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The Living Church

VOL. XLIX

MILWAUKEE, WISCONSIN.—JUNE 21, 1913

NO. 8

NEW YORK 416 LAFAYETTE ST.

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A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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NO MATTER how much a man hears the Word, small is the credit attached to him if he fails to be a doer also. In serving the Lord he must remember that he needs to avoid sloth in his business, as well as to cultivate fervency of spirit. —Theodore Roosevelt.

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VOL. XLIX

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 21, 1913

NO. 8

EDITORIALS AND COMMENTS

Representation in General Convention

UNLIKE the consideration that has been given to the above-mentioned subject in most of the diocesan conventions that have recently considered it, we desire to treat of it purely on its merits. It is immaterial, thus considered, what would be the effect of any change in the system of representation, upon the vote to be taken on any question. We shall assume that the whole Church, and all parties within it, desire a thoroughly just and proper system of representation.

The condition that is presented to sustain the allegation that the House of Deputies, as at present constituted, is so faulty as to demand reorganization, is that the disproportion in numbers between the dioceses is very great, yet each diocese has equal representation. Thus, as we stated last week in connection with the number of clergy, so also in number of communicants, the two extremes at the present time are New York and Marquette; the former with 89,944 communicants and 416 clergy, the latter with 2,700 and 18 respectively. The communicant strength of New York therefore is 33 times greater than that of Marquette, and the clergy strength 23 times greater. And while not many dioceses approach either of these extremes, yet the numerical disproportion among them generally is quite considerable.

The condition, however, is not a new one, nor is it worse now than it was when our fathers, with what we must presume to have been due deliberation, established it. The equality of dioceses in General Convention was written in the first Constitution adopted by that body, in 1789. The first rolls of the clergy that are extant date from 1792, in which year Rhode Island had 2 clergymen and Virginia 61—the latter number 30 times greater than the former; and though no statistics relating to communicants are available for many years after that, there is every reason to believe that the discrepancy in numbers between the extremes was even greater. Yet Virginia is not recorded to have raised objection to the system, and Rhode Island, with one clerical and one lay deputy in attendance, and a total of only two clergymen on the diocesan roll, was accorded equal rights and an equal vote with the other dioceses. It is to the credit of Virginia that at her recent diocesan convention she voted down resolutions demanding Proportionate Representation; though Southern Virginia succumbed to the prevailing view among the Protestant dioceses and took contrary action.

Yet our ecclesiastical Constitution and our federal Constitution date from the same year. At the very time when our system of political representation in the House of Representatives was being worked out in the interest of democracy, with its decennial census, its congressional districts, its precincts and its rolls of voters, the Church, apparently with unanimity, was incorporating the principle of diocesan equality into its Constitution.

Obviously, then, our fathers, at least, did not intend the House of Deputies to be an ecclesiastical reproduction of the House of Representatives. They were according representation not to communicants as such, but to dioceses. Those dioceses, indeed, were to be represented by clerical and lay deputies, but those deputies were to represent, not groups of individuals, but

organized dioceses. And every diocese was a unit, and the equal of every other like unit.

It will be of interest here to trace the lineage of our General Convention. It is not the prototype of Congress, nor yet of the British Parliament, divided into its House of Lords and House of Commons. General Convention is a reproduction of the pre-Reformation governing bodies of the Church of England. The House of Bishops represents the Upper House of Convocation. The House of Clerical Deputies represents the Lower House of Convocation. The House of Lay Deputies represents Parliament on its ecclesiastical side, as Congress represents it on the secular side. Before the iniquitous act of Submission of the Clergy in the reign of Henry VIII., the English Convocations—Bishops and clergy—enacted canons for the governance of the Church, and Parliament—the laity—gave to those canons the force of statutory authority. Thus ecclesiastical law was established by the concurrence of the three "orders" voting separately. That system, whereby the Church of England was governed by her Bishops, her clergy, and her laity, assembled simultaneously in Convocation and Parliament, lasted until the tyranny of Henry VIII. impressed itself upon the system by forbidding the Convocations to express the voice of the Church without the assent of the Crown, and Parliament, on its side, ceased to represent the laity of the Church. But those American Churchmen who see in our fathers' creation of the General Convention an entirely new system of Church government, or one modeled after the government of the United States, are strangely mistaken. Except for the separation between Church and State, our ecclesiastical system of government in this Church is a return to the pre-Reformation system in England.

OUR FATHERS, then, deliberately instituted a system whereby units, differing greatly in numerical value, should yet be equal in voting power in General Convention. What was represented in the House of Bishops was the episcopal order; in the House of Deputies, the diocesan units.

Of late years this theory of Church government has somehow seemed to be obscured. It has seemed to be assumed that the House of Bishops was the ecclesiastical reproduction either of the British House of Lords or the American Senate, and that the House of Deputies was to be likened to the House of Commons or the House of Representatives. On that assumption, men asked, why should not representation in the House of Deputies be based upon like principles with representation in the House of Representatives? And of course on that hypothesis it should be. If popular government has taken possession of the Church, it should be carried out in accordance with the rules of popular government.

But as we have seen, that conception is distinctly new. It was not that of the fathers of the American Church. That Church is not organized on the principle of the American nation. Its two Houses are not analogous to the two Houses of Congress. Its precedents are not American, nor yet modern English, but medieval English institutions. The discrepancies between numerical extremes in the House of Deputies are not a thing of modern growth, but are less now, probably, than they

have been at any previous time since the ecclesiastical constitution was adopted. Our fathers created the system as realizing the equality of dioceses and not as a measure of popular sovereignty within the Church.

Consequently, the proposal to accord a numerically Proportionate Representation is a revolutionary one, such as wholly overthrows the system of our fathers in order that a modern political system may be established in its place. We say this with some hesitation, not forgetting that the term "revolutionary" has been applied to another movement which we are supporting, and to which we deny its applicability. Yet if a change from a system of Church government based on fifteenth century English precedents to one based on twentieth century American political methods is not revolutionary, then the American War of Independence was not a Revolution.

And we quite recognize that there are those who will say that the statement we have made affords good ground for the change. Why, they will ask, should we continue a fifteenth century system of Church government, when American political precedents of the day afford (as may be said) a better one?

If the Church is to be viewed as a pure democracy, no doubt these would be right. Differences in Churchmanship thus enter, to some extent, into the question. We who view the Church as from above, cannot esteem it a democracy, and do not recognize an inherent right on the part of the Church's communicants to rule. But the Church has its human side, and must be governed by men, subject to the hidden guidance of the Holy Spirit. Thus the present system has arisen, as giving the human side its due place, the dioceses selecting their own clerical and lay deputies to the supreme governing body. Practically, the question resolves itself into this: Shall the House of Deputies represent equal diocesan units as our fathers intended it should, or shall it represent the count of heads within each diocese separately, whether the basis be that of communicants or of clergy?

If we are to change to the latter, we must do much more than the advocates of the change seem to suppose. It would not be enough for diocesan conventions to elect deputies to General Convention on a varying basis according to which the number chosen would be based on the number of constituents, or an equal number should be chosen with a provision that the value of their votes in General Convention should be graduated according to those numbers. That would only be equivalent to the election of full state delegations to the House of Representatives by a state legislature—actually by the political party in power at the time. By the laborious process of amendment of the Federal constitution we have now abolished even the election of senators in this manner.

Moreover the conventions of the larger dioceses must first be so constituted as to make them representative not of parochial units, as now, but of "heads." And parishes, again, must make the congregations of their mission chapels equal in voting power within the parish to the pew-holders in the aristocratic parish church. For the diocese of New York alone we have a list of 35 chapel congregations, aggregating more than 13,000 communicants, that have no representation in the diocesan convention at all! If we are to turn the Church into a democracy, the reform must begin at the very bottom, at the parish, and thus work upward to diocesan and then to General Conventions. Not until it has been accomplished on the lower plane will it be possible for it to be introduced into General Convention, even if it be desirable. We may say frankly that there is much to be said for numerical representation in diocesan conventions, since there is no grave reason for maintaining parochial units, and many of those conventions are already formed in that manner, particularly in the smaller dioceses; and there is still more to be said for making the parishes thoroughly representative of all their people.

But then democracy means that the people must themselves choose their representatives. If the House of Deputies is to be transmuted into an ecclesiastical House of Representatives it must be thoroughly done. We must have uniform counts of communicants (if these are to be the basis of representation). We must have definite precincts and voting places and the equivalent of congressional districts, so that the people of the Church may be actually represented in their House of Deputies. That will mean the definite organization of parties within the Church, and party conventions and party orators and party platforms and party antagonisms. Indeed we have only to look into the political arena in any of our states to see just what will be the effect of introducing this political system

into the governing body of the Church. And let nobody delude himself by supposing that he can have the thing without all its details and accessories.

IS THIS THE SYSTEM which the advocates of Proportionate Representation desire to introduce into the Church? Not a bit of it. We doubt whether any sane Churchman would stand for this politicization (if we may coin a word) of the Church.

And yet nothing else would be Proportionate Representation. Thus the term is only a catchword. It only sounds plausible.

But the system which is proposed under that name is no more our American democratic system, is no more a numerically representative system, than is that which we have to-day.

Suppose the New York or the Pennsylvania convention, even if these first be reconstituted to represent numbers instead of parishes, be permitted to elect a delegation of such size that its membership or its votes in General Convention will be in proportion to the numbers in the diocese. Whom will those delegations represent? Only the *preponderating majority* in the diocesan convention. But on any contested issue that preponderating majority may consist of only three-fifths of the convention. The *whole* representation of the diocese will thus be chosen by three-fifths of the diocese, and the view of the other two-fifths be entirely ignored. But that two-fifths of the diocese of New York or Pennsylvania will be numerically much larger than many entire dioceses. Is it not clear that if a diocese, entitled to five deputies in General Convention, is so divided on a proposition that three-fifths are on one side and two-fifths on the other, the delegation should be so constituted as to be divided, three to two, on the question? Yet the three-fifths of the convention will choose all five of the deputies, and so disfranchise its own minority! That will be the actual effect of the sort of Proportionate Representation that would be created by the best of the systems that have been proposed; and some of the current propositions are considerably less equitable than the best.

In short, the House of Deputies that would be created by any of the seriously proposed systems of Proportionate Representation would be analogous, not to the American House of Representatives, but to the electoral college. Solid delegations varying in number or in voting power would be elected *en bloc* by whole dioceses; and these delegations would cast a unit vote of varying value in the House of Deputies. Now the particular failure of our American election system is the electoral college. It is not really representative because it ignores minorities among its electors. On any close vote it is bound to produce dissatisfaction because of the solid unit votes of large value which solid delegations must cast. The only reason the Americans have not revolted seriously against the electoral college system is that at each presidential election since that of Mr. Hayes, the majority for the successful candidate has (happily) been so overwhelming, that the clumsiness and unrepresentative mode of election has not been a serious factor. But to suppose that this clumsy failure in our political system will be successful as a substitute for the present composition of the House of Deputies, seems to us wholly impossible. Let us have either the present system or else the political system which prevails in the nation. Either complete has a discoverable theory behind it. The proposed system has none.

The present system, whereby the House of Deputies represents not voters but dioceses, is a dignified, proper, reasonable system. In its working, it throws all the advantage to the negative side of any vote, by reason of the difficulty of securing a full majority vote in a full majority of dioceses. It is proper that the negative side should have such an advantage, in order that change of any sort be not hastily made. Did we desire hastily to promote changes in the Church we would far rather take our chances in a body created after a strictly democratic fashion than in the present General Convention. But that is not a worthy aspect of the question. It ought to be very difficult to secure an affirmative vote for any constitutional or liturgical change, and it is. A question submitted to the Church for determination is decided, not by the count of noses, but by the best intellectual and spiritual view expressed by a majority of the dioceses through their deputies in General Convention.

We believe that representation in the House of Deputies should be reduced to three in each order from each diocese, in order that the size of the House may be made less unwieldy. Since, too, there is something to be said for discontinuing our

present distinction between dioceses and missionary districts, and admitting all the latter (within the United States) as dioceses, there might be a further modification of the system by providing for full representation in the House of Deputies only when a certain minimum of numerical strength has been passed. That minimum might be high enough to reduce some of the present dioceses to a lesser basis of representation, along with the present missionary districts. But the minimum should not be a high one, and the general principle of the equality of dioceses should, in our judgment, be maintained. The view of those dioceses in which the Church is weak and struggling ought to be, from its different perspective, quite as influential in determining the policies of the Church, as the vote of dioceses in which the Church is strong. And that there should be a subversion of our fathers' system of representation such as would introduce the elements of our political elections would seem to us decidedly unfortunate legislation.

We shall hope that the specious catchword of "Proportionate Representation" will not fool deputies in the coming General Convention.

AN OFFICIAL OFFICE FOR THE FOURTH OF JULY

A NOVEL addition to the Service Leaflet series of The Young Churchman Co. is an edition of an office for the Fourth of July set forth by General Convention in 1785, which Convention, in an enacting clause, ordered "that the said form of prayer be used in this Church on the Fourth of July for ever." The form was drawn up and adopted at the time when the original revision of the English Prayer Book was being made for American use, which resulted finally in the unhappy and ill-fated "Proposed Book." This form for the Fourth of July, however, is entirely distinct from the changes proposed for the Prayer Book proper, and, as shown by its enacting clause, the authorization is complete, and did not depend upon the fate of the revision then pending. Indeed, unless it can be shown that this resolution was sometime repealed in General Convention (which is improbable) this form is as authoritative and as obligatory for use in the American Church as is the Book of Common Prayer itself. Moreover its liturgical style is quite unexceptionable. It consists of proper sentences, a special Hymn made up from different psalms for use in place of the *Venite*, a proper psalm (parts of Ps. 118), a proper Thanksgiving for use after the General Thanksgiving, and a proper Collect, Epistle, and Gospel.

In the Leaflet just issued these special features are fitted into their places in the present office for Morning Prayer, four appropriate hymns from the Hymnal (311, 196, 473, 200) are added, and the cover contains the extracts from Perry's Reprint of the Journals of General Convention giving authorization to the service, and is also adorned with an American flag in colors. It is sold at \$2.00 per hundred copies by The Young Churchman Co., Milwaukee.

There is also printed on the cover a resolution of the same General Convention (enacted October 5, 1785), "That the Fourth of July shall be observed by this Church for ever, as a day of Thanksgiving to Almighty God for the inestimable blessing of religious and civil liberty vouchsafed to the United States of America." This raises the question whether the day ought not to be incorporated into our ecclesiastical kalendar by the Church almanacs as a red letter day, having thus equal authority for observance as a religious festival with the days afterward noted in the kalendar of the Prayer Book. Indeed one wonders why the office was not incorporated into the Book of Common Prayer, with that for Thanksgiving Day, when the work of revision was finally completed. Can any liturgical scholar tell?

At any rate, the need for a proper service for the Fourth of July has been increasingly felt, and though somewhat late, it would seem proper that the American Church should now begin to obey her own law that the day "be observed by this Church for ever," and that "the said form of prayer be used in this Church on the Fourth of July, for ever."

FLOOD AND TORNADO RELIEF

WE thank our friends of THE LIVING CHURCH and *The Young Churchman* who are so cordially responding to our call for "secondary relief" for Church losses in connection with the floods and tornado of last March. We are able now to state the needs a little more definitely.

The greatest loss by far was in the diocese of Southern

Ohio. An estimate now at hand places the emergency need of that diocese at \$50,000, less \$9,000 already received from various sources. That estimate is based upon the following letter:

"Cincinnati, June 12, 1913.

"At a meeting of the Executive Committee of the Cathedral Chapter to-day, acting with the Bishop in the matter of Flood Relief, your letter was read proposing a relief fund to be raised by THE LIVING CHURCH and the *Young Churchman*.

"The committee instructed me as its secretary to make acknowledgement of your kind offer and to say that we are in full and hearty accord with your plan and shall need and be able to use wisely the proceeds from such a fund. It is estimated that we shall require \$50,000 to meet our needs. We have received and disbursed to date for relief \$9,000, which you can see has only touched the surface of things. There can be no doubt as to the wisdom of your appeal through THE LIVING CHURCH and the *Young Churchman* for contributions to your special fund.

"Very truly yours,
FRED'K L. FLINCHBAUGH,
Secretary Cathedral Chapter."

We may therefore submit this rough "Budget" of Emergency Needs:

Balance for Diocese of Southern Ohio	\$41,000
Balance for Diocese of West Virginia	8,000
Balance for Diocese of Nebraska	5,500
Balance for Diocese of Kentucky	3,000
Estimated for Dioceses of Michigan City and Indianapolis.	3,000

Balance still required \$58,500

This allows nothing for the dioceses of Ohio and Lexington, both of which suffered considerable damage in parts, but both of which appear to be able to recuperate without asking for further assistance from outside than has already been given from other funds. But it must be remembered that the amount of the Budget stated above is the present approximate requirement *over and above what has been contributed* from other funds. Our original maximum estimate of the amount still required was therefore approximately correct, and our hope that it might be reduced was not well founded.

This means that we must all work with renewed ardor to supply this great Emergency need; and though the splendid offerings that we are acknowledging from week to week are noble helps, yet thus far they are wholly insufficient.

We have this suggestion to make, beyond the earnest request for liberal individual contributions.

The summer resort season has begun. Young people have much time on their hands. A subscription paper circulated in any of the resorts would produce very considerable results. Even non-Churchmen, in many cases, will be glad to help, if they are asked to do so.

Wanted: Two Good Churchmen in every summer resort to make it their business to solicit and forward subscriptions for THE LIVING CHURCH EMERGENCY FUND for Flood and Tornado Relief.

Two can do it better than one; but every couple that attempts it must carefully account for every penny collected. Careless, slipshod methods of finance are always discreditable, but particularly in connection with funds for religious or charitable purposes.

Classes, in Sunday schools and elsewhere, could take up the work. It is a *big* work, but we must do it.

This fund, it will be remembered, is to replace Church property in churches, parish houses, rectories, and furnishings, that has been damaged or destroyed in the floods and in the Omaha tornado; and, if possible, to help where it may be urgently needed, in exceptional individual losses.

"I would be very thankful to receive any books for my library which you may know of from time to time. As you perhaps know, I not only lost my furniture on the first floor of the rectory during the flood, but also my library which I had gotten together during the twenty years of my student days and ministry, numbering over sixteen hundred volumes.

"My Bishop has given me some aid in buying and repairing furniture, but I am greatly grieved over my library loss. I have received some books from friends and if you can aid me in any way I shall be very grateful."

The above letter is from a Southern Ohio clergyman, whose name and address will be made known on application. Needs of that sort are not included in the Budget printed above, and we fear there are many similar ones.

Bishop Lloyd and Mr. E. Walter Roberts, assistant treasurer of the Board of Missions, have kindly consented to act as

distributors of this fund, in consultation with the Bishops of the dioceses named.

Make checks payable to THE LIVING CHURCH RELIEF FUND, and send PROMPTLY to THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS

To June 16th, inclusive

Previously acknowledged	\$634.08
Cash, Peekskill, N. Y.	2.00
M. E. and M. Payne, Springfield, Mass.	5.00
Cash, Chicago	3.00
No Name, Columbus, Ga.	6.00
C. H. T.	2.00
Robert T. Walker, Cambridge, Mass.	5.00
Member of St. Stephen's, Providence	2.00
Two Charleston Churchwomen	5.00
"In Thanksgiving, St. Mark's Church, Philadelphia"	100.00
Mrs. E. B. Mears, Philadelphia	50.00
Rev. Chas. B. Crawford, Biloxi, Miss.	2.50
Cash, Bethlehem, N. H.	2.00
L. E. W., Brookline, Mass.	5.00
Albert B. Fales, Somerville, Mass.	5.00
S., New Haven, Conn.	5.00
St. Paul's School, Concord, N. H.	65.00
Trinity Church, Oxford, Philadelphia	4.87
Sunday School of Same	1.50
Sunday School Chapel, Crescentville, Philadelphia	10.30
Cash, Charlotte, N. C.	1.00
Thy Left Hand	5.00
B. B., Lynn, Mass.	2.00
Caroline J. Heger, New York	5.00
Gertrude J. Thomas, Savannah, Ga.	5.00
Mrs. D. A. Hillyer, Portage, Wis.	1.00
Geo. W. Brown, Lancaster, Pa.	15.00
Anon., Detroit, Mich.	10.00
A Thank-offering, New Haven, Conn.	50.00
Rev. W. H. Wotton, South Pasadena, Cal.	5.00

\$1,014.25

BISHOP LAWRENCE'S brief article in this issue showing what is being done by the commission, of which he is chairman, to learn the exact facts as to clergy incomes and pensions, is a step in the right direction. It is not the first step, for several steps in the same direction have already been taken on behalf of the Clergy Relief Fund. Again, the

Clergy Incomes and Pensions

United States Religious Census of 1906 supplies the information as to the clergy incomes, thus giving an authentic and reliable basis from which to start. According to that authority, the average salary "per minister" in the Protestant Episcopal Church is \$1,242; and the further details are shown that in cities of 300,000 and over the average is \$1,873; in cities of 100,000 to 300,000, \$1,533; in cities of 50,000 to 100,000, \$1,558; in cities of 25,000 to 50,000, \$1,517; and in smaller places, \$994. Thus that part of the work which the Bishop outlines has already been done.

But this does not make it unnecessary for the clergy to supply the information which the commission requests of them, and as a new questionnaire is shortly to be sent out, it is to be hoped that the response given to the commission will be both prompt and complete. If the reverend clergy desire adequate treatment of this subject, which bears so closely on their own personal welfare, they must coöperate to the fullest degree with the commission.

With the information in their hands, we may then look to this commission to evolve some system at once comprehensive and adequate, that will enable the Church to fulfil her duty. In this, as in other matters relating to the work of the Church, we must learn to think in nation-wide terms and not see merely a parochial or a diocesan phase of it.

IT IS SAID that there are still some of the old native people of Central Africa who remember David Livingstone and his tenderness in ministering to their physical needs. In telling stories about him they usually end their account of any incident with some such statement as: "Ah, he was a good one." One Arab, in giving his recollections concerning Livingstone recently, said: "He was a great man, but he was a crank." When asked why he was a crank the reply came: "Oh, he was always fussing about the sores and sickness of the slaves. If Allah sent sores, it was wrong to cure them. Livingstone was a great man, but a crank."

TRUTH is a strong thing, let man's life be true.—*Browning.*

TRUST

FOR THE FIFTH SUNDAY AFTER TRINITY

WHILE the three women, Mary Magdalene, Mary the mother of James, and Salome, were on their way to the tomb to anoint our Saviour's body (as someone has recalled to us) they worried, and said among themselves: "Who shall roll us away the stone from the door of the sepulchre?" And "when they looked, they saw that the stone *was* rolled away." Then, there had been no need of the worry, had there?

Is there ever need? Do we worry about the future, and the future's problems? If we do, there is no occasion, and it is not worth while; for the things that *might* happen seldom do. Think how rare a thing it is for a man to be found under the bed; and how many, many people look under the bed each night, fearing that dread possibility! Of course, it is *possible*; but is also *very improbable*.

And so it is with most of our fears; when we look, we find that the obstacle has been removed, even though it were "very great," like the stone before the tomb. Our responsibility and our power are moral, not physical or eventual; for God shapes ends, with us or in spite of us; and all we need care about is the fact that "the eyes of the Lord are over the righteous, and His ears are open unto their prayers." All *great* burdens are borne by the Christian as none could believe before feeling their weight. Our griefs and bereavements, our disappointments and disillusionments, our hopes deferred and our failures, all these are borne by the grace of God, as we have all found by experience. But the anticipated ills! It takes grace and faith, indeed, to bear them.

Nor should we ignore this common sickness of the spirit which besets all of us, some time or another. The physician has found that he dare not disregard neuresthenia, for there are so many people suffering from it. It has become a comparatively simple thing to remove a diseased organ, to replace missing parts of the body, and to patch up others; but it is an extremely difficult thing to cure people of an illness that does not exist except *in effect*; for the treatment of disease has come close to being an exact science, while the imaginary affections puzzle the most expert. So the physician of the soul sees resignation to God's blessed will in bereavement; courage in the face of failure; faith overcoming doubt; evil yielding place to good; and all things working together for good to them that love the Lord; but so many are afflicted with fear and distrust.

The remedy lies in our seeing that there is nothing to fear so long as God is in His heaven; in having faith that all is right with the world and with us; for it *is*. The time for crossing bridges is, of course, when we come to them; and we shall find most of them sound and firm!

So with our anxieties about the Church. There is nothing to fear. Change of name or no change will come about by God's will, not ours; and He who promised to be with His Church even to the end of the world, and who sent the Comforter, will lead us into all truth in His good time. And with every other deep concern of the Church, we can do nothing, any of us, but battle for what we believe to be right and trust God for the issue. The older sons of Mother Church have seen many stones rolled away that they might come to a better understanding with God in His fullness; and the younger generation will see the way made clear to even greater glories for Christ and His Church. Trust!

"Master, we have toiled all the night, and have taken nothing; nevertheless, at Thy word, I will let down the net." Trust!

"And when they had this done, they enclosed a great multitude of fishes; and their nets brake. . . . And Jesus said unto Simon: Fear not." There is our text; and each can make his own sermon. For the individual and for the Church there remains service "in all godly quietness"; for we know that the course of this world will be peaceably ordered by God's governance.

R. DE O.

THE GOOD old Scripture does not say, "Whosoever loveth God is born of him." It is simpler than this. It says all love is of God—the love of the mother for her child, the love of friends for each other, the love of the strong toward the helpless, the love of the child for his pet, the love of the philanthropist or the patriot. It is all one love, it is the inbreathing of the same great spirit.—*Charles F. Dole.*

HAPPINESS is the natural flower of duty.—*Phillips Brooks.*

IN PROTEST AGAINST WELSH DISESTABLISHMENT

Bishops Make Appeal to English Voters

GREAT DEMONSTRATION TO BE MADE IN HYDE PARK

London Diocesan Conference in Session

ANNIVERSARY OF GUILD OF ALL SOULS

The Living Church News Bureau }
London, June 3, 1913 }

THE Archbishops and Bishops, with the exception of the Bishops of Hereford, Oxford, and Lincoln, have issued an Appeal regarding the Government Bill for "Disestablishing and Disendowing" the holy Catholic Church of Christ in Wales, which is again before Parliament and the country. The situation is grave, they say, and it is their duty to remind not Churchmen only but all Christian people of the deep responsibility which, at such a juncture, rests upon the citizens of our country:

"If the Bill became law the administrative unity of the Church would be broken; its existing right of joint deliberation would be mischievously hindered; and its power of rendering effective service to the whole community would be gravely impaired by the alienation to secular purposes of money given for distinctively religious use."

They deem it be right, therefore, to call upon those whom their words may influence to persevere untiringly in doing all that in them lies to avert the threatened change as a thing hurtful to the cause of religion in this country. The Appeal concludes mainly as follows:

"The Church of the living God is, under His good hand, imperishable, and by the faithful service of its sons and daughters the ancient Church of Wales will survive misfortune and wrong, if these should come, as the Church has survived them in other days and other lands. But we bid you take heed lest by indifference or silence at such a time as this you share responsibility for an outcome which Church and people, rich and poor, would ere long have deep cause to deplore.

"The trust which has come down to us is nothing less than the privilege of foremost service in Our Master's Name. Beware lest by our action, or by our inaction, we render it less possible for those to whom that trust is given to discharge it freely and fully to the Glory of God and to the good of men."

The general arrangements have now been completed for another great Hyde Park demonstration in defence of the Church in Wales, on Saturday, June 21st.

To Aid the Church in Wales

There will be at least sixteen processions, and the Bishops of London and Southwark will head two of the main processions. Their Lordships will also preside at the two principal platforms, and the various chairmen, speakers, and chief supporters will include the four Welsh Bishops, several Bishops-Suffragan, thirteen or more members of the two Houses of Parliament, and a number of leading clergymen and lay representatives in particular of political Liberal sentiment.

The Bishop of St. David's was the principal speaker at a meeting held at Aberystwith last week to protest against the

Churchmen March to Protest

Welsh Bill. A procession of Churchmen, headed by the Bishop, went through the streets. A band of students of the University College rushed up and blocked the entrance to the hall where the meeting was to be held. The few police could not deal with the situation. Reinforcements of Churchmen came up, and after some scuffling the students were driven off and the hall was entered, the Bishop being loudly cheered.

In the course of his speech the Bishop of St. David's said:

"There must be a general election before long, and I have definite reasons for believing that it may be sooner than Mr. McKenna would like. Now we are doing the very thing that the Prime Minister said ought to be done under the Parliament Act—appealing from the Home Secretary to public opinion, and in that appeal Mr. McKenna's boastful speeches in Wales will be of very great help to us." (Cheers.)

At the close of the meeting the Protestant Dissenting students renewed their noisy demonstrations outside the building, but without anything serious happening.

The London diocesan conference, which consists of seven hundred and thirty clerical and lay members, was in session

Diocesan Conference in London

two days last week at the Church House, the Bishop of London presiding. At the opening of the conference on Wednesday the spacious galleries of the Great Hall were crowded with Churchwomen to hear the Bishop's presidential address.

The first subject his Lordship touched upon at some length was

that of Divorce. Did any report, he asked, ever fall more flat than the majority report of the Divorce Commission? He attributed this to two reasons—"it was 'torpedoed' by the minority report, like the Russian ships by the Japanese, before it left the harbor." And then the supposed strong public opinion on the side of the majority commissioners was "as flat as ditchwater." The majority report itself did not fully satisfy Church ideals or represent what Churchmen believe to be really best for the nation, but they would all wish to endorse some of the emphatic statements in it. It was quite intolerable that this conflict between the law of the State and the best conscience of the Church should be allowed to continue. They meant to continue the fight until the grievance was removed. In speaking on the Women's Question, the Bishop said he was not going to bring in the question of "Votes for Women," which he considered a purely political question. He alluded to the Women's Question because he believed they were bound to "minimize and allay the bitterness which is springing up between the two sexes." What the Church should do was to put things in their true proportion. The womanhood of this country at large was as sane and pure and as gentle as it ever was. The Church should bend itself with all its energies to make impossible such an evil as the White Slave Traffic, "the very existence of which has rightly shocked and maddened thousands of women, and has shown how far the morality of a minority of men is from the Christian standard." But the Church can do more than this: "if she cannot take sides in a political question she can give a true and adequate outlet for the pent up energies of the womanhood of to-day"; and the Bishop hoped that this year's Church Congress, which will give such prominence to the Women's Question, would be able to suggest some way in which women may take an even greater part in the work of the Church.

Turning then to the attack of the government and its supporters on the Church in Wales, the Bishop declared that the fight was not over yet. With reference to Dr. Clifford's statement in his controversy with the Bishop of Willesden in the *Times*, that "non-establishment" has led to religious harmony in Canada, his Lordship made this one effectual answer to this important political Protestant Dissenter: "No one in Canada would 'keep the clothes' of any political party which had taken away a hundred thousand pounds a year from any religious body." (Loud cheers.)

Mr. JOYNSON-HICKS, M. P. (in the absence of Mr. Alfred Lyttelton, M. P.) moved a resolution of protest against the Church in Wales Bill. The BISHOP OF WILLESDEN, in seconding, reiterated his statements in his controversy with Dr. Clifford. It was the simple fact that the absence of "Establishment" in Canada made not the "faintest difference" in the divisions among Christian people; while the absence of endowments undoubtedly added to the difficulties of the clergy as well as to the difficulties of their separated brethren. The Rev. T. A. LACEY moved an amendment to the effect that the Bill would bring "more gain than loss" to the Church in Wales; and may be accepted under protest. Only about five members voted for the amendment, and the original resolution was then carried. A resolution, moved by BISHOP BURY of the English Chaplaincies in Northern and Central Europe, was adopted expressing the conference's appreciation of the work which is being done in connection with the chaplaincies, and asking the Bishop of London to convey this message to the conference to be held this week at Antwerp, at which he was intending to be present.

The fortieth anniversary of the Guild of All Souls' was celebrated by its members with special thankfulness on Tuesday, May 20th, by not only the usual celebrations of the Holy Eucharist arranged

Anniversary of Guild of All Souls

by the numerous branches in London and throughout the country and a Procession and Solemn *Te Deum*, but also by a special Solemn High Eucharist at such an historic church in the annals of the Catholic Revival as All Saints', Margaret street. At this service (11 A.M.), as at the other principal service at St. Barnabas', Pimlico, there was a crowded congregation. The sermon was preached by the Rev. G. W. Douglas, rector of Christ Church, St. Leonard's-on-Sea. And at 6:30 P.M. there was a Procession and Solemn *Te Deum* at St. Barnabas', Pimlico, when the Bishop of Zululand pontificated. The *Te Deum* was sung, as usual, to the ancient Ambrosian setting.

The annual meeting of the Guild of All Souls' was held in the evening in St. Barnabas' Boys' school, the president, the Rev. the Hon. Hanbury Tracey (vicar of St. Barnabas', Pimlico) occupying the chair, and among his supporters was the Bishop of Zululand. At the conclusion of the formal business, which included the reelection of the same president and warden and a brief address by the president, the Rev. William Crouch, rector of Gamlingay, Cambridgeshire, read a paper on "The Unction of the Sick."

It appears from the annual report of the council of the

Guild of All Souls' that there have been 388 new members enrolled during the past year, and that there are 6,078 members still remaining with the guild on earth, of whom 991 are clergy, and 5,087 laity. Four new branches have been formed, and the total number of branches is 130. It is particularly noteworthy that the Burial Furniture Fund has been more liberally supported than usual, and sixty-eight grants of mortuary vestments, palls, and candlesticks have been made from the fund, being the largest number of grants made in any one year in the history of the guild. During the past year the advowson of two more benefices have been presented to the guild, one of which is that of Godshill, with St. Alban's, Ventnor, in the Isle of Wight. I give the following interesting extract from the report:

"Forty years ago, when the three lay founders of the guild—all still happily with us—met together on March 15, 1873, to consider the draft scheme suggested by the junior party, they little dreamt of the vastness of the undertaking on which they were embarking, and the widespread influence it was destined to have in restoring to English Churchmen the long neglected devotion of prayer for the

NEW BUILDINGS AT NEW YORK CATHEDRAL

Last of the "Chapels of the Tongues" will
Soon be Commenced

PROFESSOR BRIGGS BURIED FROM GRACE CHURCH

Branch Office of The Living Church }
416 Lafayette St.
New York, June 17, 1913 }

It is now known that the donors of the seventh and last of the "Chapels of the Tongues" at the Cathedral of St. John the Divine are Mr. and Mrs. George S. Bowdoin. It will be called St. Boniface's chapel, and will be used for services in the German language. It is estimated that the cost will be in excess of the other chapels, and it may reach \$175,000.

The new building for the choir school is rapidly approaching completion. It is in the close just south of the choir of



FACULTY AND CLASS OF '13, GENERAL THEOLOGICAL SEMINARY

souls of the departed, with more seemly and Christian customs in the performance of the last solemn Funeral Rites of the Church. The work of the Guild has been much blessed, and has steadily progressed during these past forty years, practically free from any set backs."

J. G. HALL.

MOTIVE FORCES

How many forces move us to and fro!

The push of Earth, its stress of eager trade,
The money-changer's din, the worship paid
To Fashion, Place, and Power; fly swift or slow,
These swift pursue. Then, rapt in purer glow,
Before us mingle strands of silver braid—
Our loves and jealousies, our hopes delayed,
Fair pen or pencil thoughts and music's flow.

Above our heads play finer currents still:

O starry spirit-power of Heaven's white host,
Rain down, incessant! Lead each froward will
To His sweet ways, who loved us first and most,
Through stellar spaces of eternal peace
To that White Centre, where gyrations cease!

CAROLINE D. SWAN.

the Cathedral. There will be accommodations for forty resident and twenty day pupils.

Funeral services for Professor Charles Augustus Briggs of Union Theological Seminary, were held in Grace church on Wednesday morning, June 11th. Bishop Greer officiated, the Rev. Dr. Charles L. Slattery, rector of the parish assisting. There were seventeen honorary pall-bearers, representing the board of trustees and faculty of the seminary, the presbytery of New York, and other interests.

The interesting exercises of graduation week at the United States Military Academy, West Point, began on Sunday morning, June 8th, with service and sermon in the memorial chapel, the imposing structure on the mountain back of the old cadet barracks. Many senior West Pointers came back in time to attend "Graduation Sunday" services with the entire Cadet Corps, the military and academic staffs of the academy, and scores of distinguished visitors. The sermon was preached by the Rev. Herbert Shipman, rector of the Church of the Heavenly Rest, New York City, a former West Point chaplain. On the following Thursday the class of 1913, numbering ninety-three men, received diplomas from the Secretary of War. All but one of this class were commissioned as Second Lieutenants in the U. S. Army. Cadet Castillo of Cuba, who owes his West Point education to a special act of Congress, will return

to the island republic and engage in the upbuilding of the army of that young country.

Last Sunday, June 8th, the Jewish Theological Seminary of America held its graduating exercises in Aeolian Hall. Degrees of "Rabbi, Preacher, and Teacher in Israel" were conferred upon eleven men. This institution has gathered one of the greatest Hebrew libraries in the world. President Solomon Scheeter said: "The aim of the seminary has been to preserve and sustain traditional Judaism in all its integrity and by means of the spoken or written word to bring back to the consciousness of Jewry its heroic past, which must serve as a model if we would have a glorious future or any future at all."

Doubtless many readers of THE LIVING CHURCH will sympathize with one of the trustees, when, speaking of the duties of the preacher to himself and to his congregation, he remarked:

"Our rabbis have discovered that eugenics is a new and modern discovery, about which our people must be taught from the pulpit, and that social and sex hygiene, the very latest development of modern thought and culture, are new subjects, concerning which Jewish children must be taught in the religious school and Jewish men and women must be instructed from the pulpit and from the platform.

"Judaism of the home—our fathers knew eugenics; they knew social hygiene and sex hygiene, although they may not have recognized the newer forms of the terms under which they are masquerading. Our fathers had a passing familiarity with the books of Moses, and, having studied the Torah, they were thereby equipped in the privacy of their homes and by their firesides to teach diligently to their children the doctrines and principles of our law concerning right living, personal cleanliness, and personal purity, and they did not call upon their rabbis from the pulpit nor from the platform nor in the schoolroom to discourse learnedly upon those subjects."

Seaside Hospital Dedicated

Bishop Greer dedicated the new Seaside Hospital buildings at New Dorp, Staten Island, on Thursday afternoon, June 12th. The hospital is open for the summer, and the officers believe that it will be filled to capacity by the sick and ailing children of the poor of New York. The recent improvements have cost upward of \$150,000. The work of the institution and allied agencies is carried on by St. John's Guild, which organized for such work at St. John's chapel, Varick street, many years ago.

Canon Nelson of the Cathedral of St. John the Divine has gone abroad for a short trip. He will return July 5th, and spend the rest of the summer in town, aiding the General Committee of Arrangements for the General Convention. It is announced that Trinity Corporation has appropriated \$10,000 towards the work of this committee.

Canon Nelson Goes Abroad

At the Cathedral conference to be held at the Cathedral of St. John the Divine, June 30th to July 5th inclusive, the Girls' Friendly Society will hold a training class for workers under the direction of Miss Harriet Townsend with "The Welfare of the Girl" as a topic.

Cathedral Conference

Miss Townsend brings to the conference a splendid equipment; having had many years of experience in Sunday school, Junior, and Woman's Auxiliary work, as well as being a graduate of the New York School of Philanthropy, and a member of many state and municipal boards dealing with women and children. In the last two days of the course, Deaconess Carroll of Washington will apply the teaching to the concrete work of the Girls' Friendly Society.

A most helpful and inspiring mission was held by Archdeacon Percy C. Webber June 1st to 8th in Christ church, Piermont-on-Hudson (the Rev. H. P. Seymour, rector).

Mission at Piermont

This was the first mission held in this old parish, most of whose members live at a distance from the church and it has made such a deep impression that the general desire is to have one of two week's duration in the near future.

ATTENTION to detail is the secret of success in every sphere of life, and little kindnesses, little acts of considerateness, little appreciations, little confidences are all that most of us are called on to perform, but they are all that are needed to keep a friendship sweet. —Hugh Black.

PHILADELPHIA RECTOR KEEPS FIFTIETH ANNIVERSARY

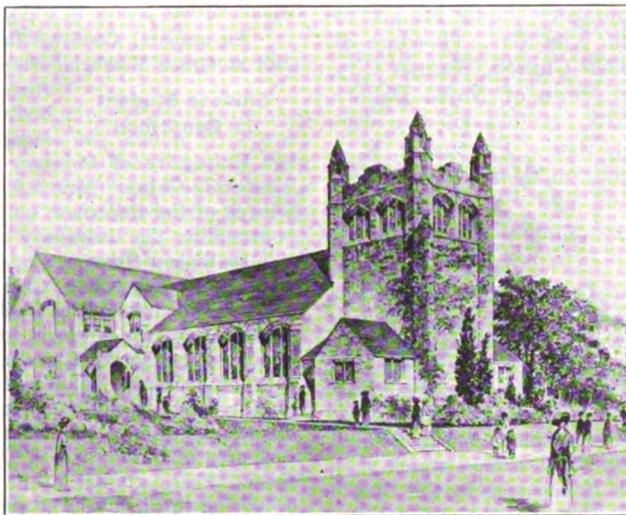
Dr. John Andrews Harris is Senior of Diocesan Clergy in Continuous Service

PLANS FOR INSTITUTIONS OF THE DIOCESE

The Living Church News Bureau } Philadelphia, June 17, 1913 }

ON the memorable Sunday, July 5th, 1863, when the whole country was waiting in agonized suspense for news from the terrible battlefield of Gettysburg, the service in the beautiful suburban church, St. Paul's, Chestnut Hill, was conducted by a young clergyman who had been left in charge of the parish during the absence of the rector. In the following January this young priest, the Rev. John Andrews Harris, succeeded to the rectorship, and for the fifty years between has been not only the loved and honored head of that work, but a trusted officer of the diocese, and partaker in so many other good works, ecclesiastical and philanthropic, that the list is far too long to quote. As a member of the Standing Committee, and as chairman of the committee on Constitution and Canons at diocesan conventions for many years, Dr. Harris has won a conspicuous reputation as an authority on canon law. He was graduated from Princeton in 1855, made deacon by Bishop Bowman in 1858 and priest the following year. In 1886 the University of Pennsylvania conferred upon him the degree of S.T.D.

On the Fourth Sunday after Trinity, June 15th, the congregation of St. Paul's celebrated the fiftieth anniversary of Dr. Harris' connection with the parish. The Holy Eucharist was offered in thanksgiving for the blessings bestowed upon the parish and the rector during the half-century, and Bishop Rhinelander preached an appropriate sermon. On Monday a congratulatory meeting and reception of the parishioners was held, at which addresses were made by prominent laymen from within and without the



PROPOSED BUILDINGS FOR ALL SOULS' CHURCH FOR THE DEAF, PHILADELPHIA [Thomas, Churchman & Molitor, Architects.]

parish. Dr. Harris has now been longer in continuous service than any other rector in the diocese.

On the first of June, the Rev. C. O. Dantzer passed his ninth year as rector of All Souls' Church for the Deaf, Philadelphia.

Church for the Deaf

The record of these nine years is almost phenomenal. The finances of the church were in a bad shape at the beginning, and the mission faced the worst crisis of its whole life. To-day there is the rejuvenated church, and in a short time a beautiful new All Souls' Church and parish house are to be erected in a new and more desirable location, on North Sixteenth street, above Allegheny avenue. The new church, which is to cost \$25,000, is the gift of a wealthy Philadelphia layman, in memory of the first pastor of All Souls' Church, the Rev. Henry Winter Syle, of blessed memory. The parish house, which is to cost \$20,000, was raised in part by the deaf themselves, and from among hearing friends. When finished the church will look like a rural English church, with its square tower, the parish house being in the rear. The material is Foxcroft gray stone. It is expected the buildings will be ready for use about the 1st of September. The church has also acquired trust funds which yield an annual income of about \$450, besides several special funds. Indeed, the financial condition of All Souls' Church was never in better condition than now.

A suggestion of great importance has been made with reference to the work of St. Martin's College. This institution, of which the

St. Martin's May Move

Rev. Augustus W. Shick is now the head, provides a home for boys who for any reason are left without proper guardianship, and is designed to afford also training for life, industrial, educational, and spiritual. It is felt by many interested persons that its possibilities of usefulness would be larger if it could be located outside the city, where not only the health and happiness of the boys, but many kinds of industrial training, would be promoted, to the great advantage of the school. Bishop Rhinelander and the trustees have

WESTERN SEMINARY APPOINTMENTS

Rev. T. B. Foster for Dogmatic Theology,
Rev. L. C. Lewis for History

MANY HAPPENINGS OF LAST WEEK IN CHICAGO

The Living Church News Bureau }
Chicago, June 17, 1913 }

THE trustees of the Western Theological Seminary, in electing at their recent meeting the Rev. Theodore B. Foster of La Grange, Ill., as Professor of Dogmatic Theology, to succeed the Rev. Dr. Francis J. Hall, have greatly gratified all of the many friends which this scholarly priest has made in all parts of the diocese since he succeeded Bishop Scadding as rector of Emmanuel Church, La Grange, in 1906. During these six years or more many improvements have been made at La Grange, the greatest of which is the beautiful pipe organ which has often been mentioned in these letters, and which takes rank among the finest instruments in the diocese. The trustees of the Western also elected another alumnus of the General Theological Seminary, in the person of the Rev. Leicester C. Lewis, Fellow of the G. T. S., to succeed the Rev. M. B. Stewart as Professor of History. The missionary district of Salina secures the Rev. M. B. Stewart, who will take charge of St. John's School at Salina. It may not be generally known throughout the diocese that Professor Stewart numbers among his accomplishments the playing of the violin. The Rev. Theodore B. Foster came to La Grange from Grace Church, Kansas City, Mo., where he had succeeded Bishop Mann of North Dakota, in a rectorate lasting four years. His previous charges were Trinity, Rutland, Vt. (six years); St. Paul's, Pawtucket, R. I. (five years); St. James', Great Barrington, Mass. (five years), and curacies at St. Luke's Brooklyn, and St. James', New York City. He has been for several years one of the examining chaplains of the diocese of Chicago.

The month of June is proving a busy one for those clergy and laymen who have accepted appointments or elections on the various diocesan committees. The diocesan G. B. R. E. has already held a meeting for organization, and each of its five or six constituent sub-committees is holding a meeting or two before June 23rd, preparing for an important discussion on that date of plans for a diocesan campaign of Sunday school work next fall and winter, which shall outline great improvements all through the diocese in the line of religious education. The executive committee of the diocesan Board of Missions is digesting this week a mass of details committed to its care by the June meeting of the Board. The diocesan Social Service Commission held a meeting on June 12th, to discuss the plans for the coming fall and winter. Three members of this commission, namely, Dean Sumner, chairman, the Rev. W. G. Harter, secretary, and the Rev. Dr. J. H. Hopkins, have just been appointed by Governor Dunne of Illinois among the delegates from Illinois to the forthcoming National Conference of Charities and Corrections, which is to meet at Seattle from July 5th to 12th.

The estimated attendance at "The World in Chicago," including the Pageant Light and Darkness, was 500,000, of which number about 115,000 went to the Auditorium for the Pageant. On the evening of Monday, June 9th, about 1,000 of the singers who took part in the Pageant gathered at the Auditorium and presented Mr. Harrison Wild, who was the musical director of the whole Pageant, with a handsome loving-cup. There were fully 2,000 persons who took part in the choruses, relaying each other so that the two performances each week day were possible throughout the entire five weeks. It is too early yet to tell whether the whole great enterprise will be able to reimburse the three hundred stockholders who subscribed \$100,000 a year ago, but, apart from this financial side of the question, the success of the big undertaking is declared unanimously to be tremendous. The impetus to missionary zeal given to tens of thousands of all kinds of people in and around Chicago must be far-reaching, and systematic efforts are being considered by missionary leaders in all the participating religious bodies, to conserve and to develop this interest during the summer, fall, and winter. Mr. Harrison Wild, as is well known, has been for many years the organist and choirmaster of Grace Church, Wabash avenue, Chicago.

Commencement at Waterman Hall, Sycamore, Ill., the diocesan school for girls, was held during the first week in June, the various events occupying several days, and all being largely attended. The address on commencement day, June 3rd, was an impressive and able message given by the Rev. T. B. Foster, on "The Ideals of Christian Womanhood." Bishop Toll presented the graduating class with their diplomas. The school has had a most prosperous year, the attendance of seventy-four being almost the maximum in its history.

A service which was unusual, both for its interest and for its

general features, was held at Trinity church, Aurora (the Rev. F. E. Brandt, rector), on the afternoon of the Third Sunday after Trinity, June 8th, being conducted by the Rev. Ambrosius Mandelares, Archimandrite of the Church of St. Constantine, 6005 S. Michigan avenue, Chicago. The service was akin to our Evensong, the language used being Greek, and the congregation included fifty-seven Greeks who were residents of Aurora, fifty-five being men and the other two women. One interesting feature was the kissing of the Book of the Gospels by all the members of the congregation. Incense was also used during the service. The Rev. F. E. Brandt is a member of the Anglican and Eastern Orthodox Churches' Union, and in this capacity he had invited this Chicago Archimandrite to use Trinity Church in order to provide for the Greeks of Aurora this Sunday afternoon service.

St. Barnabas' Day was observed by the Chicago chapters of the Guild of St. Barnabas, of which there are two, namely, one of sixty-seven members at St. Mark's, Chicago, and the other of fifty-one members, at St. Luke's, Evanston. The day was also observed specially at Christ church, Woodlawn, as being the date of the closing corporate Holy Communion of the guilds of the parish.

On the Third Sunday after Trinity Bishop Toll instituted the Rev. W. G. Studwell as rector of St. Mark's, Chicago. The service was an impressive one and largely attended. The Rev. W. G. Studwell came to Chicago from St. Mark's, Minneapolis, a few weeks ago, where he had been assistant to the Rev. Dr. Freeman. The work which he has begun in Chicago is in a promising condition.

An unusual Confirmation for Chicago was that held by Bishop Toll at Grace Memorial chapel, Wabash avenue, on the afternoon of June 6th, when he confirmed Mr. Treuzinn Z. Zee of the Church of the Redeemer, Chicago, one of the young Chinese students at the University of Chicago, and a graduate of St. John's College, Shanghai, China. Mr. Zee was baptized, with his brother, at the Church of the Redeemer, on Easter Even, 1913, and his brother, who is attending the University of Illinois, was presented during Easter-tide to Bishop Osborne at Aurora, Ill., for Confirmation. There are now about 750 young Chinese men who are studying at various colleges and universities in the United States. They have a national organization, which meets in three groups each summer, one in the East, one in the West, and the third in the Middle-west, for several days of conference and mutual acquaintance, as well as of interchange of ideals and hopes for the "New China" now dawning. They are all picked men, selected after severe examinations from the whole vast area of China, and St. John's College is well represented among them. These alumni of St. John's, now in this country, are endeavoring to raise a large sum of money to signalize the twenty-fifth anniversary of the work of the Rev. Dr. Pott at St. John's, which important anniversary is soon to arrive.

St. Alban's Church, Chicago (the Rev. C. K. Thomson, rector), is the fortunate possessor of a large and roomy basement. During the past three and one-half years, since Father Thomson's vigorous leadership of this growing parish began, the men of the parish have fitted up this basement until it now contains one of the most handsome and useful suites of guildrooms in the city. It has been wainscotted and ceiled throughout, and wired for electric lights, the men of the congregation doing all of the work involved, led on in many instances by the rector himself. They have acquired two billiard tables, and other apparatus, and the whole amount of money needed (over \$1,000) has been paid in full. The annual dinner of the Men's Club of the parish, held in these rooms on the evening of Thursday, June 12th, marked the completion of this important work, and about ninety men, including priests and laymen from a dozen or more parishes and missions in all parts of the city and suburbs, rallied at this banquet, to offer and to receive the hearty congratulations which are so well deserved. Mr. John K. Blatchford was toastmaster, and the addresses of the evening included those by the rector and by Dean Pardee, the Rev. W. G. Studwell (rector of the neighboring parish of St. Mark's), Mr. S. K. Parker of Woodlawn, and the Rev. Dr. Hopkins. There was a beautiful Choral Evensong service which all the men attended, at 6:30 P.M., in the church, before the banquet, the full choir being present. The evening was a delightful one and filled with the spirit of good fellowship and enthusiasm.

Bishop Beecher of Kearney preached at St. Peter's, Chicago, on the Second Sunday after Trinity and about St. Barnabas' Day he returned to Chicago to visit the Rev. W. C. Shaw, rector of St. Peter's, for a week. The Rev. Irwin Tucker, preacher at "The Socialist Pulpit" of St. Mark's-Church-in-the-Bowery, New York City, addressed a large congregation at Grace Church, Chicago, on "The Vital Relation Between Socialism and Christianity," on the evening of the Third Sunday after Trinity. He also preached on "The Doctrine of the Holy Trinity and Socialism," at St. Christopher's church, Oak Park, that same morning.

One of the five oldest residents of Chicago, Mrs. Amy Jane

(Taylor) Lane, the widow of Charles Bowman Lane, and the oldest member of the Church of the Epiphany, Chicago, was buried from her late residence on St. Barnabas' Day, Wednesday, June 11th, the Rev. Dr. Hopkins officiating. Mrs. Lane would have reached her ninety-sixth birthday on June 30th, and had been for forty-four years a widow. She was a devout communicant of the Church throughout her long life, and maintained her faculties undimmed to the last.

**Death of
Mrs. C. B. Lane**

The Rev. H. L. Burluson of the Church Missions House was in Chicago during the last week of "The World in Chicago," and on the morning of the Third Sunday after Trinity he preached at Christ church, Woodlawn, to a large congregation, on "Personal Responsibility for the Missionary Enterprise."

**Various
Items**

The fifteenth anniversary of Holy Cross Mission was observed on Thursday evening, June 5th, by a well-attended social gathering in the church parlors, Sangamon and W. Fifty-fifth streets. The offering taken on this occasion was devoted to the debt of the mission.

Bishop Anderson with his family left for his summer home at Hackley, Wis., early in the second week in June. It is fully expected that the long period of rest which the summer now holds out before him will restore his strength fully, so that he will be at work with all his wonted vigor in the fall.

**The Bishop
will Rest**

**PHILADELPHIA RECTOR KEEPS FIFTIETH
ANNIVERSARY**

(Continued from page 277.)

been seeking a site, and although no decision has yet been reached, it is probable that the transfer will be made.

Plans for the West Philadelphia Training Class for Sunday school teachers are already formed for next fall, and it is expected that two years' work of the course set forth by the General Board of Religious Education will be offered. The lectures will begin on the 30th of September, and continue until the end of February.

**Training Class
for Teachers**

The first year class will meet in the parish house of the Church of the Atonement, and that of the second year in Calvary parish house. Professors Foley and Heffern of the Divinity School, the Rev. W. Herbert Burk, the Rev. W. J. Cox, the Rev. George L. Richardson, the Rev. Charles L. Steel, the Rev. A. W. Shreiner, the Rev. H. Cresson McHenry, the Rev. Edward J. McHenry, Mrs. John Loman, and Mrs. Clarence W. Bispham are among those who have agreed to act as instructors in the various branches. A considerable number of the members of the West Philadelphia Institute will attend the Summer School for Teachers at South Bethlehem, the latter part of this month.

A CHILD'S SOLILOQUY

I cannot go that pretty way,
With daisies overgrown;
The way I went with Roy each day
I cannot go alone.

I go another way to school,
And where no daisies grow;
It is not half so nice and cool,
And twice as long, I know.

And yet I think once more I'll take
The daisy-spangled way,
Where I a daisy-wreath may make
Upon his grave to lay;

For Roy and I were fond of flowers,
And 'neath the old oak-tree,
He, often in the sunny hours,
Made daisy-chains for me.

It may be but a little while;
It may be very long,
Before mine eye shall see his smile,
Mine ear shall hear his song;

And then, upon the golden shore,
How great will be the joy,
In sweeter paths than e'er before,
Again to walk with Roy!

MARY ANN THOMSON.

LET US be immeasurably glad there are days that speak, so full they are of wonder and delight, nights whose majestic beauty conquers our imagination with the sense of infinite things, men and women who speak with the authority and sincerity and personal conviction and a fresh interpretation of God's ways, books that contain the life blood of these master spirits.—John W. Chadwick.

A SYSTEM FOR CLERGY PENSIONS

By THE RT. REV. WILLIAM LAWRENCE, D.D.,

Bishop of Massachusetts, Chairman of the Commission on the Support and Pension of the Clergy

DURING the past few years there has been a rising tide of interest in the question of the support and pensions of the clergy. Articles and editorials have been written on it, and hundreds of letters published. The Church, through the General Convention, inaugurated a Five Million Dollar pension fund, and a few dioceses have created retiring allowances. We have societies for the relief of the clergy, their widows and orphans, general, diocesan, and mutual insurance companies. Indeed the number of instrumentalities and the variety of appeals are bewildering.

In this succession of efforts, have we stopped to ask whether we really know anything about the situation? What reliable facts or figures have we? Practically nothing. We hear much of the small salaries of the clergy. Who knows what the salaries of the clergy of this Church are? Has anybody taken pains to find out in a systematic way? In the question of the relief of the aged clergy, how many aged clergy are there? What societies are relieving them? What amount of money is the Church putting out in the relief of aged clergy, the widows and orphans of clergy?

Before even a small corporation creates a pension system for its employes, it consults with actuaries, makes a study of pension conditions, and if it is wise, starts upon its enterprise only in the most careful and scientific way. The science of pensions is still in its infancy. Even the most skilled are learning something every day. Is it not most hazardous for a great organization like a Church with its five thousand clergy even to talk of pensions, much less to hold out the hope of a pension system, until they have made an adequate study of all the conditions?

The number and variety of our clergy relief organizations with our diocesan limitations is so confused as to be almost humorous, if it were not pathetic. The Church is still a congeries of independent dioceses, with the clergy moving across the borders, and we have not begun to enter upon the movement which the nation has found so necessary in the development of its interstate and national administration. Whatever we may think of a closer organization of the Church along national lines for the sake of a more efficient administration and of a stronger missionary organization, this is perfectly clear, that until the subject of the adequate support of the clergy and their pension, as well as the pensioning of their widows and children, is taken up on some basis of unification with a national outlook, the Church will continue along its present undignified and pathetic action, or rather lack of action.

In order that a careful study of this subject might be made, and that some of these questions might be answered, and that the Church be given some reliable facts and figures on which to base a consistent and efficient system of pensions, the Commission on the Support and Pension of the Clergy was appointed by the last Convention. Even as a study the subject is most difficult and intricate, and when one comes to consider an adjustment and reorganization, the difficulties multiply. Nevertheless the Commission has felt it its duty to the Church to make the study, and at the General Convention hopes to make a report and present some recommendations which will at least be based upon reliable facts.

Two years ago the Commission sent out to all the clergy a series of questions and received answers from 75 per cent. Reliable conclusions can be drawn only from complete answers, hence the Commission will in a few days send to each of the clergy another questionnaire to which they hope for full answers. A short and interesting pamphlet will also go, giving the principles of a proposed system of pensions.

THERE ARE authentic records of Mohammedan zealots who have visited Mecca, their sacred city, gazed upon its holy places, and then have deliberately knelt down and looked upon white-hot bricks until sight was destroyed. They felt they were honoring their prophet and their religion by blinding themselves so that they could ever say that the thing they had last looked upon was the holy city. But the Christian's vision of holy things does not blind him. It rather opens his eyes to see mankind's needs, and God's provisions for supplying them. "The man who has a vision but is unwilling to work is a visionary; the man who works without a vision is a drudge. God wishes His children to have heavenly visions, and then to work them out on earthly soil."

Diocesan Conventions

NOT much of general interest is chronicled in the reports of diocesan conventions printed in this issue. DULUTH passed resolutions against a Change of Name and instructed its deputies to vote accordingly. Steps were taken in WESTERN MICHIGAN to provide for the celebration of the fortieth anniversary of the diocese next year. The convention of MARQUETTE had the pleasant opportunity of greeting the Bishop on his return from Europe, where he had been traveling as Bishop in charge of American congregations. COLORADO laid on the table a resolution in favor of proportionate representation. WESTERN COLORADO asked that the Church might have a "Name setting forth more adequately the Catholic heritage of this Church."

WESTERN MICHIGAN

A ROUTINE convention, preceded by Quiet Hours for the clergy, conducted by the Bishop of Springfield, was held last week. A corporate Communion was made at an early hour on the second morning. Steps were taken for the proper celebration of the fortieth anniversary of the founding of the diocese which will occur next year.

Speaking of the approaching General Convention, Bishop McCormick said the most necessary matter requiring attention is the Provincial System, which should be enacted. With respect to the Name he found himself wishing "that the matter may not come up in any form before the approaching General Convention," and he did not see why it should be discussed in this diocesan convention. He felt, however, that the matter might perhaps be referred to a Joint Commission to report to the General Convention of 1916, but he felt that the present legal title can properly be immediately removed from the Prayer Book. The Church, he said, "must be Catholic; she must be Evangelical; she must be Free; she must be Protestant (that is, she must, in common with the Holy Orthodox Churches of the East, protest against and adjure the usurpations of the Bishop of Rome); she must be Popular (the Church for all the people); and last but not least, she must be Sacramental."

The principal elections resulted as follows:

Standing Committee: The Rev. Messrs. F. S. White, F. R. Godolphin, J. E. Wilkinson, G. P. T. Sargent; Messrs. Jacob Kleinhans, W. J. Stuart, Charles E. Hooker.

Deputies to the General Convention: The Rev. Messrs. F. S. White, J. E. Wilkinson, G. P. T. Sargent, F. R. Godolphin; Messrs. J. Kleinhans, M. P. Carney, W. J. Stuart, Thomas Hume.

Alternates: The Rev. Messrs. L. R. Vercoe, George Huntington, F. R. Roudenbush, F. O. Granniss; Messrs. Charles E. Hooker, H. C. Angell, C. W. Carpenter, S. B. Drake.

At the luncheon of the Church Club of the diocese, which was held on Wednesday, Mr. William Hatton was elected president, and Mr. Henry J. Bennett, secretary. At this meeting the club made itself responsible for supplying the Bishop with clerical assistance.

There was also a missionary meeting with an address by the Rev. Allan W. Cooke of Japan.

MARQUETTE

IT was a routine convention, begun before the return of the Bishop from his European trip, but happily with the advantage of his presence from the first afternoon onward.

The convention was held in St. James' church, Sault Ste. Marie, beginning Wednesday, June 4th. After the opening service the convention was called to order by the senior presbyter, the Rev. John E. Curzon; and a telegram having been received announcing that the Bishop would arrive on the noon train the convention adjourned till 2 o'clock. At the appointed time the convention reconvened with the Bishop in the chair.

In his address, the Bishop dwelt at some length on the condition of the Churches in Europe, giving an account of his time taken from the diocese. He also expressed satisfaction in the improved conditions of affairs in his home diocese, the increased number of efficient clergy and the general outlook. He felt, in view of his own improved physical condition, that he could, for some time now, continue his work without assistance. He urged the prompt payment of parochial apportionments and indorsed the duplex envelope system.

The diocesan officers generally were re-elected with very little contest, the Rev. W. R. Cross taking the place of the Rev. A. H. Lord on the Board of Missions, the latter having removed from the diocese. Deputies to General Convention were elected as follows: Rev. Messrs. Joseph A. Ten Broeck, Carl G. Zeigler, Bates G. Burt, and John E. Curzon, were elected on the first ballot; Messrs. Thomas Bailey, Albert E. Miller, Dr. L. L. Hubbard, and Thornton A. Green.

The clerical alternates are the Rev. Messrs. R. T. T. Hicks, H. J. Ellis, Frederic Datson, and William R. Cross.

At the evening service the convention sermon was preached by the Rev. A. H. Lord of Milwaukee, formerly rector at Sault Ste. Marie.

DULUTH

RESOLUTIONS were passed declaring that "a change of the Official Title of the Church is neither expedient nor desirable at this time" and instructing the deputies to vote "against any proposition to change the Name of the Church, either in the title page of the Prayer Book or elsewhere, and to do all in their power to prevent the same."

The Bishop was suffering acutely from neuralgia and facial paralysis throughout the session, but notwithstanding, presided throughout. The convention sermon was preached by the Rev. Dr. Coolbaugh. The following were elected as Standing Committee: The Rev. Heman F. Parshall, Rev. Frank C. Coolbaugh, D.D., Rev. E. Spencer Murphy, and the Rev. James G. Ward; Messrs. Thomas S. Wood, George H. Crosby, James A. Brown, and F. W. Paine.

A Commission on Social Service was appointed consisting of the Rev. Dr. Coolbaugh of Cloquet, the Rev. Albert Carswell of Eveleth, and the Rev. Wilfried Clark of Duluth.

Information as to deputies elected to General Convention is withheld for verification, certain facts bearing on the legality of the election being challenged.

The Sunday School Commission also held a session at the same time with several papers presented on Sunday School topics. The Woman's Auxiliary held an afternoon session, Mrs. James Dow Morrison, the president, presiding. Miss Mary C. Smith of Minneapolis was a speaker. The day closed with a reception given by the Bishop and Mrs. Morrison at the Episcopal residence.

COLORADO

DIOCESAN Missions shewed a deficit of \$420 instead of \$1,380 at this time last year, and resolutions were offered suggesting that the diocese be asked to contribute next year \$7,500 to diocesan and \$5,000 to general missions. A motion in favor of proportionate representation by the Rev. H. R. A. O'Malley was laid on the table; and a plea made by the Rev. Floyd B. Van Keuren for publication of Banns of Marriage was not favorably received.

While the council properly commenced on Wednesday, June 4th, the proceedings of the previous day were as usual equally important and interesting consisting, as they did, of the various meetings of the Woman's Auxiliary to which visitors from all over the state had gathered to the number of several hundreds. The day, like Wednesday, began with Holy Communion and terminated with the religious exercises of Wolfe Hall, which were held in St. John's Cathedral. Diplomas were granted to a class of fifteen and a splendid and eloquent sermon was delivered by the Rt. Rev. Sidney Catlin Partidge, Bishop of Kansas City. The same Bishop had given an address earlier in the day to the Woman's Auxiliary, and this and other addresses made during these meetings were eagerly listened to by a gathering of ladies who had an unprecedented year of good achievements to report and chronicle.

In his address to the council the Bishop spoke strongly of the general ignorance of Church principles and history as shewn in the mass of correspondence recently distributed over the country in reference to the proposed Change of Name. A short sketch of the services given to education in nearly fifty years by Wolfe Hall followed and this excellent school for girls was warmly commended to the attention of the diocese as was also the cause of clergy pensions. Great enthusiasm was developed at the missionary meeting which followed, by the addresses of the Bishop of Kansas City and the Rev. C. C. Rollit, organizing secretary for the Sixth Missionary District. Elections to the Standing Committee returned the Rev. C. H. Marshall, the Very Rev. H. Martyn Hart, the Rev. H. S. Foster, and Messrs. A. Dupont Parker, Standart, and Fairbanks.

The following gentlemen were selected by vote of orders for the General Convention: The Rev. B. W. Bonell, the Very Rev. Dean Hart, the Rev. F. W. Oakes, and the Rev. F. H. Touret with Messrs. A. Dupont Parker, Bradbury, Sturgis, and Pershing. The Rev. Gibson Bell of St. Stephen's School, Colorado Springs, addressed the house on behalf of the institution.

Four o'clock tea given by the G. F. S. in the crypt of the chapter house proved a refreshing diversion, the meeting being addressed by Mrs. Touret, Miss Clinton, and the Rev. G. H. Holeran. The same evening the annual reception by the Bishop was given at Matthews Hall and was well attended.

WESTERN COLORADO MISSIONARY CONVOCATION

THE following resolution, introduced by the Rev. Oliver Kingman, was passed with but one dissenting vote: "Be it resolved, that it is the desire of this convocation that the General Convention select some name setting forth more adequately the Catholic heritage of this Church."

Nineteen years ago the primary convocation was held at Gunnison and the convocation meeting this year in the same place gave opportunity for a very favorable comparison of the growth of the district since that day. Saturday night, May 31st, the Bishop gave an address *ad clerum*, in which he took the opportunity to present some matters of practical interest, notably the movement toward better self-support on the part of the missions. The convocation sermon on Sunday morning was preached by the Rev. Arnoldus Miller, the oldest priest in both point of years and canonical residence in the district, who gave some interesting reminiscences of his nineteen years' connection with the district.

In his address, the Bishop dwelt on the forward steps in the missionary work of Archbishop Dennis and the Rural Dean of the Southwest, Dean Smith, the re-opening of the church at Marble, and the building of the new church at Kremmling, and the breaking of ground for the new church at Steamboat Springs. The Bishop dwelt strongly on the subject of Church Unity: "Our duty is boldly, if humbly and always lovingly, to work and pray for the ultimate organic reunion of Christians. It is more than a mere federation, more than a mere interchange of pulpits. It is an endeavor to realize our Lord's prayer, 'That they may be one,' the unity of the Spirit manifesting itself as in New Testament times, in one Body." In regard to the change of name, the Bishop spoke as follows: "It is from the standpoint of an increase of corporate consciousness that we should apprehend the proposition now being discussed to change the legal name of our National Church. It is far from the truth that those who propose dropping the designation 'Protestant Episcopal' and substituting 'American Catholic' are animated by a desire to undo the work of the great Reformation of the sixteenth century. . . . Let us realize that, whatever may be the disposition of this question of a name at the approaching Convention, the thing to be deeply desired is what we may call the Catholic consciousness—sympathy with the purpose to face the issues of a new day, which are not to be determined merely by the controversies and agitations of that transition time three centuries and a half ago. . . . The world has moved. The Church, just because she is the living Body of Him who is the same yesterday, to-day, and forever, must not limit her memories to the yesterday or the day-before-yesterday of her history; and also she must have the vision of the needs of to-morrow. It will be found, I think, that the memories of her entire history will help us to the vision that shall be adequate for the tasks of the new day that has already dawned, in which the collective social consciousness is making obsolete the standpoint of merely individual and exclusive claims and duties."

The following were the elections:

Deputies to the General Convention: The Ven. J. H. Dennis, Montrose; Mr. W. L. Hogg, Telluride.

Alternates: The Rev. A. Miller, Montrose; Mr. Percy Coombe, Delta.

Missionary Council: The Rev. Messrs. Smith, Bacon, Miller Dennis; Messrs. Avery, Warner, Bortz, and Wallace.

Council of Advice: The Rev. Messrs. Dennis, Heal, Miller, Magnan; Messrs. Avery, Hogg, Northrop, Wigram.

The Bishop commended the work of the Social Service Commission, and the commission for the year is constituted as follows: Dean Smith, president; Dr. Warner, Grand Junction, secretary; the Rev. Messrs. Dennis, Sibbald; Gilbert.

The Sunday School Commission was constituted as follows: Dean Smith, Durango, president; the Rev. F. M. Bacon, Meeker, secretary; the Rev. Messrs. Miller and Kingman; Mr. A. M. Speer, Miss White.

An important matter of business was the appointment of a committee to arrange for a suitable observance of the Bishop's fifth anniversary of consecration. The next convocation will meet in Ouray.

The Woman's Auxiliary met on Sunday afternoon and listened to an address by Mrs. J. B. Morgan on "Women and Girls of Japan." The following officers were elected for the ensuing year: Mrs. Brewster, president; Mrs. L. C. Jakway, vice-president; Miss Mabel White, Aspen, secretary-treasurer; Mrs. J. M. Dennis, treasurer United Offering; Mrs. J. H. Lehrer, Gunnison, educational secretary.

CUBA MISSIONARY CONVOCATION

BEGINNING with an ordination to the diaconate, the convocation transacted its business with little of special moment for publication. All of the clergy entitled to seats were present and there was a large attendance of the laity.

In his address the Bishop said, referring to Christian unity,

"Looking to the world at large it has seemed to me that the great dominant note in the Christian world has been the manifest desire to have all who call themselves by the name of Christ once more gathered into one organization. The Spirit is abroad and broods over the minds of men as they gather in their separate organizations. Our own Church has taken a leading part in the creation of this longing on the part of men, and it behoves us to see that we do nothing to prevent the culmination of this great thing for Christ and His Church." Steps to this include manifest charity to those who differ from us, study of the history and principles for which others stand, study of our own position, recognition of the fact that *others have contributions to make.*

Of the change of Name he said:

"Those on either side of this great question are nearer together than they seem, and practically stand for the same thing. Both recognize that there is great need of maintaining the continuity of the Church in its title; and both recognize that the great things gained by the Reformation must not be lost. By dropping the word *Protestant* which is not carried in its name by any one of the great bodies of Christians, some fear that the principles for which the Church fought during the Reformation will be forgotten, and that it will be equivalent to a surrender. Others feel that the prominence given to the word *Protestant* in our legal title but places the Church on a level with the bodies which had no existence before the Reformation, and that it gives a false historic position to the Church. To those of us who live in Latin countries, this argument appeals, for we have had abundant evidence of how our title has been wrested in attempts to give a wrong impression of our history and Catholicity. The correction of the title will come when such a name can be agreed upon which does not ignore the things which were won by the Reformation, and which conveys clearly our position on continuity and Catholicity. I do not think that the day is far off, but we must possess our souls with patience with the misrepresentation with which we have to contend, and strive to have men understand that our right to existence is not merely a negative one."

The sessions were devoted to routine business. On the second night a Sunday school conference was held. Some discussion was raised in reference to the change of name, and the general mind of the convocation seemed to be in accord with the remarks of the Bishop in his annual address. All the business was conducted in Spanish, although all the resolutions were required to appear in both English and Spanish.

The delegates elected to the General Convention were, the Rev. W. W. Steel and Mr. E. G. Harris; alternates, the Rev. J. M. Lopez-Guillen, and Mr. T. H. Harris. The secretary of the convocation was the Rev. David W. Bland of Guantanamo. Other officials were re-appointed or re-elected.

MESSENGERS OF SORROW

CLOUDS AND SUNSHINE are often close by each other. So are also the joys and sorrows of life. Job's sons and daughters were in their eldest brother's house eating and drinking wine, with little thought that at the very time of their festivities messengers, one after another, were on their way to bring sad tidings of the destruction of oxen, sheep, camels, and that the whole affair was to culminate in the destruction of the house in which they were feasting and their own lives to be lost.

When we least suspect, a messenger comes to us bearing sad tidings. It may be a letter in the early morning's mail; an unexpected telegram; a friend telling of the work of an enemy; a storm bringing in its trail havoc and destruction; sickness entering the home, carrying off an opening bud of promise; misfortune closing the doors of the place of business; poor investment, leaving only "ashes" instead of gold and silver. And, too, these frequently come one close upon the heels of the other. Scarcely has one trouble subsided before another begins, for troubles, like clouds, often chase each other.

Life to a large degree is made up of struggles and conflicts, for few are carried to heaven on the flowery beds of ease. It is folly, therefore, to expect to escape our just proportion of life's trials, for every one must take up his cross and bear it if he expects ever to be successful. No one has ever yet obtained the crown without first bearing the cross, for even the Son of God, with all His perfection, had to suffer, and He suffered as never man suffered. We must not, therefore, expect to escape our share of the afflictions of life. Few men ever became great without having first suffered. Through struggle we gain victory. Only as we endure hardness, as tested soldiers, are we worthy of promotion and confidence. Blessed are they who "suffer as Christians."—*Lutheran Observer.*

THAT WHICH we are we shall teach, not voluntarily, but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.—*Emerson.*

DUTY is far more than love. It is upholding law through which the weakest become strong, without which all strength is unstable as water.—*Mrs. Jameson.*

The Catholic Idea

By the REV. H. W. JONES, D.D.

Dean of Bexley Hall, Kenyon College

IN most matters an underlying idea may be distinguished from the various expressions or implications of that idea, more or less true, and is both larger and more important than such expressions. If, as is the case with the Church, the idea is expressed in an organized institution, the importance is most evident. This because, first, the best organization is that form which best sets forth the fundamental idea, and because, secondly, emphasis upon some particular features of the organization tends to obscure the vital idea.

The idea, if really vital, is always suggestive of the ideal. Catholicity is an idea; perfected catholicity is an ideal. The true Catholic Church is in process. It will develop out of the existing varieties and contradictions into a comprehensive uniformity. The idea is that of the outward indivisibility of the Church. It contemplates this as something normal, natural, and essential—inherent in the nature of the Church itself. The Christian religion is Catholic in its essence—the Church is Catholic because Christianity is Catholic. This is the idea. Let us note its contents:

It puts emphasis upon external oneness. The best word here is that just used—a word whose use in this connection has precedent in the judicious Hooker—*uniformity*—oneness of external form. While it is easy now-a-days to get a response to an assertion of the inward unity of the Church from the average Christian consciousness, it is difficult to elicit a response to an assertion of outward uniformity. By so much has the Catholic Idea been forgotten. But this very lack in current Christian thought points distinctly to the content of the Catholic idea. In one aspect, indeed, its importance is vaguely felt. The organic divisions of Christendom are more and more regretted and lamented. They involve positive loss. They mean a division of forces with corresponding inefficiency. They violate the maxim that "In union there is strength." They represent economic waste. There are those, however, who dimly believe that denominational divisions might continue and there still be developed a oneness of spirit which would constitute real unity. This is the first denial of the Catholic principle. If the history of the classic period of the life of the Church reveals conclusively any deep-lying conviction, it is the conviction that unity of spirit can be perfectly attained only within that congenial environment provided by oneness of form and faith—uniformity. Human nature being what it is, all efforts after unity of spirit will ever struggle against many drawbacks within the surroundings of an organically divided Christianity. To convey its largest blessings the Church must be outwardly one. I repeat—denial of this is a most obvious disregard of the Catholic idea.

And yet not the most serious denial. Ascending now to the higher thoughts of the Church as the body of which Christ is the Head, we discover that which is more characteristic in the Catholic Idea. The Church is the expression of Christ. Of Him the Church is a perpetual sacrament. Only as one, therefore, can it truly express Him. Only as one can it completely convey His life. Only as outwardly one—uniform in its organization and in its faith—can it be a perfect sacrament. Outwardly divided and various it can at best be no more than an imperfect sacrament; perhaps may become a false sacrament; expressing that which is not true of Him and in Him. The Church of perfected Catholicity will fully express the pervading grace and power of the Head and also the communion of all those who partake of the one Spirit. This is not to question the personal piety exhibited in the many denominations—the fact is too obvious to admit of question—but it is to assert that for the full and sure development of the most perfect manhood in Christ the unified influences of a perfectly Catholicized Church are indispensable. Nor, again, is this intended to assert that in "Catholic Churches" of the present can the full benefits of Catholicity be certainly had; for in them Catholicity is, because of the conditions of this present time, still imperfect. Only when the Catholic Idea is realized on a world-wide scale in oneness of form and faith can its entire blessing be enjoyed; only when the multitude of men with all differences of temperament and tendency and opinion are joined together in one organization and one fundamental

belief, can grace and truth become plenary endowment of the Church. The Church as a sacrament must be a sign more or less defective of the thing signified, and this sacrament as a means of grace must fall below its power to bless so long as Catholicity is unfulfilled.

I have several times used the terms "form" and "faith." As to the first of these, the consciousness of the early Church contained two convictions; one of the Ministry as of certain orders believe to be apostolic, another of the transmission of authority and ministerial grace. The emphasis was upon the latter rather than upon the former, and the latter contained a doctrine which we of to-day are apt to forget—the transmission of truth. Here Irenaeus places stress—the apostolic succession is the guarantee of the apostolic tradition. As to faith, it is sufficient to say that in the Nicene age any one who adhered to the apostolically organized Church and accepted the Nicene Creed, was a true member of the Catholic Church; he was in a Catholic position; he was a Catholic man.

And now, thirdly, we approach the subject of the devotional life. More radical and, in one direction, more serious than doctrinal varieties and contradictions, are the differences and disagreements of the devotional taste and temper. Practically these latter do more to erect barriers of separation than dogmatic differences. The *sense* of separation is more strongly felt in devotional diversities than in varieties of belief. We of this Church enter a foreign atmosphere in the services of Presbyterian or Methodist congregations, however earnest in tone those services be. And, conversely, those bearing such names are ill at ease within the unfamiliar spell of our own worship. At times, even to most pious minds, the strange atmosphere seems positively alien, and by no effort of will can those who are creatures of one devotional tendency feel at home with those whose whole spirit of worship expresses another. For the temper of worship is, to our human nature, one of the most important factors in religion. Within the influences of spiritually sane and intellectually sound forms and tendencies in worship is assured the best education of the religious life. But to produce the largest results for good, worship must represent and perpetuate this highest sort of devotion on an universal scale. If thus universal, large benefits must accrue to the individual believer through the collective force of the many faithful of all places and times. If unity in spirit is closely related to the unity of the Spirit, then a Catholic worship will come into efficient contact with the source of devotion for all devout people. On the other hand, diversities and contradictions and antagonisms (for so it is) of devotional tendency stand directly in the way of the higher unity and seem to be its denial and disproof. We want real devotional collectivism, not a sentimental conceit, a means whereby all sorts and types of character "may pray together, sing together," stand side by side, develop a common experience and a collective being. A Catholic worship will represent the devotional experience of the Christian ages, it will embody the spiritual good taste which generations of worshipping men have established. It will provide opportunity for the expression of those profound needs which are ours as children of our Father. True Catholicity means common prayer for the whole of our common humanity.

Fourthly and finally, Catholicity in relation to truth. All truth comes to us through others. Markedly is this so when the truth has to do with our collective life, social or political. Such truth is growth. It is the result of far reaching experiences, one generation handing on to the next those principles of social or political relations or action which experience has found to be true and good. These succeeding generations will receive, elaborate, modify, until, as the result of centuries of experience, certain principles seem to be established for all time. Thus it has been with our common law, with our maxims relating to the rights of persons and of property and of the nature of government. That these great results of human experience have a divine sanction is generally believed; God oversees the affairs of men. But that the age-long experiences of the Church have in a special way and degree the divine sanction, no one who believes that God loves the Church will be disposed to deny. Hence the inference, *i.e.*, the Church pos-

esses the inheritance of experience under the guidance of God. For if on the one side the Church is a sacrament of the divine, it is on the other side a sacrament of humanity. The human factor cannot be eliminated—it is inevitable, it is essential. To this the supreme testimony is the Incarnation. Through God's special care this accumulating experience of the Christian generations has been guided, guarded, directed and conserved. No truer definition of the Church on its intellectual side can be given than this—the Church is the divinely conserved and guaranteed experience of humanity. Every article of the Creed is related to experience and embodies experience. The Church's doctrine of God, of Christ, of Man, of itself, is memorial of the collective spiritual experience. But it is obvious that only under Catholic conditions can the full benefits of collective experience be secured. With a divided Christianity, where doctrinal disagreements exist and where they do not exist, the partial or marred collectivism can be only an imperfect expression of the whole truth of our religion. For even the agreements here and there in the different divisions seem to be disconnected concurrences rather than agreement inevitable and necessary; they are the echoes of the consensus rather than manifestations of the compelling consensus itself. For centuries ecumenicity was the test of truth, the conviction of its validity resting upon the assumption of the decisiveness of the common experience in all times and places. Thus two phases of this great matter are evident—the conservation of the whole truth and the exhibition of all its aspects, and the authoritative force of this as ecumenically expressed.

I should like in connection with the subject of Catholicity to dwell upon its relations to the subject of Christian unity. The demand for unity is characteristic of the religious mind of the twentieth century. In later days readers of Church history will, so I predict, look back upon these times of ours as being the period wherein, with unprecedented urgency, the cry for unity made itself heard throughout the Christian world. And I believe that this demand for unity will become, is becoming, a new demand for Catholicity, and that Catholicity will furnish the indispensable means to unity. Between the Catholic Idea and the craving for unity there are profound and truly complementary harmonies. The conception of the outward indivisibility of the Church and the prayer for unity will, I think, become increasingly associated, and the relation of the one Body to the one Spirit become the subject and source of a new departure in Christian thought and hope.

THE COMMUNION OF SAINTS ON EARTH

BY THE REV. W. E. GLANVILLE, PH.D.

THE communion of saints designates spiritual fellowship first among members of the Church militant and, secondly, between members of the Church militant and the faithful who have departed this life. In the present paper we restrict the application of the phrase to members of the Church militant. Not only should an outward fellowship seen in the common enjoyment of worship exist in the Church, but also an intimate relationship, a mutual sharing of joys and sorrows among those who belong to the one household of faith, are cleansed from pride and selfishness and illuminated with Divine love by the one Spirit and partake of the same sacraments.

The Catholic Church, universal in its outlook on the great world of humanity, opens its doors wide to all the children of men and bids them come and welcome. Gradations or distinctions of wealth, social rank, or education should never be allowed to petrify and nullify heart fellowship within the ample fold of the Church. The use of such adjectives, as "fashionable" or "exclusive," which suggest pride of life and the heartlessness of pagan worldliness, should be discouraged *ex animo* as a libel on the Church and an insult to her Crucified and Risen Lord. For "all our doing without charity are nothing worth."

Sixty years ago a Christian gentlewoman of rare culture and refinement, reared in the best traditions of Church home life in the East, found herself in a small, rude, and unpolished western town in which she was destined to pass the remainder of her days. Very painful and uncongenial it must have been to her at first. The Church in that parish then numbered but few communicants, was disgracefully distracted by selfish squabbles, and disfigured by invidious social standards. Quietly, prayerfully, and unostentatiously this Christian lady set to work to secure better spiritual conditions and a more worthy, homogeneous parish life. The result was that after

years of much discouragement but undaunted perseverance, her reward was realized. Exercising that fine Christian intuition that overlooks much that is unpromising, that sees as if not noticing much that is displeasing, that makes allowance for lack of training or familiarity with social amenities, and that looks beneath the surface to the undoubted honesty and genuineness of the heart, she became the Lady Bountiful of the community, the friend tried and true of all, and to this day her influence abides and her memory is hallowed.

If society is to be Christianized, released from the iron-like grip of the secular, materialistic, selfish spirit, and irradiated with the free spirit of true neighborliness expressed in sincere and thoughtful love and service, it is for the Church to show the way. Nothing is more delightful, more inspiringly helpful and uplifting in the community at large, than a refined, cultured, Christian society in the parish Church. Such a society of Christian men and women, nourished with the true Spiritual Food that issues in spiritual desires and purposes, animated with the zeal of Christly service, courteous, considerate, hospitable, broad and deep in its sympathies, too noble for paltry criticisms and partisan rivalries and jealousies—such a society will dominate, transform, and transfigure any parish, create the family atmosphere in the church, and make the Communion of Saints a blessed reality.

It is of record that, in part at least, the Methodist movement was a reaction from the coldness and deadness of the Church life of the eighteenth century, and there is no gainsaying the fact that the Methodists have cultivated social fervor and camaraderie among their members with gratifying success. In a very parochial way they know the meaning of the Communion of Saints, and there is abundant need for the Church to practise it with more enthusiasm. Without discussing the question of the extent to which secret societies with religious ritual are substituted for the Church by many of their members, it is evident that such societies meet a felt need especially among men, a need that should be filled by greater manifestation of brotherly love and fraternal goodwill in the Church.

Particularly towards the newly confirmed should the Communion of Saints be manifested. No one can witness the administration of this rite without a sense of its impressiveness. The candidates renew their baptismal vows in the face of the Church. They acknowledge themselves bound to believe and to do all those things presented by the Church as necessary to salvation. They are downright honest and deliberate in their intention. Their hearts are stirred and strengthened by the manifold gifts of grace. The Bishop's message reminds them of their vows, duties, and privileges. Many of them are young in years. Surely, if ever, this is the time when the communicants of the Church should awaken in the newly confirmed the glad consciousness of the Communion of Saints, should congratulate them heartily, and in the coming days should encourage them to regularity, fidelity, and loyalty by their own steadfast devotion to the worship and work of the Church.

THE BONES OF THE CHURCH

BENEATH the beautiful soft flesh of the human body lie the strong and rigid bones of the skeleton. These are of many kinds.

Now we find that down underneath the beautiful work of the Church, which is carried on through its many organizations, lie the bones of the Church. Of these there are three distinct kinds, wishbones, jawbones, and backbones. The *wishbones* are always wishing that the Church would grow; that the societies would do something, and that the choir would sing; but when do they ever give their time and services? They wish that the church would be filled at every service, but they seldom ever come to help fill up the church. They wish that the finances might always be in a prosperous condition, but they contribute little or nothing for this purpose.

The *jawbones* do much talking in the various Church societies, mostly "jawing," however, about everything that is done; finding fault with those who go ahead and do things and telling with great gusto how much better they could have done it—only "jawing" and nothing more—while they devote very little real energy to pushing things along.

But the tireless workers in every Church and in every society within the Church, those who assist by their prayers, their presence, their counsel, by their contributions both at the regular Church services and at the meetings of the various societies of the Church, those are the *backbone* of every flourishing congregation. God bless them!—*Lutheran*.

EVERY good aim is too high for us, but for members of Christ it is good to aim for what is above us.—*G. Conger*.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

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

THE SOCIAL SERVICE PROGRAMME AT THE GENERAL CONVENTION IN OCTOBER

THE first conference will be held on Tuesday morning, October 14th, and "The Church and Industry" will be the subject to be discussed under the following heads: Protective Legislation versus Industrial Accidents and Diseases; The Ethics of the Wage System; Child and Woman Labor; The Strains of Industry in Relation to Moral Development; The Workingman and the Church; Homes of the Working-people; Work and Recreation; The Ethics of "Absentee Ownership" of Modern Industries; The Chance for Personality in Modern Industry; A Living Wage; Hours and Conditions of Employment; The Church's Attitude towards Workingmen's Organizations (Labor Unions, Socialism, the "I. W. W.")

"The Church and the Rural Problem" will be considered in the afternoon and these phases considered: Agriculture and Christianity; The Gospel of Good Farming; Coöperation among Farmers; Rural Home Conditions; The Problem of the "Hired Man"; The Opportunity of the Country Church; Rural Surveys; Rural Recreation; Rural Education.

"Coöperation with Secular Agencies" will be taken up on Wednesday morning: The Three Principles of Parish Coöperation—Individual Volunteer Service in Connection with Secular Agencies, "Group" Service in Connection with Secular Agencies, The "Parish as a Unit" in Relation to Community or Neighborhood Needs; The Use of the Machinery of Government (Local, State, National) for Social Ends; The Use of the Press and Other Mediums of Publicity.

At the afternoon conference "Education for Social Service" will be considered: Education of the Younger Generation: The Sunday School, (a) The Social Messages of the Bible; (b) Contemporary Social Problems; (c) Elementary Social Service. Education of Adult Workers: The Church; (a) Study Classes and Public Conferences; (b) Visits to Social Exhibits and Institutions; (c) Volunteer Service under Expert Guidance (cf. III, 1). Education of Candidates for the Christian Ministry: The Seminary; (a) Sociology and Economics in Relation to the Theological Course; (b) "Laboratory Work" in Social Service.

REPORT OF RACES CONGRESS

Two years ago there was held at the University of London the First Universal Races Congress, which was attended by representative men from all parts of the world. The papers presented to this congress have now been published in permanent form and constitute a most interesting contribution to the whole question of a better understanding among the several nations and races of the world. The object of the congress was to discuss in the light of science and modern issues the general relations existing between the peoples of the West and those of the East, between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings and a heartier co-operation. One of the most suggestive sections is devoted to the modern conscience in relation to racial questions. It is discussed by such well-known writers as Felix Adler, Israel Zangwell, Professor W. E. B. DuBois, Dr. Charles A. Eastman. Another interesting section deals with positive suggestions for promoting inter-racial friendliness, opening with a characteristically fine paper by Baron d'Estournelles de Constant, who concludes his paper by saying: "Our concern now is to hold fast that which we have gained. Let us each grasp our opportunity by contributing through the channels of our own national organization to the organization of mankind in general." The volume which is published by the World Peace Foundation (29 Beacon street, Boston) is edited by G. Spiller, the executive and organizer of the congress.

"SOCIALIST PULPIT" IN NEW YORK CHURCH

The Rev. Irwin Tucker, curate at St. Mark's Church, New York, has instituted what he calls the Socialist Pulpit. In Mr.

Tucker's own words, the work he has been trying to do "is to give expression to the Christian faith in terms of the social revolution. The Nicene Creed and the Communist manifesto have been treated as complementary documents. I am a convinced Socialist in good standing in the party, and also a priest of the Church in good standing, and I am trying to make people see how important it is to hold both sides of the truth." Mr. Tucker regards the work he is doing as foreign mission work, St. Mark's being completely surrounded by a Jewish population, most of whom are agnostics and estranged from any belief. During the past year he has had a congregation of 200 to 300, largely composed of Jews, who join in the services, "singing hymns addressed to our Lord, and generally behaving quite as well as the ordinary Church congregation." Mr. Tucker is convinced as a result of his experience during the year that "the hostility and suspicion which most Socialists feel for organized Christianity has been in some measure diminished."

CHILD LABOR LEGISLATION

While it is not the desire of the National Child Labor committee to interfere with legitimate manufacturing processes, for it recognizes the necessity of industry as a basis for social advance, yet it has never hesitated when the question of manufacturer's profits versus child protection was involved, to take an advanced stand. This is shown by its record in thirty-nine states that have revised their child labor laws in its nine years of work.

An effort is being made by Senator Borah to keep out of the United States not only the products of convict labor, but of children under 14 years of age, and of children under 16 years of age employed for more than eight hours a day or 48 hours a week, and of boys under 18 years of age and women over 16 years of age employed for more than nine hours a day or 54 hours a week. In discussing it, Senator Borah says: "It will either be a godsend to thousands and thousands of people in the old country, or it will be some protection to our people here."

CHILD LABOR BILL IN PENNSYLVANIA

The child labor bill is having a parlous time in the Pennsylvania legislature. The end is not yet, and it is to be hoped that it will be saved. Some idea of the situation can be gathered from the following excerpt from a personal letter from one who has been on the firing line: "I am doing all I can now to defeat the mutilated measure. The present law, bad as it is, is vastly superior to the proposed one. Give us another senate such as we now have, and the future of Socialism as a dominating force will be practically assured in Pennsylvania."

GOVERNOR MCGOVERN, of Wisconsin, has vetoed a bill submitting to a referendum vote the question of suffrage in 1914. He based his action upon the fact that the overwhelming vote last autumn was a pretty fair indication of the sentiment of the people. Senator La Follette has very severely criticised him for this action.

LOUIS F. POST, for many years the thoughtful and suggestive editor of *The Public* (Chicago), has accepted his appointment of Assistant Secretary of Labor. He will bring to his new position a profound interest in labor problems and in democracy, and a sincerity shown by many years of service.

A PURITY CONGRESS is to be held in Minneapolis, November 7th to 12th, under the auspices of the World's Purity Federation, of which B. S. Steadwell of La Crosse, Wis., is president, and the Rev. Floyd W. Tomkins of Philadelphia is one of the vice-presidents.

LABOR SUNDAY this year is August 31st.

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.

RACIAL MISSIONARY EPISCOPATES

To the Editor of *The Living Church*:

TN your issue of this week you say, "Atlanta asked that the General Convention would delay the erection of Racial Missionary Episcopates until the Southern dioceses could come to agreement in the matter." I beg to say that there is no proposition that will come before the General Convention asking for the erection of "Racial Missionary Episcopates." The only proposition is one seeking the necessary legislation whereby *it may be lawful* for such to be erected upon the initiative of diocesan Bishops desiring such, with the consent and approval of the House of Bishops. That there is real desire for such legislation is evidenced in the memorial from the Bishops of the entire Seventh Department. South Carolina did not wait for the "agreement" of the southern dioceses when it inaugurated its policy of non-admission of colored parishes in union with the diocesan convention. North Carolina did not wait for such "agreement" when the convention of that diocese extended to colored parishes the same representation it extended to white parishes. Atlanta can carry on the work among the colored people as she pleases. In asking for the proposed legislation, the Bishops of the Seventh Missionary Department seek but to enjoy the same privilege now exercised by Atlanta. They have discovered a more excellent way to prosecute this work, and they seek to do it under the sanctions of the law of the Church. If the Episcopal Church has any respect for the feelings of intelligent Negro Churchmen, let it be shown by a straightforward and honest facing of this matter.

Baltimore, Md., June 6, 1913. GEORGE F. BRAGG, JR.

THE REQUIREMENT OF HEALTH CERTIFICATES

To the Editor of *The Living Church*:

REFERRING to your correspondent on "Certificates of Health," it would appear that he does not catch one great point in the question. The eugenics principle, as the writer understands it, is not so much to prevent the marriage of persons who "would rather have had all the pain than not have had each other," but to require a delay until they may be fit to marry. We all must know of occasions where this would have been well indeed.

Yes, he says, perhaps the union will not be prevented though Church and State refuse their sanction, but the delay asked, will it not be usually obtained?

We do not receive the Sacrament of the Communion till we have been freed of our sins in confession; how about due preparation for the Sacrament of Holy Matrimony?

For one taking the negative side, the play now running in New York, "Damaged Goods," and in the *Physical Culture Magazine*, might be most helpful.

E. Orange, N. J., June 7th.

Very truly yours,
F. M. RYAN, JR.

To the Editor of *The Living Church*:

IT was hard for St. Paul to kick against the goads. Was it not hard for the Rev. Mr. Allen to oppose the progress of eugenics?

Marriage between human beings not being "in the same category as cattle breeding" but higher, it is infinitely more important that unfit *human beings* do not reproduce themselves, at any rate not with the sanction of the Church.

Are all physicians so low that to have to obtain a health certificate from one is a "revolting condition"? A man could obtain one from a male physician, a woman from a doctor of her own sex, should she so desire.

If the suffering that comes from sin be the Divine way of correcting us, all the more reason that an innocent partner and unborn children be not included in the punishment.

"They would rather have had all the pain than not had each other. Heroism is nobler than utilitarian eugenics." Where is the heroism? I *entirely* fail to perceive. This is not a sarcasm. As to the "would rather" part, what has that to do with the case? If I contracted smallpox, possibly some of my loving friends "would rather" freely visit me. But I scarcely think the health authorities would have any hesitation over isolating me, nevertheless.

To refuse Church *sanction* to what the Church cannot *prevent* is scarcely unreasonable, seeing the Church does it in every department of life, and especially in regard to the marriage of divorced persons.

There is not the faintest relation between all this and "the old error of making people religious by acts of legislation," first, because the question is not one of religion, *per se*, but of health and morals; second, because to refuse to sanction and bless a union does not

actually prevent it, as the writer of the letter himself points out. If in this matter we must trust only to educating the conscience and not in the faintest degree to anything approaching coercion, why not also deal with robbery, murder, and seduction by the same gentle method? Do so, if you must, but please give me time to emigrate to another country before your laws go into force.

If this restraint will "only lead to vice," what then? Is what is commonly termed "vice" a whit the worse than the "virtue" obtained by sacrificing the health and happiness of wife and children? I believe "virtue" is not virtue when it is not thorough-going.

MARY MCENNEY EHBHARD.

Midland Park, N. J., June 7th.

BE PATRIOTIC AMERICANS

To the Editor of *The Living Church*:

IHAVE no desire to become active in the discussion of the "Change of Name"—I dislike the phrase—nor do I wish to cover any of the ground gone over by far abler minds than mine. However I am one of those who believe in the holy Catholic Church in these United States, and that the name should appear correctly on the title page of the Prayer Book and elsewhere; but if we are to assume our proper name we must justify it. If we are to be in any sense the American Church, then let us be American with a capital "A" and provide and use a service for Independence Day, also a service which can be used, North or South, on Memorial Day. Let us insist that our clergy use the prayer for Congress when Congress is in session—they certainly need it if any body of men do.

I notice that our Roman brethren are taking up and holding special services on Memorial Day and otherwise displaying an interest in patriotic matters. Let us justify our claims by being patriotically and aggressively American as well as soundly Catholic.

Very truly yours,

Philadelphia, June 9th.

C. L. S. TINGLEY.

THE RESTLESSNESS OF THE CLERGY

To the Editor of *The Living Church*:

AT a clerical gathering of our diocese the conversation turned upon the subject of the "restlessness of our clergy." *THE LIVING CHURCH* was quoted and I was asked to put before you my view of the subject.

Did you ever hear of restlessness amongst the clergy who are enjoying a living salary? Nobody ever has. Is it fair, in addition to the sufferings and privations of a domestic missionary's life, to cast that slur upon his character? There is a large number of priests, some of them highly educated, whose incomes do not exceed one-half of the cost of proper living. The statistics on this subject are carefully hidden from the Church public; I have never seen them in your paper. How they manage to live and maintain a family is a complete mystery to me. They are constantly at the verge of starvation and, if it were not for the mission boxes—for which God bless the noble women of the Auxiliary—they would not even be dressed like respectable Christians. Now a man in that condition is restless like a sick man; the latter turns in his bed and tosses about, not because it really helps his disease, but the change itself he greets as a blessing. It makes him for the moment forget his misery. Moving to a new charge the distressed clergyman hopes vainly to improve his position financially; at any rate the change makes him forget his proletarian misery for the time being.

It is not only poverty, however, that pinches him, but disgrace, too. At every mission station the salary is paid regularly for a year or so: not later than at the end of the second year the flimsy financial structure collapses. The Church needs a rest from its efforts in that direction and, therefore, a delegation appears at the missionary's cottage informing him that for the good of the local church and the community at large he had better leave, as he had unfortunately offended some of the large contributors. A new man might heal the gaping wound. A missionary who worked for twenty years might by that time have received ten delegations of that character and be convinced that he had wasted a life of sacrifice and hard work because he spoiled ten churches that, but for him, would have blossomed like roses of Sharon. He is confirmed in that belief by the fact that every time he left a charge he read in the Church papers some months afterwards that the new priest who followed him was at last the right man and the life of the Church advanced by leaps and bounds in an incredibly short time. Now

after twenty years of that kind of work the Church pension of \$300 a year might be the only bright prospect to look forward to.

All that is not due to the meanness of the mission congregations, who are often comparatively far more liberal than those of large city churches, nor is it to be attributed to the lack of solicitous and sympathetic care on the part of the Bishops, but it is the fault of the financial system of our Church. Only by striking at its root an improvement could be effected in the position of the domestic missionaries—I carefully say domestic because there is a system in the foreign field—up to that time the “restlessness of the clergy” will be at the bottom of innumerable failures and a deplorable waste of men and money in our mission field.

Since writing my letter I find that the Board of Missions according to their last resolutions guarantees \$1,200, a house, and an allowance of \$100 for each of not more than three children to every missionary in the domestic missionary districts. What about the other dioceses? There will be a great exodus to the missionary districts and another exhibition of that roving spirit of our clergy which has been censured in your paper.

I should be very grateful if you would give room in your paper to this defense of our poor missionaries who are often too much crushed to open their mouths. I desire to add that I would not have spoken but for others. I am
Yours respectfully,
Decatur, Ga. FERDINAND RUGE.

DON'T WASTE CHURCH LITERATURE

To the Editor of *The Living Church*:

A RELIGIOUS paper should never be thrown into the waste basket. There are many others who would enjoy reading it much or more than you. After you have read your *LIVING CHURCH*, either present it to some other member of the parish or mail it to some good priest in a mission field, who will be only too glad to hand it to one of his parishioners.

After reading the *Young Churchman* given you at Sunday school, present it to the first little boy or girl you meet on the street and tell him it is a nice story paper.

It seems almost wicked to throw away or burn such good literature, when it might be kept busy doing the good work for which it was intended.
HENRY A. PERSHING.

South Bend, Ind., June 12, 1913.

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH

To the Editor of *The Living Church*:

CO the question, of U. L. Marvin, in your issue of June 7th, “When and how did she become a member of the Protestant Episcopal Church, if not by Confirmation?” I would respectfully make answer that after renouncing her Presbyterian allegiance, and on being received by the priest of the Church as a candidate for Confirmation, she thereupon became “a member of the Protestant Episcopal Church.” Being thus a member thereof, she received holy Confirmation. For quite a while, in this country, when we were without Bishops, and consequently without Confirmation, any number of persons became members of the Protestant Episcopal Church. Such who had received Baptism in other religious bodies, upon their reception by the priests of the Church immediately became “members of the Protestant Episcopal Church.”
GEORGE F. BRAGG, JR.

Baltimore, Md., June 14, 1913.

EARLY DAYS OF ITALIAN CHAPEL OF THE ANNUNCIATION, BROOKLYN

To the Editor of *The Living Church*:

IHAVE read with great joy the article which appeared in your issue of June 14, 1913, concerning the laying of the cornerstone of the Italian chapel of the Annunciation, Brooklyn, N. Y. Your account of the work is quite right with the exception of one important point which might better be corrected.

The outcome of that work is not due to the repeated Presbyterian efforts through the period of three disappointing years, but rather to our Church's constant application to an up-hill task.

Your article states that the “work was inaugurated by the Presbyterians,” and that the Bishop was formally asked to take the mission “under his care” and that he appointed me to the charge.

The circumstances, as I remember them, are somewhat different.

In 1905 I was working in Brooklyn in connection with the Church of the Redeemer, Fourth and Atlantic avenues. Then I interested Father Dunham, who at the time was the rector of St. Jude's Church, Fifty-first street, and I began an Italian mission in that church with a very good attendance. Later the Presbyterians “in a tent pitched on a vacant lot at Sixty-seventh street and Fourteenth avenue,” were holding services in Italian. The missionary in charge, hearing of my work in the same district, asked me to cooperate with him in the evangelization of the colony. I agreed, and he worked faithfully for Christ and His Kingdom throughout the summer. Then the Presbyterians withdrew but I continued my work in a hall located at Sixty-first street.

This was the beginning of the chapel of the Annunciation, which name I myself had the pleasure of choosing.

The first collection for the building fund was lifted at the opening service of the mission and amounted to \$10.00.

Tomorrow, June 15th, will be the twenty-fourth anniversary of my ordination (in the Roman communion), June 15, 1889. I shall have a special service at 9 A. M., in Trinity church, Easton, for my people. Pray for me!
Affectionately yours,

Easton, Pa., June 14, 1913.

D. A. ROCCA.

WHAT IS A NICKNAME?

To the Editor of *The Living Church*:

IN your issue of May 31, 1913, you publish an article from the *Diocese of Chicago* in which it is stated among other things that the present name of our Church is a “nickname.” To some communicants of the Church this must come as a surprise. As, generally understood, the term “nickname” implies a designation of a person or thing other than the name given by those whose right it was to choose a name for such person or thing, it implies that in the case of a person, whereas the parents had given a name, somebody had substituted something else; so that he, who by his parents or others having his custody in early infancy was named “Charles,” comes to be called “Charlie,” or she who was named “Mary” comes to be called “Molly”; and the corporation named by its corporate charter “The Pennsylvania Company” comes to be called “The Pennsy,” etc., but to say that an organized body, with power to fix its own name, failed to give such body a name, but adopted in the beginning only a nickname, is certainly to say the least, extraordinary.

The illustrations in the article, too, are extraordinary. That there is a religious body whose men fasten their garments with hooks and eyes is well known, but no one will claim that this body or its members ever adopted the name “Hook and Eyes Dutch,” and it may be doubted whether they have ever been known by any such “nickname,” except by some very vulgar people who thought it witty to apply the title sneeringly to them. Where was this name ever applied to these people in a reputable publication before it was published in the article here under discussion?

The other illustration given in the article seems equally inappropriate. It is hardly possible that the Bishop referred to as one who was nicknamed “Soapy Sam,” ever gave himself that name. The disciples, we know, “were first called ‘Christians’ at Antioch.” Whether the name was first given by others or not it is certain that it was early adopted by themselves, and so was not, after such adoption, a nickname. Has any one heard the name of our Church sneered at or severely criticized, except by some who are connected with it? The assertion in the article that the name “Protestant Episcopal” is no more our real family name than “Soapy Sam” was the family name of the Wilberforces, and that it got fastened upon us in an unhappy moment and in a decadent age, does not seem to be justified by the facts. It was adopted by those who sought to perpetuate the faith, forms, and liturgy of the Church of England, with such changes only as our separation as a nation from England rendered necessary. From the beginning of the Reformation, those who refused to recognize the Church of Rome as having any jurisdiction over them were known as “Protestants.” The name had come to have a fixed meaning among English speaking people long before 1789, and that meaning, when used in connection with religious matters, included all Christians outside of those connected with the Roman or Greek Churches. So also of the word “Catholic”; whatever it once meant, it meant in England adherents to the Church of Rome, and to the great mass of the people of England and of the United States it still means the same. In 1688 each house of the English Parliament passed a separate resolution urging William of Orange to accept the English throne, and took occasion to enumerate some of his achievements which they felt fitted him for the throne, and each resolution contained these words: “You have established the Protestant Religion, which is primitive Christianity.” In 1869 the Parliament adopted a joint resolution in connection with the “Bill of Rights” in which occur these words: “The Reign of a Catholic monarch is incompatible with the rights and liberties of the Protestant nation.” Every member of the House of Lords voted for this resolution. These quotations are made for the purpose of showing how the two words were used and understood in England at that time.

During the reign of William and Mary, Parliament passed a bill providing for the succession of the crown in case they should both die without issue, first if Anne survived both of them, the crown should go to her, and she dying without issue, it should go to the heirs of Sophia of Hanover, they being Protestants. English historians and other writers have used the words constantly with the same meaning ever since. Froude repeatedly so uses them. Writers in the *British Review* so use them. Sir Walter Scott so used them, and it would seem that those who selected the name of our Church might very naturally use the word “Protestant” with the same meaning.

They were Protestants in the sense that the word was used in both England and the United States; they were also Episcopalians; and what more natural or more proper than that they should combine the two words in the naming of the Church?

Respectfully,

Cleveland, Ohio, June 7th.

U. L. MARVIN.

AS SEEN BY MR. LEAVITT

To the Editor of *The Living Church*:

WITH your unfailing courtesy, perhaps you will allow me a short comment upon your comment upon my proposal. I suggested a swap; to give us the name and to get a declaration. The essence of a fair swap is that each party to it gets an equivalent. *Do ut des*. You Catholics want to get rid of the Name. Very well, we Protestants will give up. We Protestants want to keep the fact that our Church is committed to Protestant principles. Very well, you Catholics give up your claim that she isn't, a perfectly fair bargain. Each gets what will satisfy him. Now for you to come forward and assume that my proposal is the wishy-washy nothing that the name-changers made in 1910 is to turn my proposal ironical into ironical. We Protestants, being in the majority, have possession of the name. Possession is nine points of the law. No wise man ever gives up possession unless constrained by process of court, or for moral reasons, or for a consideration. We Protestants think that the business done under a name is more important than the name under which a business is done. But if you Catholics are more concerned about the name than the business, and do not seek to change the business that the present name denotes, then say so fairly, to the end that you or your descendants may never be heard to claim that this Church does not stand for Protestantism. That is all we Protestants care for, the thing rather than the name.

So long as we have the thing denoted by the name, we are content, and will never seek to prosecute you for heresy in differing from us. But we will not surrender the name if by so doing there is to be left any doubt as to the thing. JOHN BROOKS LEAVITT.
New York, June 13, 1913.

EARLY COMMUNION

A MEMORY OF THE MEDITATION GIVEN BY BISHOP GRAFTON, IN 1883,
WHILE RECTOR OF THE CHURCH OF THE ADVENT, BOSTON

The hush of the early morning:
The chimings soft and low:
The dim half-dusk of the chapel:
And the pigeons' faint rondeau.
Then a calm of radiant blessing;
And a wording of heart-felt prayer,
While we knelt in adoration,
For our Lord and Saviour was there.

The fragrance of purest blossoms:
The incense from spiral cloud:
The low, clear voice of the rector,
As each reverent head was bowed.
Then a thought for meditation,
The Pledge of our Saviour's Birth,
"Not ajar, but ever translucent
Are the gates between heaven and earth."

The words of the *Agnus Dei*:
The bell at the *Sanctus* rung:
The solemn confession of contrite hearts,
And the hymn of Hosanna sung.
Then sweet were the words of the father:
And pure was the joy on his face,
As he gave of the wondrous Presence,
To us in that holy place.

The last deep notes of the organ:
The glow from the altar-light:
The echo of priestly footsteps,
As the Host was borne from sight.
Then a hastening forth of the laity,
Through a path of glorious sun,
For the early Mass was ended,
And the daily tasks begun.

ANN WENTWORTH SMART.

THE GREATER PLEDGE

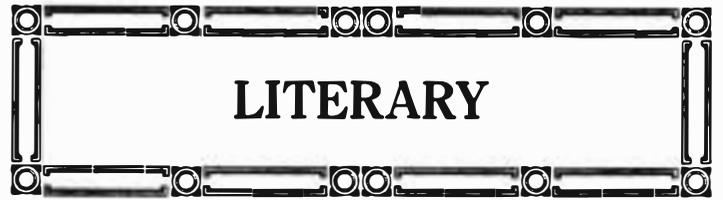
[A Massachusetts parish is enclosing a card with the following verses in each carton of pledge envelopes for the coming year.]

The sums we pledge we weekly lay
Before His shrine
With joy that so our love we show
For things divine.

Yet must we pray the more for grace
Lest, over-wise,
Thus system-taught, we lose the art
Of sacrifice.

Lord, guide us—that beyond this pledge
We ever see
The one true, perfect pledge—ourselves,
In gift to Thee.

T. B. COGSWELL.



LITERARY

RELIGIOUS

Intellectual Religion. By Thomas Curran Ryan, of the Wisconsin Bar.
Boston: Sherman, French & Co.

This in an interesting book. The author has not only chosen a theme which for modern thinkers, is a fascinating one; but has also succeeded in creating a profitable amount of thought for a careful reader. It is a book that will repay study. Mr. Ryan is daring enough to introduce us to such problems as, "The Finite and the Infinite in the Material Universe" (chapter 2), which he compares with "The Non-Spatial Finite and Infinite" (chapter 3); and "Law," "Cause," "Miracles," "Evolution," "Mind," "Life and Death," "The Problem of Evil," "Intuition and Reason," and cognate subjects are taken up in other chapters. Of course such great material suffers for want of adequate treatment, but the thoughts of the writer are suggestive, if one can read between the sentences.

One is told that religious intuition and the intellect are in accord; and all intuition ought to be supplemented by intellect, or the intuition is profitless. Religion and philosophy must merge into each other. The result is religious truth. The book is such an attempt to make religion intellectual. "That seed which was sown upon good ground, this is he who heareth the word and understandeth it."

With an ideal as high as this, one should first recognize the difficulties in attaining it. We fear the author somewhat underestimates the obstacles in his path, and over-estimates the powers of the human mind; for he speaks a little too confidently, it seems to us, of his solutions, and there is too much ease in his logic. There is also danger in starting out with so many assumptions. Cause, Law, Time, Space, Inertia, Matter, Force, Life, Mind, Will, are all *eternal* realities. All finite forms are derived from infinite forms, and it is impossible that they should be unlike in substance. The infinite can be known, therefore, through the finite, and only through the finite. Our finite world is, as it were, a slice cut off from the infinite universe. It was once a part of it. This separation of the part from the whole is the beginning of evolution. The author seeks to describe this production of the finite out of the infinite, which is wholly a material process; and one is obliged to hold his breath to learn how this is done. God would be the supervising cause capable of giving direction to nature's blind forces.

Of course the problem remains whether the finite and the infinite are one in essence. To many minds they are different. The connection or communication between the two is still commonly thought to be through faith. Faith, although not opposed to truth, is, nevertheless, opposed to sight. We fear, therefore, that there will always be some trouble with an "intellectual religion." Certainly science ought to be the ally of faith, but there is always danger in the substitution of the one for the other. It may be possible to find out much about God, by searching Nature; but God may have provided a better way for those who hear the *word* and understand it in *experience*.

H. C. ACKERMAN.

MISCELLANEOUS

Philip Dru—Administrator is the title of a book published by B. W. Huebsch which is intended to forecast what is likely to happen twenty years hence. According to *LaFollette's*, this volume has been read by President Wilson, Secretary Bryan, Chancellor Houston, and William McAdoo, but rumor does not state what they have thought of it. This fortunately saves the reputation of these men as literary critics, for from a literary point of view the volume is of negligible value. It is really very little more than a series of essays relating what might be expected to happen should a benevolent despot secure control of the government. According to the same authority (*LaFollette's*) one rumor surmises that Theodore Roosevelt wrote the book, while another suggests William Jennings Bryan as the author. Those who made these suggestions were mistaken, for it is a pleasure to learn that neither guess is correct. In this age of problem novels, Philip Dru will not rank very high, for it lacks both in literary merit and in imagination. It has a certain value, to be sure, but not a very great one. Perhaps the cleverest part of the book is the battle in southern New York between the federal forces and the revolutionary forces headed by the Sir Philip Sydney of modern times—Philip Dru.

THE WEEK-DAY SIDE of our life has a great deal more to do with our spiritual life, with the building of our character, with our growth in grace, than many of us think. Some people seem to imagine that there is no moral or spiritual quality whatever in life's common task-work. On the other hand, no day can be made beautiful whose secular side is not as full and complete as its religious side.—*J. R. Miller, D.D.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

GRADED schools graduate their pupils. This is true in both senses of the word. We are familiar with the graduation that involves grouping according to capacity and development. That is the simple principle that lies behind the graded courses of whatever sort. But there is the other sense of the word that is so prominent in children's minds at this time of the year: graduation from class to class and from lower school into higher and from higher into the big world of men and women.

If our Sunday schools are to be truly schools there must be this same kind of graduation. In fact if they are to accomplish their purpose, it must be present, whether it be recognized or not. It may be simply the older "getting a new book," the standpoint that finds expression in the phrase "What book are we to study next year?"; or it may involve a more formal "commencement" with diplomas for those who are moving from department to department and passing certificates for those who are passing from class to class. It is the recognition on the part of school authorities of the completion of one group of work and the preparation through that for entrance into another. It is the recognition of fitness for something better and beyond that in itself is a mark of appreciation of work done and an incentive and encouragement for work yet to come.

GRADUATION DAY in the Sunday school ought to be marked with some degree of formality. The school should be gathered together in the church, and the commencement exercises, of whatever sort they may be, should attach themselves to a public service. The detail of arrangement will vary with the individual parish. It should include public recitation of the Church Catechism, some catechetical examination before the congregation present—not to test the children's knowledge, but rather to show to parents and friends what is being done in the school. An address, of not over five minutes, should either precede or follow the giving out of certificates. In addition to this there would be such other announcements of reward, including an honor roll, and of announcements as properly belong to such a time.

Then the school, in its graded form, should be closed until the autumn.

CERTAIN PRACTICAL QUESTIONS at once force themselves on our attention. How strictly can we apply the passing principle? In other words, how shall we deal with a case where the pupil has not been regular in attendance and has really acquired very little of the result aimed at in the class? Ideally such a child should be held back or put into an advance class under condition. But at once two practical difficulties demand attention. The first is the common result that would follow such a case: viz. the child would leave the school if not promoted with the others; the second is, that if the principle that grades are fitted to religious development and capacity can be carried to its strict conclusion, such a child would be a misfit in its grade a second year. To the first objection there is but one answer. If parental control will not concur and cooperate with the school authorities and keep the child at school, then the alternative must lie, if the child be not advanced, between the forcing such a pupil to leave school or advancing it at the risk of a loss of discipline. We believe that at the beginning of the graded work in a school this matter of promotions must be handled with great care and considerable freedom, constantly working toward a stricter rule. In other words we would say, in the beginning let such a child be promoted, but without a certificate, or possibly with promise that a certificate will be forthcoming on completion of a reasonable amount of required work. This is by no means an impossible requirement, and if children are made to value their certificates, they will readily fall in with it.

As to the second objection, if the child is not so promoted, we can only say this: is the principle, true enough as a principle, that a curriculum is fitted to the age-development of

children, so accurate and so close fitting that it cannot be varied from? We do not believe that it is. In fact the common experience that leads us to grade children according to their public school grade rather than to their actual age, to the school age as it were rather than their years, is sufficient answer to the objection; nor does it fit so closely even with this that a year repeated would not, of necessity, be ill-spent.

WHEN WE TURN to the larger question of graduation from department to department, the same principles must be followed. The ideal to which in time the school will come is a fairly strict application of the rule that the certificate of graduation means the completion of a certain amount of work and development of a certain sort in consequence of it. But in the earlier years of the application of the graded principle, this strictness cannot well be insisted upon, for the simple reason that there is, in the Standard (or any other proper) Curriculum a considerable mass of material that probably has not been used in the years that have gone. It will have to be omitted for the higher grades. The best method, as we have suggested before, is to attempt to follow the outlined course not strictly but with certain evident modifications with the higher classes that need some of the work of the lower grades to give them the necessary equipment from a standpoint of knowledge, for their Church life.

We would add one requirement and enforce it with some degree of strictness: Certificates of graduation into the Senior Department should be granted to none but confirmed children, unless there is some special local, or family, or personal, reason that will not permit this step being taken by a child as young as fourteen years of age, or the corresponding years to the high school entrance.

CLOSELY AKIN to this matter of graduation from department to department, or even from class to class, is the second one of teacher promotion. It is an old question with strong advocates and strong reasons for advocacy on each side. Shall the class continue under the same teacher from year to year, or shall it pass from teacher to teacher? In the large schools the latter no doubt ought to be the rule. In smaller schools, in the so-called "small school," it is often best to let a class continue with a given teacher for a term of years, *i.e.*, for a department, provided the teacher is willing to do the new work each year. As a matter of fact a teacher's efficiency as a teacher in a given grade increases as the years go on, and the same rule that works in public schools works also in Sunday school, but with this modification: the element of personal influence is too important to be passed over lightly and must be weighed in determining the question before us.

THE FINAL QUESTION for our consideration at this time is the one involved in the statement: "after the commencement, let the school be closed until the autumn, so far as its graded form is concerned." We discussed the whole question of summer sessions in the issue of July 8, 1911, and need not at this time repeat what was there said, but there can be no hesitation in saying that whatever summer sessions there may be, they should be distinct and separate from the graded work of the winter sessions. Possibly the summer might be a good time for a trial of the Sulpician system. Possibly, there might be group-classes or even something similar to uniform lessons within broad limits, so that classes can be consolidated. For a part of the time the school might well be closed, to open definitely on a specified Sunday in September. This will be a matter for local determination. The point we would urge however is this: do not confuse the children in their idea of the summer and the regular work. (Why not call the former a summer school?) And do not let them lose all connection with the Church, such as is often theirs only through the school, by a three months' or a two months' vacation.

IN CONNECTION with the list given last time of text books for use with the Standard Curriculum, a question has been asked about the Church Catechism. The Curriculum calls for the learning of this between the last year of the Primary Department and the fourth year of the Junior Department; i.e. between the ages of 8 and 12. In the issue for July 20, 1912, we gave a list of helps in teaching the Catechism.

A NUMBER of books lie upon our table that deserve to be brought to notice. *The Book of Judges*, by Edward Lewis Curtis, Ph.D., D.D., late Professor of the Hebrew language and Literature at Yale University, is the latest volume of *The Bible for Home and School*, Macmillan Company, New York, price 75 cents net. It is well done and contains a number of interesting notes. Its standpoint is seen in the following quotation from the Introduction: "The contents of the Book of Judges taken as a whole are legendary rather than historical. By that we mean that while actual events gave rise to much of its narrative, the form in which these events are related is that of the story-teller and religious teacher and not that of the sober historian. The narratives were composed primarily to entertain, and then later were edited to teach religious lessons. . . . In the legends of the judges lie embedded historical facts." The section on chronology has the interesting suggestion that the periods of foreign oppression belong within the years of judgeship, and in consequence the author harmonizes the time given by the Book of Judges and I. Kings 6: 1. The period of the Judges would then be about 150 years.

Young Peoples' Problems, As interpreted by Jesus. By William Byron Forbush: Teacher's Manual and Pupil's Text Book, Bible Study Union Lessons, Charles Scribner's Sons, New York, is a new issue of the *Completely Graded Series*. Again as a matter of method and as a suggestion of what the religious problems of young people of the age "of about sixteen" are, this manual is useful. From a Churchman's standpoint it is of no value whatever for its primary purpose, as a text book, as its whole conception of the Church and of relation to our Lord Jesus Christ is modern Protestantism and not the Catholic Faith.

TO HELP CONVICTS

A WORK has been undertaken in connection with convicts in Alabama which appears to have a hopeful outlook. In answer to a letter sent by the rector of St. Thomas' Church, Greenville, the Rev. George E. Zachary, the following letter was received from a negro convict who is trying to bring about reformation among the convicts themselves and who has already been able to be of some considerable service to that end. The letter, with its original spelling, etc., is as follows:

"Hon. Sir;—your Letter Came to me a few days ago, and Will Say. I am a Colerd man and have a Life Sentence. I was Sent up from Geneva ala 1909. in Close pleas find the Covenant of a Greement, which I wrote up to form a line of Reformation amid the forgotten Convicts. You ask me for the names of the White men that are in prison, it is Difficult for me to do so—[It is better to leave out this explanation] I have sent you five of the Covenants that I have printed and are arganizing in all the prison Camps, Yours for the Work,—"

The "Covenant" referred to in this letter appears in leaflet form under the heading *Covenant of Agreement of the State Prison Reform League*. It provides for officers, including the chaplain, and for a religious service to open meetings and contains the following statement on behalf of those convicts who sign it:

"Whereas, We, the members of the State Prison Reform League are desirous to reform our lives; and,

"Whereas, We believe it possible for us to redeem ourselves from the low degradation in which we have sunk, and rise to a higher plane of morals and to restore ourselves to the confidence and respect of the best citizens of Alabama; and,

"Whereas, We are more desirous to make peace with God and that we may find favor in His sight, receiving pardon for our sins and salvation for our souls.

"Therefore, we covenant and agree:

"1st—To obey cheerfully the rules and regulations of the State officials under whose care and charge we are placed.

"2nd—To never abuse the confidence and trust placed in us by any of the prison authorities.

"3rd—To report any one, when in our power, that tries to evade the law by escaping or in any other way that would cause any trouble to the State. This and all other resolutions which we pledge ourselves to preserve until a change of heart, mind, and soul has been perfected and thereby assuring us a reformation of life.

"4th—To use our utmost efforts by words and examples to influence our fellow prisoners to a higher order of man in every respect.

"5th—To honor the cause and discharge the duties of a religious nature imposed upon us by the President of this order.

"6th—To attend all meetings religiously inclined when in our power to do so.

"7th—To cultivate and cherish a love for all mankind especially those of our order.

"Therefore let us thank God for the men of this administration, from the Governor down to his subordinate officials who have built a home for the sick. Let us pray that the blessings of liberty be granted us once more, that we may have one more chance in life."

Writing in regard to the matter, the Rev. George E. Zachary says: "I was told that the convicts in the prisons longed for some token from the out-side world that they were still remembered, and that a card sent at such times as Thanksgiving and Christmas brought to them much pleasure. We of St. Thomas' Church are trying to secure the names of the convicts in Alabama so that we can mail each one a Christmas card to tell them that the Christ was born that He might teach men how to live. In a way it seems a very small thing, and yet if other churches will try the same plan in their own states it may add a little Christmas joy to many a lonely man."

MY LIGHT

By RALPH ERSKINE GENTLE

THE Lord is my light. Into the soul at the new birth divine light is poured as the precursor of salvation. Where there is not enough light to see our own darkness and to long for the Lord Jesus, there is no evidence of salvation. Salvation finds us in the dark, but it does not leave us there; it gives light to those who sit in the valley of the shadow of death. After conversion, our God is our joy, comfort, guide, teacher, and in every sense our light. He is light within, light around, light to be revealed to us. The Lord is our light now, and He will be our light for evermore. He is the light of grace now to guide, and in heaven He will be the light of glory to crown. "The Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended."

Again; if we have the true light within us it must be reflected from us. There are too many people in the world who know the right way themselves, but who give no heed to those around them who do not know it. We must make it clear to these people that we not only know of the true light to our own salvation, but that we have it in our hearts to think of them and try to influence them for good. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

SONGS IN THE NIGHT

(JOB 35: 10.)

To catch in the hour of darkness
Some gleams of eternal light,
To cheer some heart in the shadows,
To aid some soul in the fight;
To feel that the darkest hour
Precedes the roseate morn,
That the amber and gold of cloudland
Return with the sun-burst of dawn;
To learn in the world's great school-room
The lessons the Master will give
Of fortitude, faith, and patience,
He teaches His scholars to live;
To believe in eternal goodness,
That infinite love redounds
Greater than all the evil
That on the earth abounds;
This is the song in the night time,
The bursting of prison chains,
That solves the mystery of suffering,
That cheers in the midst of pains.
Songs in the night God giveth,
As to His prophet of old,
Through tears we behold the vision,
While the heavenly arms enfold.

Mrs. H. HERBERT STEEL.

WIVES FOR SALE. PRICE \$2.50

IT IS REPORTED that in one city of southern China all the Buddhist nunneries have been closed by the government authorities. All inmates over thirty years old will be allowed to remain and will be cared for at public expense; those under thirty or over fifteen are to be sold for wives, the price being fixed at \$2.50. Those under fifteen are to be placed in training schools.

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.

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. Daito of Tokyo.
 The Rev. C. F. Sweet of Tokyo.

Personal Mention

THE address of the Rev. REESE F. ALSOP, D.D., of Brooklyn, N. Y., will be North East Harbor, Maine, until October 1st.

COMMUNICATIONS for the diocese of Erie should be sent to the Secretary, the Rev. WALTER ARCHBOLD, 51 West Main street, North East, Pa.

THE address of the Rev. WM. M. COOK has been changed from Stratford House, 11 E. Thirty-second street, New York City, to Oyster Bay, N. Y.

DURING July and August the address of the Rev. RICHARD R. GRAHAM, rector of Christ Church, Norwich, Conn., will be care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London, England.

THE Rev. W. H. BALL has resigned his position of rector of All Saints' Church, Concord, N. C. His address until further notice is Hendersonville, N. C.

THE Rev. J. MORRIS COERR, rector of Christ Church School, for boys, at East Setuket, Long Island, has been elected rector of Holy Cross Church, Kingston, N. Y., in succession to the Rev. Charles Mercer Hall. Father Coerr has accepted the election and will remove the school to Kingston.

THE Rev. BENJ. EVANS DIGGS has accepted a call to become rector of St. Andrew's Church, Oakland, and entered upon his duties June 1st. He may be addressed at 1124 Poplar street, Oakland, Calif.

THE Rev. ALARIC JAMES DREW has taken charge of the Church of the Messiah, Rensselaer, N. Y. His address is 15 Riverside Ave.

THE diocese of Erie having purchased an Episcopal residence, BISHOP ISRAEL'S address is now changed from 349 West Sixth street, Erie, to The Bishop's House, 437 West Sixth street, Erie, Pa.

THE Rev. WALTER OVID KINSOLVING, son of the Rt. Rev. George H. Kinsolving, has accepted the call to become assistant minister of All Saints' parish, Austin, Texas, of which the Rev. Wm. Hall Williams is rector. Mr. Kinsolving, who has been recently ordained priest in Paris, hopes to begin his duties in the autumn.

THE address of the Rev. WILLIAM H. LAIRD has been changed from Greenville, Del., to 2410 W. Seventeenth street, Wilmington, Del.

THE Rev. WILLIAM DUNLOP MORROW, D.C.L., of St. Stephen's Church, Spencer, Iowa, sails with his daughter, on the Columbia, June 21st, for Europe, to be away until the end of August. All mail addressed to him care Charles H. Morrow, Esq., Killy Willy House, Belturbet, County Cavan, Ireland, will find him.

THE Rev. ERNEST M. PADDOCK, rector of St. James' Church, Cambridge, Mass., has gone abroad and will spend the summer in England. He is accompanied by the senior warden, Joseph B. Palmer, Mrs. Palmer and daughter, and they spend most of their time motoring about the British Isles.

THE Rev. JOHN MITCHEL PAGE, Church chaplain at the University of Illinois will have charge of St. Andrew's Church, by Lake Sunapee during July and August. Address care Mr. Clough, New London, N. H.

THE Rev. FREDERIC PALMER, D.D., who has resigned his parish of Christ Church, Andover, Mass., after a rectorship of twenty-five years, has accepted an appointment of lecturer on homiletics in the Harvard Divinity School at Cambridge. Dr. Palmer also will be one of the editors of the *Harvard Theological Review* and will be attached to the staff of Emmanuel Church, Boston.

DEACONESS PROPPU, who has been house mother at St. Elizabeth's Indian School, Wakpala, S. D., since January 1st, will leave at the close of the school in June to take a similar position in New Jersey.

THE Rev. W. R. SEWELL has resigned the charge of Christ Church, Frackville, Pa., to become rector of Trinity parish, Athens, Pa., diocese of Bethlehem, and has already entered upon his new duties.

ALL COMMUNICATIONS to the diocese of Easton, please address to Mr. S. E. SHANNAHAN, Easton, Md., secretary of the diocese.

THE ADDRESS of the Archdeacon of New Jersey, the Ven. R. BOWDEN SHEPHERD, for the summer will be changed from Trenton, N. J., to 106 South Vassar Square, Ventnor, N. J.

THE Rev. GEORGE F. WELD has resigned the rectorship of the Church of St. John the Evangelist at Hingham, Mass., and will take up diocesan work at Santa Barbara, Southern California. During his ministry at Hingham he has been the leader in much constructive work and he also was a generous benefactor to the parish.

THE Rev. GLENN W. WHITE, rector of Christ Church, Albion, N. Y., accompanied by Mrs. White, will spend his vacation abroad sailing June 21st. During his absence, the Rev. Philip C. Pearson, rector of Christ Church, Ridgewood, N. J., will be in charge of his parish.

THE Rev. HENRY S. WHITEHEAD, who has been a curate at Trinity Church, Torrington, Conn., for the past year, will assume the rectorship of Christ Church, Middletown, Conn., on St. Peter's Day, June 29th. He should be addressed at 3 Silver street, Middletown, Conn.

THE Rev. ALAN PRESSLEY WILSON has resigned the rectorship of Christ Church, Baltimore, Md., and may now be addressed at 1635 Edmondson avenue, that city.

CHAPLAIN ERNEST W. WOOD, U. S. Army, recently stationed at Fort Monroe, Va., has received orders to join his regiment in the Philippine Islands. Accompanied by his family, he will sail on the U. S. Army transport *Thomas*, leaving San Francisco on June 19th. Address, care of Eighth Infantry, Manila, P. I.

ORDINATIONS

DEACONS

CUBA.—At the opening of the convocation of the missionary district of Cuba, on June 4th, in Holy Trinity Cathedral the Rt. Rev. A. W. Knight, D.D., Bishop of Cuba ordered to the diaconate Mr. FRANCISCO HERRERA. The candidate was presented by Archdeacon C. M. Sturges, of Central Cuba, and the sermon was delivered by the Rev. J. M. Lopez-Guillen, who is in charge of the Nipe Bay missions.

DELAWARE.—On St. Barnabas' Day, at Smyrna, Del., W. JAMES DIRICKSON CUMMINS, son of W. and Mrs. A. Lee Cummins, was ordained deacon. The ordination was performed by the Bishop of Delaware, the Rt. Rev. Dr. Kinsman, acting by commission from the Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania. Mr. Cummins was presented by the Rev. Charles Marcer Hall of New York, who was also the preacher. Besides the large congregation there were also present the Rev. Messrs. Holmead, Patterson, Hill, Groff, Harry, Niblo, and the Rev. R. Bakewell Green. At the close of the summer the newly made deacon will assume charge of St. Peters, Albany, Oregon, to which he has been appointed by Bishop Scadding.

ERIE.—On the Third Sunday after Trinity, at the Church of St. John the Divine, Sharon, Pa., Mr. WILLIAM OLIVER LESLIE, Jr., was ordered deacon by the Bishop of Erie. The candidate was presented by the Rev. Prof. Orville E. Watson, D.D., of Bexley Hall, Gambier, Ohio, and the sermon was preached by the Rev. Edward J. Owen, rector of St. John the Divine.

MARQUETTE.—In St. James' church, Sault Ste. Marie, on Thursday, June 5th, Mr. JAMES E. CROSSIE was ordered deacon by the Bishop of Marquette. The candidate was presented by the Rev. Itham J. Ellis, curate of St. Paul's Church, Marquette. The sermon was preached by the Rev. Frank A. Sanborn.

QU' APPELLE (Canada).—At St. Mark's church, Hamilton, Canada, on St. Barnabas' Day, the Lord Bishop of Niagara, acting for the Bishop of Qu' Appelle, ordained to the diaconate HENRY GRIFFIN HISCOCKS, M.A., and CECIL JAMES SCOTT STUART, M.A. The sermon was preached by the Rev. A. W. Jenks, D.D., of the

General Theological Seminary, New York. Mr. Hiscocks and Mr. Stuart are both graduates of the General Theological Seminary.

SOUTHERN VIRGINIA.—Bishop Tucker ordained Mr. THOMAS FLETCHER OPIE on Sunday, June 8th, at Graham, Va. The Rev. G. F. Rogers preached the sermon and the Rev. J. D. Dunn and E. A. Rich took part in the service. Mr. Opie has been assisting Mr. Rich for a year or more. He has had varied business training and he has pursued his studies preparatory to taking orders under difficulties, but has reached the coveted goal, and was ordained in the field where he had been working as a layman, in which he will continue as a deacon.

DEACONS AND PRIESTS

COLORADO.—In Trinity Memorial Church, Denver, on Friday, June 6th, DWIGHT HOWARD DOW was ordained deacon and the Rev. H. C. BURRITT was advanced to the priesthood. The candidates were presented by the Rev. G. H. Holoran and Archdeacon Schofield.

DEGREES CONFERRED

EPISCOPAL THEOLOGICAL SCHOOL, Cambridge.—D.D. upon the Rev. JOHN GOTTFRIED HAMMARSKOLD of Yonkers, N. Y.

DIED

ALLEN.—In Burlington, Vt., on June 2nd, Mr. GEORGE B. ALLEN, aged 48 years. He was son of Heman and Alice (Bogue) Allen, and died, much lamented, after a long and painful illness.

CARTER.—Entered into Life Eternal, early on the morning of May 30, 1913, at her residence at Stamford, Conn., ANNA SANFORD, wife of Edward B. L. Carter and daughter of the late John McCrackan of New Haven, Conn. The order for the burial of the dead was said at St. Andrew's church, Stamford, Conn., on Monday morning, June 2, 1913, and the interment was in Woodlawn Cemetery.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her." Amen.

IVES.—Entered in the rest of Paradise, at her home in Philadelphia, Pa., June 1, 1913, MARGARET GIBBONS IVES, widow of the late George Henry Ives, in the seventy-eighth year of her age. The funeral service was held at the Church of the Annunciation, interment being made at Laurel Hill.

"Christ's faithful soldier and servant unto her life's end."

NORTON.—In Burlington, Vt., on June 7th, aged nearly 77 years, Mrs. ALICE (LEAVENWORTH) GODFREY NORTON, widow of the late Luman P. Norton of Burlington, where the funeral was held and the burial took place. A prayer service had previously been attended at the home of her daughter, Mrs. Charles H. Darling, in Burlington. Mrs. Norton was a woman of fine characteristics and strong and interesting personality.

SAGE.—WILLIAM EVANS SAGE, beloved brother of the Rev. John C. Sage, entered into rest eternal Tuesday, June 10th.

"For he was a good man." "He went about doing good."

"May he rest in peace. And may light perpetual shine upon him."

RETREATS

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

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.; persons having high-

class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS OFFERED—CLERICAL

A LARGE city parish seeks an unmarried clergyman, qualified to assume large and varied administrative responsibilities. The position offers exceptional opportunity for enlargement of experience. Address "R. B. S.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

VICAR of a growing city parish, preferring a country or suburban church, would open up correspondence with a parish needing the services of a sound Churchman. Recommended by two Bishops and prominent clergymen. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

SEVERAL CLERGYMEN with small families, holding good positions, would accept other work. Desired salary, \$1,000 and upward. Address, EPISCOPAL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks parish in Middle West, young, married. Salary \$1,200 and rectory. Address "DAVID," care LIVING CHURCH, Milwaukee, Wis.

TO SUPPLY during August, in or near Milwaukee. Address "H. B.," care LIVING CHURCH, Milwaukee, Wis.

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.

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

WANTED—A young, well educated, experienced Churchwoman to assist in the work of a large city parish. A rare opportunity for enlargement of experience. An excellent home is provided. Address R. B. S., care LIVING CHURCH, Milwaukee, Wis.

AN UNMARRIED LAYMAN, wishing to devote his life to the service of the Church, may find opportunity for so doing in connection with the work of a large city parish. An inviting home is provided. Address R. B. S., 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.

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VESTRIES NEEDING CLERGYMEN

SEVERAL YOUNG PRIESTS are on the list for opportunities at \$1,200 to \$1,800. Fine records. Address CLERICAL REGISTRY, 147 East 15th street, New York, late 136 Fifth avenue.

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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.

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

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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 one 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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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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R. C. Hawkins.

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The best description of Ober-Ammergau is the little book by E. Hermitage Day, D.D., entitled *Ober-Ammergau and the Passion Play*. It is not only a "Practical and Historical Handbook for Visitors," but is exceedingly entertaining for those who are unable to visit this his-

toric town. The book contains 24 illustrations, generally photographed by the author. It tells the story of the Passion Play and a synopsis of it, and describes the village and its people. There are many notes on the music and kindred topics. The book is of permanent value. Price 40 cents; by mail 45 cents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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PAMPHLETS

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The Negro American Artisan. Report of a Social Study made by Atlanta University under the patronage of the Trustees of the John F. Slater Fund. Edited by W. E. Burghardt Du Bois, Ph.D., Director of Publicity and Research, National Association for the Advancement of Colored People, and Augustus Granville Dill, A.M., Associate Professor of Sociology in Atlanta University. Price 75 cents.

FROM THE AUTHOR.

Bishop's Address. Address Delivered by the Rt. Rev. James R. Winchester, D.D., to the Council of the Diocese of Arkansas, May 14, 1913.

THE CHURCH AT WORK

DEATH OF REV. EDWARD WARREN

THE DEATH of the Rev. Edward Warren, a retired priest of the diocese of Marquette, occurred at Port Whitby, Ontario, on April 13th. He was about 78 years of age at the time of his death. He retired from active ministry fifteen years ago.

Mr. Warren was graduated from the General Theological Seminary in 1874. He was ordained deacon in 1866 by Bishop Kip and was advanced to the priesthood in 1877 by the Bishop of Toronto.

RECTOR CELEBRATES TWENTIETH ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the rectorship of the Rev. G. F. Dudley was celebrated in the parish hall of St. Stephen's church, Washington, D. C., on June 5th. Those who received the members of the parish and invited guests included Bishop Harding, Canon and Mrs. Dudley, and the Rev. William Oscar Roome, Jr., a former assistant at St. Stephen's. A very pleasing feature was the presentation to Mr. Dudley of a silver dish on which was a \$20 gold piece for each year of his rectorship.

St. Stephen's is essentially a young people's parish, having a flourishing young people's society of over two hundred members.

HOME FOR CHURCH GIRL STUDENTS AT OHIO STATE UNIVERSITY

IN VIEW of the fact that the Church has no college for girls in Ohio, an effort is being made to establish a home for Church girl students attending the state university at Columbus. Of the 738 young women at the institution, 45 are communicants of the Church, and for their benefit a house has been rented within a block of the campus. Miss Josephine Matthews, a graduate of the department of domestic science of the university, has been engaged as head of the house, at a salary of \$800 a year. It is estimated

that the board paid by the girls will cover the running expenses of the house and one-half of the matron's salary has been guaranteed for two years, but the Church in Ohio will have to raise the remainder. It is hoped that parishes in both dioceses will furnish individual rooms. The management of the house will be under the Bishops in Ohio and a local house committee. Further detailed information can be obtained of the Rt. Rev. Theodore Irving Reese, 515 E. Broad street, Columbus, while reservations for rooms for the next school year should be filed as early as possible with Miss Josephine Matthews, Oxley Hall, Columbus.

CONFERENCE PLANS FOR AUGUST

PLANS for the third annual conference for men are under way at St. Andrew's School, Concord, Mass., to be held on Saturday afternoon, August 30th, and continuing to Tuesday, September 2nd. The plan of the conference is that of the two previous years, that of offering a purposeful vacation in recreation first and in brief conferences secondly. The sermon on Sunday morning will be given by the Very Rev. Dr. Roussimaniere, Dean of St. Paul's Cathedral. The plans are in the hands of the Rev. Ralph M. Harper and the Rev. A. B. Parson of the Cathedral.

BUFFALO PARISH OBSERVES ANNIVERSARY

ON THE Second Sunday after Trinity the Church of the Good Shepherd, Buffalo, N. Y. (the Rev. James Cosbey, rector), celebrated the twenty-fifth anniversary of the parish. The Church of the Good Shepherd, of Ingersoll Memorial Chapel, was built by Mr. Elam R. Jewett, on land deeded by him for the purpose, in memory of his friend, the Rev. Edward Ingersoll, D.D., who was rector of Trinity Church, Buffalo, where Mr. Jewett served as a vestryman. In 1890 the parish house was built by parishioners and friends

as a memorial to Mr. Jewett and soon after the rectory was built by Mr. Jewett's widow. On Sunday the Rev. George Gunnell, Jr., of Toledo was the preacher at the anniversary service, when the various parish organizations marched into the church in procession. On Monday evening the Men's Club tendered a reception to all the former and present parishioners, when the Rev. Thomas B. Berry, warden of the DeLancey Divinity School, gave an historical sketch of the parish since its inception. Mr. Berry was the first rector of the Church and served in that capacity for twenty-one years, when he resigned to accept the appointment of warden.

CONSECRATION OF SUFFRAGAN BISHOP OF MASSACHUSETTS

THE PRESIDING BISHOP has taken order for the consecration of the Rev. Samuel Gavitt Babcock, Suffragan Bishop-elect of the diocese of Massachusetts, as follows: Place: Trinity church, Boston, Mass. Time: Sunday, June 17, 1913. Consecrators: The Bishop of Massachusetts (presiding), the Bishop of Connecticut, the Bishop Coadjutor of New Hampshire. Presenters: The Bishop of Maine, the Bishop of Rhode Island. Preacher: The Bishop of Western Massachusetts. Attending Presbyters: The Rev. E. T. Sullivan, the Rev. Guy W. Miner.

PROFESSOR DROWN MARRIED

THE FIRST nuptial celebration of the Holy Communion ever celebrated in St. John's chapel, Cambridge, Mass., was on the occasion of the marriage of Professor Edward Staples Drown of the Episcopal Theological School, Cambridge, and Mrs. Alexander V. G. Allen, widow of Professor Allen, who was a member of the faculty of the school at the time of his death five years ago. Bishop Lawrence performed the ceremony on the forenoon of Thursday, June 12th. Bishop Lawrence also was the celebrant at the Holy Communion.

WORK IN NEW MEXICO

IN SPITE of there being no resident Bishop, the work in New Mexico has steadily moved forward. The apportionment was overpaid last year and probably will again be overpaid this year. Archdeacon Warren's work at Albuquerque has become so well organized that he has volunteered his services to the Board of Missions for field work in the district on week days from April to October, and is giving his time, except on Sundays, to new work. At St. John's Church, Albuquerque, a Communion rail and at Santa Fe a brass lectern have been given as memorials to Bishop Kendrick. Money has been raised to finish the inside of the church at Clovis and for rectory repairs at Gallup. It has been determined not to hold a convocation this year by reason of the large expense of attendance, and with the feeling that the vacancy in the Episcopate would prevent such a gathering having sufficient advantage to be worth the cost.

DECLINES TEXAS ELECTION

THE REV. H. PERCY SILVER has declined his election as Bishop Coadjutor of Texas.

COMMENCEMENT AT EPISCOPAL THEOLOGICAL SCHOOL

THE COMMENCEMENT exercises of the Episcopal Theological School took place in Cambridge, Mass., June 11th. For the fourth time in the history of the school it conferred the degree of Doctor of Divinity, and the possessor was the Rev. John Gottfried Hammar-skold of Yonkers, N. Y., who is general superintendent of the work of the Church among Swedes in America. Dr. Hammar-skold was selected for the honor as a recognition of his monumental work in translating the Book of Common Prayer into the Swedish language. He is a graduate of the Cambridge school, class of '88. The degrees to the graduates were presented by William Henry Lincoln, chairman of the board of trustees. In addition to the degrees conferred on the graduates the Rev. Leonard K. Smith, rector of Grace Church, South Boston, was awarded a degree out of course. Two prizes awarded to members of the graduating class went to William L. Wood of New York, who was given the Salmon Wheaton prize for reading, which is the income from \$1,000, and James T. Addison of Stamford, Conn., who took the William Otis Smith prize of \$100 given annually by the Rev. Roland Cotton Smith of Washington in memory of his son, for excellence in preaching.

The commencement sermon, by Bishop Boyd Vincent of Southern Ohio, was on "The Increase of Faith."

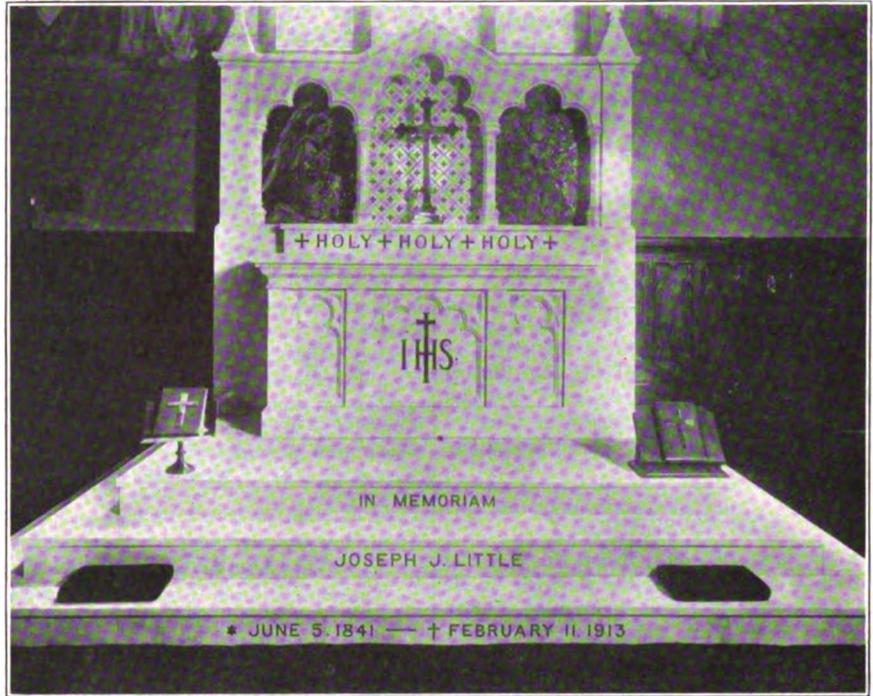
The students graduated after ordination will take work as follows:

James Thayer Addison of Stamford, Conn., to the missionary diocese of Eastern Oklahoma, Trinity Church, Tulsa. Clarence Orman Hicks of North Adams, Mass., to the missionary diocese of Western Massachusetts. Raymond Holmes Kendrick of Springfield, Mass., to be curate at St. Peter's Church, Albany, N. Y. Burdette Landsdowne of Chicago, Ill., to be curate at the Church of the Advent, Cincinnati, Ohio. Louis Peter Nissen of Newport, R. I., to St. Mark's Church, Warren, R. I. Henry McFarlan Brinckerhoff Ogilby of Jamaica Plain, Mass., to be curate at Grace Church, Manchester, N. H. Frederick Charles William of Watertown, Mass., to the Church of the Good Shepherd, Watertown. William Lawrence Wood of New York City will take a graduate fellowship for two years, going abroad to study in Germany. Rush Richard Sloan of Sandusky, Ohio, to the diocese of Indianapolis.

MEMORIALS AND OTHER GIFTS

ON THURSDAY, June 5th, Bishop Burgess held a special service in Calvary church, Brooklyn, N. Y., and dedicated the new marble altar and reredos. These handsome acccessions to the sanctuary are the gift of Mrs. John Williams, the rector's wife, and are in memoriam of her father, Joseph J. Little, a

pious memory of her husband, Charles A. Dorsey. It bears an appropriate legend which records the faithful service of Professor Dorsey as warden of the parish during the last twelve years of his life. The presentation speech, in behalf of Mrs. Dorsey, was made by Charles E. Moore, warden. The gift was accepted with grateful thanks by



ALTAR AND REREDOS, CALVARY CHURCH, BROOKLYN

former congressman of New York, and for several years president of the board of education. The dedication service was held on the anniversary of his birth, and was attended by all the members of his family, the wardens and vestrymen of the parish, and a large gathering of friends.

ON THE AFTERNOON of the Third Sunday after Trinity, in Grace church, Stafford Springs, Conn. (the Rev. Percy V. Norwood, rector), a new memorial reredos and chancel wainscotting were consecrated. The reredos, which is of black walnut, handsomely carved, was given by Mrs. Mary C. Hicks in memory of her mother, Mary M. Ives, who was one of the founders of the parish. It consists of three niches with hand-carved symbolic panels. The centre niche, behind the altar cross, is fitted with concealed lights. The wainscotting is also black walnut, with panels and ornamental moulding. It was the gift of members and friends of the parish. The sermon was preached by the Rev. Frederick D. Buckley, rector of Trinity Church, Waterbury, a former rector of the parish. The present rector read the prayers of consecration. The work was designed and executed by the R. Geissler Co. of New York.

THE CHURCH of the Holy Communion, Galva, Ill., has lately been presented by Mrs. Bergen of Des Moines, Iowa, with two beautiful memorial windows in memory of her parents, Henry G. Whipple and his wife Frances Whipple, who started the church in this place about sixty years ago. Mrs. Bergen also presented a solid silver book-rest for the altar, and a beautiful oak credence table. These were presented on the occasion of a recent visit of Mrs. Bergen to old friends in Galva. Mrs. Bergen was much surprised and pleased to find here a beautiful little church erected on the grounds given for the purpose during the time her father and mother were residents of Galva.

A HANDSOME pulpit, of oak and brass, has been presented to St. Augustine's Church, Brooklyn, N. Y., by Mrs. Mary S. Dorsey, in

the Rev. George F. Miller, rector, speaking for the congregation.

THE GIFT of \$500 has recently been received by the Church of the Ascension, Buffalo, N. Y. (the Rev. Charles A. Jessup, D.D., rector), from Mrs. Eleck Frederick Hall, in memory of her husband, who was baptized and confirmed in the Church of the Ascension and who served as a member of its vestry. This sum is given to be applied to reducing the mortgage on the rectory, which now amounts to \$1,800.

A BISHOP'S chair, with a suitable bronze tablet in the back panel, and a kneeling desk have been placed in St. John's church, Ketchikan, Alaska, in sacred memory of the late Deaconess Louisa Smart. On Sunday, April 20th, Bishop Rowe blessed the chair and spoke most lovingly and appreciatively of Miss Smart's life and work. She was truly Christ's faithful soldier and servant unto her life's end.

TWO LARGE Prayer Books beautifully bound in red morocco were presented on Sunday, June 1st, to St. John's Church, Oneida, N. Y. (the Rev. William R. McKim, rector). They are for use in the sanctuary and were given in memory of the late Mr. and Mrs. Carter by their son and daughter.

CHRIST CHURCH, Albion, N. Y. (the Rev. Glenn W. White, rector), has received a new Prayer Book and Hymnal, for chancel use, from Miss Frances K. Dolley; a beautiful silver cruet from Mr. and Mrs. Sanford T. Church; and a silver lavabo basin from Mr. Gerald Hazen.

A HANDSOME oak pulpit, the gift of a friend of the parish, has been placed in St. Andrew's church, Brooklyn, N. Y. It was used by the rector, the Rev. Robert T. Walker, for the first time on Trinity Sunday.

A RED SILK burse and veil, given by the Chancel Guild of Trinity Church, Pottsville, diocese of Bethlehem (the Rev. Howard W. Diller, rector), were used for the first time on Whit Sunday.

MISSIONARY SCHOLARSHIPS

AT THE RECENT meeting of the Board of Trustees of St. Mary's School, Knoxville, Ill., the rector announced that the revenue derived from the Bishop Whitehouse scholarship was devoted to the education of Katezumi Naide, daughter of a Japanese priest, most highly commended by Bishop Partidge; and that the endowment of another missionary scholarship had been begun. Those desiring to aid in this invested fund for the education of missionaries, should send their contributions to J. Z. Carus, treasurer, Knoxville, Ill. The last beneficiary of the Bishop Whitehouse scholarship is giving a year of gratuitous service to the mountain missions of North Carolina. Miss Naide will graduate next year and devote herself to missionary work in Japan.

FORMER CONGREGATIONALIST MINISTER CONFIRMED

AT THE CONCLUSION of the Marquette diocesan convention on June 5th, the Bishop of that diocese confirmed a former Congregationalist minister, Mr. Columbus of Garden, who has become a postulant for orders in the Church.

SCOUTS' SERVICE

ON SUNDAY, June 8th, Troop No. 3 of the Boy Scouts of America of the Berwick Y. M. C. A., attended Morning Prayer at Christ church. The D. A. R. were also represented. At the close of Morning Prayer the two flags of the troop were consecrated by the rector, the Rev. C. C. Kelsey.

THE WOLFE MEMORIAL

A PROJECT of great interest to Churchmen in the United States, as well as in Canada and England, has been broached by the Rev. Frederick G. Scott, rector of St. Matthew's Church, Quebec, in connection with the celebration of the Peace Centenary, which is to be held next year. He proposes to erect a miniature Westminster Abbey on a small plateau on the Avenue des Braves, the new avenue in Quebec connecting the plains of Abraham with the battlefield of St. Foye, to the memory of General James Wolfe, soldier and faithful Churchman, by whose labors the destinies of a continent were changed.

Canon Scott has secured an option on a desirable site at a very reasonable price, conditional upon the beginning of the erection of the proposed structure within a year. The church, which would be named St. James' and would be under the charge of the Bishop and Cathedral chapter, would cost about \$50,000 and Canon Scott hopes to raise an additional sum for its maintenance. All communications and offers of financial assistance should be addressed to him.

DEATH OF REV. DR. DAFTER

THE SENIOR of all the Wisconsin clergy, and the last within the state of those clerical members who participated in the organization of the diocese of Fond du Lac, the Rev. William Dafter, D.D., passed to his rest at his home in Marinette on Wednesday, June 11th, having sustained a stroke of paralysis. Dr. Dafter was seventy-seven years old. He was graduated at Nashotah in 1861 and was ordained as deacon by Bishop Kemper in that year and as priest in the year following. His successive parishes in Wisconsin were those at Watertown, Fond du Lac, Appleton, Lake Geneva, Oconto, Marinette, and Marshfield. He was one of the most prominent of the clergy of the diocese of Fond du Lac from the foundation of that diocese until his infirmities became too great for active work, and he received a number of votes for Bishop in 1888 when Dr. Grafton was elected. He

is survived by his wife, and their golden wedding anniversary was celebrated last year. She, with the surviving children and grandchildren, was able to be present at the funeral service, conducted by Bishop Weller at Marinette on the morning of the 13th, a number of the diocesan clergy participating. Bishop Weller, with Archdeacon Campbell and others, accompanied the body to Watertown for the final service, which was said at sunset of the same day, the Bishop of Milwaukee officiating, and Bishop Weller saying the committal. The beautiful cemetery was witness to a touching scene, when, in the soft twilight, the mourners sang in subdued tones the favorite hymn of the deceased priest, "Softly now the light of day," and they realized that after the long life of usefulness, he was at last, in the words of this hymn, so often sung by him on earth, "free from care, from labor free," and taken, Lord, to dwell with Thee!

Like Dr. Binney, whose death in Connecticut occurred on the day following, Dr. Dafter had never had occasion to ask for or receive a letter of transfer from the diocese of his ordination; though in his case the erection of a new diocese within the state of Wisconsin, in which he participated, transferred him automatically from the old undivided diocese of Wisconsin to that of Fond du Lac.

DEATH OF REV. DR. BINNEY

A DISTINGUISHED CHURCHMAN passed to his rest on the evening of June 12th, in the death at Middletown, Connecticut, of the Rev. John Binney, D.D., professor emeritus and former Dean at the Berkeley Divinity School. Dr. Binney was born in Philadelphia, February 23, 1844, the son of Horace Binney, Jr., well known as a layman in the annals of the Church. He was a brother of Charles C. Binney of the same city, who is now living. Dr. Binney was graduated at Harvard University with the degrees of A.B., 1864, and A.M., 1867; and at Berkeley Divinity School, 1868. He received his degree of D.D. from Hobart and from Wesleyan University. He was ordained deacon in 1868 and priest in 1869 by Bishop Williams of Connecticut, and his entire ministry was spent in that diocese. He was assistant at New London until 1870; rector of Christ Church, Norwich, 1870-74; of Christ Church, Middle Haddam, 1874-76; and began in 1874 his long service at the Berkeley Divinity School as chaplain and professor of Hebrew. In 1882 he took also the chair of Old Testament Literature and Interpretation, and from 1899 until 1908 was, first, Vice-Dean under Bishop Williams and then Dean of the seminary. He retired from active administrative work in the latter year, but retained his Old Testament chair until last year. Dr. Binney was a special student in archaeology and had spent some time in the Holy Land in personal research.

Dr. Binney's funeral service was held at the chapel of the Berkeley Divinity School on Monday, and the body was then taken for interment to Boston.

BROTHERS OF ST. BARNABAS

ON ST. BARNABAS' DAY the Bishop of Pittsburgh set apart the Brothers of St. Barnabas, at their home at McKeesport, Pa. The work of the Brotherhood consists of a free home for convalescent and incurable men and boys at McKeesport, Pa., near Pittsburgh, where the Brothers care for some fifty men and boys. There is also a cottage at North East, Pa., which is used at present as a rest house. For a long time there has been felt the need in the Church of such a Brotherhood, whose members shall devote their lives to caring for those destitute sick men and boys, who would otherwise go uncared for. The work was started about eleven years ago and carried on single handed for about five

years by Gouverneur P. Hance, the Superior of the order, but since that time others have been attracted to the society and the work is flourishing.

MEN'S CLUB AT PALMERTON, PA.

ABOUT FOUR months ago a Men's Club was formed in St. John's church, Palmerton, Pa., with quite a large membership.

On the evening of May 26th the club held its first annual dinner, in Horsehead Inn. About fifty men were present.

Mr. W. R. Butler of St. Mark's Church, Mauch Chunk, addressed the club on Loyalty; Archdeacon Breese of Leighton spoke of the early history of the Church in Palmerton, remembering especially Mrs. Mary Packer Cummings, who supported the work during the first five years of its history; Mr. Coursen of the Zinc Company, resident in New York, spoke on Good-fellowship, and Mr. J. E. Hayes, Jr., the general manager assured the club of the interest of the company in the movement. Bishop Talbot, in a most earnest address, showed what such a club of talented, educated young men could be and do for the community and appealed to the members to begin at once to work for a parish building, as he believed the time was ripe for such a movement.

MEETINGS OF THE WOMAN'S AUXILIARY

THE ANNUAL MEETING of the Woman's Auxiliary in the diocese of Bethlehem was held May 22nd and 23rd in St. Luke's church, Scranton. The officers held a meeting for conference Thursday afternoon, and in the evening a missionary mass meeting in St. Luke's church was addressed by the Rev. Charles E. Snavely of Cuba; the Rev. Mr. Clapp on the work of the Church in the Philippines, and the Bishop of the diocese on the work of the convention which adjourned the day before.

Special items of business were the creation of a new officer, the United Offering treasurer, Miss M. L. Farrer of West Pittston.

The president, Mrs. D. W. Cox, and secretary, Miss L. L. Ruddle, were re-elected. Miss Linderman of South Bethlehem was elected treasurer to take the place of Mrs. A. N. Cleaver. Mrs. Helen Ware, the organizing secretary of the Reading Archdeaconry, having resigned, the Bishop appointed Mrs. Guy Johnson of the Church of the Nativity, South Bethlehem, to that office.

THE EIGHTEENTH annual meeting of the Woman's Auxiliary of the diocese of Marquette was held in St. James' church, Sault Ste. Marie on Tuesday, June 3rd. Holy Communion was celebrated at 10:45 A. M., by the Rev. H. J. Ellis with a very helpful missionary sermon by Canon Sanborn. Owing to the absence of the president from the diocese the first vice-president, Mrs. Thomas Bailey, presided. The most important business passed upon was the willingness of the Auxiliary to assume the raising of a scholarship of \$100 for the Indian school at Nenana which followed the reading of an appealing letter from the Rev. Mr. Betticher of Fairbanks, Alaska. The Rev. J. E. Curzon, secretary of the Fifth Missionary Department, gave a very stirring missionary talk. The officers were re-elected.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese of Western New York was held on June 4th and 5th at Grace church, Lockport, N. Y. (the Rev. H. F. Zwicker, rector), when 158 delegates, representing forty-one parishes, were present. Mrs. P. N. Nicholas, president, in the chair. The speakers were the Bishop of the diocese, who gave a stirring and earnest talk on a Churchman's loyalty to the Church; the Rev. Robert F. Wood of Chicago, China, who spoke

of his work there; and the rector of the parish, who gave the welcome to the delegates. The Bishop also was the celebrant at the Holy Communion Thursday morning. It was announced that the treasurer of the United Offering has in hand \$4,702.76, which is a gain of \$600 over this period three years ago.

THE ANNUAL MEETING of the Spokane branch of the Woman's Auxiliary was held at Holy Trinity church, Spokane, Wash., on May 22nd, following two days of convocation. Delegates were present from many out-of-town parishes and the city churches were well represented. One hundred and twenty-five persons were seated at the lunch tables in Minturn Hall, the new parish house, as guests of the Trinity Churchwomen.

The morning session began with the celebration of the Holy Communion. After luncheon came the business session of the Auxiliary. There was an address by the Rev. C. E. Tuke of Walla Walla, on general missionary work and the scope of the Woman's Auxiliary. The annual election of officers resulted in reëlections.

THE TWENTY-SIXTH annual meeting of the Woman's Auxiliary of the diocese of Springfield was held in the parish house of St. Paul's, Springfield, May 22nd and 23rd. On the evening of the 22nd addresses were made by delegates to the synod. At 8:30 the next morning the members of the Auxiliary made their corporate Communion. The celebrant was the Rev. Arthur Goodger of Alton, Ill. The president, Mrs. H. H. Candee of Cairo, called the meeting to order. Mrs. Steirs of Decatur addressed the Auxiliary. After lunch the Rev. E. A. Larrabee, D.D., spoke for a few moments of his work as Dean of Nashotah, and then the officers for the new year were elected.

CHRISTIAN CITIZENSHIP CONFERENCE

A WORLD CONFERENCE on "Christian Citizenship," the second of its kind, will be held in Portland, Ore., June 29th to July 6th. It will begin on a Sunday, on which sermons will be preached by visiting ministers in the city churches generally and a mass meeting will be held in the afternoon. More than one hundred speakers are to be heard afterward during the sessions. The topics will deal with the great moral problems of the age—such as Intemperance, Sunday Desecration, the Social Evil, Mormonism, Child Labor, Prison Reform, Capital and Labor, Immigration, Peace, and Public Education. The proceedings of the conference containing the commission reports, principal addresses of the speakers, and the world plan of action to be adopted for the guidance of Christian citizens in all countries is to be published in book form at the price of one dollar, postpaid. This book can be had by placing an order with the National Reform Association, 603-604 Publication Building, Pittsburgh, Pa., the price of the volume to be forwarded upon notification of its readiness for delivery. No copies will be printed save those ordered in advance.

BURIAL OF REV. DR. CAREY

THE DEATH of the Rev. Dr. Joseph Carey, for nearly forty years rector of Bethesda Church, Saratoga Springs, N. Y., has already been noted. At the funeral service, held in that church, the Bishop of Albany was assisted by the Rt. Rev. William David Walker, D.D., Bishop of Western New York; the Rev. Edgar A. Enos of St. Paul's Church, Troy; the Rev. Henry R. Freeman of St. John's Church, Troy, and the Rev. Frank H. Simmonds, curate at the church. Large numbers of the diocesan clergy and a large congregation of people were present. The honorary bearers were: Hon. George Foster Peabody, Hon. Edgar Truman Brackett, Hon. Charles C. Lester, E. D. Starbuck, and the following

vestrymen: G. R. P. Shackelford, W. J. Case, W. D. Eddy, W. B. Gage, F. C. Maynard, Dr. L. H. Foote, T. R. Ledlie, F. M. Jenkins, and W. A. Fullerton.

The body of Dr. Carey was clad in full vestments, with the chalice and paten in his hands. The casket lay on an elevated catafalque. A crucifer stood at the head and six tall lights surrounded it. During the time the body was in the church a constant watch was kept by a guard of honor consisting of the older members of the parish and the crucifer.

On the day of the funeral Requiem celebrations of the Holy Communion were held in many of the churches of the diocese, notably at All Saints' Cathedral, Albany; Christ church, Ballston; St. George's church, Schenectady; St. Luke's church, Mechanicsville. On the Sunday intervening before the funeral a memorial sermon was preached in Bethesda church by the Rev. F. H. Simmonds, curate in the parish.

LARGE RESULTS OF TEMPORARY WORK

THE FOURTH CLASS confirmed since Easter, in Trinity church, Asheville, N. C., was presented in the crypt of the new church on Sunday, June 1st, making a total of sixty-four persons prepared by the Rev. Charles Mercer Hall while doing temporary work in that parish. The class was presented by the new rector, the Rev. Wyatt Brown. The sermon was delivered by Bishop Horner and the address to the class was made by Father Hall.

SEABURY SUMMER SCHOOL

THE FIRST session of the Seabury summer school was highly successful. Eighteen priests were enrolled, coming from Minnesota, Iowa, North Dakota, South Dakota, and Nebraska. The school began on June 3rd and closed June 14th. Bishop Edsall delivered a lecture on "The Claims and Position of the Church"; Bishop McElwain seven lectures on "The Hebrew Prophets"; Dr. Kramer five lectures on "Higher Criticism of the Old Testament," and two lectures on "Buddhism and Vedic Literature"; Dr. Poole five lectures on "Theology"; Professor Lofstrom five lectures on "Higher Criticism of the New Testament"; Professor Palmer five lectures on "Ethics and Social Service."

ALABAMA

C. M. BECKWITH, D.D., Bishop
Greenville Parishioners Generous

THROUGH THE efforts of the guilds and individuals of St. Thomas' Church, Greenville, Ala. (the Rev. George E. Zachary, rector), over \$700 has been given to charitable purposes during the past six months, of which \$603 has been pledged to the Church Home for Orphans at Mobile, \$65 was given to the flood and cyclone sufferers, and \$50 to two churches in the diocese which were destroyed by fire and cyclone. Also the offerings made by the Woman's Auxiliary were more than three times as great as they were last year.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop
Schuylkill County Clericus

THE SCHUYLKILL COUNTY CLERICUS held its June meeting at the rectory of Trinity Church, Pottsville (the Rev. Howard W. Diller, rector), on Monday morning, June 2nd. The Rev. Gomer B. Matthews, missionary in charge of the Church of the Holy Apostles, St. Clair, reviewed Dr. van Allen's paper in the *Constructive Quarterly*, "Catholic Privileges." After luncheon, served at the rectory, the Clericus adjourned to meet again in September.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Annual Summer Meeting

THE ANNUAL summer meeting of the fifth district convocation was held on Monday, June 2nd, at Shehawken Cottage on Cayuga Lake, the summer home of the Rev. Henry E. Hubbard. The Rev. Guy P. Burleson was elected secretary of the district board and Mr. Frank L. Lyman, treasurer. Besides the usual business of making the appropriations for the ensuing year, plans were perfected for an aggressive rural work during the summer months. The country districts are to be canvassed for Church people and for those without any religious affiliations. A substantial sum of money was set aside for the maintenance of the work.

FOND DU LAC

R. H. WELLER, D.D. Bishop
Bishop Weller at Racine College Commencement

BISHOP WELLER gave the address at the Racine College commencement, when his son Grafton graduated. The Bishop's diocesan work closes this month, and he will spend his vacation at Green Lake with his family. In July he goes to Sewanee to hold the Retreat at St. Michael's monastery.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Convocation of Northern Deanery

THE NORTHERN DEANERY met at St. James' church, Mansfield, Pa., June 11th and 12th. The Rev. Fred. Diehl, rector of St. Paul's Church, Wellshoro, preached the convocation sermon. At the business meeting the Rev. A. E. Dunham, was reëlected rural Dean, and the Rev. R. W. Nickel, B.D., secretary and treasurer. The Rev. Mr. Fairburn of St. Luke's Church, Blossburg, gave an address on "The Church and the National Issues."

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
New Church at Jenkins

THE BISHOP recently visited the missions in the extreme eastern part of the diocese where the Church has been making marked progress during the past year. At Jenkins, the centre of vast coal mining operations and a town which has grown within two years to a population of 6,000, the Rev. C. E. Crusoe has built a portable church on a lot which the Consolidation Coal Co. gave to the diocese. The church is thoroughly furnished with permanent appointments of excellent design and quality and is entirely paid for. There is also a fund in bank for the future development of the work at this point. The Bishop organized the mission as St. Margaret's and said prayers setting the building apart for sacred uses. The Church is the first to establish permanent work in the town, and the prospects are most promising. About the middle of June Mr. Crusoe will be succeeded in the work by the Rev. J. E. Thompson who is to be ordained to the priesthood on the 15th.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Subscribed More than Necessary

AT THE close of the morning service on Sunday, June 8th, at the Church of St. Matthew, Brooklyn, the rector, the Rev. Dr. Frederic W. Norris, asked the congregation for \$3,500 for needed repairs to the church building. In fifteen minutes \$4,000 were subscribed, and the repair work will be begun at

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Rector Celebrates Anniversary—Brotherhood Gathering—Spring Meeting of Cumberland Archdeaconry

ON SUNDAY, June 8th, the Rev. Thomas Atkinson, Canon of the Pro-Cathedral, celebrated the thirtieth anniversary of his ordination, with special services both morning and afternoon. Canon Atkinson preached in the morning, and the Rev. Frank M. Gibson, Ph.D., editor of the *Maryland Churchman* and librarian of the diocese, who was ordained to the diaconate with Canon Atkinson by Bishop William Pinkney on June 7, 1883, preached the sermon in the afternoon. Bishop Murray was present at both services and made an address at each of congratulation. With the exception of a short time in North Carolina, Canon Atkinson has spent his entire ministry in the diocese of Maryland.

THE MARYLAND Local Assembly of the Brotherhood of St. Andrew, had an interesting and helpful meeting at the Church of the Holy Innocents, Baltimore (the Rev. Walter B. Stehl, rector), on the evening of June 10th. The meeting opened with a special service conducted by the rector, who made the address of welcome. The business meeting followed, Mr. Arthur E. Hungerford, president, presiding. About sixty representatives of the various chapters were present. The principal address was delivered by the Rev. Herbert Parrish, rector of St. Luke's Church, on the subject, "Aims and Methods of Social Service."

THE SPRING session of the archdeaconry of Cumberland was held at St. Luke's church, Brownsville, Washington county, June 9th to 11th. Interesting and helpful addresses were made by the Rev. Stewart U. Mitman, Ph.D., field secretary of the Sunday school work of the Third Department, and Miss Jane Millikin, superintendent of the Teachers' Training Course of the diocese. At 8 P. M. there was Evening Prayer with addresses on the subject of "The Layman's Responsibility for the Church in his Community," by the Rev. Lewis B. Browne of Thurmont, and the Rev. Charles E. Shaw of Fairplay. On Wednesday evening was held a stirring missionary meeting with helpful addresses on the general subject, "The Progress of the Church," "In the Diocese," by the Rev. William C. Hicks; "In the United States," by the Rev. Charles L. Tyn-dell; and "In the Foreign Field," by the Rev. John C. Ambler of Tokyo, Japan.

MASSACHUSETTS

W. M. LAWRENCE, D.D., LL.D., D.C.L., Bishop

Reception to Miss Drown—Other News

MISS AMEY DROWN, sister of Professor Edward S. Drown, who has been a large factor in moulding the characters of many of the young men at the Episcopal Theological School at Cambridge, was given a reception by the Sunday school of St. John's Chapel on the school grounds, on Saturday afternoon, June 7th. This reception was tendered Miss Drown in appreciation of her twenty years' service as a valued teacher in the Sunday school, and as a farewell to her, as in the fall she is going to Oklahoma, where she will do work in a mission hospital. Miss Drown will be greatly missed by the theological students next winter.

AT THE annual meeting of the Boston Federation of Churches, held in Trinity parish house, there were 100 delegates representing nine denominations. The Rev. Dr. Mann was unanimously elected president. It was shown by reports that the Federation during the year had taken an active interest in the welfare of the immigrants and through a committee it is now making a survey of social conditions. One hundred and one churches are enrolled in the Federation and an effort will be made to enlarge this number.

THE ANNUAL SERVICE of the Boston branch of the Guild of St. Barnabas for Nurses was held in Trinity church on the evening of St. Barnabas' Day. The preacher was Bishop Lawrence. After the service there was a reception in the parish house which was attended, as was the service, by many trained nurses. The annual corporate Communion of the guild was held in the morning at Trinity and there also was a celebration at St. Stephen's church.

ALL SAINTS' CHURCH at West Newbury, of which the Rev. Glenn T. Morse is rector, was consecrated on Sunday, June 8th, by Bishop Lawrence.

ST. ANDREW'S CHURCH at South Framingham was formally opened on Sunday, June 15th, after having undergone considerable change and renovation.

MILWAUKEE

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

Bishop Webb Goes Abroad—"Home Coming Day" at St. Stephen's

BISHOP WEBB is expecting to spend the summer abroad with his sister, Mrs. Leeds, and her family. The Rev. Dr. St. George, Professor at Nashotah, has also sailed for England and will make his headquarters at Brighton during the summer.

ST. STEPHEN'S CHURCH enjoyed a "Home Coming Day" last week, when large numbers of former parishioners mingled with those of the present day and other friends of the congregation in celebrating the history of the parish.

MISSOURI

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

Sunday School Missionary Host

THE SUNDAY SCHOOL Missionary Host held its annual gathering in the Odeon, St. Louis, on the afternoon of June 1st. Some 1,700 children, teachers and friends marched in with banners and songs. Bishop Tuttle and Bishop Johnson made addresses. Mr. Frank Wyman, treasurer, read his report, showing that 26 Sunday schools had given \$1,145.01, in amounts ranging from 60 cents to \$125. Added to this was \$100 for "interest" on the funds on hand through the year, so the total income from the Host for diocesan missions was \$1,245.01. This was the forty-fourth annual celebration.

NEWARK

EDWIN S. LINES, D.D., Bishop

Archdeaconry Divided

THE ARCHDEACONRY of Jersey City has been divided and hereafter there will be two districts and two Archdeacons. The Bishop has appointed the Rev. Albert L. Longley to have the territory in Hudson county (except Kearny, East Newark, and Harrison) and that portion of Bergen county lying east of the Hackensack river. The Rev. Henry M. Ladd, as Archdeacon of Paterson, will have the remainder of Bergen county and Passaic county.

NORTH TEXAS

E. A. TEMPLE, Miss. Bp.

New Church at Quanah

AT QUANAH, the county seat of Hardeman county, where the Rev. W. A. Williams, Ph.D. has labored, a church building has recently been erected. It is a frame structure with cement and brick foundation, and will seat 150 people. A new organ has been purchased, and a handsome altar has been given. Here we have about twenty communicants.

AT CHILDRESS, also under the care of the Rev. Dr. Williams, money is being raised,

and work upon a new church building will be begun soon.

OHIO

W. M. A. LEONARD, D.D., Bishop

Cleveland Clericus—Emmanuel Year Book

THE CLEVELAND CLERICUS held its last meeting of the fiscal year at St. James', Painesville (the Rev. Robert J. Freeborn, rector). The new officers chosen are the Rev. Walter R. Breed, D.D., president, and the Rev. M. S. Kanaga, secretary and treasurer, both of Cleveland. After elections, the appointment of standing committees and some hours of social discourse, the Clericus adjourned until the autumn.

THE YEAR BOOK, May, 1912, to May, 1913, of Emmanuel Church, Cleveland (the Rev. Robert W. Woodroffe, rector), has been published. It contains reports from the heads of the various parochial departments, and shows a year of marked activity and splendid endeavor. There are connected with the parish 608 families, and the total number of communicants is 1,215, amply justifying the rector's request for a curate, to which the vestry gave its ready consent. Since the advent of the present rector, September 1, 1912, sixty-seven communicants have been received by letter of transfer, all but twenty of whom came from without the diocese. The total income for the year for all purposes was something more than \$17,000. The mortgage indebtedness on the property is \$33,460, for the clearing of which within a period of four years, definite plans are in operation.

OREGON

CHARLES SCADDING, D.D., Bishop

Church Buildings Blessed

THE BLESSING of the new parish house and vicarage of St. Barnabas, mission, McMinnville (the Rev. A. W. Griffin, vicar), took place on St. Barnabas' Day, June 11th. On the evening of the 10th, Bishop Scadding confirmed a class of two, which service was followed by the service of blessing, and a reception in the new building.

THE BUILDINGS at Yamhill, the site of the Bishop Scott Grammar School, are being put in shape for the opening of the school this fall. The school will accommodate about twenty pupils the first year, but will be enlarged as demands are made.

PITTSBURGH

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

Daughters of the King

THE CHAPTER of the Daughters of the King of the Church of the Epiphany, Bellevue, celebrated the twentieth anniversary of its organization on Sunday, June 1st. The sermon was by the rector of the parish, the Rev. Dr. Hills, and he was also the celebrant at the corporate Communion for the members of the local chapter and Daughters of the King from the various chapters in Pittsburgh and vicinity.

THE LOCAL ASSEMBLY of the Daughters of the King held its last meeting for the season on Wednesday, June 4th, at Calvary church, Pittsburgh. The Bishop celebrated the Holy Communion, and the rector of Trinity Church, the Rev. E. S. Travers, preached the sermon. An address was made at the afternoon session by the Rev. D. L. Ferris of Rochester, N. Y., formerly of Calvary parish. There were many representatives of parochial chapters in attendance.

THE WOMAN'S AUXILIARY of the diocese, and the St. Thomas' Memorial Church, Oakmont, have met with a sad loss in the death of Miss Elizabeth Stone Wade, which occurred on May 13th. Miss Wade had been

one of the vice-presidents of the Pittsburgh branch of the Auxiliary and the founder of its Mission Study Class. She spent several years in California, where she was prominently identified with the missionary work of the Church. Her funeral services took place in the St. Thomas' Memorial Church, on June 1st, the Bishop of the diocese, the rector of the parish, the Rev. C. M. Young, and the Rev. Dr. Thompson of Pittsburgh taking part in the service.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Pectoral Cross Presented

THE CLERICAL CLUB of Rhode Island enjoyed the hospitality of the Bishop at its last meeting for the season, held June 9th. The clergy gathered at Bishop's House, Providence, at noon. The occasion was utilized for the presentation to Bishop Perry of a pectoral cross from the clergy of the diocese. The Rev. Dr. Fiske made the presentation, expressing the love and admiration of the clergy for their Bishop. The cross was designed and made by Miss Susan Hill of Worcester, Mass. A paper on the Resurrection by Prof. J. E. Weir of Yale was listened to with the closest attention and with much profit. A part of it was read before lunch and a part of it afterwards.

SOUTHERN FLORIDA

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

Dean Spencer Appointed Indian Commissioner

THE APPOINTMENT by the government of the Rev. Lucien A. Spencer, for eleven years past the Dean of St. Luke's Cathedral, as special commissioner to the Seminole Indians, necessitated his resignation as Dean, to the sorrow of his friends. His personal knowledge of these Indians and interest in their welfare give him special ability in their behalf, and his hard work in this new and important field will be followed with close interest. The vacancy in the office of Dean has been filled by the Rev. Edgar A. Sherrod, formerly of the diocese of Atlanta.

HOLY CROSS Church, Sanford, had been long without a resident priest until the coming of the Rev. Arthur S. Peck, under whose guidance and labor the whole of parish life has been strengthened and aided. Here and in the Cathedral parish at Orlando, special effort is being made to interest and hold the young men and boys, their aid being enlisted in active Church duties. The former rector at Sanford was Archdeacon B. F. Brown, who did a splendid work, and was deeply esteemed and beloved there.

SIXTY-THREE CANDIDATES were confirmed during Bishop Gray's last visit to Key West, from our three parishes there, the largest class being in St. Peter's church, one of our colored congregations.

ST. LUKE'S CATHEDRAL welcomed the seventeenth annual Local Assembly, Daughters of the King, on April 30th, the services and addresses of the day proving helpful and inspiring.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

New Archdeacon Appointed—Other News

THE ANNUAL meeting of the diocesan missionary committee met in Norfolk, Thursday, June 11th. Appropriations were made for all of the missionaries of the diocese, thirty-six in number. Bishop Randolph announced the appointment of the Rev. E. A. Rich to be Archdeacon of the Southwest, taking the place of the Rev. Dr. John J. Lloyd. Mr. Rich had been assistant to the Archdeacon a year. Under Mr. Rich will be deaconesses

and teachers located at Keeokee, Dante, Laurel, and Flat Top, also the work in the north end which has been put under the direction of the Rev. T. F. Opie. In those counties from Lee to Giles Dr. Lloyd and Mr. Rich had opened up some thirty places.

THE SUMMER NORMAL will be held in Roanoke July 7th to 11th. This is one of the Normal schools held under the supervision of the General Board of Religious Education. Programmes will be mailed on request and details gladly given to anyone addressing a post-card to the chairman of committee of arrangements, the Rev. J. W. C. Johnson, Roanoke, Va.

AN ITEM of interest omitted in the report of the recent council of the diocese was a resolution to the effect that the General Convention be requested to change its constitution, so as to have a proportionate representation from the dioceses to the Convention, which was carried.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop
Cornerstone Laid

ON SATURDAY, June 14th, the cornerstone of St. Paul's parish house, Alton, Ill., was laid by Bishop Osborne. The Bishop was assisted by the rector, the Rev. Arthur Goodger, and also by the Rev. W. H. Tomlins of Granite City.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Work on Bishop's Residence

ALTHOUGH work has actually begun on the new residence for the Bishop of Washington on Mount St. Alban, the Bishop does not look for its completion much under a year. The house will be built on the ground between St.

BEGAN YOUNG

Had "Coffee Nerves" from Youth

"When very young I began using coffee and continued up to the last six months," writes a Texas girl.

"I had been exceedingly nervous, thin and very sallow. After quitting coffee and drinking Postum about a month my nervousness disappeared and has never returned. This is the more remarkable as I am a Primary teacher and have kept right on with my work.

"My complexion now is clear and rosy, my skin soft and smooth. As a good complexion is something I had greatly desired, I feel amply repaid even though this were the only benefit derived from drinking Postum.

"Before beginning its use I had suffered greatly from indigestion and headache; these troubles are now unknown.

"I changed from coffee to Postum without the slightest inconvenience, did not even have a headache. Have known coffee drinkers, who were visiting me, to use Postum a week without being aware that they were not drinking coffee."

Name given by Postum Co., Battle Creek, Mich. Write for booklet, "The Road to Wellville."

Postum comes in two forms.

Regular (must be boiled).

Instant Postum doesn't require boiling, but is prepared instantly by stirring a level teaspoonful in an ordinary cup of hot water, which makes it right for most persons.

A big cup requires more and some people who like strong things put in a heaping spoonful and temper it with a large supply of cream.

Experiment until you know the amount that pleases your palate and have it served that way in the future.

"There's a Reason" for Postum.

The
Best Vacation!

Have you ever felt the thrill of an "out-of-doors" vacation—a few weeks of real life by the side of some picturesque lake? If you have, you are probably a staunch believer in the "out-door life." If not, you've still to indulge in a vacation which surpasses all others.

Go to the
Great North Woods

of Wisconsin and
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There are over twelve hundred beautiful lakes, set in virgin forests of pine. Unequaled fishing, boating and bathing are but a few of the attractions to be found in this wonderful country.

Through Pullman sleeping cars leave Chicago, each evening, insuring a comfortable night's ride to this famous country.



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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.

Published by
The Young Churchman Co.
Milwaukee, Wis.

Alban's church and the present baptistry, which is only a temporary structure, to be taken down eventually. It will cover a plot of ground approximately 53 feet and 4 inches by 102 feet. The exterior of the building will be entirely of stone, with a hip slate roof, three stories and a basement. The style of architecture throughout is that of the English Gothic.

AT THE recent diocesan convention, the Rev. Herbert Scott Smith, D.D., rector of St. Margaret's, invited the convention next May to come to his church and parish house. At that time St. Margaret's had no parish hall nor any sign of one, but from present appearances there will be no disappointment experienced either by the rector or the convention, as the building of the parish house is proceeding very satisfactorily. It will fill a great parochial need.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Rector Receives Bequests—Vacation House

IN THE WILL of Mrs. Elizabeth M. Newton, a former parishioner of Trinity Church, Fredonia (the Rev. Wm. De Lancey Benton, D.D., rector), are the following bequests: To Trinity Church, Fredonia, the house and lot adjoining the rectory lot. For ten years its use shall be restricted for that of a parsonage or for some other Church purpose. It may not be rented for the next ten years. To Wm. De Lancey Benton, the sum of \$500. To Alice Benton, his wife, \$500.

HOLIDAY HOUSE, the vacation house of the diocesan branch of the Girls' Friendly Society, will again be located on Conesus Lake this summer and will be opened to members, married branch helpers, and associates on Tuesday, July 1st, 1913. Application for rooms should be made to Mrs. W. C. Daly, 395 University avenue, Rochester.

THE REV. DR. LANGDON C. STEWARDSON, former president of Hobart College, has presented to the college library a collection of five hundred books. This collection is considered the finest accession to the library in recent years with the exception of the famous Fiske collection.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAYATT, Bp. Coadj.

Wheeling Brotherhood Assembly

THE WHEELING Local Assembly B. S. A. held its spring session at St. Luke's church, Wheeling (the Rev. Jacob Buttingham, D.D., rector). A representative delegation of Brotherhood men and boys attended. The Rev. G. C. F. Brathenahl, secretary of the Third Missionary Department, made an address of the work of the Board of Missions in his jurisdiction, especially urging the importance of more support for the work among the foreign born and, as yet, unassimilated portion of our population.

CANADA

News of the Dioceses

Diocese of Rupert's Land

THERE WAS a good attendance at the meeting of the diocesan synod in St. John's Cathedral, Winnipeg, June 3rd. The preacher at the evening service was Archbishop Wright, Primate of Australia. There were 125 clerical delegates present and 225 lay. One matter brought before the synod was the division of the diocese. After the report of the committee the vote taken showed that the synod was not ready to legislate upon the matter. When the matter was taken up on the third day it was evident that the views of the synod had undergone a change. It was pointed out that the division of the diocese was not a matter which could be effected in a

day. It would be necessary to obtain legislation at the next Provincial Synod which meets in August. A vote to obtain such legislation was carried.

Diocese of Toronto

AN ORDINATION was held by Bishop Sweeny in St. Alban's Cathedral, Toronto, June 8th, when five candidates were ordered deacons and six were advanced to the priesthood. The preacher was the Rural Dean of Toronto, the Rev. E. C. Cayley.—THE ANNUAL MEETING of the Board of Examiners for Theological Degrees was held this year in Toronto, June 4th. Representatives were present from Bishop's College, Lennoxville; Huron College, London; Trinity College, Toronto; Wycliffe College, Toronto; King's College, Windsor, and the Montreal Diocesan College.—THE NEW windows forming part of the series of historical scenes were placed in position in St. James' Cathedral, Toronto, the first week in June.

Diocese of Montreal

THE CLOSING MEETING for the season of the diocesan board of the Woman's Auxiliary was held in the Synod Hall, June 5th. Several new life members were constituted, among them Mrs. Leach of Montreal, who was the only one of the list present in person to receive the badge. The completion of the funds of some of the appeals made for churches in northwestern Canada was announced.—THE FIFTH annual meeting of the Anglican Laymen's Missionary Movement committee was held in St. James the Apostle's schoolhouse, Montreal, May 27th.—BISHOP FARTHING and his family sail for England on a three-months' vacation June 14th.—AT THE confirmation at the Church of the Advent, Montreal, May 25th, the Rt. Rev. Dr. Wright, Archbishop of Sydney, Primate of Australia, was present and delivered the Benediction.

THE NEW RECTOR of the parish of Grace Church, Montreal, vacant by the resignation of Archdeacon Ker, is the Rev. J. E. Ireland, at present rector of St. Stephen's, Buckingham, a position he has held for the last nine years. He will begin his work at Grace church, July 1st.—BISHOP FARTHING and his family sailed for England June 14th.

Diocese of Ontario

THE VERY REV. E. J. BIDWELL, Bishop Coadjutor-elect of the diocese, will be consecrated in St. George's Cathedral, Kingston, by Archbishop Hamilton of Ottawa, June 24th. The Bishops of Toronto, Niagara, Fredericton, and Nova Scotia expect to be present. The preacher will be the Bishop of Salina, Kan., who is an old friend of the Bishop-elect.—THE NEW RECTOR of St. George's Cathedral, appointed to succeed Dean Bidwell, is the Rev. Canon Starr, who has been connected with the Cathedral parish for the last fourteen years. He is a graduate of Trinity College, Toronto.

Diocese of Columbia

ST. SAVIOUR'S CHURCH, Victoria, celebrated its twenty-fifth anniversary on Trinity Sunday, and the twenty-second of its consecration.—THE MEETING of the United Clericus of the dioceses of Oregon, Olympia, Spokane, Columbia, New Westminster, Caledonia, and Kootenay met in Christ Church Cathedral, Victoria, May 26th to 29th. The chairman was the Very Rev. Dean Doull. Bishop Scadding of Oregon and Bishop Wells of Spokane spoke on "Practical Problems of Religion." Amongst other papers given was one on "The Attraction of Modern Cults," and one on "Poverty and Its Prevention."

Diocese of Quebec

BISHOP'S COLLEGE, Lennoxville, celebrates its diamond jubilee on Convocation Day, June 19th. Hundreds of graduates from all over Canada and the United States will re-

THE PASSING OF "THE PIE HABIT"

One of the Big Dining Halls at Harvard
Substitutes Cereal Breakfast Foods
for Pie and Other Desserts

Notwithstanding the valiant army that rushes to the defense of pie every time its food value is assailed, the spread of dietetic intelligence from year to year cannot fail to weaken its hold upon popular favor. Like the rocking-chair, pie is distinctly an American institution. You can travel all over Continental Europe without seeing a rocking-chair or a piece of pie.

It is not probable that we will ever dispense with the rocking-chair, foolish as the rocking habit seems, but the time is near at hand when the pie habit will have to go even though it may seem un-American to leave it out of our dietary.

The Harvard dining association which operates Memorial Hall for the benefit of 1,200 of the university students, surprised the diners a few days ago by serving breakfast cereals for desert at the noon-day and evening meals. It was announced that the change was made in the interest of health and higher mental efficiency on the part of the students. Whether the change was made in response to advanced dietetic intelligence or not, it is certain that eating cereals in combination with fruit, in place of pie and other deserts, will insure better digestion, better health, more real body-building nutriment and hence keener minds and stronger bodies.

Two shredded wheat biscuits, heated in the oven to restore crispness, and eaten with fresh berries, sliced bananas, or other fruits, with cream, makes not only a delicious desert, but actually supplies all the nutriment one needs for a half day's work. These biscuits contain all the muscle-making, brain-building elements in the whole wheat grain made digestible by steam-cooking, shredding, and baking. They contain no fats, no yeast, no chemicals of any kind—just pure whole wheat in its most digestible form. They combine easily and deliciously with all kinds of fresh or stewed fruits.

A Convenient Book

Prayer Book and Bible in One Volume

We have had made for us by the Oxford University Press a one-volume edition of the Prayer Book and Bible, on India paper, handsomely bound, making a beautiful and compact book. The No. 913 is a black-faced pearl type Bible, clear and distinct, while the Prayer Book is the regular 32mo size. The book measures 3¼ x 5¼ inches, a small pocket size. No. 914 is a brevier 16mo Bible, black-faced type, while the Prayer Book is 24mo size. The book is 4¾ x 6½ inches. Both books are bound in levant, divinity circuit, leather lined and silk sewed.

The Bibles are complete, which includes the Apocrypha.

No. 913—32mo size..... \$5.00

No. 914—24mo size..... 7.50

N. B.—TO THE LAITY: There is no one book so necessary to a priest as this combined Prayer Book and Bible. It would be a most appreciated present if his friends would present him one before he starts on his summer vacation. We hope the suggestion will be put in practice. The smaller size is best in most cases, because so convenient for the pocket.

The Young Churchman Company
Milwaukee, Wisconsin

turn to assist in the celebration. A number of distinguished men will receive the honorary degree of D.C.L. and the Bishop of Nova Scotia will receive the honorary degree of D.D.

Diocese of Huron

A TOWER with a peal of bells has been the gift of a former member of the parish to Grace Church, Brantford.—At the ordination service held by Bishop Williams, May 25th, in All Saints' church, Windsor, seven men were ordered priests.

Diocese of Ottawa

THE ENLARGEMENT of St. John's parish hall, Ottawa, is to be commenced soon.

School Commencements

GRAFTON HALL

THE SCHOOL year at Grafton Hall, Fond du Lac, came to a close on Wednesday, June 19th, when the graduating exercises were held in Study Hall. Field day was held a week before commencement week, and resulted in a victory for the Graftons. June 7th there was a musical recital and preparatory school exercises. June 8th the baccalaureate sermon was preached by Bishop Weller. He took for his text, "As it was in the beginning." He impressed upon his hearers the fact that behind the mists of doubt and uncertainty now and throughout the ages, "as it was in the beginning" is God, who never changes, is always the same. He urged them to a daily study of God's inspired word, the Bible, which would be such a help to all in the perplexities of daily life. June 9th were held the class day exercises on the terrace in the afternoon, when the silver cup was presented to Miss Anne Fullerton, winner of the tennis tournament, and the Grafton cup to Miss Lucy Sanford, leader of the Graftons. A section of the stone rail was given by the graduating class to the school. In the evening of the same day the commencement concert was held in Study Hall, when two diplomas in Music, and the degree of Bachelor of Music was conferred on Mrs. J. T. Armstrong, a singer of some note, of the Hall faculty, and Mr. Harvey Miller, the organist at St. Paul's Cathedral. On June 10th, at 2 P. M., there was a meeting of the patronesses, followed by the annual garden party, when on the spacious campus, beautiful in its spring robes of green, was given "Twelfth Night" by the students. Great care was taken with the training of the players, and every word was distinctly enunciated with spirit and naturalness, adding greatly to the enjoyment of the large audience. The play was preceded by a grand pageant. The stage setting was the natural green of the trees on the two side wings, and at the back, another belt of greenery, behind which the players "melted away" with approved precision. This busy day had yet another important event to be chronicled. This was the alumni dinner at 8 o'clock, an occasion which is always productive of renewed interest in the beloved Alma Mater. The following day Dr. B. Talbot Rogers presented the diplomas to the graduates and gave a very interesting address to them.

RACINE COLLEGE

THE SIXTY-FIRST annual Commencement of Racine College began with Evening Prayer on Sunday, June 8th, when the Rev. Canon St. George of Nashotah House preached the baccalaureate sermon. The Rev. Hugh Latimer Burleson of the Board of Missions, New York, an alumnus, took part in the service. After the sermon there took place the beautiful ceremony of conferring the crosses.

On Monday evening there was an entertainment of the 1st with a baccalaureate ser-
tainment of a varied character in the gymna-

sium. On Tuesday evening the sixth form dance was held in the gymnasium. On Tuesday afternoon the annual meeting of the Board of Trustees was held in the Warden's Library. After hearing the various reports and inspecting the school some of the oldest trustees present declared that they had never seen the institution in such an encouraging condition.

On Wednesday morning the entire school assembled in the chapel for the last time, and made their corporate Communion. At 9:30 there was competitive drill, Co. A., Captain William Crimp, winning the prize. In the individual competition, John Sherer of Milwaukee won the medal. At 11 o'clock the pupils and friends assembled in the gymnasium for the final exercises. Dr. Shero introduced Bishop Weller, who made the address of the day.

The Badger athletic club having been the winners in the contests through the year, the cup was presented by Mr. F. O. Osborne of St. Paul, representing the Clarksons, and was received by the Rev. Dr. Larrabee in behalf of the Badgers. The prizes and medals for athletics and studies were then presented by the warden, after which luncheon was served to all the school and guests in the spacious dining hall. The school medal for first in sixth form and head of the school was won by Arthur Henry Schultz of Faribault, with Howard Fayette St. George of Nashotah, a close second. Schultz, who had been pitcher on the baseball team and captain of the basketball team, also won the medal for excellent work in science and for school spirit.

ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

THE RT. REV. JOSEPH B. CHESHIRE, D.D., president of the board of trustees, presided at the commencement of this Church colored school, held on May 28th. There were eight graduates from the collegiate department. A new grade has recently been added to the normal department, and so there were no graduates from the normal department. During the year there had been 447 pupils enrolled. The commencement sermon was preached by the Rev. George M. Plaskett of Orange, N. J., and the commencement address was delivered by Mr. W. T. B. Williams of Hampton, Va. A prize for the best delivered essay was given by the Rev. M. A. Barber, rector of Christ Church, Raleigh, N. C. At the commencement certificates were awarded for completing the courses in cooking, dress-making, masonry, and carpentry. A practice school building was erected during the year, which gives increased efficiency to the normal department of the school.

This school with several others is under the helpful care of the American Church Institute for Negroes of which Bishop Greer is president and the Rev. Samuel H. Bishop is general agent.

The Rt. Rev. Robert Strange, D.D., Bishop of East Carolina, was present at the commencement and remained to attend the second session of St. Augustine's conference, organized a year ago for the purpose of bringing together for conference and instruction the colored clergy, parish school teachers, and some Sunday school teachers. The instructors included Bishops Cheshire and Strange; the Rev. Archdeacon Hughes, and the Rev. Messrs. George W. Lay, M. A. Barber, A. B. Hunter; Mr. F. M. Kennedy, and Miss Martha Hyde.

SEVENTY-FIFTH ANNIVERSARY OF MONTICELLO SEMINARY

THE SEVENTY-FIFTH anniversary of Monticello Seminary, Godfrey, Ill., was held June 1st to 3rd. The exercises began on the vice in Reid Memorial chapel, the preacher being the Rev. Henry Churchill King, D.D.,

LL.D., president of Oberlin College. The following day was devoted to class reunions and in the evening the alumnae association gave its annual entertainment. The anniversary and commencement exercises proper took place on the morning of the 3rd in the chapel, the principal speaker being Mary Emma Woolley, Litt.D., L.H.D., LL.D., president of Mt. Holyoke College. There were also addresses by Walter Stewart Booth, assistant state superintendent of Public Instruction, President James of the University of Illinois, President Sabin of Milwaukee-Downer College, W. A. Colledge, D.D., president of the Board of Trustees of Monticello, and by Grace Patterson Ewen, '74. The diplomas were awarded to the graduating class by Mr. Edward P. Wade of Alton, senior member of the Board of Trustees. The concluding event was the Diamond Jubilee pageant, representing the typical events of the school year. This was held Tuesday afternoon on the north campus, the natural setting of fine old trees and curving lawns greatly enhancing the beauty of this event.

Under the efficient management of the present principal, Miss Martina C. Erickson, Monticello has enjoyed continued growth and it is expected that with increased equipment the school may confidently look forward to a period of expanding usefulness in the coming years.

CATHEDRAL SCHOOL FOR GIRLS, ORLANDO, FLA.

THE CATHEDRAL School for Girls, Orlando, Fla, held its thirteenth annual commencement the end of May, closing a most successful year, attained through the earnest and united labors of faculty and students.

The baccalaureate sermon was preached in St. Luke's Cathedral on May 25th, by the principal, the Rev. R. P. Cobb. The special "School Play," the annual meeting of the alumnae, a banquet by the faculty for the seniors, and "Class Night" exercises, all preceded the final evening, each event a success.

The closing exercises were on May 28th, Cluett Hall being filled with many friends of the school. Brief addresses were made by Bishop Gray (founder of the school), Dean Sherrod, and the principal, the Rev. Wm. Cobb. Several excellent essays were given

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by the graduates, who later received their diplomas.

Among announcements made for the coming year was one fulfilling a long desired plan of the principal, funds having been provided for adding a department of domestic science, which will afford needful training for the girls in practical domestic duties. Under the efficient and devoted labors of the Rev. and Mrs. Cobb for the welfare of the school the institution has become one of which Southern Florida is justly proud, and it is making continued advance, those in charge holding the highest esteem and affectionate regard of teachers and pupils.

MARGARET COLLEGE VERSAILLES, KY.

COMMENCEMENT WEEK at Margaret College, Versailles, opened on Saturday, May 24th, with a beautiful May fete. The baccalaureate sermon was preached in St. John's church, Sunday night, by the Rev. J. M. Owens, rector of St. Andrew's Church, Louisville. The commencement concert was given by the students Monday night. The commencement exercises were held Tuesday morning, the Very Rev. Paul Matthews delivering the address. Bishop Burton presented the diplomas and the president, the Rev. J. M. Maxon, conferred the crosses of honor. There were four graduates in the collegiate department and two in the department of art and music. Mr. Maxon announced that during the past year \$17,000 of the school's indebtedness had been lifted by the generous gifts of its friends and patrons, and there was every reason to hope for great prosperity. Miss Charlotte Forsyth, the able principal, and all the faculty will return in the fall. At the conclusion of the exercises a delightful luncheon was served to the large number of visitors.

HOLDERNESS SCHOOL

THE CLOSING exercises of the thirty-fourth year of Holderness School were marked by especially fine weather. On Sunday the Rev. Dr. George Y. Bliss of St. Paul's Church, Burlington, Vt., preached the baccalaureate sermon in the Chapel of the Holy Cross. Monday evening the prize declamation contest took place, and Carlisle C. McIvor of Yokohama, Japan, won the first prize, a gold medal, and Eric Astlett of Montclair, N. J., received the second. Tuesday evening the alumni reception and dance took place in the new gymnasium. Closing day, Wednesday, the 11th, the tennis match was won by Joseph Caliga, who received as a prize a fine racket. At 11:30 service was held in the Chapel of the Holy Cross and the Rev. Dr. Drury of St. Paul's School preached a sermon on what should be the four distinctive marks of a Church school. The evening programme was particularly pleasing and well carried out. The address was given by Judge Remick on "What a Young Man Can and Should Do for the State." Seven boys received the school diploma and one a certificate of work done during his stay at Holderness.

ST. JOHN'S COLLEGIATE INSTITUTE, CORBIN, KY.

COMMENCEMENT at St. John's Collegiate Institute, Corbin, Ky., was held May 23rd. On the preceding night Bishop Burton confirmed a class of eight young people, all of whom had been brought into the Church through the school. The Bishop made the address at the commencement exercises.

The institution is now in process of reorganization with a view to making it almost exclusively a settlement and industrial work. After July 1st it will be known as St. John's Home and Training School. Its purpose will



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be to provide a home and school for mountain girls. Besides furnishing the usual preparation required for entrance into the high school, there will be a practically free kindergarten, a public playground under experienced supervision, and thorough training in home making and manual work. Miss E. J. Morrell who for several years has been engaged in the Church's mountain work will be the head of the home.

HANNAH MORE ACADEMY

THE SEVENTY-EIGHTH annual commencement of the Hannah More Academy, Reisters-town, Md., the Maryland diocesan school for girls, was held on Tuesday, June 10th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's chapel, on Sunday morning, June 8th. On the evening of June 7th an operetta was given, and a musical recital, in which the chorus class and fifteen other pupils took part, on the evening of June 9th. On Tuesday at 10:30 a. m. the pupils, graduates, and teachers marched to the chapel, whence, after Morning Prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The Bishop presided, and the principal address was made by the Rev. Francis Pope Hartshorne, rector of St. Peter's Church, Phoenixville, Pa. After the announcement of honors and prizes, Bishop Murray made an address and presented the diplomas to the class of fourteen graduates.

GARDEN CITY SCHOOLS

ON SUNDAY, June 8th, the baccalaureate sermon for St. Mary's School and for St. Paul's School, Garden City, were preached in the Cathedral of the Incarnation.

At twelve noon on Wednesday the last chapel service was held at St. Paul's School, Bishop Burgess officiating. The relatives and friends of the pupils went with them to the gymnasium, where prizes were awarded by Dean Moses, diplomas presented by the Bishop to fifteen graduates.

St. Mary's School held its commencement exercises in the Cathedral of the Incarnation on Tuesday, June 10th. The relatives and friends of the scholars filled the building. On commencement day Bishop Burgess presented diplomas to eight students graduating and made an address. The usual prize for general excellence in the junior and senior years' studies was duplicated, the faculty judging Miss Ruth Boring and Miss Mary S. Gardiner to have equal merits.

COLLEGE OF THE SISTERS OF BETHANY, TOPEKA, KAN.

THE GRADUATION services of the College of the Sisters of Bethany began with corporate Communion in the chapel of Sts. Mary and Martha, Topeka, Kan., on Sunday morning, June 1st. The Bishop of the diocese was celebrant, assisted by the Rev. Albert P. Mack, chaplain of the college. The baccalaureate sermon was preached in the Cathedral at the eleven o'clock service by the Rt. Rev. F. K. Brooke, D.D., Bishop of Oklahoma. The commencement service was held in the college chapel on Monday, June 2nd, the address being delivered by the Rev. H. Percy Silver. The Rt. Rev. F. R. Mills-paugh, D.D., presented diplomas to eleven graduates. The Bishop and principal entertained the students and their friends to lunch afterwards.

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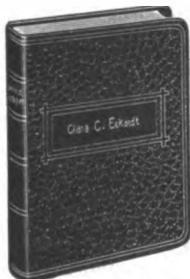
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Last Sunday was termed Graduates' Sunday, and the commencement sermon was preached by the president of the institution, the Rev. Sidney T. Smythe, D.D., Ph.D. A memorial window was presented and dedicated on the same day. Monday was Field Day when there was the athletic meet and in the afternoon a boat race. Tuesday was Military Day and Old Boys' Reunion, and the alumni oration was given in the evening by Owen L. Jones, class of '05, after a day of vigorous drill, for excellence in which the academy is famous. The day closed with the "Old Boys' Dinner." Wednesday was Commencement Day proper with its graduating exercises.

HARCOURT PLACE SCHOOL

ON WEDNESDAY afternoon, June 4th, occurred the closing exercises of the 1912-3 school year at Harcourt Place School, Gambier, Ohio. The address was delivered by the Rt. Rev. Theodore Irving Reese, Bishop Coadjutor of Southern Ohio, and the diplomas were presented to the five members of the senior class by the Rev. William Foster Peirce, D.D. There were also three graduates of the college preparatory department. Tennyson's "The Princess" was presented by the scholars on Monday evening, June 2nd, the stage representing a woodland scene. The production was an excellent one for such young girls as those participating to put on.

WESTERN COLLEGE FOR WOMEN

THE FIFTY-EIGHTH annual commencement of Western College for Women, Oxford, Ohio, was held June 8th to 11th. The Baccalaureate sermon was preached on Sunday morning by the Rev. E. A. Elmore of Chattanooga, Tenn., while the address at the vesper service was given by Miss Edna Cole of Bangkok, Siam, a member of the class of 1878. Class plays, recitals, and other entertainments were given Monday and Tuesday. The commencement exercises proper occurred Wednesday morning, the Bachelor of Arts degree being conferred upon thirty-six young women. The speaker was President George L. Macintosh of Wabash College.

TRAINING SCHOOL FOR NURSES, TOPEKA, KAN.

THE ANNUAL graduation service was held in Grace Cathedral, Topeka, Kan., on Monday evening, June 2nd, at eight o'clock. The Very Rev. James P. deB. Kaye, Dean of the Cathedral, was the preacher. Evening Prayer was said by the Rev. A. M. Lewis, uncle of one of the graduates, assisted by the Rev. Albert P. Mack. The Bishop presented diplomas and pins to nine graduates. After the service an informal reception was held in the deanery.

The Magazines

BISHOP WELLDON, writing in the May *Nineteenth Century* on "The Church and the Labor Party," says: "The Church of England has not always recognized her true friends, nor indeed have her true friends always recognized her. It is a sad reflection that she should have been, or have seemed to be at any time, the champion of injustice or inequality. Not a few of her dignitaries have shrank in past days from the plain and positive duty of 'speaking of' the Divine 'righteousness even before kings.' The Preface to the Authorized Version of the Bible compares unfavorably with Robert Barclay's Dedication of his *Apology for the Quakers* to Charles the Second. The position of Bishops in the House of Lords would not be so bitterly assailed as it now is had the

votes of Bishops been always, or generally, cast for liberty, equality, and progress. It would not be true to assert that the Church has lagged behind the age; but her right place was in the van of the age; and the people who have marched to victory not under her banner, or despite her indifference or opposition, cannot be greatly blamed if they are slow to regard her as a friend." Yet it would seem natural as well as desirable that there should be "a sympathetic understanding if not indeed a formal alliance between the Church of Jesus Christ and the Party of Labor in the modern world. . . . The Church is in her nature the one great popular institution. She has always been open to all men and all classes of men on a footing of complete equality. In the days of long ago, when the nations of the Western world were divided by barriers of caste or class, it was within the ministry of Holy Orders, and there alone, that the law of personal equality prevailed. At the present day there are in the world but two supreme offices which are attainable, and indeed have generally been attained, without any privilege of birth or wealth, viz. the Papacy and the Presidency of the United States of America; of these two the more ancient and the more illustrious is the spiritual office."

JOSEPH BUCKLIN BISHOP, secretary of the Canal Commission, in the July *Scribner*, says: "What the engineers of the United States government are constructing at Panama is not a canal through the isthmus but a bridge of water across and above it. The so-called canal is a huge water-bridge, the first in the world's history. It is about 34 miles in length, 87 feet high, with a channel of water through its centre varying in depth from 45 to 87 feet and in width at the bottom from 300 to 1,000 feet. The bridge is divided into two sections, Gatun Lake and Culebra Cut, the latter being an arm of the former. Access to the bridge by vessels will be by means of water-elevators, six in duplicate at either end, each 1,000 feet long, 110 feet wide, and with a combined lift of 87 feet." Mrs. Wharton, in "The Custom of the Country," shows *Undine Spragg* undergoing the "accumulated bitterness of failure." All her plans have gone awry, and she finds herself subjected to many forms of insult. Mary R. S. Andrews has shown remarkable capacity to depict the phases of life at a man's college. This knowledge she has acquired from the men of her family. Her husband, Judge Andrews, is a graduate of Harvard, her son a graduate of Yale, and her brother was for a number of years chaplain at West Point. She has a story of the thirty-year men back at a reunion at Yale.

SHORTHAND IN THE DAYS OF ROME.

MOST of us are accustomed to think of the shorthand writer as a product of very modern conditions. As a matter of fact, the profession was followed as long ago as the days of the Roman Empire. Poets, who are laughed at nowadays for having private stenographers, had them in the fourth century of our era, and Professor Cole, of Columbia University, in a paper on "Later Roman Education," translates into English for the first time the very complimentary address of the poet to his assistant:

"Slave," says Ausonius, "skilful master of swift notes, come hither. Open the double page of thy tablets, where a great number of words, each expressed by different points, is written like a single word. I go through great volumes; and like dense hail the words are hurled from my noisy lips, but mine ears are not troubled, nor is thy page filled. Thy hand, scarcely moving, flies over the surface of the wax.

"I wish my mind had as swift a flight as thy right hand when it anticipates my words. Who, pray, has betrayed me? Who has told

you what I was just meditating about saying? How does your winged right hand steal the secrets of my inmost thoughts?"

If we remember that in the fourth century people wrote with sharp points on wax instead of with pen on paper, the picture suggested by Ausonius and his stenographer is surprisingly like that of the business man in his office dictating a letter. The greatest difference is that Ausonius' stenographer was a slave, and the modern stenographer an independent young woman who earns her own living.—*Selected.*

IT IS CERTAIN that either wise bearing or ignorant carriage is caught, as men take diseases, one of another; therefore, let men take heed of their company.—*Shakespeare.*

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