bishop Brownlow, dating from 1897, having been taken possession of, most unwarrantably, after his death by his Vicar General, Monsignor Russell, were handed over to the *Times* by that gentleman, a piece of perfidy which almost surpasses belief; for those letters, written under the Bishop's express offer and promise of secrecy, should have been regarded as equally sacred from publicity

with communications made in confession. So all honorable men would have supposed. Monsignor Russell thought otherwise!

(7.) Father Fleming next gained my confidence, and I wrote to him *ex abundantia cordis*, as to a confessor. Having been *greatly* discouraged and disappointed in 1892 in my approach to the Church of England, I saw no alternative other than submission to Rome, leaving papal infallibility aside as "unexplained and not yet understood."

Accordingly, writing, as my letters to Father Fleming are marked, "Privately and Confidentially," to all intents and purposes *sub sigillo*, I opened my mind freely to him, as a friend and brother priest, as a fellow-countryman and as a Franciscan Father. I did not think of him as an Inquisitor, but as a man of God in whom I could confide with all possible candor and humility. The Italian Curia refused to allow me the dispensation I sought, ordered me to leave the house in which my dear wife and little children resided, and made use of a most opprobrious epithet in the document sent to me. Further communication on that subject consequently became impossible. This was in the year 1902.

(8.) It is true that in one of my "private and confidential" letters to Father David Fleming, O.S.F., I made use of an epithet by which the Church of England is very commonly described by Roman Catholic priests in England. It was an epithet familiar to me since boyhood, and is one which dates from the time of Queen Elizabeth's excommunication, and her Acts of Uniformity and Conformity. It is no worse than the epithets applied to the Roman Catholic Church by many Anglican divines at the same period, some of them from the Apocalypse. Naturally neither Anglicans nor Roman Catholics, in these days, would use uncomplimentary epithets in public, or in writing to the press, whatever they might do in "private and confidential" letters to a priest! In the same letter I informed Father Fleming of my refusal to sign the form of renunciation required by "the pseudo Archbishop." This term was, of course, understood by Father Fleming, for he was one of those who took part in framing the Bull of Leo XIII. condemning Anglican Orders as "absolutely null and utterly void," and the term was used only in the sense of that Bull. To make use of such a term in a published letter or public document, would be libellous, inasmuch as it would not be understood in the technical sense of the Bull, and would be misunderstood as implying imposture. Naturally I never anticipated that, under any circumstances, a Franciscan friar would consider himself at liberty so shamefully and scandalously to abuse the confidence reposed in him, as to come all the way from Rome, bringing "private and confidential" letters addressed to him, to be placed in the hands of the *Times* to be read out in Court. Letters, too, addressed to this gentleman eleven years ago!

(9.) Your informant says: "Having had no success . . . at the Vatican, he now wrote to the Archbishop of Canterbury . . . not being accepted at Lambeth he succeeded in being made a Bishop at Utrecht . . ."

The facts are these: The conditions which the Roman Inquisition wished to impose for granting the dispensation for which I had applied, were impossible and wicked. Under no circumstances would I comply with such shameful, unjust, and tyrannous conditions, which are a standing disgrace to those who desired to inflict them upon me and my innocent wife and children. I did not, however, immediately turn again, as your informant most unjustly implies, to the Church of England, but I remained, as I was, for five years longer. Then, in 1907, some of my Anglican friends having lent a good deal of literature dealing with Anglican Orders, I became satisfied of their validity, and at the urgent entreaty of those friends I wrote two or three letters of inquiry, and nothing more than inquiry, to the Archbishop of Canterbury to ascertain: (i.) whether it was still necessary to sign Dr. Benson's form of renunciation, which I was not prepared to do; (ii.) whether, at my time of life, I should be expected to become a curate, or whether a country benefice, which would not be beyond the strength of a man of 55, would be available for me, in which to exercise my ministry. The Archbishop of Canterbury, after two or three letters had passed, referred me to the Bishop of London who, in turn, passed my letters on to the Bishop of Rochester. But, in the mean time I had been asked to unite with the Church of Utrecht, and all the "negotiations" resulted in nothing. There was no refusal on the part of the Anglican Church to accept my services, had I chosen to persevere in an application to her. I did not so persevere, and it was entirely my own doing that I did not unite with the Church of England. The letters I received from the Anglican prelates were all of them marked by sympathy and courtesy, and I very much regret that any Roman Catholic expressions of which I made use in writing to the Inquisitor, though only in a strictly private letter, should have been read out in Court, for the purpose of causing pain and affront where it was never intended.

(10.) Your informant goes on to say that I formed a "chapter consisting of five 'Canons,' all of whom have since deserted him and returned to Roman Dissent." Allow me to say that the five Canons alluded to were the following:

(a.) Francis Bacon, LL.D., who was never a Roman Catholic, and who retired, on perfectly friendly terms with me, in 1913. He

is now living in retirement, and in communion with the Church of England.

(b.) John B. Slaton, M.A., who was R. C., and has never left me, being now my Dean.

(c.) Cuthbert Hinton, originally Anglican, who returned to the Church of England and is a beneficed priest, on perfectly friendly terms with me.

(d.) James McFall, one of my most devoted priests, resident and working in Ireland in union with me. He was R. C.

(e.) William Noel Lambert, a Congregationalist minister who joined us, but later went to the Church of England. He rejoined us last year, but after a few months went back to the Church of England, and is a curate.

From this you will observe that not one of those five "returned to Roman Dissent" as your correspondent states. We have now seventeen priests, each of whom hopes to be able to open a church in course of time.

(11.) "The sum of £105" which I am said to have "borrowed" from Bishop Vernon Herford of Oxford was a matter in no way relevant to the *Times'* action, but was communicated, by the meanest and most treacherous of my enemies, to the defense, to provide it with mud for its counsel to sling at me. The facts are very simple and are as follows:

An elderly lady was invited by an Anglican clergyman to purchase some vestments from him for our movement, he being poor and about to leave the country. She agreed to his terms and the vestments were sent to her and passed on by her to me. They were distributed among my clergy. Before completing the payment for these articles, the lady was attacked by cancer, underwent an operation, and died.

I then offered to return the vestments to the clergyman, but he begged me not to do so, and I accordingly voluntarily adopted the deceased lady's debt.

This clergyman was then anxious for payment and Bishop Herford, whom I know and who happened to hear of the matter, offered to pay the clergyman and to allow me time to repay him. This was done. By and by certain wicked enemies of mine informed Bishop Herford that I had "become wealthy," and urged him to obtain judgment against me, on the entirely mistaken supposition that I was able but unwilling to return the money he had so kindly advanced! I am sure that Bishop Herford would not have taken the advice of those persons had he known all he now knows. More than this it is not necessary to say, but I may add that I have entered an appeal against the verdict of the jury, that the appeal will be heard very soon, and that I hope for a new trial of the action when all the above and many other facts, exposing the manner in which the excommunication was obtained and its object, will be revealed.

I thank you, sir, in anticipation, in pure kindness in allowing me this opportunity of explaining the matter to your readers.

I am, sir, your obedient servant,

✠ARNOLD H. MATHEW.

Ethelbert Lodge, Bromley, Kent, England, 20 May, 1913.

NAMES AND THINGS

To the Editor of *The Living Church*:

I AM one of those who believe that the Protestant Episcopal Church is the Catholic Church in the United States and that on that account only is it reasonable to remain within her fold. Whether at this time, however, anything would be gained by changing our existing name is more than doubtful. We need changes of things rather than a change of name. This Church is the Catholic Church, but is it Catholic in spirit and temper? Catholic, if it means anything, means universal. In the Catholic Church there cannot be "Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." The Church of Christ is for all sorts and conditions of men of every race and color, and all are admitted into the Church on equal terms. The synods of the Catholic Church consist primarily of the Bishop with his priests. Yet in our branch of the Catholic Church seven dioceses, Virginia, Southern Virginia, South Carolina, Georgia, Atlanta, Tennessee, and Arkansas exclude priests from diocesan synods simply on the ground of race and color; and the Church at large makes no remonstrance. If under these circumstances we change our name to American Catholic, should we not make ourselves a laughing-stock to the world?

Again, Christianity being a revealed religion, the complete and final revelation of God's mind and will for man, it must be essentially the same now as it was in the beginning. As St. John puts it, "Let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father." This original teaching, the faith once for all delivered unto the saints, is Catholic Truth, and for its security we have the Vincentian test, "that which has been held always, everywhere, and by all." The words "Protestant" in its objectionable sense connotes the setting up of private judgment, whether local or individual, or modern, against Catholic truth. It is worthy of note that in this sense of the word, the Roman Church, which every one calls Catholic, is one of the most Protestant of religious bodies. It not only in its popular teaching teaches modern

notions for ancient truth, but has made the infallibility of the Pope and the immaculate conception of the Blessed Virgin terms of communion. This is nothing but sheer Protestantism, if Protestantism be the setting up of private judgment against Catholic truth.

How is it with our own Church? The Prayer Book and our official standards are Catholic; but what is the actual teaching of our clergy? We have on the one hand a growing and aggressive faction that is undermining the Creeds, and rejecting or questioning such fundamental truths as our Lord's Virgin birth and His Resurrection from the dead. To use the words of the Bishop of Oxford, which are equally applicable to the Church in America, "There is going on now in our Church a doctrinal disintegration unparalleled in our history, such that if things go on as they are going on now it will not be possible in a generation's time to say what the Church of England's real position is even in fundamental matters of doctrine" (*Church Times*, February 21, 1913).

On the other hand, we have another faction, which, though it claims for itself the title Catholic, is really ultra-Protestant, seeking to impose upon us many of the Protestantisms of the Church of Rome, such, for example, as the invocation of saints and the reserving the Blessed Sacrament in the church to be a centre of worship.

Is this a time, when our holding and teaching the Catholic faith is imperilled on every side, for wasting our energies upon changing the name of the Church? We need first a change of things, a reformation of character. When in 1886 the House of Bishops put forth their famous appeal for the restoration of unity among Christians, they began their declaration with these words:

"We do hereby affirm that Christian Unity can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence."

It does not seem to have occurred to any of our ardent advocates of the unity of all Christians that these words may apply to ourselves as well as to other religious bodies. Is the Constitution of the Protestant Episcopal Church anything like that of the Church in the days of St. Ignatius and of St. Cyprian? May it not be from our abandonment of ancient principles, not from our unfortunate name, that the existing evils of the Church arise?

Columbia, Isle of Pines, W. I. GEORGE B. JOHNSON.
May 25, 1913.

A CORRECTION

To the Editor of *The Living Church*:

WILL you please allow me space to correct an historical error that I made in my letter to you (in your issue of May 17th) The paragraph referred to is as follows:

"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.*"

Two correspondents (Dr. Arthur Lowndes and the Rev. Joseph Hooper) have objected to the truth of the statement. As a result of further correspondence with my authorities for the statement I am now convinced that the incident never occurred. The supposed incident seems to have been recorded first in Dr. McConnell's *History of the Episcopal Church*, and seems to have been confused by him with another incident that took place in England at the consecration of Bishops Provoost and White. Bishop White not having on a wig. Bishop Provoost commented on the fact, but Bishop White called attention to a portrait of Archbishop Tillotson which was without a wig.

This does not seem, however, to affect the general argument of my letter referred to above.

C. H. JORDAN.
Greenwood, S. C., June 3, 1913.

"ALIEN CLERICS" AND THE CORRECTION MOVEMENT

To the Editor of *The Living Church*:

IT is Emerson, I think, who says, "a gentleman never misquotes." THE LIVING CHURCH has misquoted me, both in letter and in spirit. I shall not, however, press the syllogism for I know, that in spite of this little lapse, THE LIVING CHURCH is a gentleman, and does not mean to misinterpret me to its readers. In your issue of May 31st, you quote me as saying that the leaders (for the repudiation of our Church name) are "for the most part clerics who are Americans neither by birth nor citizenship." Will you kindly permit me to give the entire paragraph from which you misquote this sentence?

"Well, I fear there are such things as ecclesiastical foppery and snobbery, and this agitation to change the historic name of a great American Church seems to me a case in point. But it is more than that; and I think it should be pointed out with perfect clearness, but without intending any stigma of any kind, that the leaders of this movement appear to be for the most part alien clerics, who are Americans neither by birth nor citizenship; hence the total absence of any feeling of loyalty for the birth-name of the Church and its historic associations."

Your readers will note that I say "appear to be"; not that they "are clerics," etc. Moreover you give the impression, I fear, that I am hostile to these strangers within our gates. Let in

justice to any real sentiments, on that subject, repeat here what I said in the article you do me the honor to notice at such length. This is a somewhat serious matter, and I ask you to kindly give the entire paragraph:

"And now a final word. I have called this agitation un-American, and have referred to some of the leaders with great plainness of speech. But I think the circumstances have justified my language. Still I should be troubled in my mind if what I have said should pain any one, or should be taken as reflecting in any way upon the large body of my brethren who have come to us from the great Mother Church of England, under whose standard I served for six happy years. These ministers of Christ have brought many blessings with them., They have enriched our Church service in many ways, and have set us all high examples of order and industry which were much needed and for which we should be grateful. Take them man for man, they are the equal in every way of the native clergy and we bid them hearty welcome. There are, however, a few things which none but native Americans are able, in the very nature of things, fully to understand and rightly to appreciate. And one of these things is the national temper; and this temper will not stand for ecclesiastical hair-splitting or fooling of any kind; and the Church that makes most of these trivial matters will be made least of by the American people."

And now a word with regard to your exhortation to the faithful to read Church papers. Why should any rational being read a paper merely because it calls itself a Church paper? People read what interests them. When I came to my present parish there was not one of my parishioners who took in what is called a Church paper. This reflects as much on our Church papers, as upon my parishioners. Such men as the late Haslett McKim, D.D., and Canon Henry L. Schwab have been my predecessors, in this parish. No amount of exhortation will induce intelligent laymen to subscribe for a paper they do not find interesting. A clergyman has to do so sometimes.

I find THE LIVING CHURCH interesting, and I like its truly catholic spirit, and therefore I read it; not as religiously as I ought, perhaps, as I should have been saved the necessity of depending upon the "daily press" for the report of the action of the diocese of California.

Let me tell you, how I happened to become a reader of THE LIVING CHURCH. On my return to America after several years residence in Europe, I chanced to see a copy of THE LIVING CHURCH containing an Appreciation of the late Rev. W. R. Huntington, D.D., and so impressed was I with the very high intelligence, absolute fairness, and truly catholic spirit of that editorial utterance, that I subscribed for the paper at once, and have been one of your inconstant readers ever since. It is true that my name has not appeared upon your list for the past two years, and I must confess that during that time I have been spunging upon a clerical neighbor, or rather exchanging *The Guardian* for THE LIVING CHURCH. As a token that I have mended my ways, I enclose my check for one year's subscription, and remain your admirer.

G. MONROE ROYCE.

New Windsor-on-the-Hudson, June 3, 1913.

[It is a pleasure to print so good natured a criticism of what has appeared in THE LIVING CHURCH. If the few words which we quoted from Mr. Royce's article in the *Independent* did injustice to his meaning we are glad to give now the fuller quotation; but of course in an editorial criticism, it will be remembered, one cannot quote extensively. We thank Mr. Royce for his kind words concerning THE LIVING CHURCH, and we depended entirely upon his own statement that he had derived his impression of the California Memorial from the "daily press." As he has written under so complete a misapprehension of fact concerning that memorial he will be glad to learn that it does not ask, as he supposes, that "the name of the Church may be changed to 'The Holy Catholic Church of America.'" It asks rather that the national Church should be known as the "Episcopal Church"; that the title page of the Prayer Book should be altered to "The Book of Common Prayer and . . . Rites and Ceremonies of the Holy Catholic Church, according to the use of that portion thereof known as The Episcopal Church in the United States of America"; and that a declaration of Reformation principles be inserted in the Prayer Book in lieu of the use of the word Protestant. None of the "alien clerics" referred to by Mr. Royce has even signified his acceptance of this proposition. It was introduced into the last General Convention by Mr. George Wharton Pepper, a native of Philadelphia, and a member of a very distinguished American family, as the result of a conference of about a dozen clergymen and laymen, no one of whom, so far as we know, was of alien birth. Its chief advocate in the diocese of California has been the Rev. Edward L. Parsons, a native of New York City. And apart from this particular solution of the problem, the chief advocates of the correction movement from de Koven (born in Middletown, Conn., 1831) to the present day have, almost without exception, happened to be of good American families. On the other hand an alien but "distinguished doctor of divinity" who "is no longer in orders and has left the country," Dr. Rainsford, was violently opposed to the change. The

first named of the fifteen New York rectors who signed the recent letter to the Presiding Bishop is a native Englishman and a retired colonial Bishop—and one of the most welcome of the many "alien clergy" in the American Church. As to the effect of Proportionate Representation upon the question, it is treated editorially in this issue. So we are obliged to feel that if our good friend will depend more upon the Church press, even when it is uninteresting, for his facts about Churchly movements, than upon the daily papers that are always interesting because they do not always feel it necessary to be accurate, he will not lay himself open to a challenge of the accuracy of his main facts when next he writes for the magazines.—
EDITOR L. C.]

A PROPOSED EIRENICON

To the Editor of *The Living Church*:

AS your paper favors the Catholic party, I cannot assume that you will publish a letter from a member of the Protestant party. As, however, I have an eirenical suggestion to make, I shall send my letter and await the result with curiosity.

It is a saddening reflection, that after a cessation of the old animosities between the High Church and the Low, and a couple of decades of peace and good-will, toleration and harmony under the kindly influences of the Broad Churchmen whose principle is "Live and let live," our Church should again be rent with party cries and party warfare. But if you Catholics force the issue, what can we Protestants do but meet it? My question brings me to my point.

In your editorial of last week you quote the assertion of that distinguished Protestant Episcopalian from Virginia, Mr. Thomas Nelson Page, "It is not a change of name but of the Church that is sought"; and you add the short, sharp words, "Now that is not true." You modify their sharpness by going on to say that no doubt Mr. Page believes it to be true.

Now, my dear Mr. Editor, whether Mr. Page made a true statement or not, this you must admit is certainly true, that not only he, but the rest of us Protestants, believe it to be true, and that is the reason why we are opposing you Catholics in your attempt to change the name of our Church. Suppose we are, as you affirm, mistaken in that belief. How are you going to correct our mistake? Until you correct it, you cannot get the name changed, for we are in the majority. A misrepresentative General Convention may misrepresent the majority, but, if I may be pardoned the homely simile, while the tail may wag the dog for a while, in the long run the dog usually wags his own tail. Our Protestant majority will be heard from in commanding tones. It is a liberal-minded majority; it has not any spirit of narrow ecclesiasticism. If you Catholics can show that Mr. Page's assertion is not true, you will have little difficulty in getting us to drop the word Protestant, if it is distasteful to you. It is the distinguishing trait of Protestants that they will make concessions for peace sake.

Permit me to point out how you can show us Protestants that we are mistaken in thinking that you Catholics are seeking to change our Church as well as our name. Suppose that when you move in the coming Convention that the name be changed, you propose a declaration that in changing the name this Church is far from intending to change her faith. Who could object? Would you Catholics object to getting rid of the hated word Protestant, if coupled with the very declaration which you assert to be true?

Of course, if we are to drop the Protestant word without dropping the Protestant principles, we must have a declaration of them, so as to prevent succeeding Catholics, after you are dead and gone, from saying that those principles were never held by our Church. That is the thing we fear. So long as we have the word Protestant in our name, we are safe, because it is a declaration that we are a Protestant Church, and everybody knows what are the differentiating principles between Protestantism and Catholicism. If we are to have an eirenicon, it must be fair. So the declaration should read somewhat as follows:

In changing its name, this Church is far from intending to change her faith or to abandon the principles which she indicated by choosing the words Protestant and Episcopal as her original name; and to the end that there may not hereafter be any doubt as to those principles which are called Protestant, and which this Church is not intending to abandon, they are here stated.

(1) That the clergy of this Church do not possess any sacerdotal functions.

(2) That the laity of this Church have the right of private judgment in the interpretation of the Bible, and no official or set of officials in this Church is vested with any authority to impose any given interpretation upon our members.

(3) The Holy Communion is a memorial and not a sacrificial service.

(4) There are only two sacraments necessary to salvation, and they not always but only generally.

(5) To God only it appertaineth to forgive sins, and no minister hath any such power.

(6) Religion and theology are not synonymous terms, the former being of God and the latter being human speculation respecting Divine mysteries.

(7) The affirmation in the Creed of a belief in the Holy

Catholic Church, does not apply to any ecclesiastical organization, which is now or ever has been on earth.

(8) All ecclesiastical organizations, whether of Jewish, Roman, Greek, Armenian, or Anglican, or any other origin, are only human agencies for the teaching of the Gospel of Jesus Christ, and one and all have in times past erred and will no doubt err hereafter, and not only in their living and manner of ceremonies, but also in matters of Faith.

(9) The prayer of Jesus Christ for unity among His followers did not refer to unity in any ecclesiastical organization, but to a unity of the spirit in the bond of peace and righteousness of life.

(10) All ecclesiastical organizations, which acknowledge our Lord as their Divine Head and Master, are equally with us component parts of the Holy Catholic Church, the question of order being a matter of historic continuity and not of essence.

You have asserted that Mr. Page's statement is not true. Now you have the choice, either by agreeing to such a declaration to prove that he is mistaken; or by objection to it, to prove that he spake truly.

JOHN BROOKS LEAVITT.

New York, June 5, 1913.

[If Mr. Leavitt will refer to the Journal of General Convention for 1910, page 259, he will find that his present suggestion is precisely what was attempted by those who favored the movement to "change the name" in that year. A series of resolutions was introduced declaring that "by such action there is intended or implied no changed relationship toward any other portion of the one Holy Catholic and Apostolic Church, or toward principles established by or through the Reformation of the Church of England as those principles are enshrined in the Book of Common Prayer; but rather to set forth the actual continuity of this Church, through the ancient Church of England, from the historic Church founded by Christ Himself, which from the second century, Anno Domini, has commonly been known as the Holy Catholic Church," etc., and also that "furthermore it is our intention to assert thereby the comprehensive character of this Church, which, while unflinchingly teaching the Catholic faith, also conserves individual liberty of thought in all things not expressly determined by the authority of the whole Catholic Church," etc. The pending Memorial to General Convention from the diocese of California includes those resolutions. As to the specifications of doctrine which Mr. Leavitt names, we are obliged to deny of most of them that they state the official doctrine of the Church. It will be clear that no one of her members is entitled to draw up an original series of specifications of his own belief, not in the authorized words of the Church, and require others to accept that as the teaching of the Church; and we believe most Churchmen will agree with us that this age does not require a new series of additional theological definitions in controverted matters. But we believe that all the advocates of the Change of Name are willing to vote in substance for Mr. Leavitt's proposition that "In changing its name, this Church is far from intending to change her faith or to abandon the principles which she indicated by choosing the words Protestant and Episcopal as her original name." We should then all agree that whatever is the present *status quo* as to the position of this Church, to be determined by her own official standards, or to be left open for differences of opinion to the extent that it is now open, would continue unchanged.—EDITOR L. C.]

THE VIRGINIA ACTION ON THE NAME

To the Editor of *The Living Church*:

TIN your issue of May 31st you ask, "How then can we explain the exceeding bitterness on the subject [change of name] that we find in . . . Virginia?"

I of course do not know what views or statements have caused this complaint; but I would like to quote a few words. In his annual address at our last council, the Bishop suggested resolutions and ended with these words: "These resolutions may be short, courteous, and considerate of every feeling."

Resolutions were unanimously adopted as suggested by the Bishop; and Colonel Massie offered another, requesting the deputies "to do all that can be done with firmness, moderation, and Christian courtesy to oppose any proposals for changing the name of the Church by the elimination of the word Protestant, or in any other way."

This is the official attitude of the diocese towards those who so widely differ from us. We think strongly and feel deeply on this matter, but I am sure we have and will try to eliminate bitterness and epithets.

Very truly,

Winchester, Va., June 7th.

WM. L. SMITH.

[We gladly bear witness to the very kindly tone of the address of the Bishop of Virginia and the resolutions quoted. Certainly no ground for criticism can be found there.—EDITOR L. C.]

VOTE IN THE IOWA CONVENTION

To the Editor of *The Living Church*:

THE report in *THE LIVING CHURCH* of the convention of the diocese of Iowa, says, "By a vote by orders . . . the clergy voting two to one, and the laity upholding by a majority," with reference to the memorial involving the change of name. The

writer understands that the clergy were 17 for the change and 10 against; the laity 8 for the change, 29 against, which was a "majority" of nearly four to one, and the clergy fell short of "two to one." Iowa City, Iowa, June 7, 1913. W. D. WILLIAMS.

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH
To the Editor of The Living Church:

DO we who have been born and raised Churchmen, ever become members of the Protestant Episcopal Church? If so, when and how?

At our Baptism, we are received "into the congregation of Christ's flock." When we were confirmed, not a word was said about the Protestant Episcopal Church. How, then, did we become members of such a specific body, or have we never become members of it at all? And if none of us have ever become members of it, does it exist?

If the Church admits the validity of baptism outside the Church if properly administered, it is because baptism, whenever and wherever valid, makes people members of the One, Holy, Catholic, and Apostolic Church, without distinction or difference. The Protestant denominations would seem to recognize this as a fact, for baptism alone is not sufficient to make one a Methodist or a Baptist. Something further is required; conversion or confession of faith, or the signing of a constitution or rules of order or Solemn League and Covenant, for membership; something that our communion does not require.

Neither Baptism nor Confirmation makes the layman a member of the Protestant Episcopal Church. But our clergy must give allegiance and obedience to the Canons and Thirty-nine Articles of the Protestant Episcopal Church. This no doubt makes them members of that Church, which consists of the clergy only, the laymen never having joined it definitely, though some of them in General Convention share in the making of the canons.

The conclusion is that baptism does not make one a Presbyterian or Methodist or Baptist or Protestant Episcopalian, but a Catholic and a member of the Catholic Church. Confirmation does not make one a member of the Protestant Episcopal Church, but is a gift given within the Catholic Church to her own children. It would be interesting to ask whether a priest is an officer of the Catholic Church, or a minister of the Protestant Episcopal Church, or both at once. For if the clergy are not definitely members of the Protestant Episcopal Church, then that Church does not exist at all; it is but a name unsupported by any fact.

St. James' Church, Faithfully yours,
 Old Town, Maine. (Rev.) ORROK COLLOQUE.

To the Editor of The Living Church:

MAY I say a word to the correspondent, Mr. U. L. Marvin, about membership in the Church?

Holy Baptism, whether administered by a priest or a layman, is a New Birth into God's Kingdom, the Church. Baptism is the only mode of entrance into the Church. The act of baptism is not a private act of a Presbyterian minister or an Episcopal clergyman. Whoever performs it is doing something which Christ enjoined and the act makes the object of it a member of the Church Universal.

True, some of us feel a doubt about the authority of a denominational minister to perform such an act. If we do, then the only thing to be done is to have "conditional" baptism administered by a priest of the Church in the following form: "N—— If thou art not already baptized I baptize thee in the Name," etc.

Confirmation does not at any time make us members of the Church. It admits us to full privileges as communicants, but takes it for granted that we are already members by "being born again" into God's Family, the Church. Yours sincerely,

Windsor Park, Chicago, May 6, 1913. HUGH J. SPENCER.

To the Editor of The Living Church:

MR. U. L. MARVIN of Cleveland asks in your issue of June 7th. How does a woman, formerly a member of the Presbyterian society become a member of the Protestant Episcopal Church?

Our Lord when He founded the Church, instituted Baptism as the mode of admission into this divine organization, so that every soul baptized would by that act be a member of His Church. When men withdrew from the Church and formed human religions, they retained Baptism, although for a time it was usually performed by a priest of the Church. Gradually as sects became more independent and withdrew farther from Church influence, their self constituted preachers began baptizing. But never did they by so doing make a person a member of a particular sect. Apparently realizing this fact, a ceremony was afterwards adopted called "joining the Church." If a person had "joined" some particular sectarian body at Holy Baptism, a second admission would be wholly unnecessary. So it can be said of a person baptized by a sectarian preacher, that he joined the Catholic Church, in its body corporate, consisting, to-day, of the Greek, Roman, and Anglican branches. Afterwards the person, while then and always a member of the

Church, merely affiliated with some particular sect when he or she "joined" a religious society. When in later years, the person recognizes the error committed through invincible ignorance, he or she does not join the Church for they are already a member, but returns to Mother Church and receives the Sacrament of Confirmation, which confers its own Grace, consisting in the special protection and aid of the Holy Ghost in the Fullness of His Seven-fold Gift, by which the grace of Baptism is perfected. According to which branch of the Church, the Bishop confirming holds obedience, is determined whether the person becomes an Anglican or Roman or Eastern. She never can become anything else than what she was baptized, much less a Protestant Episcopalianer. Very truly,

Grace Church Rectory, Carthage, Mo. JOHN OLIPHANT.

SOCIALISM AND CHRISTIANITY

To the Editor of The Living Church:

THE Rev. Herman F. Arens has defined "scientific Socialism" as "that philosophy of history and economics first worked out by Marx and Engels, etc." Suppose he were to define the hypothesis of evolution as "that philosophy of biology and chemistry first worked out by Huxley and Tyndall, more completely formulated by Haeckel and Spencer, and advocated by all thorough-going, orthodox materialists and agnostics." Suppose, after confining "scientific evolutionism" to this particular phase and stage of scientific investigation and theory, he were to assert that "scientific evolutionism" is incompatible with Christianity. Such a statement (granting the definition) might be true; but it would convey a totally false impression to devout Christians uninformed on other and later, though correlated, developments of scientific thought. It would not be possible to make such a statement with regard to evolution to-day, because Christians are better informed than formerly on later scientific developments of the evolutionary hypothesis. It is possible to misrepresent socialism in this fashion, because ignorance among Christians as to actual socialistic thought is denser than Egyptian darkness.

I am not concerned with Mr. Arens' purpose in making his statement. I am concerned with its effect, which is grossly and utterly misleading. Marx and Engels *did* lay the foundation of scientific Socialism, but whatever "philosophy" they may have attached to their discovery did not, and could not arrest nor follow the development of the science itself, any more than the atomic theory has been able to arrest the development of chemical science. "Materialism" in the fifties is not "materialism" to-day; for the whole scientific conception of "matter" has changed.

"The socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief." So states the party platform. This does not deny that there is a scientific basis to Socialism; it does not deny that philosophical or religious inferences may be drawn from Socialism; but while it adheres strictly to its scientific foundation, the movement has never committed itself to any distinctively philosophical or religious statement of belief or non-belief. The predominant opinions among its members, and the hostility of Christians, have indeed, under certain circumstances, influenced the policy of continental Socialism against organized religion. But there is nothing in the scientific basis of Socialism that predisposes anyone against Christianity.

Whatever irreligion may exist among Socialists is not derived from Socialism, it is inherited from the state of religion in the non-socialist world. Protestantism and Liberalism have reduced the religion of the man-in-the-street to such a tenuous remnant of sentiment, that the first whiff of tremendous human interest snuffs out the flame. It takes the strongest and most definite kind of Catholic conviction to survive and grow in a Socialistic atmosphere—not, mark you, because Socialism has no affinity with faith, but just because it is the most red-blooded and vital human interest in the secular world to-day, and because its grasp upon actualities is so firm.

Tenuous and vague and subjective religious beliefs thrive very passably under the present economic system of applied atheism and fratricide, because, being largely subjective, they can avoid contact with the brutal facts of our present civilization. So can a Catholicism that is sufficiently insulated and protected and favored. This is what makes possible non-socialistic "Christianity." But a Catholicism that awakes to find itself in a world that is literally without God and without hope, must fight hard, first for the integrity of its own faith and then, for the bringing in of a new secular order of things, where the Christian religion, in all its fullness, will have at least a fighting chance for the conquest of the world.

Just now, the Church is in the throes of a struggle for the integrity of her faith, for the consciousness of her divine mission and character. The sharpness of this struggle for Catholicity is bound to bring home to more Catholics the necessity for another struggle for an economic system which, begging Mr. Arens' pardon, is alone compatible with Christianity. W. M. GAMBLE.

St. Luke's Rectory, Mount Joy, Pa.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

LITERARY

SOCIAL PROBLEMS AND THE CHURCH

Democracy and the Church. By Samuel George Smith. New York: D. Appleton & Co. Price \$1.50.

Socialism from the Christian Standpoint. By Father Bernard Vaughan. New York: The Macmillan Co. Price \$1.50 net.

Social Religion. By Scott Nearing, Ph.D. New York: The Macmillan Co. Price \$1.00 net.

The Clergy and Social Service. By the Very Rev. W. Moore Ede, D.D. Milwaukee: The Young Churchman Co. Price 90 cents; by mail 96 cents.

In the view of Dr. Smith, who is professor of sociology and anthropology at the University of Minnesota, the history of the Church has been an effort, more or less successful, to embody both the religious and the social teachings of Jesus Christ in human experience; that there are at least some series of events which indicate the pathway of democracy; that the influence of primitive Christianity, culminating in Constantine profoundly affected his legislation; that there can be no question that primitive Christianity humanized the world; that the struggle between the common people; that Christianity has always been larger than the Church; that the Roman Church, with a great flexibility, has frequently found room for new forms of life; that the reforms have not always been fortunate in their doctrine or method, but it has been possible for them at least to do anything but promote democratic institutions.

The volume of the well-known Jesuit priest, Father Vaughan, contains his suggestive addresses delivered at St. Patrick's Roman Catholic Cathedral last year. In his view, "even upon the supposition that Socialism was a theory in the air only, with no practical outlook at all, it would still be the duty of Catholics to point out that economically it is unsound, philosophically it is false, and ethically it is wrong." At the same time he believes the Church must try to bring back from Socialism all persons "who have been smitten and captured by its plausible teachings. It is up to us to blaze the trail and to lead them from the desert, pathless, and barren lands of Socialism over the great divide, down through the forests, and over foothills, into the vine-clad slopes and the fertile valleys of the Christian fold, to the feet of the Good Shepherd, Christ Jesus, our Lord."

Dr. Nearing went before a conference of Friends in Philadelphia as an economist and not as one versed in theology. His address, somewhat enlarged, is given in this volume as "an interpretation of Christianity in terms of modern life." The author speaks as one who believes the New Testament "to be one of the most valuable books within the reach of the social scientist," but he fails to see in it a guide to the religious life of the individual, or of the nation. Like so many earnest men of the day, he places the whole emphasis on the second commandment of our Blessed Lord, whereas the true ideal is to place appropriate emphasis on both commandments. There are three things which Dr. Nearing thinks it desirable to show: (1) That in the United States there are ignorance, poverty, and vice inviting the touch of the Good Samaritan. (2) That these things are preventable. (3) That if the Church wishes to live up "to the ideals of its Founder, it must cease dogmatizing, and in pursuance of Jesus' example, it must preach, heal, and teach"—as if she had not been doing these things through the ages, often at times when she was the only light of hope to suffering mankind. Within the limitations noted, and of course they are great, this book is suggestive, but not nearly so much so as Bishop Brewster's, recently noticed in these columns, or as Dean Ede's, to which we now come.

It is refreshing and encouraging to turn to *The Clergy and Social Service*, by the Dean of Worcester, because the book is surcharged with an intelligent social spirit and a deep interest in social problems, and it is written from the point of view of the Church. At the very outset Dr. Ede faces the question, "What meanest thou by this word Church?" After describing the individualistic view, which he declares to be partial and imperfect, he says: "The Church is more than a collection of converted individuals, who meet together to have their faith sustained and strengthened by united prayer and praise, and stimulated by the words of a preacher. The Church is a society with a corporate existence. The actions of Christ from the day on which He began His public ministry show that He intended His disciples to be bound together in a corporate society. The sacrament of Baptism, which is a form of initiation into a society, and the sacrament of the Holy Communion, by which men are brought into union with Christ and with one another, would lose no small part of their meaning if they had no reference to membership in a society."

Then the Dean proceeds to discuss various social problems from the standpoint of the corporate life of the Church. One wishes that every priest might own and read this book and take to his heart the

lessons it so attractively teaches. It gives the right emphasis to social teaching in the work of the Church, and this is what is needed at this time when there is so great a tendency to undue sentimentalism on the part of those who give attention to social matters. For, as Graham Taylor says in commenting on Nearing's *Social Religion*: "To depict conditions at their worst, without even intimating either that they have not come to be so bad everywhere, or that successful efforts are being made to improve them, is surely to depress and paralyze rather than to encourage effort or hope for bettering them. To magnify Christian ideals heaven-high and to minimize almost to nothing the awakening social vision and rapidly spreading social undertakings of the churches, is surely not the way to seek or gain the recognition and realization of 'social religion.'" And yet this seems to be the accepted method among one set of social reformers, who are much more interested in the pathology of the situation than in the search for the curative tendencies of modern society.

CLINTON ROGERS WOODRUFF.

RELIGIOUS

The Holy Trinity and Daily Life. By W. C. E. Newbolt, Canon and Chancellor of St. Paul's Cathedral. Milwaukee: The Young Churchman Co. Price 60 cents; by mail 65 cents.

This little book contains four sermons by Canon Newbolt on practical aspects of the Trinitarian faith. Except incidentally, the mystery of the Trinity is not dealt with theologically; the whole effort of the preacher is to show the intimate bearing of faith on practice. "As a man thinketh in his heart, so is he." Right belief, rightly held, leads to right living. The creed must not be accepted as a mere shibboleth with which to apply tests of orthodoxy. It must weave itself into the life; it must penetrate and permeate every-day activities. It is this truth which Canon Newbolt stresses, always with clearness and force and with the singular eloquence and vividness that has made him one of the greatest of present-day English preachers.

In his hands, the doctrine of the Trinity becomes not "an abstract theological puzzle," but a great vision of divine things which meets our life at every point. To quote: "God in man; God in us; this is the privilege which has culminated in the Incarnation and has been extended to us in the sacraments. To know the Father is to realize our vocation; to know the Son is to realize the strength of our redemption; to know the Holy Ghost is to know the divine power which works in us to purify and to elevate and to crown."

Then to have this faith means the duty of propagating it. "Why are we so shy about our religion? Why do we resent it if a man asks us about our soul almost as much as if he had asked us about our income? Christ has two words for us: 'Go.' Away with apathy; be active; the world is calling you. 'Teach.' Unloose your selfish shyness; you have something to say, and you must say it."

The Reasonableness of the Religion of Jesus. By William Stephen Rainsford, D.D. Boston: Houghton Mifflin Co. 1913.

We cannot commend these lectures. They consist of an assertion—arguments are lacking to a great extent—of a creedless conception of religion, the chief characteristic of which is evolutionary change. Even our Lord is to be outgrown apparently, and He is regarded as one of the developers—not the centre and adorable object of true religion. The standpoint is naturalistic. The title should have been "the Changeableness of Christianity."

MISCELLANEOUS

The House of Peace. By Michael Wood. London and New York: Longmans, Green & Co. 1912.

This is a really beautiful and edifying story of the victory of prayer and love over hardness of heart and obstinate wrong-doing. It is permeated by the atmosphere of reality, and for this reason is sure to be read through by one who once begins the book.

AN ATTRACTIVE BOOKLET, descriptive of Monhegan Island, Maine, is published by the Rev. Wolcott W. Ellsworth, rector of St. John's Church, Johnstown, N. Y. It describes the history of the island from 1568, when English colonists had already located upon it. That history continues through the romantic episodes of the early seventeenth century in New England and through to the present day, when the island is used as a light station by the United States Government. The booklet is an attractive one.

I MAKE not my head a grave, but a treasury of knowledge. I intend no monopoly, but a community in learning. I study not for my own sake only, but for theirs that study not for themselves. I envy no man that he knows more than myself, but pity them that know less.—*Sir Thomas Browne*

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

AT an Auxiliary meeting recently a member announced that she had been elected president of the Missionary Union of the city, an organization of about seventy denominations. She said that Churchwomen had been invited often into this society and even been elected officers thereof, but on pretexts—some of which were laughably weak—had remained aloof. The result had been that at the time of the Jubilee meetings, when arrangements were being made, the committee had said, "It is of no use to ask the Episcopal women; they have no missionary society." The speaker said that she had accepted this office with the hope and determination to show to this body of women the extent and thoroughness of the work of the Woman's Auxiliary, and she asked to be sustained by the women of her parish. Her duty would not be onerous but she felt that the Church had been honored in her election, considering the indifference shown, and she hoped to see the Churchwomen attending the two meetings which would be held during the year, if for no other reason than to acknowledge the honor paid to one of their number.

Thereupon the president of the Auxiliary, a woman of large interests and one coming in contact with many bodies of women, said: "The reason these women do not know that we have an organized society for missions, is because *we never use the word*; we say "our Auxiliary does so and so"; or, "I am going to the Auxiliary." This conveys nothing to them, as we cannot or do not say "I am going to the Auxiliary to the Board of Missions." We consider this a very probable explanation of the ignorance of our fellow-missionary workers; *they don't hear the word*.

Now with all that the Church has impending in the way of discussion of a change of name, we would not utter the faintest whisper of a hint that we wish we had some other; but it is unfortunate that in a title eight words in length, it takes the very last word to tell what the society is for. We remember hearing Bishop Vincent, at the last triennial, very humorously speaking his mind about this same name of ours. He seemed to feel that all our nomenclature was poly-syllabled. He said the word "auxiliary" was a "mouth-full," and had he known in how many different ways it is pronounced, he could have said many more funny things, for certainly the flexibility of the alphabet is daily manifested in the use of the word. But at the time of the founding of the Woman's Auxiliary, it of course was not foreseen that woman's auxiliaries were to be "as thick as leaves in Vallambroso": it could not have been known that postmen, firemen, laundrymen, boiler-makers, and lodges were all to have "auxiliaries," which though not so lofty of aim as our own, have the advantage of shorter names which explicitly tell what they are. If we could get the habit of calling our society the "Missionary Auxiliary," leaving off the "Woman's," which is self-evident, it would very soon acquaint our sectarian friends with our missionary character.

One president, who had sent out invitations to a reception in the name of the Auxiliary, received a very polite regret, saying, "I would like very much to come to your auxiliary, but I don't dance"! Talking this matter over with an aged Churchwoman, she said: "I have always made it my custom in speaking of our society to women outside of the Church, to call it our 'Missionary Society,' and I think it is far better." Perhaps this is worth trying.

ALMOST all of the Auxiliaries follow the custom of holding their annual meetings on the day preceding or following the diocesan council. Some of our Bishops have wished to have this changed and have the Woman's Auxiliary meet at another time. We cannot think such innovation would be successful for it is convenient often for the wives of the clergy to go with their husbands at this time and the general atmosphere of council time is pleasurable and inspiring. It is pleasant to have the clergy coming in to the Auxiliary meeting and it is possible to attend to many minor points of both a social and business

nature, which help toward the smooth running of Auxiliary and Church affairs. The clergy might not miss the Auxiliary but certain it is that the Auxiliary would miss the clergy. But here's hoping that this change is a very long time in the future. About this pleasant month of June, there are a good many councils being held, and with them, the Auxiliary annuals.

REGARDING the Daughters of the Auxiliary, in answer to the question as to the expediency of a new organization, it may be said that this is not a new society but a convenient division of an old one. We note that a branch of this society has been started in the diocese of Ohio, and it is predicted that it will provide for a rather uncatalogued set of young women who are neither Juniors or Woman's Auxiliary. In the main, it is a question of convenience; these young women are generally in business and cannot attend the day-time meetings of the Auxiliary. Banded together and meeting in the evenings, they are virtually a chapter of the Woman's Auxiliary, doing the same things, reading often the same book, and governed by the same rules and system. It is an admirable idea and might well be encouraged in every parish, although it should not be allowed to interfere with the growth of the Woman's Auxiliary, and all Juniors and young women who are mistresses of their own time, should naturally grow right into the Woman's Auxiliary. The Daughters is merely another form of the Woman's Auxiliary.

THE DAUGHTERS OF THE KING of the district of Southern Florida have just held their seventeenth Local Assembly in Orlando. Before the celebration the Bishop spoke of the Special Fund and the great help he had received from it, expressing the hope that it would be maintained and increased. The Bishop's charge to the Daughters was a message of good cheer as well as an admonition to keep the Faith as handed down to us by Holy Church. The business session was called to order by the president, Miss Corinne Robinson. The credential committee reported five chapters represented by twelve delegates and twenty Daughters present. St. Mary's and St. Catherine's (colored) of Orlando; St. Mary's, Daytona; Holy Trinity, West Palm Beach, and Matilda Wall Memorial, Tampa, were represented. The president read an inspiring address from Deaconess Pell-Clarke. At the mid-day devotions Dean Sherrod gave a beautiful talk, full of helpful suggestions. At the afternoon session, opened with service in the Cathedral conducted by the Rev. Mr. Cobb reports were given, among them one from St. Agnes' Junior chapter of Orlando. Letters from Mrs. Jones, president of the Local Assembly of Florida, and Miss Behlendorf, general secretary in New York city, were read. Then followed the usual address of the beloved president, Miss Robinson. Miss Robinson was reflected president; Miss Hindry, vice-president; Miss Cornelia C. Pickett, Tampa, secretary, and Miss Mullett, Daytona, treasurer.

Mrs. T. Fox Brown has undertaken a valuable and unusual task in her gift of the complete file of the *Spirit of Missions* to be placed in the Reynolds Library, Rochester, N. Y. This is to be a memorial to Mrs. Brown's mother, Mrs. Eleanor Kidd Tompkins. The plan provides for keeping up the file and binding the future numbers, supplying a cyclopaedia of missionary work from 1836 with index.

IT IS TOLD that in a convention of Missouri Baptists lately, a speaker declared "Every Baptist who owns a motor-car is able to support a missionary." Things must be very different in Missouri. In most places many people have to mortgage their houses to keep up the repairs on their cars; if, added to this, the cost of a missionary were imposed upon the motor-car population, then indeed would we hear of the "cost of high living!"

KEEP the Blue Mite Box in plain view, even though it does not harmonize with wall-paper. "A penny a day till October" is the thing to remember.

I AM not careful for what may be a hundred years hence. He who governed the world before I was born will take care of it likewise when I am dead. My part is to improve the present moment.—*John Wesley*.

Church Kalendar



June 1—Second Sunday after Trinity.
8—Third Sunday after Trinity.
11—Wednesday. St. Barnabas.
15—Fourth Sunday after Trinity.
22—Fifth Sunday after Trinity.
24—Tuesday. Nativity St. John Baptist.
29—Sixth Sunday after Trinity. St. Peter.

KALENDAR OF COMING EVENTS

June 15—Dioc. Conv., Montana.
18—Dioc. Conv., Vermont.
25—Miss. Conv., Wyoming.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

CHINA

HANKOW:
The Rev. Robert E. Wood of Ichang.

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

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.

Personal Mention

THE REV. THOMAS J. COLLAR, rector of the Church of the Good Shepherd, Omaha, Neb., was released last week from Clarkson Hospital, Omaha, where he underwent an operation for appendicitis. His vestry granted him a two months vacation at once. He and his family go to the town of Sangerfield, New York.

THE REV. H. BOYD EDWARDS has left Christ Church, Cincinnati, and has become rector of St. Michael's Church, Milton, Mass.

THE REV. THEODORE B. FOSTER has been appointed Registrar *pro tem* of the diocese of Chicago (*vice* the Rev. Francis J. Hall, D.D., resigned). Address 2726 Washington Blvd., Chicago.

THE REV. FREDERICK LEEDS has resigned St. Thomas' Church, Searey, Ark., and may be addressed for the summer at 66 Willard St., South Portland, Maine.

THE REV. A. L. LONGLEY, rector of Trinity Church, Bayonne, N. J., has been appointed Archdeacon of Jersey City in succession to the Rev. W. R. Jenvey, D.D., who filled that position for twenty-five years and has now removed from the diocese to take up his residence in California.

THE REV. ROBERT COOLIDGE MASTERSON, lately ordained deacon by the Bishop of New York, is curate at All Saints' Church in that city.

THE REV. WILLIAM FORKES has resigned as associate rector of Calvary Church and accepted a call to the rectorship of Grace Church, Pittsburgh. He will enter upon his new duties June 15th.

THE REV. ALBERT EDWARD SELZER has accepted an appointment as vicar of St. Stephen's Church, Omaha, Nebraska. His address is P. O. Box 506.

THE REV. DR. J. MACHRIDE STERRETT has been called to be the first rector of the new parish of All Souls', Washington, D. C., the outgrowth of All Souls' mission which he started two years ago.

BISHOP TUTTLE'S P. O. address until September 10th will be Wequetonsing, Mich.

THE REV. DR. WILLIAM HARMAN VAN ALLEN, rector of the Church of the Advent, Boston, expects to sail from Boston June 24th, on the Cunard S. S. *Laconia*, to visit friends in England and on the Continent, returning, D. V., early in October. His address will be care Brown Shipley & Co., 123 Pall Mall, London, S. W. During his absence the Rev. Dr. Karl Schwartz, rector of the Church of the Saviour, Syracuse, and the Rev. Dwight A. Parce, rector-elect of St. Phillip's Church, Cambridge, will take duty at the Advent, with the other clergy of that parish.

THE REV. DAVID HENRY WEEKS, for the past two years associate rector of Trinity Church, Chicago, has accepted a call to the rectorship of the Church of the Epiphany, Niagara Falls, N. Y., and will take charge on July 1st.

ORDINATIONS

DEACONS

CONNECTICUT.—At Berkeley Divinity School, June 4th, the Bishop of Connecticut conferred deacons' orders on three graduates of Berkeley, PAUL HUMPHREY BARBOUR, B.A., Trinity; FRANK DAMROSCH, Jr., and ALBERT JEPSON, B.A., St. Stephen's; three graduates of the General Theological Seminary; RAYMOND CUNNINGHAM, B.A., Trinity; STEPHEN ESSEX MCGINLEY, B.A., Trinity, and STEPHEN EDWARD KEELER, B.A., Yale; and one from the Cambridge Theological school, WILLIAM ANDREW DEWITT, B.A., Yale. The sermon was preached by the Bishop of Rhode Island. Mr. Barbour takes missionary work in South Dakota, Mr. Damrosch goes to Trinity parish, New York, Mr. Cunningham becomes assistant at Hoosac, N. Y., Mr. Jepson at Fitchburg, Mass., Mr. Keeler at St. Paul's Church, Cleveland, Ohio, Mr. McGinley goes to Wyoming.

RHODE ISLAND.—In St. Columba's chapel, Middletown, R. I., on the Second Sunday after Trinity, by the Bishop of Rhode Island, Mr. LOUIS P. NISSEN was ordered deacon. The sermon was preached and the candidate was presented by the Rev. Latta Griswold, vicar of St. Columba's, and the Litany was said by the Rev. John B. Diman, head master of St. George's School.

DEACONS AND PRIESTS

CENTRAL NEW YORK.—On Friday, June 6th, in Grace church, Utica, the Rt. Rev. Charles T. Olmsted, D.D., ordained GEORGE B. HOYT, deacon, and advanced the Rev. FRANCIS H. SMITH to the priesthood. The sermon was preached by the Rev. H. G. Coddington, D.D. The candidate for the diaconate was presented by the Rev. Karl Schwartz, Ph.D., and the candidate for priests' orders by the Rev. H. E. Hubbard. The following other clergy were present in the chancel and assisted in the service and in the laying on of hands, the Rev. Octavius Applegate, D.D., the Rev. James J. Burd, the Rev. E. H. Coley, D.D., the Rev. F. J. Knapp, the Rev. John A. Staunton, and the Rev. W. C. Whedon.

MAINE.—On the Second Sunday after Trinity, June 1st, at St. Luke's Cathedral, Portland, the Rev. Messrs. EDWARD WILLIAM MORTON WELLER and EMMONS PARKMAN BERRILL, deacons, were advanced to the priesthood, and Mr. VICTOR OSCAR ANDERSON was ordained deacon. The ordinations were by Bishop Codman, and the candidates were presented by the Very Rev. F. L. Vernon, D.D., Dean of the Cathedral. Mr. Weller resumes work at Caribou, Maine, where he has passed his diaconate, and Mr. Berrill has returned to Princeton, N. J., where he is curate of Trinity Church.

PRIESTS

DULUTH.—On Thursday, June 5th, in St. Paul's church, Duluth, the Bishop of Duluth advanced the Rev. WILLIAM HEWTON WARD to the priesthood. The sermon was preached by the brother of the candidate, the Rev. James Grant Ward, rector of Fergus Falls; the Rev. A. W. Ryan, D.D., the Rev. F. C. Coolbaugh, D.D., the Rev. E. S. Murphy, and the Rev. Wilfred Clarke assisted in the service, and in the laying on of hands.

HARRISBURG.—In the chapel of the Holy Spirit, See House, Harrisburg, Pa., Tuesday, June 3rd, the Rev. URBAN EDMUND SARGENT, deacon in charge of St. Mary's, Williamsport, was ordained priest by the Bishop of the diocese. He was presented by Archdeacon McMillan. The sermon was preached by the Rev. H. A. Lollis, Trinity Church, Steelton. Mr. Sargent will remain at St. Mary's for the present.

SOUTH DAKOTA.—In Calvary Cathedral, Sioux Falls, S. D., on the Second Sunday after Trinity, June 1, 1913, the Rev. HOWARD WELLS FULWELER was advanced to the priesthood by Bishop Biller. The sermon was preached by the Rev. W. A. Cash, general missionary of the district. The presenter was the Rev. Dr. Robert Doherty. The Rev. F. B. Barnett of Mitchell said the Litany and joined in the laying on of hands. The newly ordained priest, after a much needed rest, will resume charge of Emmanuel Church, Rapid City, and St. Thomas' Church, Sturgis, S. D.

DEGREES CONFERRED

UNIVERSITY OF CHATTANOOGA.—D.D. upon the Rev. WILLIAM JAMES LOARING CLARK, rector of St. Paul's Church, Chattanooga, Tenn.

PHILADELPHIA DIVINITY SCHOOL.—D.D. (in course) upon the Rev. ROBERT GILBERT OSBORN, LL.B., B.D.

DIED

CASE.—At Muncie, Ind., on the 4th of June, HUGH AUSTIN CASE, at the age of twenty-seven, entered into rest. He was for many years secretary of the Sunday school and a devoted worker in the Brotherhood of St. Andrew, the choir, and at the altar as server.

GOODRICH.—In Vergennes, Vt., on May 31st, aged 83 years, Mrs. NORAH GOODRICH, widow of Mr. Charles P. Goodrich, a native of Ireland and a long-time resident in Vergennes.

REYNOLDS.—In Rochester, Minn., on May 30th, Mrs. FLORA HYDE, wife of Martin M. Reynolds, vice-president of the Grand Trunk R. R. of Montreal, Canada. She was a resident for many years of St. Alban's, Vermont, where the funeral was held, the burial being at Syracuse, N. Y.

ROHRER.—In Washington, D. C., on May 29th, Commodore KARL ROHRER, U. S. N., retired, aged 65 years. The funeral was in Burlington, Vt., his wife being a daughter of the late John A. Arthur, and himself a member of the Military Order of the Loyal Legion.

MEMORIALS

ELIZABETH STONE WADE

"The Memory of the Just is blessed." No more beautiful instance of the truth of this proverb of the wise King could be found than that furnished by the life and example of that handmaid of the Lord, whose recent loss we mourn—our fellow-worker in the Missionary Cause, Miss ELIZABETH S. WADE. Only a few short weeks ago she was made happy by the very successful meeting of the Mission Study Class in her parish church at Oakmont—a fitting close to her devoted Christian activities. The flowers which she then distributed among those who attended that meeting were emblematic of the blessing of her influence upon all with whom she came in contact in her Missionary Work and daily life.

Miss Wade was a striking instance of enthusiasm for unselfish service. For sixteen years she lived in California, and for much of that time was president of the Auxiliary of St. Mark's parish, Berkeley. She was prominent in Church and College life, and her influence on the young people of the University was very marked. Later, at the time of the earthquake, she was visiting in California, and was most active in the relief work.

In this diocese she has been vice-president of the Woman's Auxiliary since 1902. In 1903 she organized the Mission Study Class, which was made a part of the Auxiliary work in 1908. In her parish and in every good cause she was intensely interested, and her associates ever felt the force of her ability and sympathy, and were the better for her friendship.

She fell asleep peacefully—her work well done—her worldly and spiritual affairs well ordered, and her reward is with the Lord, and the care of her is with the Most High; for "Grace and Mercy is to His saints, and He has care for His elect."

We desire to record our affectionate appreciation of our fellow-worker, and extend our heartfelt sympathy to those related to her by ties of kinship.

CHARLOTTE B. WHITEHEAD,
MARY BURGWIN,
KATHERINE H. V. DUROE.

Pittsburgh, June 4, 1913. *Committee.*

RETREATS

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for clergy and seminarians 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.

SEWANEE.—The Annual retreat for the Associates of St. Mary and other Church women will (D. V.) begin with vespers on June 24th and close on Saturday morning the 28th, the Rev. Jesse McV. Harrison, Order of the Holy Cross, conductor. Those desiring to attend should address the SISTER SUPERIOR, St. Mary Convent, Sewanee.

S. S. J. E. FOXBORO, MASS.—The Fathers of the Society of St. John the Evangelist will be in retreat at St. Augustine's Farm, Foxboro, Mass., from June 23rd to June 28th. Priests, or laymen, seeking the Religious Life, who would wish to join in the retreat will be welcomed. Apply FATHER SUPERIOR, 33 Bowdoin street, Boston, Mass.

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.; those 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

GOVERNESS.—Wanted, on West Texas Rancho, governess for child of 13. Must be college graduate and understand teaching music. Send references and state salary expected. Mrs. R. SILLMAN, Rochelle, Texas.

ORGANIST AND CHOIRMASTER wanted immediately for male vested choir. City 60,000, stipend \$50 per month. Apply CHAS. A. MAGILL, 1208 N. Emporia, Wichita, Kansas.

WESTERN PRIEST wishes lay worker for mission. Boy's work. Room and board without stipend. Address "CATHOLIC CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST WANTED in Church School; training choir and teaching English. MUSIC, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

EXPERIENCED PRIEST wishes to supply during the summer, preferably in lake cities or near coast. Address "REV. A. B.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST—CHOIRMASTER desires change. Seventeen years experience in American Church. Strict Churchman, English Cathedral (Lichfield) training. In present position over five years. Advertiser is also Supervisor of Music in large school district. Expert in Voice Culture. Good organ and teaching field essential. Highest references from Bishop, Dean, leading clergy, and organists of diocese. Address "COUNTERPOINT," care LIVING CHURCH, Milwaukee, Wis.

TO CHURCHES NEEDING ORGANISTS.—Cathedral trained Organists will arrive from England this month. Records guaranteed. Address THE INTERNATIONAL CHOIR EXCHANGE, 147 East 15th street, New York, late 136 5th avenue. No charges.

ORGANISTS/SHIP, Church or College, desired. Expert, authoritative, vocal trainer. Theoretical. Experienced. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER seeks position further North. Highest references. "ORGANIST," 129 Noble avenue, Montgomery, Ala.

CATHOLIC CHURCHMAN. Kindergartner, desires full engagement. New York preferred. "K.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, highly recommended, desires change. Address "C.," care LIVING CHURCH, Milwaukee, Wis.

VESTRIES NEEDING CLERGYMEN

SEVERAL YOUNG PRIESTS are on the list for opportunities at \$1,200 to \$1,600. Fine records. Address CLERICAL REGISTRY, 147 East 15th street, New York, late 136 Fifth avenue.

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.

ALTAAR and processional Crosses, Alms Basons, Vases, Candlesticks, Memorial Tablets, etc., solid brass, hand finished, and richly chased, from 20% to 40% 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.

CASSOCKS WANTED.—Second-hand cassocks. We badly need for this growing mission some men's second-hand cassocks that could be fixed over. Apply "THE VICAR," St. Mary's Chapel, Dunton, L. I., N. Y.

FOR SALE—Three-manual Johnson pipe organ, needing only slight repairs to be in A-1 condition. A bargain if purchased at once. For terms, etc., address J. T. STEARNS, Burlington, Vt.

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.

WANTED—second hand, two-manual organ; must be good in every way and price reasonable. Write Rev. C. H. SHUTT, Fort Collins, Colo.

UNLEAVENED BREAD—INCENSE

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

HEALTH RESORTS

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MISCELLANEOUS.

WANTED. Good homes with Episcopal families in suburbs or country where children may be boarded for a moderate price; also free homes for older boys and girls who are completing their education. These children expect to make themselves useful out of school hours in return for their board. CHURCH HOME FOR ORPHANS AND DESTITUTE CHILDREN, N. and 4th street, South Boston, Mass.

YOUNG WOMEN, alone, would like lady to board or share the premises, in refined home near Philadelphia. References exchanged. C2, care LIVING CHURCH, Milwaukee, Wis.

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Who will provide the education for one year (or more) of an orphan boy of thirteen years? Of a refined family; studious, conscientious. Highest references given by Church woman. Address "E. A. E.," care LIVING CHURCH, Milwaukee, Wis.

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NOTICES

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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 on

earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-third 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.

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

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ALFRED J. P. McCURE, *Treasurer*,
Church House, Philadelphia, Pa.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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Which is the Best Religion to Live and Die in? By the Rev. Arthur Brinckman. 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.

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E. S. Gorham, 37 East 28th St.
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AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.

In The Way Of The Saints. By Geraldine E. Hodgson, D.Litt. Price \$1.10 net.

NATIONAL MAGAZINE ASSOCIATION. Omaha Neb.

Immortality. Established Through Science. By John O. Yeliser. Price \$1.00 postpaid.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Westminster.

Hinduism Ancient and Modern. Viewed in the Light of the Incarnation. By John A. Sharrock, M.A., Principal of St. Boniface College, Warminster Missionary in South India. Price \$1.00 net.

THE MACMILLAN CO. New York.

The Inside of The Cup. By Winston Churchill, author of "Richard Carvel," "The Crisis," "A Modern Chronicle," etc. With Illustrations by Howard Giles. Price \$1.50 net.

The Larger Aspects of Socialism. By William English Walling. Price \$1.50.

Religion As Life. By Henry Churchill King, D.D., LL.D., President of Oberlin College. Price \$1.00 net.

MITCHELL KENNERLEY. New York.

A Preface to Politics. By Walter Lippman. Price \$1.50.

PAMPHLETS

Religious Truth is Substance and Not Shadow. By John C. Havemeyer, Yonkers, N. Y.

A Study of The Apostles' Creed. Should the Benediction Be a Part of Church Service? By John C. Havemeyer, Yonkers, N. Y.

Year Book of Christ Church Cathedral, St. Louis, Mo. From May 1st, 1912, to May 1st, 1913.

THE LARGER LIFE

IS THERE any excuse for not leading the larger life? Is there any excuse that any man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing an atheist can enjoy, and in addition, those larger, better things an atheist cannot enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power will vanish, and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does he deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? All that Christ would deny to us in the form of food is excessive food; food which instead of helping, harms; the kind of food which burns the stomach out and makes man old while he is yet young. If Christians find that instead of looking for something to eat they are traveling from one watering place to another trying to improve their digestion, they cannot blame Christ. It may be because they pay too much attention to the body, and not enough to the soul. Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits which decrease our strength, and reduce our capacity for work—habits which waste our bodies, and make them unfit to be temples for the indwelling of the Spirit.

So in the intellectual world, what is there in the range of science, or history, or poetry, or art, that Christ forbids us to enjoy? All that He asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? All that Christ asks is that we shall train the mind for usefulness; that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because a larger mind can do a larger work; because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers, and warn against them. All these things are but the means we use for the development of that which is highest in the life and best in man.

Christ does not restrain our activities along any line of legitimate work. On the contrary, he furnishes a higher incentive and a larger purpose. In domestic life, in business life, and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first, and all other things afterward. But this one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer, if we would sail the sea of life in safety.—*The Commoner*.

NIGHT and day let us keep our souls awake and our hearts lifted to God.—*Keble*.

THE CHURCH AT WORK

OVERCOMING DIFFICULTIES IN MEXICO

IN SPITE of the troubles in Mexico the last twelve months have worked greater progress in church building than any previous period. The "House of Hope" hospital at Nopala, consisting of some seventeen rooms, is sufficiently finished and furnished to begin its good work when the Board of Missions can send a doctor and a head nurse, the salary for this purpose for a year having been raised. The Santa Fe Memorial chapel, which is being built beside the hospital, is now being put under roof. The interior of San Pedro church, Mexico City, is being entirely renovated, the unsanitary living rooms at the west end being torn out and the space added to the nave; the wooden floor removed and tiles substituted; the walls and dome decorated, which, with other improvements, will make this splendid old church, which dates from 1636, a worthy temple of worship. A building for a combined mission school and chapel at the mission of San Miguel El Alto is approaching completion. The Hooker School for Girls, Mexico City, is now occupying its new building, though much cramped for room and greatly needing additional buildings, which will cost some \$10,000 gold.

A tract of land of thirteen and one half acres has been bought near Guadalajara for St. Andrew's Industrial School for Boys. This purchase was made possible by a legacy from the late Mrs. George Zabriskie Gray, and the gifts of others. On this property three buildings are now being erected—a dormitory, a library, and a teachers' home. The library is a memorial given by Mr. and Mrs. George Zabriskie of New York and the other buildings are the gifts of the late Mrs. Nelson T. Wright of Newark, N. J. The three buildings contain thirty-seven rooms and will accommodate sixty boys. They will be ready for occupancy before the opening of the new term in October. Altogether these various additions to the efficiency of the Church's work represent an expenditure of over \$61,000.

A SERVICE of benediction was held in the enlarged church of San Cedro Matis, near Mexico City, on Sunday, May 11th. A new chancel, containing a large concrete altar, a barrel roof over the entire building, and the erection of an organ loft in the west end are among the additions which have been made to the building. This mission, which is in a humble Indian village, has the distinction of a vested choir of boys and girls, most of whom usually are bare-footed.

The Bishop and several of the Mexican and American clergy, who had remained over after the convocation, came out from Mexico City to the service. The latter part of the way to the town is too steep and rocky for vehicles, so when further automobile progress was impossible, the party, some on foot, some on burros, walked the rest of the way. The procession was headed by the Bishop and clergy, the chief man of the town carrying an umbrella to shield the Bishop from the sun, two Indian girls with long mace-like bouquets walking on each side of the Bishop, little Indian flower girls scattering flowers before him on the road, while the band, playing continuously, brought up the rear.

The service of Benediction included the baptism of a number of infants who were afterwards severally presented to the Bishop for his blessing. The congregation not only filled the church but crowded the churchyard and the street outside.

THE REV. A. H. MELLEEN of Tampico has

been appointed Archdeacon of Mexico, in place of the Ven. H. G. Limric, who has resigned. Mr. Mellen will enter his new field of work on September 1st.

THE PARISH at Monterey has been without a rector for nearly a year. Occasional services have been given by various clergymen, but well attended services and a growing Sunday school are maintained by the faithful work of Mr. Horace R. Chase, the senior warden, a nephew of Bishop Philander Chase.

DEATH OF THE REV. DR. CAREY

THE REV. JOSEPH CAREY, D.D., rector of Bethesda Church, Saratoga Springs, N. Y., and Archdeacon of Troy, in the diocese of Albany, died last week at his home in Saratoga Springs, after an illness of about three weeks. He had suffered for several years from a complication of diseases, but he re-



THE LATE REV. JOSEPH CAREY, D.D.

fused even to think of himself as being ill until forced to take to his bed on May 10th. The funeral was held on Monday, the Rt. Rev. Richard Henry Nelson, D.D., Bishop of Albany, and a large number of the clergy of the diocese, being present. Interment was made in Greenridge cemetery, Saratoga Springs.

Dr. Carey was born in New York City, December 23rd, 1839. He received his education at Newburgh Academy and St. Stephen's College, graduating from the latter institution in 1861. He was graduated from the General Theological Seminary three years later, attaining special proficiency in Hebrew. He was ordained deacon in 1864 by Bishop Potter, and after serving a curacy of three months at St. John's Church, Brooklyn, took charge of Grace Church, Waterford. He was advanced to the priesthood on February 23rd, 1865. In October 1868 he accepted the rectorship of Christ Church, Ballston Spa. He became rector of Bethesda Church, Saratoga Springs, on November 30th, 1873, and thus held that position nearly forty years. Dr. Carey has been a deputy to every General Convention since 1886.

AN INTERNATIONAL CLERICUS

ONE OF THE delightful advantages of living near the international boundary line is the opportunity of cultivating friendly relations across the line. The clergy of the states of Washington and Oregon, together

with the neighboring clergy of British Columbia, have long since annihilated the boundary line between the two countries, in the International Clericus, which is held annually and which is participated in by as many of the clergy of the two states and the Canadian province as can conveniently attend; and that in spite of the most "magnificent distances" on the American Continent.

This year's session took place during the last week in May at Victoria, B. C. The Bishop of Columbia, Dr. Roper, formerly professor at the General Theological Seminary in New York, had the pleasure of acting as host to a considerable number of clergy from both sides of the international line, including the Bishops of Oregon and Spokane. One of the papers of value was read by Bishop Wells of Spokane. He showed the value of work by the whole body of the Church as compared with that of the clergy alone. In divine service there should be in fact, not merely in name, a common worship. So mumbled were the prayers in some churches, said the Bishop, that it was like listening to a jargon in an unknown tongue. Little wonder that the people's responses were so faint they could scarcely be heard. The people to-day were mere spectators of a beautiful service; they were observers, but not participants.

The remedies which he would suggest for this were manifold; but first of all he would have the priest read the service intelligently. The service should not be hurried through, but should be given reverently. In the morning and evening prayer, the canticles should be set to simple Gregorian chants, and should be sung over and over until every child in the parish could sing them heartily. (Applause.) "If you must have a musical service," continued the speaker, "it should be very little varied, and should be so arranged and so chosen that the congregation can join. Unfortunately choirs are musical, and want variety. I am unmusical, and sympathize with the people."

Bishop Wells quoted an instance of how a Baptist minister in England whom he knew had, before the Coronation of the late King Edward, advised his congregation as to the use of the Prayer Book for the assistance of those who might be attending the services at Westminster. The minister's own son had been so struck by the eulogy of the book that he had taken up its study, and was to-day a priest in the Bishop's own diocese of Spokane.

Bishop Scadding of Oregon also contributed to the discussion. One great problem in the Pacific Northwest, he had discovered during the years of his ministry here, was how to make the message which the Church had to give audible through the great din made by the pursuit after material gain. In Oregon the Church had very little prestige. It had, however, also very little opposition. A Bishop's presence made very little impression. In one place that he had been there were ten Bishops—all Mormons. Neither was there any prejudice against them. The one thing that the people seemed to hunger for was some message, and the demand of the man in the street was for the parson to "deliver the goods." It did not matter to the people whether the services were sung or spoken; they wanted some message which would deliver their immortal souls.

Speaking of the immigration problem he said: Another perplexing problem was that of the immigrant. The Bishop of Columbia had said at Oregon that thousands were leaving the United States to go to Canada. But in Oregon they were getting immigrants too, while not getting such a large proportion

of Church people as Canada. And in this connection he would like to say that the settler who had come from some parish in England was the hardest problem for the Church in the United States. These people came out quoting what they had in England. They were careful to prepare their children by Baptism and Confirmation. But they did not help the Church financially. They had been accustomed to the endowed Church of England, and it took them some years to become accustomed to the idea that unless they did their share to support the Church the clergy would starve. In America there were no endowments.

A WESTERN COLORADO ANNIVERSARY

ST. JAMES' CHURCH, Meeker, Colo., on June 8th celebrated the twenty-fifth anniversary of the first services held in the town, by the Rev. Arthur L. Williams, now Bishop of Nebraska. The name of Bishop Williams is a household word in the White River valley among the old settlers. Another great name in the list of clergy is that of the Rev. O. E. Ostenson, who worked untiringly to pay the debt on the church building. Others whose labors were abundantly blest are the Rev. Messrs. Handel and Dennis. A former communicant of St. James' Church, led to Confirmation and to take Holy Orders by the Rev. Mr. Williams is the Rev. Charles Y. Grimes, rector of Trinity Church, Tacoma. When it is considered that Meeker is forty-five miles from a railroad and at the present time has a population of 900 with 78 enrolled as confirmed members of the Church the record of work is truly remarkable. The church building is of stone and brick, beautifully furnished, and is one of the conspicuous buildings of the town. Besides the church building there are three lots owned by the mission and a rectory of six rooms. Beside the work in Meeker the missionary priest, the Rev. F. M. Bacon, does work in Moffat and Rio Blanc counties, with an area of 8,300 square miles.

WORK AMONG BLIND IN CINCINNATI

A NOTED CHURCHMAN, Mr. W. A. Procter, whose many benefactions keep alive his memory, in 1903 purchased and presented to Misses Georgia and Florence Trader a little house and farm called Clovernook, near College Hill, Cincinnati, one time the home of Phoebe and Alice Cary. The deed of gift provided that it should be used as a home for the blind. These splendid women so successfully carried on the work, that on May 31st a large additional building harmonizing with the quaint beauty of the original structure was dedicated. The building cost \$16,000 and all but about \$1,500 of that sum has been raised. Among the speakers on this occasion was the Rev. Canon Charles G. Reade representing the City Mission Society which provides services at this beautiful home.

OHIO COMMISSION FINDS ERRORS IN SCHOOL HISTORIES

AT THE convention of the diocese of Ohio in 1911, under a resolution offered by the Rev. Thomas Jenkins, rector of St. Paul's, Fremont, a commission consisting of four clergymen and two laymen, of which the mover of the resolution was made chairman, was appointed on text-books in public schools with reference to what is being taught concerning the Church of England in the Reformation period. At about the same time a similar commission was appointed in the diocese of Southern Ohio, soon after which the two held a joint meeting, and organized as one body. The report of the commission for the diocese of Ohio has just been issued,

and it forms interesting reading, provided that a report of how children are being taught historical error can be so called. The text-books of four different publishers seem to have been given critical examination. As examples of error, one teaches that a new Creed was formed; another that the "Aet of Supremacy laid the foundation of the Anglican Church," while a third speaks of the Thirty-nine Articles as the Creed and practice of the Episcopal Church.

The commission is of the opinion that inasmuch as the publication of text-books is a commercial matter, a protest from the body representing officially the American Church would be far more effective than sporadic memorials from commissions of individual dioceses, and asks that the General Convention be requested to appoint a commission authorized officially to examine popular school-texts and to protest on behalf of the whole Church against errors of historical fact and statements that palpably mislead.

PARISH HALL IN WASHINGTON

THE NATIVITY HALL, Fourteenth and A streets Southeast, Washington, D. C., is nearly finished. The assembly room is going to be very useful to the members of the Nativity congregation for a long time to come. The boiler room, the kitchen with dumb-waiter, and a small supper room are in the basement, which has a cement floor and a fireproof ceiling of cement construction. South of the assembly room is the new vestry room, with attractive appointments. Over this is the general reading room, a very bright and attractive place. The building is planned so as to be taken into the church when it is necessary to enlarge it. A parish house can be built on the lot.

TO CLERGY SUMMERING IN WESTERN MICHIGAN

THE BISHOP of Western Michigan requests that clergy who are expecting to spend a portion of their holidays within the diocese will communicate with him in regard to services and will report any work that they may do while resident.

"ENDOWMENT SUNDAY" AT LOUISVILLE CATHEDRAL

SUNDAY, May 25th, being the Sunday following the diocesan council, was what is known as "Endowment Sunday" at the Cathedral. A special service was held in the morning with festival music rendered by the combined choirs of the Church, the "Coronation Anthem," "Rejoice in the Lord O ye Righteous," by Sir Frederic Bridge, being sung as an Offertory, and the offering being devoted to the Endowment Fund of the Cathedral, which now amounts to something over sixty thousand dollars.

WOMAN'S AUXILIARY IN KENTUCKY

THE ANNUAL MEETING of the Woman's Auxiliary was held in connection with the diocesan council on Friday, May 23rd, beginning with the corporate Communion, at which the Bishop delivered a beautiful address on Auxiliary Ideals, laying special stress on the spiritual side as found in the duty of prayer. After the service the members adjourned to the Dudley Memorial Hall in the Cathedral House where an all-day meeting was held presided over by the diocesan President, Mrs. Thomas Underwood Dudley. After organization, the President delivered her annual address, in which she noted a number of encouraging features during the past year, particularly the progress of the work of the Study Classes, and the successful united Lenten work and meetings, which have far exceeded in numbers and in-

terest those of any previous year. Reports from the diocesan officers all reported progress and showed signs of encouragement. The Corresponding Secretary reported an increase in membership and that the total value of the year's work in money and boxes amounted to \$3,200. The Educational Secretary reported 26 study classes organized since October with a membership of 250 women. The Custodian of the United Offering reported about \$1,350 on hand for this fund. At twelve o'clock, after noon-day prayers had been said, the discussion of an amendment to the Constitution proposed by the Juniors had been made the special order. Article III of the By-Laws reads: "It shall be held foreign to the spirit and principles of the organization to raise funds for its uses by means of public sales, fairs, or entertainments of any kind by any of its Departments." The Juniors proposed to strike out the words "by any of its Departments" and substitute "except in the case of the Junior Branches, at the discretion of the rector." Some very able speeches were made on both sides of the question, the discussion being almost entirely confined to the younger women; all of the local clergy had previously been notified and asked to be present and to take part in the discussion. A number were present, but only about half a dozen availed themselves of the privilege of the floor. It is worthy of note that with one exception all of the speakers, including the Bishop, were against the amendment as well as the majority of speakers among the women. It was clearly pointed out that the proposed change would be distinctly a step in the wrong direction, a lowering of the high standards which have long prevailed in this diocese, and that to allow the Juniors to raise money in these ways would be to train them to regard the secular and pecuniary side of the work above the spiritual, the effects of which training would be hard to eradicate after they became old enough to enter the ranks of the Woman's Auxiliary. When the vote was taken, the amendment was lost by a comfortable majority, which was a matter of great rejoicing, especially to the older and more conservative members. All of the diocesan officers were re-elected save in the case of two who had resigned to take effect at this time; the new diocesan Secretary of the Babies' Branch is Mrs. Lawrence Poston of St. Mark's Church, Louisville, one of the most active workers in that branch; and the Correspondent for the Church Periodical Club, Mrs. Sales of St. Paul's.

GREAT MEMORIAL SERVICE ON MOUNT ST. ALBAN, WASHINGTON

IN THE PRESENCE of President Wilson and many high officials of the army and navy, the military memorial service of the United Spanish War Veterans was held on the afternoon of Sunday, June 1st, at the Peace Cross on the Washington Cathedral Close at Mount St. Alban. More than 7,000 people gathered on the greensward, where 270 trained voices, accompanied by the United States Marine Band, rendered the musical part of the service, which was conducted by the Bishop of the diocese, assisted by several of the clergy. The sermon was delivered by the Rev. G. Livingston Bayard, chaplain United States navy, and of the United Spanish War Veterans. Advocating a revival of patriotism in this country, Chaplain Bayard said, in part:

"We are assembled to-day as veterans of the Spanish War and veterans of the Civil War. But alas! We are not all here. Time and sword have thinned our ranks. In beautiful Arlington, the nation's mausoleum for her patriotic dead, sleep our comrades. It is well that we remember them.

"When Greece ceased remembering the martyrs of Thermopylae, she lost her patriotism, became corrupt, and in that corruption

found her grave. In every land and every age poets have sung, orators have told, and historians have recorded the deeds of those who perished in defense of their country and the rights of man.

"We need in our day, more than anything else, a revival of patriotism. We need to remember that the glorious liberty which we enjoy, that the mighty nation which is ours, that the peaceful scene which we behold, was gained by wielding the sword of righteousness under the patronage of heaven. But we want none of that patriotism that is dependent upon the fife and drum to rouse it from its lethargy. The patriotism which we delight in is inspired by the soul's devotion to the righteousness which exalteth a nation.

"In these days of war and rumors of war we continually hear the cry of 'peace, peace!' But in reality there is no peace, and there can be no peace, until the last man is transformed by the power of the love of God into the glorious liberty, wherewith Christ has made him free.

"Peace conferences and arbitrations are wise and good. Peace is eminently to be desired, and to this end we must daily make supplication to Him who is the author of peace and lover of concord but until the day comes when men will obey the divine order, 'Do unto others as you would have them do unto you,' we must man mighty fleets and maintain powerful armies."

President and Mrs. Wilson, Admiral Dewey, Gen. Leonard S. Wood, chief of staff of the army, and the widow of Gen. Winfield Scott Schley had special seats. Senators, representatives, and diplomats were scattered throughout the gathering.

NO COADJUTOR FOR DALLAS

BISHOP GARRETT has withdrawn his request for the election of a Bishop Coadjutor. In a letter to the diocese dated June 6th he says:

"You have, in accordance with my request, elected first one and then another to be Coadjutor of this diocese. Both of the gentlemen elected have declined.

"This repeated refusal has convinced me that the time for a Coadjutor has not yet arrived. I therefore hereby withdraw my request for a Coadjutor, and will do the work myself, God being my helper.

"The special council appointed to be held in September, for the sole purpose of electing a Coadjutor will not convene.

"Please accept my grateful thanks for your loyal desire to meet my request.

"Lead, Kindly Light, amid the encircling gloom,
Lead Thou me on."

With the exception of a failing vision Bishop Garrett is as capable as he was twenty years ago, but to relief him of the care of some of the more remote missions the diocesan Board of Missions has decided to appoint an additional general missionary.

WHERE THE FISHES WAITED

A CHICAGO clergyman, on invitation of a prominent layman, last summer took his vacation in the diocese of Duluth. Landing in the town of Crosby but finding no church there, he decided that the fish could wait. In ten days he had obtained the gift of a lot, subscriptions of \$3,500 from the mine owners and miners, and ground had been broken for what is known as the "Ten Day Church."

G. F. S. SERVICE IN LOUISVILLE

THE FIRST Sunday after Trinity was the day selected this year for the annual services of the G. F. S. in the diocese. The annual corporate Communion was held at the Cathedral in the morning and the service in the afternoon, the girls entering the Cathedral

in procession by branches, each branch being led by its banner of distinctive color and each member wearing a ribbon badge of the same. Bishop Woodcock preached the annual sermon from the motto of the society, "Bear ye one another's burdens and so fulfil the law of Christ." An offering was taken for the endowment fund of the G. F. S. in the diocese.

PAYING DEBTS IN THE DIOCESE OF HARRISBURG

SINCE TRINITY SUNDAY the full amount of the purchase price of All Saints', Paradise, has been subscribed. The rector, the Rev. F. W. B. Dorset, will move into his new home beside the church this month. The people of Christ Church, Nickel Mine, joined with All Saints', Paradise, in gaining this splendid result which has been wished for so many years. The Society for the Advancement of Christianity in Pennsylvania helped most generously in this good work. Trinity Church, Tyrone, has also paid the last dollar of indebtedness on its rectory, which is now occupied by its energetic rector, the Rev. John Charles Lewis. Trinity Church, Steelton, has extinguished a debt of long standing on its parish house. This is the result of the tireless labors of the Rev. A. H. Lollis who has spared no effort toward this end. There is now no debt on any of the property of this parish. In this the Advancement Society also helped with its usual generosity.

CHAPEL FOR BISHOP'S HOUSE AT HARRISBURG

DURING some time past a chapel has been in process of construction in connection with the Bishop's House. It having been completed it was dedicated by the name of "The Chapel of the Holy Spirit" on June 3rd. The Rev. John Mills Gilbert of St. Paul's Church, Harrisburg, preached the sermon. This chapel, beautiful in itself and beautifully appointed, is the gift of Mr. and Mrs. Carl B. Keffenstein of Blue Ridge Summit, to the diocese. Those taking part in the service other than the Bishop were: the Rev. Charles A. Hensel of the Church of the Redeemer, Govanstown, Md.; Archdeacons McMillian and Baker; the Bishop's son, the Rev. H. V. B. Darlington, deacon of St. Thomas' Church, New York. A Methodist minister, the Rev. John William Torkington, presented by General Missionary Baker, was confirmed at the same time.

COMMENCEMENT AT BERKELEY

THE BERKELEY DIVINITY SCHOOL, Middletown, Conn., closed its fifty-ninth year with Commencement exercises on June 3rd. The seniors, with the candidates for ordination, had been in retreat at Christ church, Middle Haddam, since Saturday afternoon, the services and addresses being conducted over Sunday by Dr. Hart and after that by Bishop Brewster. The annual service for the alumni was held in the chapel of St. Luke at 5:30 o'clock Tuesday. After evening prayer, the sermon was preached by the Rev. Frank Flood German of the class of 1893, rector of St. Thomas' Church, Mamaroneck, N. Y.

After the sermon, certificates of graduation were given by the Dean to the members of the class who had completed full courses of study: Paul Humphrey Barbour, Trinity College; Frank Damrosch, Jr., some time of Yale University; Alaric James Drew; Albert Jepson, St. Stephen's College; Perley Sherwood McConnell, Trinity College; and John Misao Yamazaki. Bishop Brewster then, as president of the school, conferred the degree of bachelor of divinity, after examination upon Paul Humphrey Barbour and Frank Damrosch, Jr., and they were invested with the black and scarlet hood of their degree.

An offering was made for the fraternal fund of the alumni association.

On the same evening the alumni with the faculty, students, and guests, dined together in the parish house of the Church of the Holy Trinity at 7 o'clock. After the dinner, informal speeches were made by Bishop Brewster '72, Bishop Lines of Newark '74, Dean Samuel Hart '69, Rev. Henry Swift '72, retired chaplain and major in the United States Army; Vice-Dean Denslow of New York, '78; the Rev. Dr. Bernard Schulte of New York, '73; the Rev. Walter C. Roberts of Mauch Chunk, Penn., '79; John M. Yamazaki of the graduating class, and several of the younger alumni.

A message of congratulation was sent to the Rev. Dr. Francis Goodwin of the half-century class of 1863, who was observing his golden wedding at the time.

The alumni held their annual meeting next morning. It was reported that the amount received from the alumni for the memorial in recognition of the long services of the Rev. Dr. John Binney, to the school, amounted to \$360, a part of which has already been expended under Dr. Binney's direction for the purchase of books for the library. The ordination service followed at eleven o'clock as elsewhere stated.

STUDENT WORK AT PENNSYLVANIA COLLEGE

UNDER the Rev. E. M. Frear as chaplain. Church work among the 2,500 students at the Pennsylvania State College has been attended by gratifying results. Besides keeping Churchmen among the students in touch with the Church, the chaplain wins others for Confirmation and his classes for this rite always include one or more of the faculty members. Only the basement story of the chapel (stone) has been erected, but this serves the present needs and is quite attractive. Scarcity of houses in the town for the accommodation of students has raised rents to such high figures that it has become necessary to build a chaplain's house. With half the money needed in hand, more in sight, and some help from the Church Building Fund Commission, a \$5,000 house will be erected this summer on the lot adjoining the chapel. The Rev. John Hewitt of Bellefonte is the chairman of the building committee.

CANON LLWYD TO BE DEAN OF NOVA SCOTIA

THE REV. CANON J. P. D. LLWYD, D.D., of All Saints' Cathedral, Halifax, N. S., formerly rector of St. Mark's Church, Seattle, has been appointed to the vacant deanery of Nova Scotia. Dr. Llwyd is a graduate of Trinity College, Toronto, but in American orders, having been ordained by the Bishop of Indianapolis, Dr. Knickerbacker, as deacon in 1884 and as priest in 1885.

ALTAR DEDICATED IN CHARLESTON

ST. MARK'S CHURCH, Charleston, S. C., observed Corpus Christi with a series of services culminating in the evening by the dedication of a new altar by the rector, the Rev. F. A. Garrett. At the service there was also the reception of new members of the Confraternity of the Blessed Sacrament, and a stirring sermon on the "Blessed Sacrament and the Altar," by the Rev. F. A. De Rosset, rector of the Church of the Holy Communion, Charleston. After the offertory the choir and clergy preceded by the thurifer, with flaming censer, and by crucifer and torch-bearers, moved in solemn procession around the church. The beautiful white altar was laden with lilies and myriad lights, and made an impressive picture against the rich tapestry which served as a background.

Long before the service began the church

was well filled. By 8 o'clock there were probably 600 people in the pews. The aisles had to be kept free for the solemn procession. Many persons unable to obtain admission lined up on the outside to watch the procession inside the church, as best they could through the partly opened windows. It was a glorious day for the people of St. Mark's.

NURSES GRADUATE IN KANSAS CITY

ON WEDNESDAY, May 28th, at 8 P. M., the graduating exercises took place at St. Luke's Hospital, Kansas City, for the nurses who have finished their course of training in that institution. Bishop Partridge and the Rev. R. N. Spencer had the main parts of the programme between them. Mr. Spencer delivered the address and dwelt upon the important relations existing between the nurse, the doctor, and the clergyman. The Bishop led the audience in prayer and presented the diplomas. The feature of the occasion was the evidence given of an enlarged St. Luke's. The Bishop announced that the hospital would be doubled in capacity and that the money necessary for such improvement was nearly all in sight. A part of the ceremonies was the turning of the first sod for the addition by the Bishop with appropriate prayers. The exercises took place upon the lawn of the institution and the scene was a very beautiful one. The graduates numbered four and included Miss Johnson, daughter of the Archdeacon.

CONNECTICUT PARISH OBSERVES SEMI-CENTENNIAL

ON THE Second Sunday after Trinity. June 1st, the fiftieth anniversary of the founding of Trinity Church, Bridgeport, Conn., was celebrated. The Rev. W. B. Stoskopf, rector of the Church of the Ascension, Chicago, the only former rector now living, was present and preached the anniversary sermon. On Monday evening there was a large gathering of the parishioners to receive messages of congratulation from friends and to hear a sketch of the history of the parish by one of its former wardens, Mr. D. N. Morgan.

Trinity Church was long known as the "Copperhead Church," because its original members were all Democrats, who left St. John's Church during the Civil war and founded the new parish.

IMPROVEMENTS AT CHICOPEE, MASS.

GRACE CHURCH, Chicopee, Mass. (the Rev. A. P. Knell, minister in charge), has made notable improvements during the last year. Three thousand dollars has been raised and expended on repairs for the church rectory. A new organ has been purchased at a cost of \$2,000. Besides these, a new stone pulpit, new clergy seats, and a new dossal have been installed. During the last three years sixty members have been added.

SUMMER SCHOOL IN NEW JERSEY

A SUMMER SCHOOL for the clergy has been arranged by the Social Service Commission of the diocese of Newark, to be held at Morristown, N. J., June 23rd to 27th. Lectures and conferences will be given as follows: The Rt. Rev. E. M. Parker, D.D., Bishop Coadjutor of New Hampshire, "Pastoral Work in Country Churches"; Professor E. L. Morgan, community field agent of the Massachusetts Agricultural College, "The Rural Problem"; the Rev. Howard K. Bartow, rector of St. Stephen's Church, Cohasset, Mass., "The Rural Parish, Its Opportunity"; Mr. Herbert M. Shenton, assistant in the Sociological Department of Columbia University, "Sociology"; the Rev. F. M. Crouch,

field secretary of the Joint Commission on Social Service, "Social Service in the Parish"; the Rev. Milton Augustine, pastor of the First Presbyterian Church, Hanover, N. J., "Some Problems in a Rural Community"; Mrs. C. B. Alexander, assistant probation officer of Hudson county, member of the Social Service Commission of the diocese of Newark, "The Duty of the Church to the Wayward Girl."

The names of those desiring to attend should be sent as soon as possible to the Rev. A. Elmendorf, 145 Arlington avenue, Jersey City, N. J.

UTICA CHURCH KEEPS DIAMOND JUBILEE

SEVENTY-FIVE YEARS of the history of Grace Church, Utica, N. Y., were completed on Trinity Sunday, when the event was joyfully celebrated. At the morning service an historical sermon was preached by Bishop Olmsted, who had been rector of the parish from 1884 to 1890. The effect of Grace Church upon the city of Utica at large was shown in the history of establishing the missions of St. Luke's, St. Andrew's, and the Memorial Church of the Holy Cross. All these are now flourishing and independent churches adding much to the welfare of the various sections of the city in which they are located.

Beginning with the first services of the Church as a separate body from its parent Old Trinity in April, 1838, the Bishop traced its course of progress through organization May 21, 1838, and rectorship of the Rev. A. C. Patterson to the building of the first church at Columbia and Broadway, now occupied by the Simons Block, which was partially burned two years ago. Bishop Olmsted told of the work of the Rev. George Leeds who resigned because the congregation wanted a new church and he did not feel able to undertake the work of securing one. Then came an eulogy of the Rev. John J. Brantledge through whose efforts the present building was secured in 1854. The mission work of the Rev. Edwin M. Van Deusen, the first vested choir of the church under his rectorship and the general prosperity of the church during that time were commented on. Bishop Olmsted spoke modestly of his own work from 1884 to 1890 throwing most of the credit for the great alterations in the church and chancel on those who labored with him in the congregation during that period. Part of this work of alteration was in 1884-1885, the new choir rooms came in 1888, and in 1890 the new chancel was built, with the new and splendid altar which is now in the church. The Bishop told of the success of the Rev. W. W. Bellinger who succeeded him and was rector from 1899 to 1908. The work of Dr. Bellinger was paid a warm tribute by Bishop Olmsted, as was the work of the Rev. Octavius Applegate, present rector, under whom the Men's Club of the church has become a strong organization with well appointed rooms adjoining the parish parlors.

The evening sermon was preached by the Rev. Dr. Bellinger, now vicar of St. Agnes' Chapel, New York. Anniversary services were continued on Monday evening when several other addresses were given, followed by a reception.

CHOIR FESTIVAL IN INDIANAPOLIS

THE SECOND Choir Festival of the city choirs was held in All Saints' Cathedral, Indianapolis, on the evening of the Second Sunday after Trinity. The Bishop, five of the city clergy, representatives of the Cathedral, Christ Church, St. Paul's, and St. George's choirs to the number of fifty-eight, entered the Cathedral from the west door. The service was full choral, the Dean of the Cathedral, the Very Rev. C. S. Lewis, acting as precentor for the first half of the service,

and the Rev. C. S. Sargent of St. David's for the second part. The Rev. J. D. Stanley of Christ Church, preached on the place of music in the Church's service.

The music included *Simper in F* for the *Magnificat and Nunc Dimittis*, *Now the Day is over*, by Marks' and *The Radiant Morn* by Woodward, as the anthems. The organists were Mr. W. S. O'Brien of the Cathedral, and Mr. G. B. Kemp of Christ Church.

OPEN-AIR SERVICE ON BALTIMORE CATHEDRAL GROUNDS

ONE OF THE most impressive and inspiring services ever arranged in the diocese of Maryland was the first open-air service held on the site of the proposed Cathedral of the Incarnation in Baltimore, on Friday afternoon, May 30th, following the annual convention. A procession comprising about two hundred choristers from the vested choirs of Baltimore, under the leadership of Mr. Hobart Smock of the Church of the Ascension, with the City Park band, followed by some seventy of the clergy of the diocese, vested and wearing the academic hoods, the clerical and lay members of the board of trustees of the Cathedral, the speaker of the day, and the Bishop of the diocese, formed in the Pro-Cathedral and marched up the boulevard to the entrance of the Cathedral grounds and thence to the selected site. There a large stand, containing seats for the clergy and choristers, had been erected, at the rear of which was placed a massive and beautiful wooden cross about ten feet high, close to which the Bishop was seated surrounded by the members of the board of trustees. A congregation numbering about a thousand people was present and joined heartily in the special service, which was beautifully printed, and was distributed in pamphlet form. Bishop Murray conducted the service, assisted by Canon Atkinson of the Pro-Cathedral, the Rev. Hugh Birkhead, D.D., the Rev. William M. Dame, D.D., the Rev. A. C. Powell, D.D., and the Rev. Edwin B. Niver, D.D. The address, a very strong and inspiring one, was made by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, and although delivered in the midst of a heavy shower of rain, was listened to most attentively by the large audience, very few of whom left their places. The offering was for the "Open-Air Fund" of the Cathedral, and the Bishop announced that beginning with the first Sunday in July, it was his intention to hold open-air services on the grounds during the summer. The committee in charge of the arrangements was composed of the Rev. A. B. Kinsolving, D.D., the Rev. Hugh Birkhead, D.D., the Rev. Canon Atkinson, the Rev. William D. Morgan, and the Rev. C. P. Sparling.

DEATH OF THE REV. DR. PRITCHARD

THE REV. SAMUEL PRITCHARD, D.D., who since his retirement from the active ministry twelve years ago had made his home with his daughter at Coleraine, Minn., died on June 5th, after an illness of seven weeks. He was 85 years old last December. The funeral was held at Christ church, Hibbing, on Saturday morning, the Rev. Dr. Frank C. Coolbaugh of Cloquet, an old friend of the deceased, officiating, assisted by the rector of the Church, the Rev. Frank Durant. Being Saturday, it was impossible for Bishop Morrison and the Duluth clergy to attend the service and return to Duluth in time for Sunday engagements.

Dr. Pritchard was born in Winnipeg on December 10, 1837. He was uncle to the present Archbishop of Rupertsland, Dr. Samuel Pritchard Matheson, who was named for him. His active ministry was spent in Manitoba and then in Minnesota. Beginning in 1865 at St. Paul's Church, Winnipeg, he

came to Minnesota in 1884 to take work and was afterward missionary at Cloquet and rector of St. Luke's, Duluth. For a number of years he was registrar of the diocese of Rupertsland, Manitoba. Last December he received the honorary degree of D.D. from St. John's College, Winnipeg.

Many of the clergy and laity of Minnesota and the Middle West will remember Dr. Pritchard's visits in the interests of the circulation of THE LIVING CHURCH, in which he was a thorough believer, and for the increase of which he traveled for several years.

PARISH HOUSE FOR MOBILE CHURCH

ON SUNDAY AFTERNOON, June 1st, the cornerstone of the new parish house for Trinity Church, Mobile, Ala. (the Rev. A. G. Richards, rector), was laid. A long procession moved from the church to the site of the parish house, where the rector introduced the Rev. Chauncey C. Williams, the Rev. Gardiner C. Tucker, and Mr. John E. Mitchell, all of whom made addresses. The edifice to be erected will be a Gothic structure in harmony with the architecture of the church, with which it will be connected by a closed cloister. Only the first stage of the building, comprising the first story, will be erected at present.

CHURCH CLUB DINNER IN MILWAUKEE

THE ANNUAL Ladies' Night of the Church Club of Milwaukee was the opportunity for a very pleasant dinner and addresses at Gimbel's grill room, on Tuesday evening of last week. The opportunity was taken to present the new rector of St. Mark's Church, the Rev. E. R. Williams, to the club and guests, after which addresses were given by the Rev. Hugh L. Burlison of the Church Missions House, New York; the Rev. Allan W. Cooke, missionary in Japan; and the Rev. H. P. Bull, S.S.J.E., of Boston. The Bishop of Milwaukee was among the guests of honor.

MEMORIALS AND GIFTS

IN ST. JOHN'S CHURCH, Richfield Springs, N. Y. (the Rev. Alexander H. Grant, rector), there was dedicated on Thursday, June 5th, a marble altar, the gift of Mrs. Samuel D. Styles, in memory of her late husband. The Bishop of Albany officiated. The Rev. Wm. W. Bellinger, D.D., vicar of St. Agnes' chapel, New York, where Mrs. Styles attends church when at home, was present with other clergymen and took part in the service. The altar, of a severe design, is designed by Charles R. Lamb, the artist-architect, and executed under his supervision in the Lamb Studios, New York. The marble used for the altar, foot pace, and retable is Italian white. The complement of the altar is the richly polished altar cross, a part of the gift from Mrs. Styles, the design being by the same artist. The I.H.S. at the intersection of the arms and the fleur-de-lys terminals are in pierced work to allow the memorial window already in place at the back of the chancel to be readily seen by the congregation when at worship.

COMMENCEMENT AT CAMBRIDGE THEOLOGICAL SCHOOL

THE COMMENCEMENT EXERCISES of the Episcopal Theological School took place at Cambridge on June 11th, and were well attended. Morning prayer was said at 8:30 in St. John's chapel, and this was followed by the regular service at 11, when the sermon was delivered by Bishop Vincent of Southern Ohio. On the day before, the alumni sermon was delivered by Bishop Coadjutor Reese of the same diocese. Nine students were graduated and received diplomas.

CORNERSTONE FOR ITALIAN CHAPEL

THE CORNERSTONE of a new chapel for the Italian-speaking Church people in Brooklyn, N. Y., was laid with appropriate ceremonies on Sunday afternoon, June 1st. A great throng gathered about the site on Sixty-seventh street, near Fourteenth avenue, upon which the building is to be erected. A procession of clergy and choristers, including the choir of St. Jude's Church on Fifty-sixth street went from the temporary mission quarters to the place for the cornerstone. An address was then made by the Rev. Humbert Filosa, priest in charge, who expressed gratitude for the help given by other parishes, and congratulated his own people on the prospect of having a church building of their own. Archdeacon Webb, the Rev. Dr. Townsend G. Jackson, and the Rev. Carmelo Di Sano, general missionary for Italians on Staten Island, also made addresses. The stone was then laid with special prayers by the Rt. Rev. Dr. Burgess, Bishop of the diocese. The articles deposited in a cavity were the Holy Bible, the Prayer Book and Hymnal (all in Italian), a history of the mission, and a paper bearing the signatures of active workers for the new church.

It is interesting to note that this is the first work undertaken in the diocese for the Italians. It was inaugurated by the Presbyterians in a tent pitched on a vacant lot at Sixty-seventh street and Fourteenth avenue, about eight years ago. Later, the Bishop was formally asked to take the mission under his care. This he did, and appointed the Rev. D. A. Rocca to the charge. During his ministry the services were held in a store on Sixtieth street. Shortly after the removal the Rev. Humbert Filosa succeeded Mr. Rocca. The congregation sought larger quarters and has steadily grown. There are now one hundred families definitely connected with this work. The only Italian Boy Scout Troop, and the only Italian Girls' Friendly branch in the United States are now attached to the Church of the Annunciation.

NEW ALTAR AT PRESCOTT, ARIZONA

A BEAUTIFUL new altar and reredos were consecrated in St. Luke's church, Prescott, Ariz., on Whitsunday, and the Church has also received a legacy of \$1,000, which will be the nucleus of a parish house fund, which is greatly needed for the development of the work. The city itself has not grown of late, but with the opening up of new mines and the development of old ones, it is expected that greater prosperity will return to this beautiful mountain city, where the Church has always been strong. By the appointment of two new lay readers the rector has been able to devote himself still more to the missionary work in the neighborhood of Prescott.

WOMAN'S AUXILIARY OF MISSOURI

THE ANNUAL MEETING of the Woman's Auxiliary of Missouri was held on May 30th in Schuyler Memorial House, St. Louis. Addresses were made by Bishop Tuttle and Bishop Johnson, and by Bishop Winchester of Arkansas, who was once the rector of the Church of the Ascension in St. Louis. For the first time in years Mrs. E. C. Simmons was not the presiding officer, owing to a slight but disabling accident. Her place was taken by Miss Annie Lewis, first vice-president. The work of the past year has included boxes valued at \$1,778.78 and cash to the amount of \$6,382.68. This, with \$884.68 in cash and boxes given by the Junior Auxiliary, and \$54.47 by the Babies' branch, makes a total of \$9,006.14 for the year.

The officers for the year were re-elected. Mrs. Simmons continuing as president. Miss Henrietta F. Scheetz, who has served for the past year as secretary while Miss Triplett

was traveling abroad, was put into the new office of traveling secretary. For the cost of this office pledges of \$114 were made. Other pledges for the coming quarter total \$553.

NEW PARISH HOUSE AT ROSELLE, N. J.

THE NEW parish house of St. Thomas' Church, Roseville and Park avenues, in the Roseville section of Newark, N. J., was formally opened on Wednesday evening, June 4th. About four hundred parishioners and friends attended the reception. Later in the evening there were addresses by Bishop Lines, Archdeacon McCleary, and the Rev. John R. Atkinson, rector of the parish. The new building cost about \$6,000. It is built of brick, one story high, and measures thirty-five by seventy-five feet. It will be largely used as a recreation centre. The "open sesame" to all is good character and decent behavior.

WOMAN'S AUXILIARY IN ERIE

THE WOMAN'S AUXILIARY of the diocese of Erie held the second annual meeting in Meadville, May 21st, seventy-two delegates being present from sixteen parishes. All the reports showed encouraging advance, particularly that of the United Offering. The officers serving were re-elected: Mrs. Dick of Meadville, president; Mrs. Rogers Israel, honorary president.

RESIGNATION OF THE BISHOP OF SPOKANE

THE PRESIDENT BISHOP has received from Bishop Wells notice of his resignation as Missionary Bishop of Spokane, to be presented to the House of Bishops in October next.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Deacons are Assigned

THREE of the recently ordained deacons in the diocese have been assigned work by the Bishop as follows: The Rev. Charles St.L. Ford to Zion Church, Windsor, and St. Luke's Church, Harpersville; the Rev. Ernest J. Hopper to Grace Church, Waverly, and Christ Church, Wellsburg, and the Rev. Johnson A. Springsted to Calvary Church, Homer, and Grace Church, Whitney Point.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop
Organization of Diocesan Boards

THE DIOCESAN Board of Missions organized May 28th by electing Mr. H. K. Merritt as secretary, and Mr. H. W. Buttolph as treasurer. It called for an apportionment of \$3,500, and through its appropriations made possible a colored clergyman to take charge of the mission in Indianapolis among the colored people, St. Philip's, and new work in and around Terre Haute. The diocesan Missionary committee chose the Rev. C. Hely Moloney of New Albany, and the Rev. John Boden of Evansville as chairman and secretary, respectively. This committee is inaugurating a new and aggressive policy for quickening missionary interest in the diocese. The Social Service committee elected Dean Lewis as chairman, and the Rev. G. G. Burbanck of St. George's, Indianapolis, as secretary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop
Clerical Association—Two Archdeaconry Meetings

THE CLERICAL ASSOCIATION of Baltimore met at the Deanery House on Friday, May 30th. The plans, progress, and prospects of the proposed diocesan Cathedral were explained and discussed by Mr. Joseph Packard,

the Rev. A. B. Kinsolving, D.D., and the Rev. William C. Hicks, members of the board of trustees of the Cathedral Foundation. At the close of the meeting the clergy were the guests of the Bishop at luncheon.

THE SPRING MEETING of the archdeaconry of Baltimore was held at the Diocesan House on Tuesday, June 3rd, Bishop Murray presiding. As the next diocesan convention does not meet for seventeen months, the amount apportioned to the archdeaconry by the committee of Missions was much larger than usual, being \$17,225, and \$7,580 was appropriated for the support of its mission work.

THE THIRTY-FIRST semi-annual meeting of the archdeaconry of Towson was held at St. David's church, Roland Park (the Rev. T. C. Foote, Ph.D., rector), on Wednesday, June 4th. A good number of the clergy, with an unusually large number of lay delegates were present. The archdeaconry was apportioned \$5,275 as its share towards the missionary work of the diocese for the coming seventeen months, and \$5,175 was appropriated towards the support of the missions within the archdeaconry. The Bishop spoke of the encouraging work of Church extension in the diocese, and appealed for more liberal contributions for the fund for superannuated and disabled clergy.

NEWARK

EDWIN S. LINES, D.D., Bishop

Appointment of Chancellor

WILLIAM READ HOWE, Esq., one of the wardens of St. Mark's Church, Orange, N. J., has been appointed Chancellor of the diocese of Newark by Bishop Lines. The Hon. John R. Emery, who held this post resigned on account of pressing public business in connection with his office as one of the Vice-Chancellors of the state of New Jersey.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Bethany Home—The Cathedral

BEAUTIFUL weather and a large attendance marked Visitation Day at Bethany Home, the mother house of the Sisterhood of the Transfiguration. The long line of boys in blue cassocks and white cottas, girls in blue dresses with white veils, and the Sisters in their habits, preceded by their crucifers and followed by the officiating clergy and Bishop Vincent, made a most imposing procession as they marched out to the cross upon the lawn where the brief out-door service was held. Bishop Vincent made a short address and pronounced the benediction. The Very Rev. Dean Paul Matthews, the Rev. Canon Charles G. Reade, the Rev. J. D. Heron, rector of Holy Trinity, Hartwell, and the Rev. H. G. Raps, curate at the Cathedral also took part. The funds for a new chapel, sorely needed, are growing, about \$4,000 out of \$10,000 being in sight.

In appreciation of the services of the sisterhood during flood-stricken Hamilton's days of darkness, a delegation from the Chamber of Commerce of that city visited the home, a courtesy which was graciously received by the sisters. The visiting business men were delighted with what they saw and heard.

AT A RECENT meeting of the Cathedral Chapter the Rev. Canon Charles G. Reade was chosen, on the Bishop's nomination, as Archdeacon of the Cincinnati convocation, the appointment to be in force until further change is made in the Cathedral organization. He was also chosen treasurer of the chapter.

THE GUILD OF ST. BARNABAS for Nurses in Cincinnati will attend a corporate Communion in the Cathedral on their patronal

festival and a garden party has been tendered the members by Mrs. C. H. Burton at her beautiful Avondale home.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Children's Rally at Epiphany

THE ANNUAL rally of the Church children of Washington, in connection with the Sunday School Institute of Washington, was held at the Church of the Epiphany, May 25th, at 4 P. M., with the Bishop of Washington as preacher.

CANADA

News of the Dioceses

Diocese of Niagara

A MISSIONARY CONFERENCE, in connection with the Laymen's Missionary Movement, has been arranged to be held at Bishop Ridley College, June 27th, 28th, and 29th.—HOLY TRINITY CHURCH, St. Catherine's, will receive a legacy of \$500 by the will of the late Canon Wade.

Diocese of New Westminster

THE REV. C. C. OWEN, rector of Christ Church, Vancouver, had a serious accident May 24th. He was returning from a funeral when he fell from the carriage and fractured his skull. He was taken to the hospital where he was at last accounts lying in a semi-conscious condition.

Diocese of Montreal

THE MOST REV. DR. WRIGHT, Archbishop of Sydney and Primate of Australia, preached in Christ Church Cathedral, Montreal, May 25th. He conveyed warm greetings from the

PUT AWAY PICKLES

Mathematician Figures Out the Food Question.

If anyone requires a clear head it is a teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming.

An Ohio man writes:

"I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

"The result was that I went to my afternoon work feeling heavy, dull of brain, and generally out of sorts. Finally I learned about Grape Nuts food and began to use it for my noon-day lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responds promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory, the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach, accompanied by sick headaches, nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten dry or with milk. Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BOOKS ON THE

Life After Death

Death in the Light of the Epiphany

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 cents; by mail 21 cents.

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

With Our Dead

A Little Book of Prayers and Thoughts for Loving Hearts at all Times of Need. *Fleur de Lis Booklet* series. Bound in ooze leather, very pretty and dainty. Price 40 cents; by mail 42 cents.

Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

Some Purposes of Paradise

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 cents; by mail 80 cents.

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

Life After Death

By the Rev. S. C. GAYFORD, M.A. Price \$1.00; by mail \$1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

Reflected Lights from Paradise

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 cents; by mail 55 cents.

Mrs. Micoou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micoou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

The First Five Minutes After Death; and the Future Crown

By the late CANON LIDDON. Price 5 cents; in quantities of 10 or more copies, at the rate of \$4.00 per hundred, carriage additional.

These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

The Deathless Soul

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 cents; by mail 44 cents.

The Publishers commend all of the above books as suited to the needs for which they were written.

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Milwaukee, Wis.

Anglican Church in Australia and expressed the hope that the Church there and in Canada would be drawn still closer together. Canada and Australia, the Bishop said, had the same problem of laying the foundations in new and growing countries and accommodating a great influx of population.—AN INTERESTING event took place May 17th, when Bishop Farthing, accompanied by his chaplain, the Rev. F. E. Baker, consecrated the Boy Scouts' colors on the campus of McGill University.

Diocese of Ottawa

THE POSITION of rector of Christ Church Cathedral, Ottawa, vacant by the resignation of Canon Kittson, has been filled by the acceptance of the Rev. Lennox I. Smith.

Diocese of Ontario

SIX CANDIDATES were ordered deacons and one was ordained priest on Trinity Sunday by Bishop Mills, in St. George's Cathedral, Kingston. The Ven. Archdeacon Carey presented the candidates, and the Litany was said by Dean Bidwell.

School Commencements

NATIONAL CATHEDRAL SCHOOL FOR GIRLS

COMMENCEMENT WEEK at the National Cathedral School for Girls, Washington, was this year a time of mingled joy and sadness. The services and the scenes in the Cathedral Close were more beautiful than ever, the weather was perfect, the large number of visiting alumnae, and throngs of other friends testified to the continued love for, and interest in the school; and there were words of counsel and uplifting thoughts from the three Bishops who participated in the service; yet over all was the shadow of impending loss in the thought that this was the last commencement for the beloved principal, Mrs. Barbour Walker, whose wonderful combination of qualities for such a position, and earnest work for the past seven years have brought the school to its high standard of intellectual work and culture, and have also made it a Christian home, under a tender

mother for the happy family of a hundred girls.

The first service of the week was in the early morning of the Second Sunday after Trinity, when, in the beautiful Bethlehem chapel, teachers and girls gathered for the corporate Communion. The Rev. F. D. Howden, chaplain of the school, was the celebrant, and there was a large number of communicants. In the evening of the same day the Baccalaureate sermon was delivered by the Bishop of Washington, after Evening Prayer, of which the musical portions were beautifully sung by the girls. On Monday afternoon the unique and interesting exercises of "Flag Day" took place in the Cathedral Close. The girls, clad in white, marched in procession from the school and formed in a semi-circle round the flag staff, seats being ranged in like form on the opposite side for the invited guests, among whom were seen most of the city clergy and others from a distance. The Bishops of Washington, and the Philippines stood in the centre with the chaplain and the principal. Mrs. Walker

NOTHING DOWN

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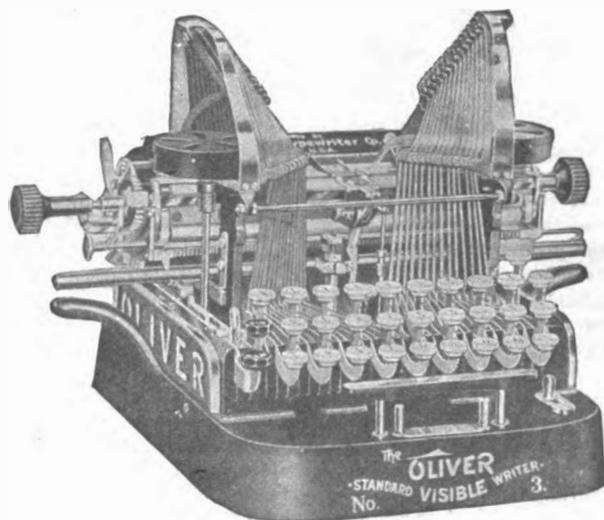
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FEATURES

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presented the athletic prizes, won upon the recent Field day, and read the roll of honor for the year, announcing that the flag, the first honor of the school, had been won by Miss Vera Mae Kreger of the senior class, who had attained the highest record for scholarship and conduct. Two members of the junior, and one of the senior class had reached the same high record for conduct, and the honor of carrying the cross at the two public services was accordingly awarded to the juniors, Katharine Harding and Helen Moreland, the seniors not being eligible for this service. The flag that has floated over the school grounds during the past year, having been lowered, was presented by Bishop Brent to Miss Vera Kreger, and then a new flag was raised, and as it swelled out on the breeze the girls saluted it and sang the "Star Spangled Banner" with much spirit. Bishop Brent then gave an address full of inspiring thoughts concerning the country's flag. The procession then returned to the school building. After the benediction by the Bishop of the diocese a pleasant informal reception followed under the spreading trees. In the evening the seniors further entertained their friends with a most successful presentation in the Woodlawn Theatre of a play founded on *Pride and Prejudice*, by Jane Austen. Tuesday was Commencement Day proper, and it began with a quiet early celebration, Bishop Brent officiating. At half past ten the long and beautiful procession passed through the close to the chapel. The processional hymn was one written for the school, and sung for some years at commencement, and the service was a specially arranged one, the girls rendering the music with much expression. After the national hymn, Bishop Rhinelander gave a forceful address on the Gospel for the previous Sunday, after which the girls sang an anthem, a paraphrase of the twenty-third psalm. The Bishop of Washington then conferred the diploma of the Cathedral School on the eighteen graduates. The Bishop's charge to the students followed, in which, as in the Baccalaureate sermon, he warmly expressed the universal feeling of sorrow for the loss coming on the school when Mrs. Walker, in a short time, goes to the Philippines to have charge of a similar institution for American girls; but he also expressed confidence that the work of the past seven years here would endure and that all pupils, graduates, alumnae, and all who have rejoiced in its prosperity will stand by the Cathedral School in this crisis, that so it may continue a centre of blessing.

ST. MARY'S, KNOXVILLE

ST. MARY'S SCHOOL, Knoxville, Ill., closed its forty-fifth year on June 4th. Every day of "Commencement Week" brought forth some event of interest to the school and its numerous guests. In the tennis tournament the silver cup was won by Miss Louise Hoagland of El Paso, Ill. There was a studio exhibition and a domestic science exhibition, and there were several concerts and recitals. The most striking event of the week was perhaps the St. Mary's Pageant on the east lawn, in connection with the May Day celebration. The Baccalaureate sermon was preached by the rector, the Rev. Dr. Leffingwell, who has performed this duty for every graduating class, except one, since the founding of the school in 1868. The rector also bestowed the gold Cross of Honor on the graduates at the commencement. This cross he designed nearly fifty years ago and has bestowed it on every student who has graduated in the full course at St. Mary's. At the Class Day exercises was unveiled a striking reproduction of Giovanni da Bologna's "Children Singing," the gift of the class of 1913. Nine students were graduated in the regular course, three in vocal music, two in the studio, and five in household economics. All students in the full

course have the domestic science course. Each graduate makes her own graduating gown, being strictly limited as to expenses for material. The commencement address, one of the most impressive that has ever been heard at St. Mary's, was delivered by the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston. The valedictory addresses were given by Miss Marion Walp of Topeka, niece of the rector.

At the trustee meeting on June 3rd, Bishop Fawcett presided. The Rev. Dr. John Henry Hopkins was elected trustee to fill the place made vacant by the death of the Rev. William White Wilson.

St. Martha's School for Younger Girls (affiliated with St. Mary's, Miss Emma P. Howard, principal) closed a week before St. Mary's with a charming Rose Fete and an exhibition of school work that was surprising in its excellence and variety. St. Martha's has been quite full the past year. Rooms are being arranged for a few more next year.

KEMPER HALL

KEMPER HALL closed its year with a series of pleasant exercises last week. The festivities, indeed, begin each year with "Founders' Day," May 24th, when the founders and benefactors of the school are commemorated at a service and their portraits are afterward decorated. The sermon was preached at that service this year by the Bishop of Indianapolis. Commencement week came with fine weather, and Field Day (Monday) was thereby made even a greater success than is sometimes obtained. The semi-military drill of the students in three companies is a part of the year's work, and the competitive work on Field Day is always among the best anticipated events of commencement week. The little children had their exercises on the following days, and Thursday was the greatest day of all, when eight students received their diplomas. The St. Mary's Cross, the particular prize of the year, was awarded to two graduates, Miss Irene Rogers, '12, and Miss Norma Houser, '13. The commencement address was delivered by Professor Hoben of the University of Chicago. A pleasant event of the afternoon was a lawn reception with afternoon tea tendered by the graduating class to the alumnae and guests, which was somewhat broken into by a shower of rain that came up at a critical time. The alumnae held their banquet in the evening, receiving the members of the graduating class into their association. A considerable amount of enthusiasm was aroused in an effort to secure a sufficient endowment for the institution, and \$2,500 was pledged as a nucleus by members of the alumnae present. It was determined by the Alumnae Association also that former students who had not graduated shall hereafter be invited to participate in the procession at the Commencement and in the alumnae banquet.

ST. KATHARINE'S SCHOOL

THE COMMENCEMENT programme of St. Katharine's School, Davenport, began May 20th with the senior play. A very pretty and amusing operetta, entitled "The Feast of the Little Lanterns," was given under the super-

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intendance of Miss Hoyt. May 31st was Military Drill Day. The companies have been trained under Second Lieutenant J. G. Middleton, Company B, I. N. G. The contest was very close. Company B, Florence Horne, captain, won the Silver Cup in the competition drill with Company A, Queen Elisa Martin, captain; Lieutenant Lewis of Rock Island Arsenal being judge. Dean Hare made the presentation speech.

Sunday, June 1st, Baccalaureate Sunday, began with the Early Eucharist, at which many of the girls made their Communion. At 10:30 was held the choral Eucharist, the Bishop of the diocese being celebrant, and the Suffragan Bishop preaching the sermon. There was a musicale on Tuesday and "Little Commencement" on Wednesday. All the members of the graduating class made their Communion early on Thursday. The Commencement Day exercises on that day included an address, "Education: Why Get It?" by Benjamin Terry, Ph.D., LL.D., of the University of Chicago. The exercises in the gymnasium closed with the singing of St. Katharine's School song, after which all adjourned to the chapel singing the Processional Hymn, "St. Patrick's Breastplate." The diplomas and school prizes were conferred by the Bishop, assisted by the chaplain of the school, the Rev. A. A. Cairns. Then followed the *Te Deum*, collects and benediction, and Recessional Hymn. There were twelve graduates. The annual exhibition of studio work took place at the school on June 4th and 5th.

ST. MARY'S, BURLINGTON

COMMENCEMENT WEEK at St. Mary's Hall, Burlington, N. J., the Rev. John Fearnley, rector, began on Sunday June 1st, with the baccalaureate sermon preached by the Rev. William T. Capers, rector of the Church of the Holy Apostles, Philadelphia. On Tuesday afternoon the students gave an out-door play entitled "The Whole Year Round." It was well done, and with the beauty of the costumes and the exquisite setting of the hall lawn and gardens, made an attractive entertainment that was enjoyed by a large assembly of people. A concert followed on Tuesday evening. The commencement occurred on Wednesday morning, and luncheon on the lawn was the last beautiful feature of the week. The orator at the exercises in the school room was Franklin S. Edmonds, Esq., of Philadelphia, who spoke on "Some Notes of the Signs of the Times." The graduating class numbered seventeen. They received their diplomas from the Bishop of the diocese, who is president of the hall, at the service in the chapel. The valedictorian was Miss Olivia Beddock. Reverent mention was made of the late Bishop of Albany, whose father, the second Bishop of New Jersey, was the founder of St. Mary's Hall. Completing its seventy-sixth year, St. Mary's is the oldest Church school for girls, in the country, and was never in a more prosperous condition. More than \$40,000 have been spent in the past year in enlargement and improvement, and there is a "waiting-list" of applicants for admission.

ST. MARGARET'S SCHOOL

ST. MARGARET'S SCHOOL, Waterbury, Conn., concluded a prosperous year with its commencement exercises last week. The Baccalaureate sermon was preached Sunday afternoon in St. John's Church by the Rev. Flavel S. Luther, Ph.D., LL.D., president of Trinity College, Hartford. On the previous evening there had been given in the school room an abridged version of "As You Like It." On Commencement day a large number of visitors were present and an address was given by the Rev. W. Douglas Mackenzie, D.D., of the Hartford Theological Seminary, on the subject "Crown Jewels and Royal Garbs."

He was introduced by the Rev. John N. Lewis, Jr. There were twelve graduates who received diplomas. At the alumnae meeting it was shown that there are now about 400 living alumnae. Several addresses were given to the association. Mrs. Ansel G. Cook of Hartford, one of the alumnae to whose loyalty and activity in behalf of Saint Margaret's the school owes much of its prosperity, made an address in which she stated that the alumnae were asked to raise a fund of from \$15,000 to \$20,000 to endow a chair in English in memory of Dr. Francis Thayer Russell, and to give every year to the people of Waterbury a fine English lecture. Of this some \$3,000 has already been raised.

AKELEY HALL

COMMENCEMENT was held at Akeley Hall, Grand Haven, Mich., June 1st to 3rd. The Baccalaureate sermon was preached by the Rev. L. B. Richards, rector of St. John's and chaplain of the school, and the address to the graduating class was made by the Bishop who also presented the diplomas. The school has had a prosperous year and has been attended by the full complement of pupils. Miss Mary H. Yerkes, the principal, is already making plans for enlarged work during the coming year.

BISHOP ROBERTSON HALL

COMMENCEMENT at Bishop Robertson Hall, St. Louis, took place on Tuesday morning, June 3rd. Bishop Tuttle made an address and presented diplomas and medals. Five young ladies graduated. The Bishop's Memorial Medal was gained by Miss Huldah G. Koch.

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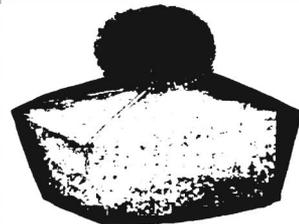
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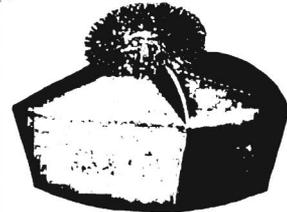
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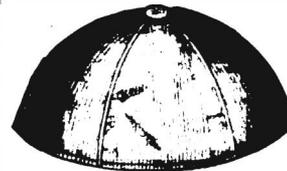
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THE RELIGIOUS PRESS

THE RELIGIOUS PRESS has come to its problems, and faces its dilemma, at least in New York City. A "Religious Press Club" had to be organized to clear the way. The question perplexing the editors of religious journals in that city is the following: "Shall the people have what they want or appear to want, or shall they be given what is deemed good for them?" And the apparent demand of the reading is such as to raise a question as serious as this: "Have the people lost the power to think through our great problems of life, society, and human destiny, or are they not interested in the great questions of the mind and soul?" It is claimed that there "seems to be a growing demand for short, concrete, snappy articles dealing with actual happenings of the day, and accompanied by many illustrations."

The mission of the religious press and particularly of the Church paper is unquestionably the same in principle as that of the pulpit. It is its claim that it preaches most effectively through the printed page and reaches a larger audience than does the pulpit. It goes every week into multitudes of homes with its ministries of pastoral work. It can make the tactful appeal of personal evangelism to the individual intelligence and heart in the solitude of the mind of the reader. And so the religious paper is not a caterer to popular taste, but a teacher and elevator of the popular mind. It is not its mission to provide menus for the fastidious and vitiated, but to bring spiritual food and drink for human immortals.

The real problem of the religious press is that of the pulpit. How most wisely, seasonably, and attractively can we bring God's truth and growing work to the attention and practical interest of the people? It is stated that "the editor of one of the most widely circulated religious journals in the world never pays any attention to the letters from subscribers except those seeking light." There can be a large success in Church journalism without "coming down to the people with some qualms of conscience." We cannot believe that the Christian people of our enlightened age are so "simple-minded" and anxious to "be saved mental strain" that we cannot continue in our ministries to them through the press to deal with the great truths of religion or the fundamental principles of life. We are to be teachers and leaders of thought and not purveyors to popular sentiment and taste.—*Gulf States Presbyterian.*

THE SAFETY PIN'S ORIGIN

AN HISTORIAN of inventions tells us that to the wails of a long-suffering infant we owe the boon of the safety pin. Here is the story: A little boy, named Harrison, an English blacksmith's son had to look after his baby brother. The baby often cried, and its tears were usually traced to pin punctures. The boy nurse tried a long time to bend pins into such form that they could be used with safety to his brother's flesh. In this he failed; but his father, the blacksmith, perceiving the utility of the idea the lad had been at work on, took it up on his own account and eventually turned out the safety pin that is in use to-day all over the world. Whether the safety pin would have still remained in oblivion but for the tormenting of one little English baby no one knows, of course. Here's a valuable tip, however: The next time you hear a baby cry just investigate and then think of what you can invent. The safety pin had millions in it—and has still.—*Selected.*

IT IS ONLY the fools who make a mock of sin. The sensitive, the highly strung, the easily tempted, the men of good intentions, weak will, and strong passions—they know its agony, its thralldom, its reality.—*Basil Wilberforce.*



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