

The Living Church

VOL. XLIX

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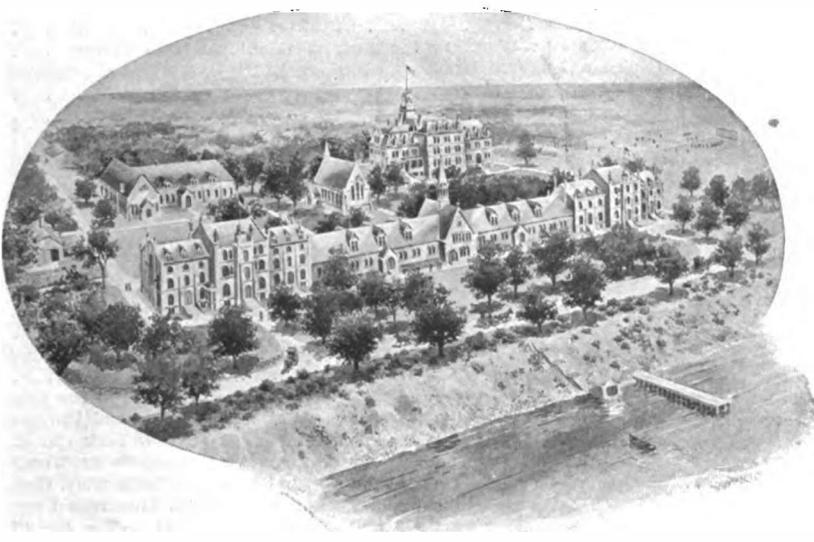
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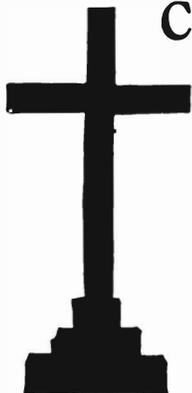
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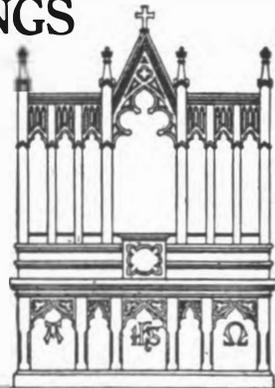
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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS:	307
Boys—The Curious Canonical Situation in Kansas—Valuable Report on Oriental Churchmen—Civil War in West Virginia— Relief Offerings Continue	
ANSWERS TO CORRESPONDENTS	310
HEAD, BUT ALIVE. R. de O.	310
BLUE MONDAY MUSINGS. Rev. William Harman van Allen, D.D.	310
CURRENT DISCUSSIONS IN FRANCE. European Letter. I. S. Wolf	311
NATIONAL SOCIETY MEETING IN LONDON. London Letter. J. G. Hall	312
DEATH OF CANON S. A. BARNETT	313
PREPARING FOR THE WORLD CONFERENCE	313
BRONX CHURCHES UNITE IN "CHURCH SOCIAL WEEK." New York Letter	314
CITY MISSION WORK IN PHILADELPHIA. Philadelphia Letter	315
GENERAL LENTEN MISSION WILL BE HELD IN CHICAGO. Chicago Letter	315
CONSECRATION OF BISHOP BARCOCK	316
DEATH OF REV. C. B. SMITH	316
BISHOP DAVIES' CONSECRATION SERMON. The Bishop of Western Massachusetts	317
THE LATE DR. BINNEY. The Bishop of Milwaukee. [Illustrated]	318
EVERYWHERE. [Illustrated]	319
DIOCESAN CONVENTIONS:	320
Suffragan Bishop Elected in Connecticut—Lexington—Montana —West Virginia—Virginia—Idaho Convocation	
A BISHOP FOR VICE-CHANCELLOR AT SEWANEE. Rev. Louis Tucker. [Illustrated]	322
DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor	323
CORRESPONDENCE:	324
The Existence of Evil (L. Eric Wethey)—The Bible in the Ver- nacular (C. K. Hitchcock, Jr.)—Patriotic Services and Prayers (S. H. Woodcock)—Church of the Redeemer, New York (M. A. Underhill)—Short Tenures of the Clergy (Rev. Oscar Wood- ward Ziegler)—Prepare for Proper Christmas Cards (Rev. Geo. E. Zachary)—Club Facilities in London (Rev. Montague Fow- ler)—A Correction (Rev. B. W. R. Taylor, D.D.)—The Age of the Safety Pin (M. T. Plaisted)—Sunday Night Services in Summer (Mrs. H. Herbert Steel)—Prophecies of 1846 and Earlier (Rev. F. B. Reazor, D.D.)—Analysis of the Vote on Name in 1910 (Leslie F. Ellsbree)—Inexpedience vs. Procras- tination (Clement J. Stott)	
INTELLECTUAL GROWTH IN THE CHURCH. The Bishop of Nebraska WITH WHAT MEASURE YE METE. Zoar	326
LITERARY	327
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor	328
PERSONAL MENTION, ETC.	329
THE CHURCH AT WORK. [Illustrated]	331

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MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 28, 1913

NO. 9

EDITORIALS AND COMMENTS

BOYS

HOW many boys between twelve and eighteen were in your church last Sunday?

Of course there were the choir boys. Choristers are rapidly becoming, if they have not become, a distinct caste in the Church; and a caste that is exempt from the ordinary requirements of the Christian religion. The boy choir has undergone an evolution in our day. From an adjunct of worship it has become something less than a troupe of artists and something more than a trades union; but its practical relation to the Christian religion has been a steadily diminishing quantity. The modern boy choir had its rise as a protest against the irreligion of the quartette choir, and it is rapidly becoming at least equal in barbarity to its predecessor. Professionalism has entered into the boy choir to such an extent as materially to improve our music and materially to reduce its own religion. The boy choir is to-day the most coddled and worst spoiled appendix of the average church, and a very general operation for choral appendicitis is bound to be the ultimate result—unless we can bring the Christian religion into touch with the choir boy.

And it is not creditable to us that this condition exists. The boy chorister, vested as are the clergy, occupies a seat of distinction with the clergy. He is, indeed, in the Anglican equivalent of minor orders. He is in the church oftener than any others of the congregation. He hears more sermons than do most of his elders. His specialty is participation in praise; but unless the service is choral, he is apt to be silent in prayers. He is a living exemplification of the wide distinction between the form and the spirit of Christianity. We need, in most of our churches, a special mission to choristers; and when one scans the roll of former choir boys in almost any parish, he will be shocked to discover how few of them ever dream of attending a Church service. Whatever is to be said on the musical side, as a missionary propaganda the ordinary boy choir is a dismal failure; but there are just enough exceptions to show that it need not be such.

And in many of our churches there are also the servers. With the increase in reverent services, coupled with the practical loss of the diaconate as a working force, the boy server is almost a necessity. Here, we believe, the environment of the Church has been much more successful than it has been with the choir boy. The latter is chosen for the possession of qualities totally distinct from religion; the former may be presumed to have some religious bent as his animating motive in accepting his honorable post. Servers have their faults, and the American boy does not adapt himself easily to a position requiring quiet ministrations; but yet servers perform a valuable service in the Church, and they may easily derive a maximum of personal benefit from the Church's worship. Very likely in many cases they do; yet we remember hearing it said of the long line of past servers in one of the most "ritualistic" churches in an eastern city, that hardly one of them continued to go to church after he had ceased to be a server. Thus the danger of a spirit of professionalism on the part of servers is quite equal to that among choir boys, even though, one may hope, it is a danger which many servers are able to surmount.

But beyond the choir boys and the servers, how many boys were in your own church last Sunday?

Now if twentieth century Churchmanship fails to bring the Christian religion to the boy, something is radically wrong. The boy may not naturally have an over-keen religious sense, but it is not necessary to choose between making him a prig and making him an irreligious animal. God can enter his life in as perfectly natural a manner as He can enter the lives of men, women, and girls. And the sense of worship can be developed in the boy, if the Church will do it intelligently.

Let us first consider the obstacles and then the helps toward the practical Christianizing of the boy.

First among obstacles is the average present-day home. There is a negative attitude toward religion. Church-going is not a fundamental part of family life; at best it is but an unrelated addendum. The father, whose attitude toward religion preaches a continuous sermon to the boy—more powerful than the sermons delivered from any pulpit—is too apt to let his influence be at least a negative one. The boy very quickly assimilates the father's appraisal of the worth of the Christian religion. If it is not a living force in the father's life, if worship be not a duty strong enough to counteract the father's natural desire to play golf or go motoring on a pleasant Sunday, the son quickly relegates it to at least a secondary place. The father who does not practise his religion to its fullest extent, by regular participation in worship and regular communions as well as by letting it dominate his every-day life, is helping to remove the impetus of the Christian religion from his son's life. Now nobody knows better than the middle-aged father what are the temptations that are coming, if not immediately present, to his son, and it is a fact that a vital religion is the strongest force to counteract those temptations. The father who, by his example, weakens the force of the boy's religion, assumes thereby the responsibility for making it more difficult for his son to resist temptation. Fathers who use Sundays chiefly for their own pleasure need not think it strange if their sons fall into sin as a consequence. The cost of a game of Sunday golf or a motor ride into the country may thus be pretty large.

The second obstacle is the boy's school life. He observes that Churchmanship is not recognized in the school as a vital force in the world. There is a distinction between perspectives of life held up in the school and in the church. Religion is ignored in the school. That this is inevitable under present American conditions and not due to any intrinsic unimportance in the religious side of life he does not see. Even the history of his Church is apt to be garbled and falsified in the text books that he studies and by the teachers who are their victims. The value of the Church as an institution is at least not impressed by the ordinary schooling that he receives.

And the Church itself furnishes some obstacles. A priest who mutters or gabbles the service unintelligibly repels all his congregation, but the boys more than any other. Such a priest must learn that he will probably go into eternity with the murder of some boys' souls upon his conscience. Unintelligible rendering of the service thereby passes from a literary

fault to a moral crime. Yet there are clergy who will grunt through the service, slurring their words unintelligibly together or muttering them under their breath, and not realize that they must some day render account to their God for those whom they have repelled from the services of the Church thereby.

And too often we have no real place for the boy of high school age in the Sunday school. He is accustomed to text books that require serious study and to instructors that have learned pedagogy as a science. In the Sunday school he is apt to find neither of these, although great strides have been made and are being made. Moreover, just as high schools are conducted in separate buildings from grade schools, so, we believe, the religious high school must be totally separated from the ordinary Sunday school, in time if it cannot be in place, if we are to make any real progress in holding boys of high school age.

TO COUNTERACT these obstacles, what are the helps that modern methods of Church administration supply, to bring the boy into touch with his religious duty?

First, and far above any other, we must place personal influence, on the part of parents and clergy. A parish priest is bound to train himself to be a boy's man. No doubt natural qualities enter largely into this, but yet the quality can, to some extent, be acquired, and the parish priest may well realize the certainty that his ministry will be near a failure if he is repellent in his attitude toward boys. Would you, reverend rector, make a hasty appraisal of your own success as a parish priest? Measure it by observing how many boys are in your church next Sunday and what is their attitude toward the service.

Second in helps is the Junior department of the Brother-

hood of St. Andrew. It is doing a noble work in many a parish, and where a strong layman can be found to take the responsibility, much good can be done by it. And there are several organizations founded on the lines of secret societies that have proven very successful. At St. Paul's Cathedral in Detroit, under Dean Marquis, this has been admirably worked out.

In the field of missionary endeavor almost no provision is made for boys. They may, indeed, be organized into a Boys' Branch of the Junior Department of the Woman's Auxiliary of the Board of Missions; but not many branches can survive the name; and indeed a boys' branch of a girls' department of a woman's appendage to a man's organization is rather too complex a form of activity to become really popular. In England the boys and girls are brought together in missionary activity in a single organization, and we believe a like method would be successful in this country. It would be necessary, however, that it be not a subordinate branch of an organization of women, if boys are not to be hopelessly repelled. Boys are naturally sympathetic and missionary enthusiasm may easily be aroused; but it is worse than useless to arouse enthusiasm unless some field of activity is provided whereby that enthusiasm may be directed into practical channels. Strangely enough this is a field that is almost uncultivated in the Church, and a really active missionary organization of boys, or of boys and girls, is hardly to be found in our parishes. This is a man's work, and must be faced as such.

All of which consideration will indicate some of the causes for the too frequent disappearance of the boy from our churches, and, perhaps, some of the steps that may bring him back. It will be a serious matter if we do not find a way to bring him more intimately into touch with the practical religion of the Church.

The Curious Canonical Situation in Kansas

WE had hoped that it might not be necessary again to advert editorially to the delicate situation that arose in the Church, when, last year, the diocese of Kansas elected as Bishop Coadjutor a priest whose election failed to receive the confirmation of the Bishops, and this year "reaffirmed" that election. The diocese of Texas elected the same priest to be Bishop Coadjutor, and he promptly declined the election, as might have been anticipated.

But we understand that the diocese of Kansas has placed in the hands of the Bishops and Standing Committees several papers, including a statement from the Bishop of Kansas to his diocesan convention in which, after explaining that "the Bishops of the Church dissented from his confirmation by only two votes," the Bishop proceeds to say:

"It remains for the Standing Committee of this diocese to report to this convention formally, and for this convention to declare the status of the Bishop Coadjutor-elect. I have decided after studying the canon that, had I desired to do so, it was not in my ability to call for another election until all details pertaining to the last election had been complied with or disposed of. To-day the Rev. H. Percy Silver is still the Bishop Coadjutor-elect of the diocese of Kansas."

And another paper records a Preamble and Resolution of the diocesan convention setting forth the belief of a special committee in the personal fitness of the priest in question and concluding with a resolution to the effect that the diocese "does hereby reaffirm its action taken on the 5th day of June, 1912, in the election of the Rev. Horace Percy Silver to be Bishop Coadjutor of this diocese."

It is difficult to tell what these papers are intended to accomplish, if it be more than (what was unnecessary) a declaration of the virtuous character of him who had been elected as Bishop Coadjutor. No doubt the Bishop of Kansas, speaking at the opening of his convention, was right in his opinion that "To-day the Rev. H. Percy Silver is still the Bishop Coadjutor-elect of the diocese of Kansas," since the canon (9) leaves the diocesan convention to take the final step in vacating an unconfirmed election. The provision under which the suffrages of the Bishops are invited in confirmation of a Bishop-elect declares that—

"If the Presiding Bishop shall not have received the consent of a majority of the Bishops within three months from the date of his notice to them, he shall then give notice of such failure to the Standing Committee of the diocese electing."

And also that:

"in case a majority of all the Bishops entitled to act in the premises shall not consent within the period of three months from the date of the notification to them by the Presiding Bishop of the election, the convention of the diocese may declare the election null and void, and proceed to a new election."

Thus, very likely, a Bishop-elect continues to be such until his election is declared vacated by the diocesan convention; but yet it is an empty title. It is an election that can no longer be confirmed.

It does not rest with the diocesan convention to nullify the election; all the convention can do is to "declare" the election "null and void." If they omit or refuse to make that declaration, the election is still null and void, but the diocese is not officially informed of it. The reason for leaving the diocese to make the final declaration is not because the diocese can otherwise escape from the voidance of its election, but as a mere matter of order. Some body must, obviously, conclude the transaction with an official declaration of the fact, and the canon vests that power in the diocesan convention. True, it is only provided that the convention "may" declare the election "null and void and proceed to a new election." But if, as in this case, they prefer not to do so, they simply fail to complete the record in the case. Very likely their failure to do so may technically continue to the candidate of their choice the empty title of Bishop Coadjutor-elect, but that is all that it can accomplish. If the diocese desires to proceed no further, it is undoubtedly within its rights in leaving the matter in this wise, but it is difficult to see how the Bishop-elect could be placed in a more embarrassing or unfortunate condition. He cannot extricate himself by his own act, he cannot be advanced to the position to which he was elected, and he remains suspended between priesthood and episcopate—a permanent Bishop Coadjutor-elect, unless his diocese will have mercy upon him and "declare" the fact that it cannot alter, that his election is "null and void."

What further modification in his position is created by the new resolution of the diocesan convention "reaffirming its action" taken in 1912 we fail to see. We are now informed that this resolution was not intended to be equivalent to a new election—as, indeed, it could not be. But nobody had questioned the fact that "on the 5th day of June, 1912," Mr. Silver had been elected Bishop Coadjutor of Kansas, and the necessity for reaffirmation of an undoubted fact is not clear to us. It

would, in our judgment, be as reasonable to pass a resolution "reaffirming" that in 1789 George Washington was elected President of the United States. To affirm and to reaffirm any fact is, no doubt, within the province of any body of men, but if nobody questions the fact, the necessity for reaffirming it is not clear.

We are obliged, therefore, to reply to questions that have been asked of us, that the papers transmitted by the diocese of Kansas to the Bishops and Standing Committees are to be esteemed merely as statements of opinions and facts, which the diocesan officials desired to make public, and that they neither require action nor are of canonical import with respect to the status of the Bishop Coadjutor-elect of Kansas.

CHURCHMEN should realize their indebtedness to a committee of the New England Missionary Conference for the extensive and careful Report on The People of the Eastern Orthodox Churches, the Separated Churches of the East, and other Slavs, of which a synopsis—much too brief to do justice to the scholarly research which is shown in the work—appears on another page. The conclusion that one reaches from a careful study of this remarkable document is that where the American Church is willing to rise above the narrow provincialism which is so largely to be found among us and which has especially characterized much of our recent discussions, she has an opportunity to mould these immigrants from eastern Europe into Americans and practising Catholic Churchmen which it would be a crime to her country and a betrayal of her duty to her Master to neglect. The report indicates Bohemians, Armenians, and perhaps Poles as especially welcoming our good offices. Let us, then, devote especial attention to these. Greeks, Russians, and Syrians are much better able to take care of themselves. "For at least 200,000 Bohemians in the United States who are not really Roman Catholics and emphatically will not be Protestants," says the Rev. Robert Keating Smith, "our Church of all others ought to have a mission. It must be noted that the whole training of these people naturally makes them look for the outward evidences of Eucharistic vestments and altar candles, while the service of Morning Prayer is utterly confusing to them." And the pathetic story which he appends of the failure of attempts made in St. Louis to help these people, by giving them Morning Prayer rather than the Holy Communion, is a warning to us that except as we go before them on distinctly Catholic ground, we shall fail, as we ought to fail. They call us the "English Catholic Church," and it is as such that they expect us to make good. The like conclusion is irresistible in reading the report relating to the Armenians.

How clearly this report makes the issue stand out which American Churchmen must meet as a practical question; whether this Church will continue to be merely a branch of the Church of England, dependent in its sympathies solely upon English history, seeking to provide solely for the religious needs of the pure-blooded descendants of English settlers; or whether it will rise to a like cosmopolitanism with that of the nation, widen its sympathies to embrace all the people within our land and its knowledge to include their history as well as ours, and stand before them all as nothing less than American and Catholic.

If the Church as a whole will meet this issue in a large-minded and thoroughly sympathetic way, she can be of such a service to the nation as can hardly be estimated. If she fails—if she is content to be only the Protestant Episcopal Church deriving its sole perspective from the religious wars of three centuries ago, and is simply not interested in the larger and newer questions that crowd upon the American people to-day—she must rest content to take a subordinate place among the religious forces of America. When apparently, many Bishops, clergy, and lay people deem it a sufficient response to the challenge of this opportunity, to reply, sometimes with bad temper, that seventeenth century Englishmen wrote thus and so concerning the issues of their day, one's heart does sink within him. It is certain that this Church has to-day an opportunity requiring the largest vision that, perhaps, was ever demanded of a national Church; it is not certain that her vision will be equal to the task.

Alien English or American Catholic—that is the issue. And American Churchmen must meet it before God and the world.

Which are we?

IT is impossible for any of us not to feel the greatest sense of anxiety over the condition that is shown to have existed for many months in the coal fields of West Virginia. Where military authorities have, for long periods, superseded civil authority, where they frankly avow a belief that the constitution of the state is in abeyance, where the law of might

**Civil War
in West Virginia**

alone has prevailed—there exists an intolerable condition, whatever be the facts as to precise details. That a state of civil war should have continuously existed all these months, and yet the "insurrection" not have been put down, shows its seriousness.

We shall earnestly hope that the senatorial committee will lay all sorts of partisan considerations aside, unravel all the facts, and tell, frankly, what is wrong. And this is also the sort of crisis in which the Church, through its diocesan Social Service Commissions, could be of great assistance. West Virginia, we think, is not one of those dioceses that have yet given expression to the social consciousness of the Church in the creation of such a commission. This emergency shows that the lack is a real loss to the Church; for it ought to be the business of the Church, in its organized capacity, to seek out the facts in such a case as this and to try to obtain redress for the wrongs that may be discovered.

A senatorial commission cannot, perhaps, do much, without invading the jurisdiction of the state; but the Church in the diocese, composed, as it is, of citizens of the state, could do more, perhaps, than any other agency to unearth the facts and then to correct the wrongs.

A THANK-OFFERING—the baby is out of danger, we think."

This accompanied one of the remittances for the Flood and Tornado Relief Fund that were acknowledged last week.

**Relief Offerings
Continue**

And it is a good clue to the motives that lead men to help one another. All of us have experienced anxiety and distress; thus we are able, to some extent, to enter into each other's experiences. That is human sympathy.

The LIVING CHURCH RELIEF FUND did not grow as rapidly last week as we had hoped. We have passed the thousand-dollar mark, and thus have gotten a good start. And it is the beginning that comes hard in such a work as this.

Now we must all help in one concerted movement to raise \$60,000 to restore the damage that was done in five states—Ohio, West Virginia, Kentucky, Indiana, and Nebraska—by flood and by tornado.

Let us organize relief parties in every community and parish. Invite your friends to your home for an evening; present the need, show the damage that has been done and the requirements for restoration. Then organize into couples, two and two, and go out soliciting subscriptions for relief; or perhaps your company will be able to devise some other plan.

And let us render our assistance as promptly as we can. Make remittances payable to THE LIVING CHURCH RELIEF FUND, and address to THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS

To June 23 inclusive

Previously acknowledged	\$1,014.25
A "Daughter of the King," Bastrop, La.	1.00
Miss Martha W. Packard, Andover, Mass.	2.00
St. Paul's Church, Norwalk, Conn.	13.50
No Name, Long Beach, Cal.	10.00
Mrs. E. B. Bryan, Washington, N. C.	1.00
Miss Fannie H. Bryan, Washington, N. C.	1.00
Rev. Fred T. Bennett, Phoenix, Ariz.	1.50
Woman's Guild, Ch. of the Annunciation, Philadelphia.	10.00
St. Christopher's (Primary) Class, St. John's Church, Fort Smith, Ark.	5.00
Mrs. L. Sloane, Grand Gorge, N. Y.	1.00
Owego, N. Y.	3.00
Rev. Charles E. Taylor, Peekskill, N. Y.	5.00
Rev. G. C. Houghton, D.D., New York	20.00
A Widow, Meridian, Miss.	1.00

ANSWERS TO CORRESPONDENTS

M. A.—To play cards with a stake attached so that one person loses what another makes is gambling and is objectionable. To play with no stake, but with a prize, given by the hostess to the winner, seems wholly unobjectionable, no one incurring a loss, and the hostess, who pays for the prize, not competing for it. But where such prizes are of large intrinsic value, or where players are over-eager for the prize for its own sake, that which is harmless in itself becomes harmful and should be avoided.

A SUBSCRIBER.—(1) To give a list of text books used in all our theological seminaries would require much more than the available space.—(2) The Young Churchman Co., Milwaukee, Wis., will supply any Church literature that may be desired.

DEAD, BUT ALIVE

FOR THE SIXTH SUNDAY AFTER TRINITY

THE law of death is inextricably bound up with the law of life. By the disintegration of rock the soils are formed; by the death of plant life these soils are fertilized; the seed dies that the plant may be born; cells of the tissue die that others may grow into life; old ideas pass away that truer ideas may be entertained; and every effort towards life, especially higher forms of life, means the death of something. History is the record of higher types of society that have been built up out of the ruins of lower types; and evolution is science's way of expressing God's truth: "death—new birth."

St. Paul continually applied this fact in the natural world to the conditions of the spiritual world. Recall a few of his expressions:

"For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me . . ." "And they that are Christ's have crucified the flesh, with the affections and lusts . . ." "God forbid that I should glory, save in the cross of Christ, by whom the world is crucified unto me and I unto the world . . ." "Our former man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." And in the Epistle for the day there is reiteration of our burial with Christ in our Baptism, and our living again in Him.

Thus salvation is the kind of life that can be gained only by a death, and there was a tremendous truth in the teaching of a generation or two ago that faith would save us *after we were dead*. But if it be faith, it will save us not only when this body shall be laid in the grave, but *now*, in a daily death unto sin and a new birth unto righteousness; and our escaping condemnation in the world to come will be assured by our safety from condemnation in this world, first. We escape condemnation by *death*; but we are saved by *life*; and the spirit of life is Love.

The scribes and Pharisees had found only the first half of the truth. Nothing could be more sincere, perhaps, than their striving after sinlessness. Their very virtues grew out of the fear of breaking the law; and their alms and tithes and sacrifices were the outcome of their belief that not to do them were sin. Therefore Jesus said: "Unless your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." There can be no righteousness towards our brother until we love him, no pleasing God until we love Him.

In the natural world all life, and its development and progress, are governed by the law of "adaptation to environment"; and this law holds good in the spiritual world. The spirit of life is love, as we know; but the law of its birth and perpetuity abides in certain "surroundings." That is the reason for the Church, which is the environment of spiritual things into which a man is born and to which he must adapt himself in order to live. Thus the Church is the medium of spiritual life—that in which the spiritual can live.

We might possibly live without the Bible and be saved unto life in Christ Jesus; but we certainly could not live in Christ without the Church. We have come to a deeper understanding of the Church and Him therein enshrined since the giving of the Bible to the people; but countless souls were saved, and saintliness rose into surpassing heights, in the times when the Bible was, practically, an unknown book to the masses of people, and when there was simply the "environment" of the Church, and that corrupt. All of which is not, of course, derogatory to the Bible, but an illustration of the truth that the Church is the spiritual womb of the world, big with the promises that exceed all that we can desire, when once, through love of God, we die unto sin, and become alive unto Him, through Christ.

R. DE O.

BLUE MONDAY MUSINGS

FIRST of all, I lay aside the "Unknown Presbyterian's" incognito for once, to acknowledge the many kind messages of sympathy and affection, received from readers of this page, in the heavy shadow that has fallen over my life. Such friendly greetings in hours of sorrow are like a handclasp in the dark; and I am grateful for them.

Humanity is bound together into one great fellowship of pain; the "vacant chair," of which the poet sings so tenderly, is to be found in every house. But though we know the abstract truth that even the serenest and happiest households must sometime be dissolved, yet the blow, when it falls, finds us always unprepared: it is like an amputation, which leaves us quivering from the shock, maimed, and forced to an entire reconstruction of our lives under the changed conditions. How men can bear it without the consolation of the Faith that promises reunion and eternal life, I know not: it is hard enough, even with a firm grasp of those promises, and with a myriad blessed memories remaining.

A BRILLIANT young Japanese priest, sitting at my table recently, told of the miracles wrought among his people wherever the Gospel of Jesus and the Resurrection is proclaimed, and accepted by those who have heretofore known only the cloudy visions of Nirvana. One old lady, nearly 90, the last Buddhist in her family, had fought "the foreign doctrine" all her life, with ever-increasing bitterness as she saw those she loved accepting it. At last life and immortality were brought to light in her heart; and her Baptism was a true sacrament of illumination, so that the year or two remaining of earthly pilgrimage were full of hope and joy. One devoted father, losing his little son on the Japanese Day of the Dead, feared lest the returning procession of spirits, meeting the tiny shade going in the opposite direction, would work harm to it (according to the Japanese belief), and could hardly be restrained from killing himself to be its attendant protector! He, too, has learned of the children's Saviour, who gathers the lambs in His bosom: and he is no more afraid.

But here at home we have those whose darkness is sadder than that of heathenness, because light is more abundant. The hopeless melancholy of the despairing unbeliever is only less dreadful than the empty mirth and hysterical distractions in which some seek to find oblivion or at least temporary forgetfulness. Far better is it to suffer because one loves than to drug the pain and cease to love; but love without hope is the keenest torture. And so the apostle does not attempt to banish sorrow, but rather to transform it, that it may be "not without hope." It is futile to attempt "cheering up" those who are left alone; time and the grace of God will make the pain more bearable, but it is always there. And one has just to recognize that the cup of pain is that common chalice which consecrates the oneness of mankind, and to drink one's portion.

HOW THE OLD QUOTATIONS, that have perhaps seemed trite from frequent hearing, are quickened into new significance! Landor's wonderful lines, so poignantly crystalline in their clarity and reserve, are true of more than Rose Aylmer:

"But she is in her grave, and O,
The difference to me!"

And Tennyson utters a universal aspiration, which, thank God, is to be universally accomplished in the fulness of the days:

"And the stately ships go on,
To their haven under the bill;
But O for the touch of a vanished hand,
And the sound of a voice that is still!"

YET BOTH THESE strike the same subjective note: it is *for ourselves* that we grieve. And, natural as this is, it has something of the nature of selfishness, which if over-indulged, becomes sinful. For those we love (if a thousandth part of our faith is true), there is infinite gain, "a good exchange," as Bishop Juxon told the Martyr Charles on his scaffold. I rode through unspeakably lovely tunnels of shade among the Berkshires yesterday, with kind old school-fellows for companions. The air was rich with the odor of syringas, so ineffably suggestive of days that are gone; walls of green forests bounded the landscape on every side, except as fertile valleys opened out between the hills; Stockbridge Bowl and Laurel Lake shimmered under the turquoise sky; laughing children, running home from school, sweetened the air with melody far more

delightful than the song of any birds. And I thought of one whose love for all things bright and beautiful grew ever stronger with the passing years, and how he would have rejoiced in every instant of the long, bright afternoon. But surely, "in the Hand of God" are beauties far excelling all that earth at its loveliest can show; and who shall say that earth's splendor is hid from their sight just because the closed eyes are sealed?

"Life and thought have gone away
Side by side,
Leaving doors and windows wide—
Careless tenants, they!"

But life and thought, bound up in personality, live on: and the spirit-world knows nothing of distance, or such limitations as matter, in our plane, enforces. So for those, our dearest and our best, there is no need of repining. "Souls of the righteous in the Hand of God": there is a wonderful anthem set to those words, whose cadences seem to ring their way downward from the innermost pleasantries of the Garden of the Lord which we call Paradise. I heard it sung matchlessly on a May morning when my heart was heavy: and it helped to bring back the sunshine into my clouded sky, and to make the grave, sweet serenity of the Bishop's voice, proclaiming the promises of Him who is the Resurrection and the Life, seem more than ever apostolic and prophetic. "Holy hope of immortality": that is indeed the sum of the Faith, in the shadow of death; and though our eyes fill, and our hearts ache, we lift our eyes upward to the Vision of Peace, and our hearts too are lifted up unto the Lord of the Living, the King unto whom all live.

So, in the consecrated formula of ancient use, I bid you of your charity to pray for the soul of my dear and honored father, Daniel D. van Allen, Master of Arts, Doctor of Letters, who entered into rest on May 26th, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, and in favor with God and man; that he may have ever-increasingly his portion of light and rest and peace among those who rest day nor night from God's perfect service. And in your prayers, remember, too, one who is left lonely and sorrowful, but who has a good hope because of God's Word, and who joys in the best of all inheritances.

FOR SOME WEEKS to come, as for some past, the regular course of this department will be interrupted. D. V., I sail June 24th for a long summer abroad, in search of renewed strength. If all is well, I hope to keep my promise, made eighteen months ago at the end of the second series of "Travel-Pictures," and share with you my impressions of other countries and their people. You know my tastes, and can fancy me seeking out tiny villages, forgotten by the busy world, unknown to the hurrying tourist; remote valleys still arcadian; meadows where smiling children dance in a ring and make the fairies envious; hoary churches round whose walls hang the associations of twenty generations; hospitable homes in many lands, where a place is set and a chamber prepared for the wandering American priest; and, now and then, an easy-chair at a metropolitan club, and the conversation of notables—to make the children's prattle all the more entrancing by way of contrast!

I take with me a marvellous new camera, a Graflex 3 A., whose mysterious machinery is still formidable to me, but which I hope will serve us well. And I promise to have the gentle readers of THE LIVING CHURCH in mind, wherever I am. In the autumn, we shall return to our dissertations *de omnibus rebus et caeteris*. Till then, let controversies rest, so far as we are concerned; let the Chamber of Horrors stay shut. We cross the seas in search of adventures, such as the open eye and heart are sure to find.

This once I sign my own proper name:

WILLIAM HARMAN VAN ALLEN.

IN THE CONDUCT of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—*Selected.*

CHARACTER, after all, is the greatest of social and industrial forces, and character for the Christian means self-control through communion with the Spirit of Christ —C. W. Stubbs.

CURRENT DISCUSSIONS IN FRANCE

Protests Continue Against Secularization of Schools

NOTABLE LECTURES BY M. BOUTROUX
ON "FAITH AND LIFE"

PARIS, May 30, 1913.

THE foremost question of the day in the ecclesiastical and educational world here in France is that of the secularization of the schools. The "Association Catholique de la Jennesse Francaise" considered this all-important question in all its bearings at the National Congress held last month in the old Norman town of Caen, noted for its relics of past days, of times when alike in towns and villages the Church was the chief centre of interest and of strength. The congress lasted several days and was marked by grand processions and festive religious ceremonies. The attitude of the congressists in face of the government measures concerning popular education is aptly expressed in the following words:

"It seems clear that the only tactics possible for Catholics are those of a retrenchment and firm stand upon the positions which remain to them; they must be upon the defensive first by protestation then by resistance. But they must go yet farther than this. In combatting the evil they must at once oppose ill with good. . . . The Catholic youth of France must carry the struggle into the very heart of the enemy's quarters and rouse in public opinion and in the minds of the masses a decisive reaction against the exorbitant privileges of the secular schools."

It was in a different and fiercer spirit that the Bishop of Valence, presiding over a congress in his diocese, made his protest against scholastic secularization:

"As long as I have a breath of life," he declared, "I will keep the ravaging wolves from penetrating into the sheepfold. And if the laws which attack religion and the sacred rights of God over the souls of children, laws interfering with the duties of fathers of families and their incontestible right to educate their children as Christians and to watch over the teaching which is given them in books and by word of mouth, if such laws are ever voted, by whatever name they may be disguised, what ever label may mark their perfidy, I solemnly pledge myself in the name of France whom I love and whose vital interests are here in jeopardy, to resist such laws with all my might and to violate them boldly and openly."

The eminent barrister, Maitre Henri Robert, continually called upon to take in hand and defend notorious criminals, has also struck a resounding note of protest against scholastic secularization. Barristers of the stamp of Henri Robert are not often men of religious ardour, here in France. The following words spoken when giving a lecture on Juvenile criminality are therefore of double value:

"Religion, religious feeling," said Maitre Robert, "is an indispensable restraint, for the child is a creature of faith rather than of reason. . . . It is the complete absence of all rule of conduct which leads the young to the desire to live one's life, an abominable formula which cannot be tolerated when it means breaking the life of others."

The Roman Catholic Seminary at Seus was recently taken formal possession of by the civil authorities and turned into a lay school. Not content with making this transfer quietly, unostentatiously, the municipality organized a festive inauguration ceremony. Thereupon the Archbishop of Seus gave instructions forbidding the attendance at this ceremony of Roman Catholic children and declaring that the Holy Communion would be denied to such as persisted in attending.

Church Seminary
Made Lay School

The distinguished man of letters and academician, Monsieur Emile Boutroux, author of the book *Science and Religion*, lately gave a series of lectures on Faith and Life. The lectures were largely attended. Roman priests, Protestant pastors, university professors, men of science, women of the world, and women of professional classes, all crowded to hear what Monsieur Boutroux had to say. I quote some of the most striking passages:

Lectures on
Faith and Life

"The permanent actuality of things eternal is shown in the devotion freely manifested by artistically arranged pilgrimages and in the strict observance of religious festivals. It is the rhythm of life, transposed with innumerable keys, which makes us understand the fertile complexity of our being and at the same time its harmonious simplicity. To contemplate a fine work of art, to take part in the august ritual of a religious ceremony, is to participate from the depths of the soul in the efflorescence of the inner life. Such efflorescence is in some sort a marvellous flower which appears to us

all the more miraculous because we do not perceive in the distant past the mysteries of its origin, the roots whence rise the nourishing sap of the developed plant. If art and religion disappeared—an impossibility—the sources of the inner life would find no outlet, the very conditions of human existence at once be done away.”

At this point the audience, breathless and consisting for the most part of sincere Christians, asked themselves anxiously whether the lecturer meant to infer that religion is merely an elevated form of aesthetics, poetry in action. Monsieur Boutroux knew what was in the minds of the people before him. Referring to a saying of the German poet, Goethe, that those only have need of religion who know neither the discipline of science nor the benefits of art, he went on:

“Science and art are a double and superb apothesis of human nature. In the one case the invention of lines, colors, sounds, creates an ideal world; in the other enquiry methodically directed seeks and finds within the limits of the known the laws of the real. But neither one nor the other can replace the ideo-realism of religion. However powerful may be our telescopes, however clear and decisive our reasoning faculties, however extensive our researches in the domain of the infinitely great or the infinitely small, beyond the limited field of our observation and of our experience there will always be the immensity of the unknown; we shall always be faced by problems scientifically insolvable. Moreover the greatest men of science and learning do not themselves know whether their anxious arithmetical or geometrical problems are rigorously in conformance with the true laws of the universe. There is contingency in the laws of nature. The provisory rules, which for the convenience of discussion we call laws, are perhaps only logical conceptions of the human understanding. The loyal genius of the deeply regretted Henri Poincaré perceived beyond all mathematical harmonies the rhythm of mysterious harmonies which mathematicians are powerless to gauge and calculate.”

Monsieur Henri Poincaré, above referred to, was the brother of the President of the French Republic, a renowned man of science and at the same time a sincere Roman Catholic. He was universally esteemed and beloved.

“Science,” concluded the lecturer, “can only show us the distinction between the true and the false. It can only go in search of truths. It can only appreciate the qualitative and quantitative value. It is indifferent to moral value. It gives no standard opinion in regard to the distinction between good and evil. For science, vice and virtue are products like sugar or vitriol.

“Neither can we find a moral system in art. The artists by his work of adopting lines, colors, sounds to his intimate ideal, considers only the distinction between the beautiful and the ugly; and how variable is this distinction—varying according to climate, fashion, epoch. . . . Art cannot satisfy man’s mind nor the needs of his inner life. The beautiful is not necessarily the good, the right. . . . The ugly is not necessarily the evil. There is ugliness which is pathetic, there are deformities which are touching. It is of religion that we ask satisfaction to our inner life—religion which makes clear and consecrates the distinction between good and evil. The religious idea is none other than the idea of perfection within us, lying at the basis of our inner life, realized by being idealized in the notion of God, the living synthesis of the real and the ideal.”

A noteworthy article on Faith in these days of scientific enquiry and wide-spread unbelief, appeared in the April number

**M. Volet
Writes on Faith**

of *Le Catholique Francais*, the French Old Catholic magazine. Its author, Monsieur Volet, vicar of the Old Catholic church here, after referring to the trials of doubt experienced ever by conscientious Christians and the urgency of a sincere wish to believe when tempted to question and deny, went on to speak of some of the so-called difficulties—those suggested by the possibility or probability of other planets than our own being inhabited by human beings, in particular, and showed that in face even of such difficulties as these the *willingness* to believe is *all-powerful*, alike in the *minds of the most learned*, the *most critical* as in the minds and hearts of the simple.

The French Academy has awarded an important literary prize to the Abbé Sicard, vicar of the Paris Church of St.

**Abbé Sicard
Wins Prize**

Pierre de Chaillot, for his historical work in three volumes upon *The French Clergy During the Revolution*. The prize is of the value of nine thousand francs. Vol. I. is entitled *L’Effondrement (The Breakdown)*; Vol. II. *Les Evénements avant la Révolution (The Bishops before the Revolution)*; Vol. III., *De l’exil au Concordat (From the Exile to the Concordat)*. Monsieur Sicard has successively held the office of vicar at several of the most important Paris churches and is known as one of the most learned historians of the day.

I. S. WOLFF.

NATIONAL SOCIETY MEETING IN LONDON

Importance of Maintaining Church Schools is Stressed

C. B. S. HOLDS ANNUAL MEETING

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

AN exceptionally interesting and important meeting in the history of the National Society, since its foundation, A. D. 1811, was held in the Great Hall of the Church House, Westminster, yesterday week, with the object of promoting a great increase in the resources of the society as the central organization for the encouragement and help of local effort for the preservation and extension of Church schools. Notwithstanding considerable increase in the support received by the National Society from its friends, very large further additions to its funds are required to enable it to give really adequate aid to those who in all parts of the country are faced with the urgent problems presented by costly structural demands from the Board of Education and Local Authorities, and in many places by the educational needs of growing populations. The influential and widely representative array of speakers at the meeting, in addition to the chairman, the Archbishop of Canterbury, were the Rt. Hon. A. J. Balfour, M.P., the Bishop of Winchester, Viscount Halifax, Lord Aldenham, and the Dean of Canterbury. Among others on the platform were the Bishop of Wakefield, the Bishops Suffragan of Willisdon, Kingston, and Thetford, the Marquess of Salisbury, Earl Cadogan, Viscount Cobham, Earl Dartmouth, Lord Colchester, Lord Hugh Cecil, M.P., and Mr. Ian Malcolm, M.P. The Great Hall was crowded in every part by a sympathetic and enthusiastic audience of Church people.

The PRIMATE, in his address from the chair, said that the National Society in its hundred years of life, in good report and ill, had been steadfast to its great *raison d’être*. They believed in a thoroughly popular education and in educational advance. Any English education worthy of the name must have at its centre definite Christian teaching. Their own loyalty and adherence was given unswervingly to the Church and her teaching as based on Holy Scripture and the Prayer Book. That teaching must be imparted by those who could give it genuinely and effectively, and who themselves felt that the thing mattered. They were all united on these principles, and they believed them now to be gaining and not losing ground in English life. They were also prepared to contend with equal earnestness on behalf of absolute fairness to any and every denomination which desired that its juvenile members should, as far as possible, receive in school that religious teaching for which the parents cared. Their central organization and the central funds were for the common good, not desirable only but absolutely essential. The Primate instanced the case of the Church schools at Swansea. They had to resist the administrative authority in the law courts; the authority, “with the bottomless purse behind them,” appealed from court to court, and Churchmen, though they won in every court, “in the end were mulcted between £2,000 and £3,000 for the expense for the defence of their elementary rights as citizens.” That showed that without a central authority, with central funds, they would be at the mercy of administrative wrong doings, if it came.

Mr. BALFOUR, in his speech thought the needs of the National Society were greater now than they ever were before, for the reasons indicated by the Primate. The division in the minds of a large number of people between religious and secular education was fundamentally erroneous. It implied a “dualism of object” which he was convinced no thinking man could really approve of. The training of children in the schools could not be cut up into separate compartments. The difficulties of embodying the educational principles of Churchmen in actual legislation were not so much theoretical as practical. All they could do was to carry out as far as possible two ideals—namely, that religious education should not be severed from secular education, and that the religious education of the children should be that desired by the parents. If the National Society could contribute, as he knew it could, to that great national object, their services would be great indeed both to the Church and the nation.

The BISHOP OF WINCHESTER, in moving the resolution bringing forward the question of finance, said this was a time which should put them on their mettle. Although they had lost, and were losing certain schools every year, yet their losses were few in proportion to the whole. They were still able to say that Church schools were “a going concern in spite of the thumbscrew of administration, fair and unfair, which had been applied.” It seemed to the Bishop that latterly the position and the prospect of undenominationalism had changed for the worse. They were more than ever convinced that it was through the maintenance of the denominational principle that the purpose of religion was best served.

LORD HALIFAX, whose rising to speak was greeted with much enthusiasm, moved the following resolution: “That Churchmen will heartily support any well-considered scheme for increasing the co-

herence and effectiveness of all branches of our national system of education, but must insist that a foremost place should be given to religious instruction throughout that system, that justice is done alike to denominational and undenominational schools and colleges, and that the faith of all parents shall be equally respected, and their right to determine the religious instruction which their children are to receive shall be secured in all departments of national education." He said, in a speech which had the true ring about it, that the government having expressed the intention of introducing a comprehensive measure dealing with national education, in which they hoped to meet the "grievances of Nonconformists," it became important to emphasize the attitude of Churchmen in regard to such a measure, and he did not think that attitude could be better expressed than in the words of the resolution he had been asked to move. The present government had introduced four education bills, all of which Churchmen had been compelled to oppose and all of which had failed. They had failed because the conditions laid down in the resolution had been disregarded. There could be no surrender in regard to those conditions. (Applause.) The lesson of the past was so obvious that it seemed impossible to suppose that the government intended to count a fifth defeat. As for the grievance felt by "Nonconformists" in the simple school districts, it was a grievance felt by Churchmen as well. In districts where only a council school is available, the parents who desired Church teaching had a grievance quite as great as that experienced by the "Nonconformists" in districts where only a Church school exists. Indeed, the grievance of the Church parents might be shown to be much greater. If the government held the scales even in this and other matters in the proposed measure, the religious difficulty would soon be at an end. In conclusion, Lord Halifax said that the problems of our social life as of those of education could only be solved satisfactorily, if they were solved at all, in proportion as their solution was sought in the application to them of Christian principles and in the degree that each class put the welfare of the whole community before its own selfish interests.

The resolution was seconded by the Dean of Canterbury, and carried unanimously. During the meeting the Primate announced that Viscount Iveagh had given £1,000, Lord Aldenham £500, Mr. P. S. Page £300, and the Hon. W. F. D. Smith £200. And there were also seventeen donors of £100, and twenty-two of £50, while an anonymous donor had promised £1,000.

The fifty-first annual festival of the Confraternity of the Blessed Sacrament was celebrated in London on Thursday, May 29th, being the Octave of the Feast of Corpus Christi, with the usually largely attended services and meetings. There

Festival of Confraternity

was a Solemn High Eucharist, with sermons, at the churches of St. Alban's, Holborn; St. George's, Pimlico, and St. Matthias, Earl's Court, and Solemn Vespers of the Blessed Sacrament, Procession, and *Te Deum* at All Saints', Margaret street. A social gathering of associates and friends was held in the Holborn Hall in the afternoon, and at this meeting a paper was read by the Rev. F. F. Irving, the well-known vicar of All Saints', East Clevedon, on "The Real Presence." In the evening was held the annual conference in the same hall. The secretary-general's report showed steady progress in members, both of priest-associates and lay-associates. The total membership stands at over 22,500. The treasurer-general reported a larger list of grants of Eucharistic vestments during the year than he ever remembered. The motion for the reelection of the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, as the superior-general was adopted with acclamation. The Rev. W. J. Carey of the Pusey House, Oxford, gave an address on "The Eucharist and Christian Mysticism."

The executive committee, formed out of the general committee, to give practical effect to the resolution that there shall

Memorial to Rev. A. H. Stanton

be a memorial to the Rev. Arthur Henry Stanton, for fifty years assistant curate of St. Alban's, Holborn, have issued "An Appeal for £10,000," in which they say that they are unanimous in the opinion that the memorial should be on a large scale, and as worthy of his great name as the generosity of his friends can make it. They are further of opinion that it should be the offering not only of the parish and congregation of St. Alban's, Holborn, but also of the world-wide company of men and women who count themselves indebted to the departed priest and wish to express their gratitude in as striking a way as may be possible. Out of the various suggestions which have reached the committee as to the form the memorial shall take, the most acceptable, at present, is that a Lady chapel should be added to the church he served, and that his monument and effigy should be placed within it. He always deplored, on many grounds, the absence of such a chapel, and there is no doubt that it would be most useful. The expense would, of course, be considerable.

Architecture and sculpture, the appeal adds, are costly things, and probably the site would be the costliest of all. The honorary treasurer is the Rev. W. A. Pearkes, St. Alban's Clergy House, Brooke street, Holborn (London). The general committee include the Bishops of London, Oxford, Birmingham, Salisbury, the Bishop Suffragan of Stepney, and, among others, Lord Beauchamp, Adeline, Duchess of Bedford, the Headmaster of Rugby, the Duke of Newcastle, Mr. R. J. Campbell of the City Temple, and Sir W. Robertson Nicoll, editor of *The British Weekly* (both of the two latter representing Protestant Dissent), Lady Henry Somerset, and many others.

The second report made by Sir Francis Fox on the present condition of St. Paul's, and which is of a disquieting nature, will be subjected to very close and critical examination. This will necessarily take some time, and in the meanwhile it is not proposed to take further steps in regard to the problem confronting the Cathedral authorities, except to continue the work of strengthening the main supports of the Dome.

The Condition of St. Paul's

The Bishop of Southwark has received, "In memorium J. J. G.," a donation of £4,000 towards the Cathedral Fund. Of this sum £3,600 is set apart by the terms of the gift for the endowment of the Precentor's stall, and £400 for the extinction of the debt on the restoration. The same munificent benefactor has sent £1,000 to the South London Church Fund.

Gift to Cathedral Fund

The late Bishop of Lichfield (Dr. Legge) left by his will his yellow damask and purple copes to his successor in the see.

A demonstration of Churchmen in the districts of Edmonton, Southgate, and Enfield (North London) was held Sunday afternoon at Edmonton. A procession of nearly 3,000 persons paraded some of the principal streets, and the Bishop of London gave an address. The chief purpose of the demonstration was to counteract the influence of a theistic meeting held in the neighborhood.

J. G. HALL.

DEATH OF CANON S. A. BARNETT

LONDON dispatches to the daily papers report the death of the Rev. Samuel A. Barnett, D.C.L., Canon of Westminster, founder and former warden of Toynbee Hall, and writer on social problems. Dr. Barnett derived his intimate knowledge of social wrongs from a long ministry at churches in the White-chapel district of London, which led up to the foundation of Toynbee Hall. His leading books include *Practicable Socialism*, 1893; *The Service of God*, 1895; *Religion and Progress*, 1907; *Towards Social Reform*, 1908; and *Religion and Politics*, 1911.

PREPARING FOR THE WORLD CONFERENCE

THE recent meeting of representatives of various commissions in the interest of the World Conference, already referred to in these columns, adopted the following minute setting forth their view of what should be accomplished by their work:

"1—That the true ideal of the World Conference is of a great meeting participated in by men of all Christian churches within the scope of the call, at which there shall be consideration not only of points of difference and agreement between Christians, but of the values of the various approximations to belief characteristic of the several churches.

"2—That while organic unity is the ideal which all Christians should have in their thoughts and prayers, yet the business of the commissions is not to force any particular scheme of unity, but to promote the holding of such a conference as is above described.

"3—That in order that the World Conference may have a maximum value, the questions there to be considered shall be formulated in advance by committees of competent men representative of various schools of thought, these committees to be appointed at as early a date as is consistent with assurance that their truly representative character cannot be successfully challenged.

"4—That among the subjects for joint consideration by the Executive Committee of the Episcopal Commission and the General Committee appointed at this meeting are the following:

"First.—What questions must be considered before it can be decided how the World Conference shall be convened, what its membership shall be, and when and where it shall assemble.

"Second.—How such prior questions can best be considered and answered.

"Third.—How the matters for consideration by the World Conference shall be ascertained and referred to the committees which are to study them, and how and when those committees shall be appointed."

BRONX CHURCHES UNITE IN "CHURCH SOCIAL WEEK"

Excellent Results Believed to Have Been Obtained

PREPARATIONS FOR BROTHERHOOD CONVENTION AND FOR CATHEDRAL SUMMER SCHOOL

Missionary Committees are Actively at Work

OTHER LATE NEWS OF THE METROPOLIS

**Branch Office of The Living Church }
416 Lafayette St. }
New York, June 24, 1913 }**

CHURCHMEN in the Bronx have completed their "Church Social Week" from which so much had been anticipated. Out of twenty-five churches in the Bronx, some of them only small missions, eighteen participated to some extent, half of them doing it in part only. Among the achievements are these:

1. A total attendance of 12,000. Such number is, many times, an attendance on all possible occasions, with mass meetings.
2. About two hundred men serving on committees. Usually a few men bear the whole burden.
3. Instruction and information given on all subjects to which the Church is committed, not on missions only, or Sunday school only, as is necessarily the case with a mass meeting.
4. A more hopeful feeling than has ever before obtained in the churches in the Bronx. There is no reaction, and no revulsion because of a return to their own clergy after hearing famous men.
5. A Bronx Church Union that is thoroughly alive because it has done worth-while work and has more such work in hand.
6. A resolve on the part of parishes keeping the week this year to do so next year, and of some who did not observe it to adopt the plan.
7. The making of certain parishes centres of special work; as St. James' missions, St. Ann's, a local social service school and work that may serve the entire Bronx; St. Peter's, children; Grace, City Island, a club for boys that will probably result in a parish hall; St. Margaret's, a Young Men's glee club; Holy Spirit, \$300 addition to its building fund and plans to observe the week each spring, ending on Whitsunday.
8. Clerical and lay speakers from respective parishes, supplementing the work of rectors, and the raising of a corps of speakers and workers.
9. All accomplished at practically no expense.

Two features of the week were unlike usual methods of holding religious conventions and it is felt that they vindicated themselves. The one is that there was a whole series of meetings, the other that no outside preachers or speakers, or almost none, were brought in. Emphasis was laid upon the meeting in each parish and mission. Each named its own committees and made its own plans, and much was gained by variety and adaptation. It was only after the Social Week was over that three district meetings were held in St. James', St. Ann's, and St. Peter's Churches, to hear about missions, social service, and child welfare. A final conference was held at the Bronx Church House, when data was given to the Bishop and to each other.

This Church Social Week was first proposed by the Seabury Society but was adopted by the parishes and missions immediately concerned, after a Bronx Church Union had been formed among them.

The committee of clergy interested in furthering the twenty-eighth National Convention of the Brotherhood of St. Andrew, which is to be held in New York City, October 1st to 5th, have issued an unusually attractive and convincing circular letter in connection with the official programme of the convention. The members desire to have every clergyman informed as to the genius and merits of the Brotherhood and the many good things proposed on the programme of the convention. Particular notice is given to the clergy that there is to be a sectional conference, *for the clergy only*, on Saturday, October 4th, at 2:30 P.M., in Zion and St. Timothy parish house; chairman, Bishop Lines. Additional copies of the above-mentioned letter may be had upon application to the Brotherhood of St. Andrew, 416 Lafayette street, New York. The signatories to the letter are: the Rev. Henry Lubeck, D.C.L., rector, Church of Zion and St. Timothy, chairman; Rt. Rev. Frederick Courtney, D.D., rector, St. James' Church; Rev. William T. Manning, D.D., rector, Trinity parish; Rev. Frank M. Clendenin, D.D., rector, St. Peter's Church; Rev. Ernest M. Stires, D.D., rector, St. Thomas' Church;

Preparing the B. S. A. Programme

Rev. Arthur H. Judge, rector, St. Matthew's Church; Rev. Milo H. Gates, D.D., vicar, Intercession Chapel.

The local committee has designated Wednesday, October 1st, as "official sight-seeing day," and in the evening there will be a Quiet Hour. The convention begins with the early Celebration on Thursday and extends over the following Sunday.

On Monday, June 30th, at 2 P.M., the Cathedral Conference of the Second Missionary Department will begin. This summer

Summer School of Second Department school, the first one of its kind undertaken by the Second Department, will be held in the old Synod Hall on the Cathedral grounds.

The committee in charge have prepared an excellent programme and have made all arrangements for the convenience and comfort of those who attend. Members of the conference will be accommodated in rooms near the Cathedral Close, and meals will be provided in the Commons of Columbia University. A unique feature in the programme is that courses of lectures and classes are to be provided covering the three-fold activities of the Church's life, namely, missions, education, and social service. In the programme which follows, it will be seen that many of the most prominent speakers and workers of the Church are to take part. While this is a conference of the Second Missionary Department, visitors will be cordially welcomed from elsewhere. Already there is an encouraging registration, and it is hoped that the conference will prove so successful as to warrant its continuance as a permanent institution of the Second Department.

Some of the particular features of this conference have already been narrated. On the afternoon of July 1st, the Church Mission of Help takes charge of one session. The subject is, "The Church's Responsibility in the Social Evil and Sex Education." The speakers are the Rev. Dr. William T. Manning, rector of Trinity parish, the Rev. Father Officer, O.H.C., and Mr. R. Fulton Cutting. Those leading in the discussion are, the Rev. R. P. Kreidler of St. Luke's Church, Scranton, Pa., Deaconess Gardner of Grace Memorial House, New York, and Mrs. Morton S. Lewis, vice-president of the Girls' Friendly Society of Elizabeth, N. J. The society will have a table with recommended literature on the Social Evil and on Sex Education. This will be presided over by Miss Crosby of the Society of Sanitary and Moral Prophylaxis. A member of the Church Mission of Help staff will be in attendance during the entire conference to explain to those interested the work of the society. The society also conducts a party to the Reformatory for Women at Bedford Hills on the afternoon of July 3rd.

At the last General Convention a recommendation was passed that missionary committees of laymen auxiliary to the board be

Set Laymen to Work formed in all dioceses for the purpose of organizing similar committees in the various parishes and thus "to foster and develop the

interest of laymen in the missionary work of the Church, and to cooperate with the Board of Missions and the Department Secretary." New York is one of the few dioceses that have carried that recommendation into effect on a considerable scale. The diocesan convention passed a resolution asking the Bishop to take the initiative under this resolution, designating laymen to serve on such committees and also clergymen to serve on an advisory committee. This has been carried out so successfully that there are now 106 parishes in this diocese in affiliation with the diocesan committee, and the total number of laymen now number about 628. In April Mr. Franklin H. Spencer, field secretary of the Brotherhood of St. Andrew, was employed to assist in organizing these committees and has done good work in that field. A series of pamphlets is to be prepared setting forth the historical and practical points relating to the diocesan missionary committee. The chairman of the committee on organization, Mr. W. R. Sheffield, has lately died and the Bishop has appointed in his place Mr. William W. Orr of Scarsdale. A general missionary mass meeting has been arranged for the evening of October 17th at Carnegie Hall when Mr. Warren, organist of the Church of the Ascension, will have charge of the music, and Bishop Brent and Mr. George Wharton Pepper will speak. Those who wish to be assured of seats or boxes at the meeting should apply at an early date to Mr. Henry L. Hobart, chairman of committee on Meetings, 120 Front street.

In spite of a very severe rain-storm an interested company of relatives and friends attended the first annual commencement of

Sunday School Teachers Graduate the New York Diocesan Training School for Sunday School Teachers on Friday evening, in Hobart Hall, Diocesan House. The Rev.

Dr. Harry P. Nichols, president of Religious Education, presided and made an address of welcome, after prayers had been read by the Rev. Pascal Harrower, chairman of the executive committee of the same board. The salutatory was read by Miss Emma J. Greve. The Rev. Charles A. Ashmead, for the Rev. Frank F. German, made the report of the Board of Examiners. Bishop Burch conferred the diplomas and made an address to the graduates. The baccalaureate address was made by Professor Stephen Fielding Bayne, principal of public school 5, New York City. Bishop Spalding of Utah, made an address, and pronounced the benediction after the valedictory was read by Miss Anna S. Bussell.

The graduates of the class of 1913 were: Miss Anna S. Bussell, St. Ignatius' Church, New York; Miss M. E. Campbell, St. Stephen's

Church, New York; Miss M. Challoner, Church of the Transfiguration, Brooklyn; Mrs. J. Burt Getchell, St. Paul's Church, Norwalk, Conn.; Miss Emma J. Greve, St. Ann's Church, New York; Mr. Jos. F. Sabin, St. Gabriel's, Hollis, L. I.; Mrs. W. W. Sabin, St. Matthew's Church, Brooklyn; Miss Anna Thompson, Trinity Church, New York.

A number of certificates for proficiency in various branches of study prescribed by the Board of Religious Education were also awarded.

The Rev. Dr. Arthur Ritchie completed forty years in the priesthood on Sunday, June 22nd. Before the summer exodus began his parishioners gave him a reception in honor of this anniversary. Dr. Ritchie has been rector of this parish for twenty-nine years, succeeding the Rev. Dr. F. C. Ewer. He resigned the rectorship of the Church of the Ascension, Chicago, to take up this work. During his rectorate a handsome stone church has been built on West End avenue at Eighty-seventh street.

Recognizing that New York has become a great summer resort, St. Bartholomew's Church, on the corner of Madison avenue and Forty-fourth street, has, for several years, made all its sittings free, kept the full choir, and provided able preachers to minister to the stranger within its gates. This year these services will begin on the first Sunday in July and continue until the end of August. The preacher during July will be the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

During the absence of the rector of Grace Church, the Rev. Frederick Edwards will be the summer preacher. On Wednesdays and Fridays, when the weather permits, open-air services will be held in Huntington Close.

Bishop Greer and family have left the city and are now at North-east Harbor, Maine. Dr. Manning of old Trinity, will shortly join his wife and daughters at their summer home, Seal Harbor, Maine.

CITY MISSION WORK IN PHILADELPHIA

Graduation of Nurses at Home for Consumptives

COMING EVENTS IN THE QUAKER CITY

The Living Church News Bureau } Philadelphia, June 24, 1913 }

THE Training School for Nurses conducted by the Philadelphia City Mission held its third annual commencement in the Home for Consumptives at Chestnut Hill, on Wednesday evening, June 18th. The three nurses graduated were Misses Agnes Van Broekhaven, Edith Jeannette McComb, and Mabelle Roberta Sharp. During the exercises the Rev. Dr. Herman L. Duhring, the superintendent, made a splendid address to the young women. The class history was read by Miss Winifred Adams, an under-graduate. The address to the nurses was made by Dr. F. Olcott Allen, an instructor. This institution is the outgrowth of the first institution for the cure of consumption in this country, the House of Mercy, 411 Spruce street. It has been peculiarly successful under the wise direction of Dr. Duhring.

The City Mission has started its summer work in earnest. It is conducting weekly excursions for mothers and children to the country and on the river. It is also aiding in making life more endurable by distribution of tickets for ice to the poor. The management hope to raise about \$2,000 for this noble work. Its confidence in humanity's interest in humanity has always been rewarded, and it fully expects a generous response this summer. Vacations of the members of the staff of the City Mission have already begun.

The Bishop of the diocese will lay the cornerstone of the Memorial Church of St. Barnabas on Saturday afternoon, June 28th. The missionary in charge has prepared a good service for the occasion. Former missionaries, with the Dean of the convocation and old friends of the mission, will be present.

Ground will be broken for the new Chapel of the Mediator, Fifty-first and Spruce streets (the Rev. H. McK. Moore, vicar), in the near future. The plans call for a handsome structure.

The plans for the new church building for the Church of the Redemption are being revised. The Rev. A. E. Clay expects to have the bids in soon.

The Rev. H. Cresson McHenry of the City Mission will bless a new altar service and hymnal which have been presented to the Eastern State Penitentiary for the services of the Church there on Tuesday, the Nativity of St. John Baptist. These are all memorials.

Memorials

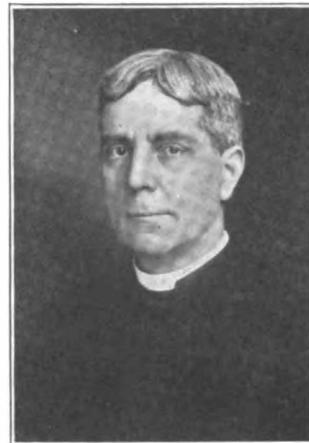
GENERAL LENTEN MISSION WILL BE HELD IN CHICAGO

Clergy Determine to Work Together for Its Accomplishment

LAST WEEK'S ACTIVITIES IN CHICAGO

The Living Church News Bureau } Chicago, June 24, 1913 }

AN important meeting of clergy took place at the Church Club rooms on Thursday morning, June 19th, at the request of Bishop Toll, who presided. It was well attended, and the subject under consideration was the holding of parochial missions in as many parishes and missions of the diocese as possible, during next Lent. This meeting was called in sequence, following the appointment by Bishop Anderson, at the recent diocesan convention, of a committee to confer as to the possibility of holding such parochial missions. The Rev. Dr. J. S. Stone introduced the subject, at this meeting on June 19th, with an earnest and carefully outlined presentation of a general plan of preparation and of action, and he was followed by the Rev. Dr. Wolcott, and by nearly every other priest present, including the Rev. T. B. Foster, the Rev. W. O. Cooper, the Rev. W. B. Stoskopf, the Rev. G. C. Forsey, the Rev. Dr. C. E. Deuel, the Rev. Charles H. Young, the Rev. John McGann, the Rev. W. S. Pond, the Rev. Dr. Hopkins, the Rev. Joseph Anastasi, the Rev. D. A. Schaefer, the Rev. W. C. Way, and the Rev. C. K. Thomson. There was a deep and unanimous conviction that the holding of such a united parochial mission in as many parishes and missions as possible, would be of the greatest help to the spiritual life of the diocese,



REV. T. B. FOSTER
Professor-elect at the
Western Theological Seminary

and after careful discussion, a resolution was unanimously adopted, requesting the appointment of a committee on Methods, as well as other committees, and also asking Bishop Anderson to call a meeting of all the diocesan clergy as early as possible in September, to hear the reports of these committees, and to arrange in addition for a gathering of the clergy soon thereafter, to receive systematic instruction from some able leader as how best to organize the preparatory services and propaganda during the coming fall and early winter. It has been thought by many of the clergy for a long time that the holding of many parochial missions all over the diocese would be of the greatest uplift and help to the whole work of the Church in and around this great city, and Bishop Anderson's suggestion, made at the opening of the recent diocesan convention, that such a united movement should be undertaken during the coming Lent, fell on ready and fertile soil. In order to lose no time, one of the above committees met on Saturday, June 21st, to take counsel and to lay plans. It was suggested on the 19th that the whole project should be kept in frequent prayer, from now on, by all the diocesan clergy, and that Bishop Anderson should be asked to prepare a special prayer which could be offered at every Holy Eucharist on behalf of the proposed mission, commencing in the early fall.

So much effort has been centered, during the past three or four years in improving the machinery of the Church's work, and in enlarging her sense of duty towards man, as in bettering the missionary organization of the diocese, the social service activities of both clergy and laity, the Sunday school technique, and the like, that it is about time for a concerted and well-planned effort to deepen the holiness and spiritual power of the Church. Nothing will further this primal purpose better than a strong, united, and far-reaching parochial mission.

At its meeting on June 12th the diocesan Social Service Commission learned that a pernicious bit of legislation was being pushed at the state legislature at Springfield, looking to the restoration of bakeries not only to basements, but even to sub-basements, in Chicago.

Bad Bill Defeated

At once the commission voted to appeal to every parish where a social service committee is organized, urging that as many protests as possible against this bill should be written or wired at once to

Springfield. Partly because of this agitation, joined with many other similar protests that were sent forward from women's clubs and the like, the bill was practically defeated, though it had passed in the Senate, and had passed its first reading in the House. This is not the first time that our diocesan Social Service Commission, working also through the local committees, has been of definite service towards preventing bad legislation concerning Chicago.

The commission on the revision and compilation of the canons of the diocese held an important meeting last week, and have already begun work towards publishing in accessible form the diocesan Constitution and canons, which have been largely amended during recent diocesan conventions.

Canons Revised

A number of the Sunday schools of the city and suburbs have been taking steps this June to keep up the interest in Sunday school work more adequately than in former years. At St. Martin's, Austin, and at the Church of the Redeemer, Chicago, "Flower Services" were held during early June, on Sunday mornings, each child bringing as many flowers as possible. After these services the flowers were taken to the sick. This custom has been observed at Austin for some years past in June, and is very popular.

"Flower Services" Held

More Sunday schools each year are holding examinations in early June and commencement services or exercises on the last Sunday, or, as this year, on the fourth Sunday in June. Certificates of graduation are usually given to those classes which complete the usual courses, and these pupils are then allowed to meet as graduates, with higher courses, and with some special privileges in their sessions. At Christ Church, Woodlawn (the Rev. C. H. Young, rector), the parish house was largely occupied for several days, last week, by the annual exhibit of the Sunday school, and by the programmes connected therewith. Tables were placed all around the large parish hall, upon which were exhibited specimens of the work of each grade in the day school and of the Sunday work. The books made by the kindergarten and first primary grades were most interesting, showing the love of God for His children, and leading them to lives of obedience to Him. The course on the Shepherd Psalm was worked out by the children, who cut out the sheep and built the models of the valley, the green pastures and still waters, leading to the safety of the Fold. The older grades presented carefully written books, beautifully made maps, relief maps, dolls dressed to represent Bible characters, drawings and models of the Tabernacle, diagrams explaining the Church Year and its seasons and colors, etc. The classes studying the faith and practice of the Church (first high school) showed splendid drawings of the parish church, the two altars, the sacred symbols, illustrations to explain Apostolic Succession, the chief events in the early life of the Church. On large panels were shown specimens of the work done in social service and child welfare, clothing, surprise bags, scrap books, dolls, fireless cookers, candy, a beautiful quilt, etc.

The missionary play, "The Brightness of His Rising" (illustrating what the children have been taught about missions), was excellently given, and made very clear the opportunity open to the Church. In the afternoon the younger children gave an interesting exhibition of marching, dancing, etc., showing some of the methods used to develop the social life of the little people.

The day school children made a most attractive Indian village scene, with canoes, tepees, etc., in their sand box. Specimens of their work in clay and paper were also on exhibition.

Despite the severe heat of the Fourth Sunday after Trinity, June 15th, the Girls' Friendly Society of the Church of the Epiphany

G. F. S. Anniversary

kept the twenty-fifth anniversary of their organization by gathering large numbers of the G. F. S. members and associates from all over the city and suburbs, every parochial branch in the diocese being represented by a large delegation. Light refreshments were served in the guild room after 4:30 P. M., as the various delegations arrived, and at 7:45 P. M., there was held a joyous Evensong service in the church, the congregation numbering several hundreds of persons and nearly filling the spacious building. The Rev. Dr. B. S. Easton of the Western Theological Seminary, who is supplying the parish during June, took charge of the service, assisted by the Rev. Dr. John Henry Hopkins, who also preached the sermon. Each of the former members received a silver memento from Mrs. A. H. King, who was for many years the leader of Epiphany's G. F. S., and who was present at the service. The congregations have been gratifyingly large all during May and June and the parish is being well held together during the interim between rectorates.

The Rev. George W. Farrar will have been rector of Christ Church, Ottawa, fifteen years next year, when the parish will celebrate its seventy-fifth anniversary. During that time the parish has been freed from a debt of \$2,000, and a handsome rectory,

Progress at Christ Church

costing \$6,000, has been built and paid for. Recently the church has been restored and redecorated, a new floor has been laid, the altar has been enlarged from five to twelve feet, and made most beautiful, while the church has been wired for electric lights: all at the expense of \$700. The sum of \$3,600 has been pledged for new parish building and choir room, for which plans have been finished, and ground will be broken this summer. It will be of brick, with open timber

work fireplace inside, and attractive cloister joining it with the church. In addition to this the parish has increased its gifts to missions from \$50 to \$350 a year, largely from the efforts of a missionary committee, with missionary chairman and treasurer. At Easter, 1913, more communicants received than there are communicants on the parish records, a rather unique record.

In addition to this rector's church activities, he has held a position on every civic and social organization in the town and is at present the president of the Park Commission, chairman of the Vigilance Association, and member of the Hospital Board.

Under the leadership of the Rev. J. H. Edwards, who lately became rector of the Church of the Holy Spirit, Lake Forest, the parish has abolished the rental of pews, and has made the church free. This was done at the suggestion of the rector, unanimously recommended by the vestry, and adopted with but one dissenting voice at a parish meeting of pew-holders. This change in policy will take effect on the 1st of July.

Pew Rents Abolished

A largely attended reception was given by the parish of the Church of the Redeemer, Chicago, on the evening of July 19th, to the curate, the Rev. J. J. Steffens, and his bride, on their return from their wedding trip.

CONSECRATION OF BISHOP BABCOCK

BOSTON, June 18.

ARCHDEACON SAMUEL G. BABCOCK was consecrated Suffragan Bishop of Massachusetts at Trinity Church on the morning of Tuesday, June 17th, in the presence of six Bishops, nearly two hundred clergy, and a congregation that filled the church. Bishop Lawrence was the presiding Bishop, and the candidate was presented by Bishop Codman of Maine and Bishop Perry of Rhode Island. His attending presbyters were the Rev. Edward T. Sullivan of Newton Centre and the Rev. Guy W. Miner, diocesan missionary, who has long been closely associated with the new Bishop. The Rev. Frederick B. Allen, superintendent of the City Mission, was master of ceremonies and Mr. Joseph Grafton Minot was chief marshal.

The consecrators with Bishop Lawrence were Bishop Brent of the Philippines, Bishop Parker of New Hampshire, and Bishop Davies of Western Massachusetts, who was also the preacher. The sermon is printed in full in this issue. The certificate of election was read by the Rev. Dr. Leander C. Manchester, the evidences of ordination by Clarence H. Poor, treasurer of the Board of Missions. The Rev. John McGaw Foster read the consent of the Standing Committees, the Rev. Francis E. Webster the certificate of ordination, and Bishop Parker the consent of the Bishops.

At the Holy Communion only those received who had been especially invited, this being necessary owing to the length of the service.

Following the consecration, Bishop Lawrence tendered an informal luncheon to his new Suffragan and the other Bishops and clergy at the Hotel Brunswick across the street.

Bishop Babcock's vestments, including purple cassock and biretta, had been made for him in London and were the gifts of his close friends. Others of his friends presented him with a magnificent pectoral cross of gold which he wore for the first time on this occasion.

DEATH OF REV. DR. C. B. SMITH

NEW YORK, June 24, 1913.

THE Rev. Dr. Cornelius B. Smith, rector emeritus of St. James' Church, New York, died on Sunday, June 22nd, at Rosserne, his summer home at Northeast Harbor, Maine, at the age of seventy-nine. He was a graduate of Trinity College and of the General Theological Seminary, and was ordained deacon in 1858 and priest in 1863. His diaconate was spent as assistant first at Holy Trinity Church, Brooklyn, then at Church of the Ascension, New York. From 1863 to 1865 he was rector of St. John's, Lowell, Mass. In 1867 began his long connection with St. James' Church, New York, which he served as rector until 1895 and since that date has been rector emeritus.

Dr. Smith was an active member of the general and of the executive committee of the Church Congress.

ALWAYS remember that God comes to thee in thy sorrows as really as in thy joys. He lays low, and He builds up. Thou wilt find thyself far from perfection if thou dost not find God in anything.—*M. Molinos.*

SELF-CONTROL is the root virtue of all virtues. It is at the very centre of character.—*Henry Churchill King*

Bishop Davies' Consecration Sermon

Preached at the Consecration of Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts

By the RT. REV. THOMAS F. DAVIES, D.D., Bishop of Western Massachusetts

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II. Timothy 1: 6, 7).

HERE is a great glory about the consecration of a Bishop. Parochial interests are forgotten and there is quickened in the minds and hearts of the assembled people, diocesan consciousness and diocesan enthusiasm.

The very history of the word "diocese" is a stirring one. Originally it meant any kind of administration. The Romans used it as the designation of a province of the Empire; and hence it carries with it a suggestion of patriotism, of loyalty to government, of pride of citizenship, of the gleam of the eagles of the legions!

Back of the Roman use, the Greek word meant housekeeping, and here is a more intimate, individual and personal suggestion of the family circle, of the household of faith, of love for one's own people and one's Father's House—a touch of home!

There is also a great solemnity about the consecration of a Bishop!

To enter of one's own volition upon the episcopate might well beget in any man the spirit of fear!

In the Ember collect you are bidden to pray for those who have the awful trust of ministers of Christ and stewards of the Mysteries of God. It would be hard to exaggerate the weight of responsibility which men receive, when they take upon themselves the vows of the priesthood.

These are they who must watch for the souls of men as they that must give account. Those are tremendous words that are addressed to them in that most solemn moment of investiture with the holy functions of their office:

"And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault!"

How can any man, say some, ever enter the ministry?

And to become a Bishop in the Church of God; to stand, as Gilbert Burnet, Bishop of Sarum, said in his famous discourse of the Pastoral Care, "not only as watchmen to watch over the flock, but likewise over the watchmen themselves; to keep the door of the sanctuary by which men are admitted to holy office"; and so in a special sense to be guardians of the faith; to become a successor of the Holy Apostles; to venture to follow in the office of a St. Paul, a St. Peter, a St. John—I speak as one to whom the experience is yet fresh—surely that might well give a man pause! By any one who knows the responsibility and care of a Bishop, the *Nolo episcopari* may well be spoken with profound sincerity.

It was not altogether rhetorical exaggeration when St. Chrysostom penned that trembling exclamation, "It is a wonder if any ruler in the Church be saved!"

But there is the apostolic work to be done; the responsibility to be acknowledged rather than assumed; the call of the Holy Ghost to be answered. What is the comfort?

This! "For God hath not given us the spirit of fear!"

The office of a Bishop is associated with the Office of God the Holy Ghost in a peculiar way. Of course the whole Church and ministry are vitally connected with that Divine Person. Since that Breath of the Risen Lord and His words "Receive ye the Holy Ghost," there has been a Christian Church.

In every Christian the Holy Spirit both kindles the original spark of the Christian life, and renews and invigorates it.

The scriptural qualifications of a deacon are that he should be of honest report, full of the Holy Ghost and of wisdom. The call to the ministry comes from Him. The Holy Ghost is received for the office and work of a priest in the Church of God, as well as for those of a Bishop. All true ministerial work is by His power. It is not the worthiness of the priest—be he never so holy—but the Holy Spirit, who gives the grace of the sacrament. But a Bishop's work is particularly connected with the Third Person of the Blessed Trinity, in this way.

"The apostles appear as alone possessing power to communicate the gift of the Holy Ghost by the laying on of hands," both in the fundamental grace to every Christian, and in special powers. The most frequent episcopal act is Confirmation, whereby the gift of the Holy Ghost is given.

The other great episcopal function is ordination, wherein again by the imposition of the Bishop's hands, the grace of a spiritual and sacred function is received from the Holy Ghost. Thus the two separate acts peculiar to the episcopate, are both conveyings of the Holy Spirit. Hence the ministry of a Bishop ought to be pre-eminently a *spiritual* ministry. In his life and work the presence of the Holy Spirit should manifest itself by certain unmistakable signs, even as in Gospel and Pentecostal days the presence of the Holy Ghost was attested by certain symbols.

What shall these signs of a true episcopate be? They are

told us, I think, by St. Paul, in that "last will and testament" of his, the Second Epistle to St. Timothy, the least official and most personal of his Pastoral Epistles—in those words which have been incorporated in the sentence of consecration, "for God hath not given us the spirit of fear; but of *power*, and *love*, and *soberness*."

The Presence of the Holy Ghost shall be manifest by the *spirit of power*!

What does this mean?

In an early Christian document, the so-called Epistle to Diognetus, there is this memorable sentence:

"Force is not an attribute of God."

We are to feed the flock, not as "being lords over God's heritage," but being examples to the flock.

It was to "Lord Bishops," as ministers-of-state and princes of the realm, that William Bradford and John Alden objected in the early days of the Plymouth colony, as "a humane devise and intrusion."

But saith the psalmist, "Twice I have also heard the same, that *power* belongeth unto God."

In his third visitation charge, Archbishop Benson points out that in the King James' version the word "power" is used to translate two very different words, "authority" and "potency." Both, said he, ought to co-exist in the Church, though they have not always done so. The Scribes and Pharisees knew not the *power* of God, but they had *authority*. The Prophets of Israel, when the priesthood ceased, had no levitical authority, but they had *power*.

Our blessed Lord taught and worked with *authority* as well as with *power*. The apostles received *power* as well as *authority*.

And so this spirit of power is not force; it is not the imposing of one's own will on others; it is not lordship.

It is the *power* of a spiritual life.

Many things distract a Bishop—the cares of administration, the constant traveling, the frequent absence from home, the few moments' study snatched on a train, the varied and gracious hospitality, the succession of new faces, the mass of correspondence awaiting him, the tense hours of rapid dictation, the personal consultations, the official engagements, all the incidentals of that which cometh upon him daily, the care of all the Churches—can he go from such a life to visit a parish or mission, and bring with him a serene mind, encouragement, comfort, guidance, benediction by his very presence?

He can—by the spirit of power—by the power of a spiritual life!

Father Figgis in his William Belden Noble lectures drew a somewhat gloomy picture of the present day. He sees a chaos, a distraction of ideals, moral and intellectual anarchy, the lack of recognized standards.

Think of any of our towns—of their diversities of religions, their diversities of races, their social divisions, their variety of moral standards, of the race for wealth, the universal desire for luxury—truly the Christian Church has a tremendous task before it!

We believe with Eucken that "the fundamental need is the need of redemptive religion." How shall a present-day apostle make his deepest impression upon this chaotic world?

By the real and tremendous power that flows from a life lived in communion with God! His life must be to his generation, a sacrament—a pledge of the reality of that which is beyond national power, and a means of vision and attainment.

Some months ago I visited the Bermudas, and there from a boat I looked down through a water glass at the sea-gardens at the bottom of the ocean. It was like looking into fairyland: delicate branches of tree-coral, great purple sea-ferns slowly waving, masses of colored brain-coral, wonderful sea-anemones like great chrysanthemums growing upon the reefs, gorgeously tinted angel fish slowly swimming about! The surface of the sea was rough and restless, wind-lashed, and white-capped: beneath was perfect calm, the serenity of utter beauty! It was a parable of life.

The surface may be disturbed by many things—beneath must be the calm and peace of a deep spiritual life, of a heart attuned to God, of a true and vital union with the Lord Christ! The power of such a life is beyond all estimate.

While the apostles waited in that Pentecostal chamber, suddenly there came a sound from heaven as of a rushing, mighty wind. Was it not the symbol of the Spirit of Power? It filled all the house where they were sitting. It must fill the apostolic office.

The presence of the Holy Ghost shall be manifest by the spirit of love. A man shall be a true Bishop by the love for God and man that is in him.

We are told that "when the Bishops were assembling for the Council of Nicaea, the confessors among them, who had survived the last and worst of the persecutions, came like a regiment out of some fearful siege or battle, with the scar of torture, the marks of suffering imprinted on them." The sight that has always impressed

me most at General Convention is the procession of Bishops—some old and feeble and infirm, some with the marks of hardship, and severe or unwholesome climates upon them plain to be seen—yet faithful to their posts. What keeps them so? Doggedness?—grit?—determination?

Only one thing could do it—that which, according to St. Paul, beareth all things, endureth all things, never faileth—love! That was what took Bishop Doane, with the last flicker of his waning strength, down to New York to the Board of Missions—the love of Christ's Kingdom and the yearning for its extension. That is what alone can carry a Bishop into the hearts of his clergy and laity—the spirit of love.

Look over our territory here in New England. You will see at least three flocks which are difficult for the shepherd to know feed.

There is our mill-town with its thousands of hands—nay, not hands but souls—with their industrial problems and social unrest.

There are the masses of foreign peoples, speaking alien tongues, often deprived of the ministrations of that religion into which they were born, and understanding no other.

There is the scattered flock of the agricultural class—the farmers and their families on the lonely farms.

How shall a shepherd ever gain the confidence of these flocks? How can he win their affections and their hearts? By striving with great effort to come to know them and be known of them, and then by the spirit of love!

As on the day of Pentecost the first apostles were all with one accord in one place, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Was it not the symbol of the Spirit of Love, that purifying, kindling spirit that must make known the true apostle?

Finally, the Presence of the Holy Ghost shall be manifest by the spirit of a sound mind.

Suppose that a parish should be unhappily rent by discord, that there should be a difference between priest and people, or that the congregation should be split into factions, to the point where schism threatened: that it were swayed by blasts of vain doctrine and disturbed in the Faith?

How can a Bishop visit that congregation and fulfil his consecration vows—to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and maintain and set forward quietness, love, and peace, exercising godly discipline? Only by the spirit of soberness, of discipline, of a sound mind—take what translation you will. It means by the power of a spirit that is chastened, controlled, disciplined, of a mind essentially pure, of a heart that knows and loves the peace of God.

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God, descending like a dove, and lighting upon Him."

Was it not the symbol of the presence of the spirit of a sound mind, of that purity and peacefulness, which must mark the Apostolate?

Charge to the Bishop-elect:

My brother, there are two things which it is obvious to say to you—equally obvious and equally superfluous.

The first is, to hold up the hands of your diocesan—that beloved man who was long the honored Bishop of this whole commonwealth, who is still claimed by the people of Western Massachusetts as their Bishop. Your task and mine are in a sense the same—to lift from his shoulders some of the burdens.

For fourteen years, as his faithful and efficient Archdeacon, you have been doing that; I have only just begun. May God guide and strengthen us both!

At a time like this, words of praise are apt to seem fulsome and required by the occasion—even words of appreciation of clear and far-sighted administration and entire faithfulness to duty; but words of real affection are never out of place. You and I and every Churchman may thank God for the Episcopate of Bishop Lawrence!

The second thing is this: to be in a real sense a *Pastor Pastorum*, very tender to your clergy, remembering the burdens they have to bear and the frequent pinch of poverty, remembering all that you can be to their families, as pastor and friend. Then fourteen years have made for you a place in the hearts of many a missionary in this diocese. You have proved yourself their sympathetic friend.

And so to my final charge. Ascend with me in spirit one of our Massachusetts mountains and look out over the territory of the commonwealth.

What matter if it be Greylock, or Everett, or Holyoke, instead of Carmel, of Tabor, or Gilboa?

What matter if the Atlantic and not the Mediterranean wash our shore? Or Connecticut instead of Jordan flow down our land?

Is not your task and mine identical with that of the first apostles—to go forth with the same commission, by the same authority, to have boldness in the faith, to preach the good news, to bear witness to the same Christ, to organize the Kingdom of God, to care for the Church, to ordain elders in every city, to communicate the gift of the Holy Ghost, to fight the good fight, to keep the faith, to stir up the gift of God given unto us, and to manifest the spirit of power, and of love, and of a sound mind?

THE LATE DR. BINNEY

BY THE RT. REV. WILLIAM WALTER WEBB, D.D.,

Bishop of Milwaukee

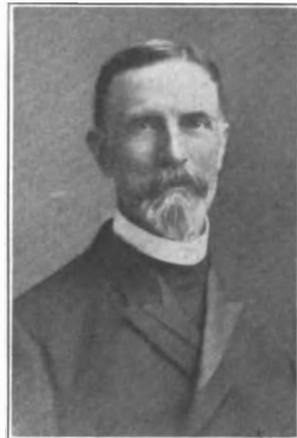
ON Thursday, June 12th, the Rev. John Binney, D.D., for nearly forty years connected with the Berkeley Divinity School and for nine years its Dean, passed to his rest.

It was my privilege to attend his lectures during my seminary course, and, largely on account of a friendship between our families that went back several generations, he asked me

to take several trips with him.

We walked through a large part of England together, through the chateaux district of France, and visited many of the French Cathedral towns, and spent a winter on the Nile and camping in Syria together.

He took me with him as a young deacon to visit several English friends and ecclesiastics, so that among the pleasantest memories of my early ministry were visits to Dean Butler of Lincoln, both at the deanery and at Wantage, trips to Clewer and East Grinstead. Many years later, when he was Dean of Berkeley and I had become President of Nashotah, he was ordered to take a long vacation, and asked me to go with him to the Holy Land; I thought



THE LATE
REV. JOHN BINNEY, D.D.

it was an opportunity not to be lost.

He had been lecturing nearly thirty years on the Old Testament and knew several eastern land maps well, and we spent many delightful weeks camping in Syria and riding all through Palestine, seeing the country as I could not have seen it with some one who knew less about it.

He was a devoted student and a profound and exact scholar, knowing Hebrew and the kindred languages thoroughly, but so humble and quiet that few realized except those that sat in his lecture room how thoroughly he knew all the literature that had to do with the Old Testament.

He had a most devout and reverend mind. I could not conceive of his speaking of anything holy in a light or irreverent way. He seemed to me always to be the very soul of rectitude and honor. He hated and despised shams. He had the courtesy of the old school and the highest standards of patriotism and loyalty, to his country and his Church.

He had a certain diffidence even after teaching many years that made people think him unapproachable and perhaps cold, but those who were close to him knew that he had very warm friendships, and that he felt very intensely about things.

I feel that there are few men who have come into my life from whom I learned so many lessons and to whom I owe so much.

May he rest in peace and may perpetual light shine upon him!

CHARITY AND CATHOLICITY

FROM THE PAST, two great words of the Lord call us to greet the promise of the future; the one comes from the heart of the New Testament, the other from the boundless faith of the early Church—these two words, Charity and Catholic. Only by the one can the other be fulfilled. The greatest of these, said the apostle, is charity. And the earliest, as it is the simplest, largest conception of catholicity, was that vouchsafed to Ignatius, when he said, "Wherever Christ Jesus is, there is the Catholic Church." From the midst of Ignatius' directions, perplexing to our scholarship, above the uncertainties that confuse our knowledge of those too partially recorded times, clear and positive as an Alp in the sun-rising, stands forth this sublime ideal: Where Jesus Christ is, there is the Catholic Church! A vision, this, of the dawn of Christian history, through the ages of controversies and confusions often beclouded but never wholly lost, a primal faith enduring in all the creeds of Christendom—shall not the eyes of this generation behold it once more, now that the long day of storm and strife is passing and towards the evening's hour of peace the glory of the Lord rests upon it! Love can make the Church catholic. Even so, come quickly, Lord Jesus!—From an article on "The Common Idea of the Church in the Protestant Creeds," in the *Constructive Quarterly* for June, by the REV. NEWMAN SMYTH, D.D.

HE WHO REIGNS within himself, and rules passions, desires and fears, is more than a king.—Milton

“Everywhere”

CHICAGO has just demonstrated the popularity and impressiveness of the missionary exposition. Boston, Cincinnati, and Baltimore are demonstrating its permanent value by a quickened missionary interest and zeal. The importance of exhibits in any campaign has been proved over and over again in recent years. Tuberculosis exhibits, child welfare exhibits, social service exhibits, have effectively educated the public and enlisted their sympathies in the great cause of the amelioration of social and civic conditions. An exhibit now is recognized as one of the most compelling ways of rousing a sluggish public to a realization of the obligations imposed upon it in perverted social and moral conditions.

The drama is probably the most cogent means of argument to the sense, so to speak, which pedagogues can rally to their support. Religious educators are beginning to appreciate its importance. Those who planned the “Worlds” have tried to combine these two potent methods of public education, and with marked success, as witness the tremendous popularity of the “Pageant of Darkness and Light.” In the Coliseum in Chicago a huge sign hung in a prominent place notifying visitors that one could find only half the “World” in the Coliseum; the

missionary education, the Educational Department of the Church Missions House is planning an exposition to be held in the Cathedral Close in New York during the meeting of the General Convention next October. Although there will be only six “scenes,” the story of the missionary adventure of the Anglican Communion throughout the whole world will be depicted by maps and charts, models and curios. From the petition that we pray every day at noon, “That all men *everywhere* may seek after Thee and find Thee,” the exposition has been named “EVERYWHERE.”

On the northwest corner of the Close, where the Cathedral nave will eventually be built, a temporary steel building, eighty by thirty feet, is to be set up. As the visitor enters the door, he will find on one hand an Alaskan igloo, on the other an Indian tepee. A step or two beyond, and he is in the Philippines; or if he follows the sound of the drum, in a temple in China. A Japanese tea-house may tempt him if he is weary; if gay, the bright dresses of the girls in the “Latin America” section. If, however, he pauses long enough at the door to look at the scene as a whole, a huge map, hung at the end of the hall, showing the dioceses of the Anglican Church *everywhere*, will



A BUDDHIST SHRINE
As Presented at “The World in Chicago.” To be repeated at “Everywhere.”

other half was to be sought at the Auditorium. And even at the Coliseum, in every section of the exhibit as well as in the Missionary Play Hall and the Demonstration Hall, simple plays, dialogues, pantomimes, tableaux, and “demonstrations” of life and customs in faraway countries, helped the silent scenes and curios, charts and models, to voice their message to the men and women who crowded the exhibit.

The value of the missionary exhibit and the missionary play is naturally not limited to exhibits of mammoth proportions and pageants that compete with the opera. In fact many feel that the smaller exposition, where the object is better focussed, proves of more permanent worth than the larger, to which more visitors are attracted but in which their attention is distracted by a multitude of scenes and appeals. Intensive work and extensive work has each its proper and useful place.

It is an axiom that in any undertaking, the greatest benefit is felt and the greatest enthusiasm is realized by those who are active workers rather than by those who are merely recipients. This is the principle of the Mission Study Class. It is one principle of expositions, mystery plays, pageants, and the like. It is the stewards or the demonstrators in the missionary exhibit, and the actors in the missionary play, whose zeal is most quickened. In any exhibit, large or small, this is one of the chief values, but it is especially apparent in the small exhibit where experts are not called in, and where the local workers feel the entire responsibility for the success of their undertaking.

Partly in order to show the extent and the limitations of the work which the Church is doing throughout the world, and partly in order to demonstrate the importance of the missionary exposition and to stimulate interest in this method of

be the first thing to greet his eye; and if he resolutely traverses North America and the Orient, he will find that the end of the building is given over to charts and models, curios and relics, books and pamphlets, that tell the story of the map at greater length.

About four hundred stewards have been trained as guides for the visitors. The organizing and training of the stewards has lain largely with the Woman’s Auxiliary in New York, Long Island, and Newark. Between twenty-five and thirty parishes in these dioceses have organized bands of stewards, each under its parochial lieutenant. There have been two general meetings for all the stewards, and a corporate communion on Tuesday in Easter Week; besides meetings of the lieutenants and of the stewards in the various sections. The stewards have scattered for the summer, but the librarian at the Church Missions House receives so many requests for books “to help a steward to be intelligent” that the outlook for the autumn is encouraging.

Besides the exhibit, plans are being made for demonstrations in the various sections, addresses by visiting missionaries, a story-telling hour every day when there will be quiet for a while in the hall, and the stewards in each section will tell the story bound up in some curio or relic, and one or two plays, we hope. The author of *The Little Pilgrims and the Book Beloved* has promised a new mystery play; and one or two of the missionaries, scenes illustrating their work.

It is the earnest hope of those who are planning EVERYWHERE that it may be useful and suggestive to those who attend the General Convention, and that by this use of “things temporal,” we may be enabled to work more efficiently and understandingly in our quest for “things eternal.”

Diocesan Conventions

MOST important of the conventions reported in this issue is that of CONNECTICUT, where, after again debating the question of division of the diocese and again deciding it in the negative, a second, but fruitless, attempt was made to secure a Suffragan Bishop. The Rev. Dr. Samuel Drury, rector of St. Paul's School, Concord, N. H., was chosen but has declined the election. LEXINGTON declared it to be justifiable for the clergy to require health certificates before performing marriage. WEST VIRGINIA voted against a change of Name. MONTANA took no action relating to other than routine affairs. IDAHO voted against the change of Name "until voting power of dioceses and missionary districts is proportionate to the number of communicants."

SUFFRAGAN BISHOP ELECTED IN CONNECTICUT

DIVISION of the diocese or election of a Suffragan Bishop was the chief issue before the Connecticut diocesan convention, which held its annual session in New Haven. The final vote showed the clergy strongly in favor of division and the laity strongly opposed to it, and the proposition was therefore defeated. Analysis of the division shows the minority in each order opposed each other to such an extent that the total number of votes, clerical and lay, added together gives a majority of but one opposed to division. It being then determined to elect a Suffragan Bishop, the Rev. Samuel S. Drury, L.H.D., rector of St. Paul's School, Concord, N. H., was elected on the eleventh ballot. Dr. Drury, however, has since declined the election. Resolutions unfavorable to the change of Name were laid on the table.

After speaking of the work in the diocese as going on quietly and steadily and with fair promise of encouraging results, the Bishop treated of matters in the Church at large. He commended the work of the Joint Commission on a World Conference and then spoke of the controversy relating to the Name. He doubted whether the subject ought to be discussed in the diocesan convention at this time or even in General Convention, but thought it important that we realize better "the Catholic character, or note, of the Church of Christ. Regarding this, the present agitation has brought to view no little confusion of speech and thought. If we profess to believe in the Catholic Church, it were well to attach some meaning, and presumably some value, to the term. There are those who say the Creed on Sunday, and on Monday, when they use the word Catholic, mean thereby the Church of Rome. This is making to the latter Church a large surrender and is to beg several questions of weighty import. All it concerns me now to point out is that the term, Catholic, has a wealth of connotation, larger and profounder far, than some might appreciate. . . . It looks not alone to the past but also to the future. It means something other than medievalism or the distinctive characteristic of any particular age. There may be a Catholicity of the twentieth as well as of the tenth or the thirteenth century. The term is in genuine accord with the watchwords of this new era. Expressing the social character of Christianity, it is in harmony with the ideals and purposes of a time of social adjustment and reconstruction in the conviction of human solidarity and the brotherhood of men. Genuine Catholicity contains the Christian inspiration and sanction of the democratic and social ideals so persistently hovering above the thought and endeavor of our time."

It may well be that we have more to learn from our fellow-Christians, but on the other hand we have our mission. "A great service this Church may render would consist in being truly the Church of the reconciliation. That would mean no seeking to absorb other communions, but loyally to hold up before the world, and in itself measurably to exemplify, the Catholic ideal. That ideal has, first, its historic content: unbroken continuity through the ages—something that is likely to be practically appreciated in a time when the historic connection of things is more and more receiving attention. The Catholic ideal involves, secondly, implicit hold upon, and recognition of, the wholeness of truth in Christ, the entire circumference which within its encompassing circuit includes and reconciles half-truths and opposites and seeming contraries, at once transcends all negations and fulfills each and every affirmation of the manifold and many-sided truth of God.

"It is the ideal of a oneness of organism comprising distinctions of function through which the one Spirit of life finds expression; a common life comprehensive of differences of administration, of opinion, and of worship; maintaining the common faith with hearty

welcome to new light upon truth that may be thrown from any quarter; genuine unity with diversity and the liberty for which Christ made men free. I know not whither to turn or where to seek for all this save in the Catholic ideal of a city of God, a republic of Christ, a commonwealth of His people."

The determination reached a year ago to elect a Suffragan Bishop, when the Rev. J. Chauncey Linsley was elected and declined, was not allowed to go unchallenged. The question of the division of the diocese was ably debated, on the motion of the Rev. L. B. Howell, whose resolution asked that one diocese should consist of Fairfield, Litchfield, and New Haven archdeaconries, and the other of Hartford, Middlesex, and New London archdeaconries. The proposition was lost, as stated above, and the question then recurred upon the election of a Suffragan Bishop, according to the request of the Bishop a year ago after the proposition to divide the diocese had previously been defeated. The Rev. J. Chauncey Linsley was again placed in nomination but declined, as also did the Rev. G. T. Linsley of Hartford, and the Rev. M. G. Thompson of Greenwich. Other nominations, which were permitted to stand, were the Rev. William E. Gardner, New York; Rev. Theodore Sedgwick, New York; Rev. E. Campion Acheson, Middletown; Rev. Louis B. Howell, Norwalk; Rev. John F. Plumb, New Milford; Rev. G. W. Davenport, Danbury; Rev. Dr. Samuel S. Drury, Concord, N. H. Although not regularly nominated, the Rev. S. R. Colladay and the Rev. E. B. Sniffen also received votes.

The clergy balloted first, and with eighty votes necessary to a choice, Mr. Gardner received thirty-five and Dr. Drury, twenty-one. Dr. Drury passed his leading opponent on the fourth ballot and continued in the lead until the eleventh ballot, when he was elected. On this ballot 111 votes were cast, of which two-thirds were necessary for a choice, and Dr. Drury received the exact number, 74. The vote was then made unanimous and was immediately confirmed by the laity, 53 out of 55 voting to accept the election, which was afterward made unanimous.

In view of this important action and of the time required for the election of deputies to General Convention, with the routine business, there was not a great deal of time for the discussion of other questions generally at issue in the Church. The question of the Name did not arise until near the close of the session, when a resolution, introduced by the Rev. G. L. Paine of New Haven, which instructed the deputies to vote against the change, was quickly laid on the table. There was a discussion of the feasibility of merging the diocesan Fund for Clergy Relief with the General Fund and the question was finally left to a committee for further consideration. The Social Service Commission, in its report, expressed regret that the governor vetoed a bill providing for a farm for inebriates. The commission stated further that they were not yet ready to recommend adoption of a canon requiring the issuance of a physician's certificate to both parties about to enter a marriage contract. The salary of the Suffragan Bishop was fixed at \$4,000, and the question of additional appropriation for house rent was left for the determination of the Finance committee.

The chief elections were as follows:

Deputies to General Convention: Clerical Members—Rev. Dr. Frederick W. Harriman, Windsor; Rev. J. Chauncey Linsley, Torrington; Rev. Ernest deF. Miel, Hartford; Rev. E. Campion Acheson, Middletown.

Lay Members—Judge Gardiner Greene, Norwich; Judge A. Heaton Robertson, New Haven; Burton Mansfield, New Haven; Charles A. Pease, Hartford.

Alternates: The Rev. Dr. James Goodwin, the Rev. John N. Lewis of Waterbury, the Rev. J. H. George of Newtown, the Rev. John F. Plumb of New Milford, Judge L. P. Waldo Marvin of Hartford, H. H. Hemingway of Watertown, General Edward E. Bradley of New Haven, and Walter Ferguson of Stamford.

Standing Committee: The Rev. Dr. Samuel Hart, Middletown; Rev. Dr. Storrs O. Scymour, Litchfield; Rev. J. Chauncey Linsley, Torrington; Rev. M. George Thompson, Greenwich; Rev. Dr. Stewart Means, New Haven.

THE BISHOP-ELECT

The Rev. Dr. Samuel Smith Drury, Suffragan Bishop-elect, was born at Bristol, Rhode Island, in 1878, and was graduated at Harvard with the degree of A.B. in 1901, taking later the degree of S.T.B. from Berkeley Divinity School, and receiving the honorary degree of L.H.D. from Trinity College, Hartford, in 1910. Ordained deacon in 1905 by the late Bishop McVickar, he went with Bishop Brent to the Philippine Islands as chaplain and was by him advanced to the priesthood in 1908. Returning to the States in the same year, he had charge for a few months of Calvary Church, Providence, Rhode Island, and then became rector of St. Stephen's Church, Boston, 1908-10. In the latter year he was called to St. Paul's School, Concord, as vice-rector and a year later became rector of the school.

Dr. Drury has signified his declination of the election.

LEXINGTON

A RESOLUTION, unanimously adopted on motion of Dean Massie, stated it as the sense of the council "that the clergy of this diocese will be justified in their action, if before they perform any marriage service hereafter, they require of the man desiring to be married that he secure from the family physician of the proposed bride, or from some other reputable physician designated by such said family physician, a certificate to the effect that the man has no communicable disease of immoral origin." A Sunday School Commission was created. On recommendation of a special commission appointed by the Bishop earlier in the year to investigate the teaching found in Kentucky school books on the origin of the Church of England, the memorial adopted by the joint commissions of the dioceses of Ohio and Southern Ohio with reference to that subject was endorsed.

The sessions were at Versailles, and while the council was meeting in the church, the Woman's Auxiliary was in session at Margaret College. Both sessions opened with a corporate Communion. In his address to the council, Bishop Burton said: "There is no little incentive to a presentation to the council of my views on the great questions that are now, on the eve of the General Convention, agitating the Church. I cannot be thought indifferent or negligent as to the most burning one of all, for my charge to the council of 1903 was solely and voluminously on the name of the Church. We should all deprecate the introduction of a spirit of partisanship into a council which for seventeen years has been felicitously an example of the unifying power of God's Holy Spirit. There are weightier reasons for my not handling these subjects at present than because I fear the introduction of a spirit of partisanship. I feel that we can more adequately treat them at a special conference of the clergy and laity, to be held in the fall before the General Convention. So many of our clergy are new to the diocese and its council, that it seems to me 'Diocesan Efficiency—what is lacking to it; how can it be perfected?' is the subject that must engross me in this address."

He spoke of the diocese as in good condition and reviewed the matter of diocesan indebtedness against which a campaign has been waged during the past year. Through the mite boxes which were distributed in every parish and mission over \$1,900 had been raised for this purpose. From other sources the president of Margaret College had been able to wipe out \$17,000 indebtedness on that institution. "There is one thing," continued the Bishop, "upon which, with the most solemn sense of responsibility for my leadership and with a conviction as profound as my mind, heart, and conscience are capable of I must insist: that is, that by some method or other, the campaign against diocesan indebtedness be fought out to a finish." The council took action endorsing this view and continuing the campaign against indebtedness.

Among items of progress within the diocese it was shown that three new Sunday schools had been organized and two more are about to be opened. The mission of the Good Shepherd, Lexington, now having about one hundred communicants, was admitted into union with the council. One new mission in a large mountain town has been organized and a church built and entirely paid for, the only church in the town. Regular services are now being given to several churches which have long been vacant or had never had more than occasional services. Though there had been many removals by the clergy there are now seven new clergy at work in the diocese. On Tuesday night Dean Massie preached the council sermon, his subject being "The Distinctive Contributions of Our Church to the Religious Life of the Day."

On Wednesday night a delightful banquet was served at Margaret College to all the delegates, the members of the diocesan Woman's Auxiliary, and the visitors. Bishop Burton presided as toastmaster. Speeches were made by the president of the college, the Rev. J. M. Maxon, Hon. J. N. Camden, Judge A. D. Cole, and the Rev. J. M. Magruder. Mr. Camden proposed a plan by which the college might receive more diocesan support. The next morning a committee reported on the proposed plan, recommending that in every congregation of the diocese there should be a committee to secure support and students for the college. Pledges were then made for the support of teachers. The Cathedral, and St. John's Versailles, pledged themselves to support one teacher each; other parishes and missions combined in the support of teachers. Support was thus secured for a little more than five chairs. An effort is to be made to carry this plan into all congregations of the diocese.

The elections resulted as follows:

Deputies to the General Convention: Rev. J. M. Maxon, Rev. J. M. Magruder, Very Rev. R. K. Massie, Rev. G. H. Harris, Hon. J. N. Camden; Messrs. J. T. Shelby, W. D. Spalding, and A. D. Cole.

Alternate deputies: Rev. J. H. Gibbons, Ven. F. B. Wentworth, Rev. H. C. Salmond, Rev. Alex. Patterson; Messrs. A. E. Stricklett, L. B. Marshall, and H. T. Duncan.

Delegates to the Sunday School Convention of the Fourth Department; Ven. F. B. Wentworth, Rev. H. C. Salmond, Rev. J. J. Gravatt, Jr.; John Marston, Jr., and W. A. Roselle.

Standing Committee: Rev. G. H. Harris, Rev. J. M. Maxon,

Rev. J. M. Magruder; Messrs. W. D. Spalding, Henry Higgin, and E. Galatti. Registrar, Mr. J. E. Keller; Secretary of the diocese, Rev. G. H. Harris; Assistant Secretary, Rev. J. H. Gibbons.

At the close of the council the clergy appointed a committee, with power to act, to consider the matter of a conference in the fall prior to the meeting of the General Convention.

MONTANA

OPENING on Sunday, June 15th, a striking feature of the Montana diocesan convention was a public meeting held in the afternoon, at which addresses were made by some of the clergy of the diocese and the Rev. Irwin St. John Tucker of St. Mark's-in-the-Bowery Church, New York City. The Bishop delivered his address in the evening.

Bishop Brewer spoke enthusiastically of the approaching celebration of the Centennial of Peace between this country and Great Britain. He lamented the present difficulty whereby the Senate has changed the conditions of the Arbitration Treaty with Great Britain. "It may well be," he said, "that there is ground for a difference of interpretation of the treaties. But we cannot afford to stand before the world accused by other nations of cunning, sharp practice and a willingness to violate the terms of a solemn treaty. I wish the action of the senate might be repealed. Then if diplomacy can't settle the question, we certainly ought to allow it to be settled by arbitration."

With respect to relation with Japan also he wished that the state of California had not taken action such as had affected a great nation. After commemorating the Bishops departed during the year he told of the work within the diocese and of his own share in it. He commended the holding of missions and asked that this might be made part of the diocesan system. "If a resolution of approval is passed," he said, "I think a clergyman could assist in holding two or three missions during the year. The Archdeacon could either help in the mission or take the home services of the clergyman who is holding it. In that way I think we could get over the diocese once in every two or three years."

He also stated that he would ask for a Coadjutor at the convention next year, providing funds could be secured for his support without requiring an additional assessment. He recognized also that a division of the diocese must come before many years and we ought now to be preparing for it.

The business sessions opened Monday morning and the different officers of the diocese read their reports.

The treasurer reported the addition of \$1,647 to the permanent fund of the episcopate making the fund about \$75,000. The Ven. S. D. Hooker, Archdeacon, reported that his work with the every member canvass had resulted during the year in the addition of \$6,500 to the offerings for parochial and missionary purposes. The Rev. C. C. Rollit, secretary of the Sixth Department, reported that Montana had paid its apportionment and \$300 additional for the year ending September 1912, and that every parish and mission in the diocese had paid in full its share.

A committee consisting of the Bishop and the treasurers of the different diocesan funds, was appointed to raise money to increase the permanent fund of the episcopate so as to provide for the salary of a Bishop Coadjutor.

A public meeting was held on Monday evening and stirring missionary addresses were delivered by the Rev. J. W. Heyward, the Rev. W. W. Watson, and the Rev. George Hirst of the diocese, and the Rev. W. A. Atkinson of Detroit, Michigan.

The Rev. F. J. Mynard, the Ven. S. D. Hooker, the Rev. J. P. Anshutz, and the Rev. C. P. Burnett were elected clerical deputies to the General Convention, and Messrs. J. Henry Longmaid, E. C. Day, W. C. Messias, and N. J. Verge, lay deputies. The alternates were the Rev. C. H. Linley, the Rev. H. S. Gately, the Rev. Frank B. Lewis, and the Rev. L. J. Christler as clerical, and Messrs. W. E. Chamberlain, David Roe, W. W. Kemp, and Thomas Shore as lay. The Rev. W. W. Watson and Mr. H. N. Stockett, Jr., were appointed to represent the diocese at the Brotherhood of St. Andrew meeting to be held in Spokane in September. The Rev. J. P. Anshutz, the Rev. R. K. Tucker, and the Rev. G. G. Bennett were appointed a social service committee for the diocese.

The members of the Woman's Auxiliary met on Monday and Tuesday and study classes in missions were conducted by Miss Grace Lindley from the Church Missions House. Miss Lindley addressed the convention on Monday afternoon and gave the most inspiring talk of the whole convention. She also conducted a study class on the Gospel according to St. Matthew at the women's meeting on Wednesday afternoon, and Mrs. W. A. Atkinson of Detroit also made an address.

The tone of the whole convention was missionary. The thought which governed the convention from the sermon on Sunday morning to the hour of adjournment on Wednesday was, what can we do for the extension of the Kingdom of our Lord in Montana and elsewhere, and how may we do it most efficiently?

WEST VIRGINIA

EXCEPT for the passage of a resolution instructing the deputies to General Convention to "use their influence to prevent the consideration of the proposal to change the name of the Church," only routine business came before the council.

The Bishop's address was an extended recapitulation of the reasons why, in his judgment, the word Protestant should be retained in the official title of this Church.

Deputies elected to General Convention are: The Rev. Messrs. John S. Douglas, Robert D. Rollen, D.D., Jacob Brittingham, D.D., John S. Alfriend; Colonel R. P. Chew, Mr. J. C. Brady, Dr. G. A. Aschman, Mr. C. A. Miller.

Alternates: The Rev. Messrs. W. P. Chrisman, S. S. Moore, D.D., G. A. Gibbons, and A. B. Mitchell; Messrs. W. G. Peterkin, B. M. Ambler, L. E. Sands, and C. B. Alexander.

All diocesan officers and the members of the standing Committee remain unchanged except that the Rev. J. W. Ware was elected a member of the Standing Committee in the place of the Rev. A. J. Willis (deceased).

A silver service was presented by the Bishops, clergy, and lay delegates to the Rev. Dr. Roller, it being the twenty-fifth anniversary of his rectorate at St. John's Church.

VIRGINIA

ELECTIONS to General Convention, omitted from our report of the council were as follows: The Rev. Messrs. William Meade Clark, D.D., Richmond, Va.; Edward L. Goodwin, D.D., Ashland, Va.; William D. Smith, Winchester, Va.; Angus Crawford, D.D., Theological Seminary, Va.; the Hon. R. Carter Scott, Richmond, Va.; Messrs. J. K. M. Norton, Alexandria, Va.; P. H. Mayo, Richmond, Va.; Rosewell Page, Beaver Dam, Va.

Alternates: The Rev. Messrs. James W. Morris, D.D., Richmond, Va.; John J. Gravatt, D.D., Richmond, Va.; W. Russell Bowie, Richmond, Va.; William J. Morton, Alexandria, Va.; Messrs. Henry L. Lyman, Charlottesville, Va.; John Stewart Bryan, Richmond, Va.; A. W. Wallace, Fredericksburg, Va., and Hon. T. R. B. Wright, Tappahannock, Va.

IDAHO MISSIONARY CONVOCATION

THE convocation unanimously "resolved that any legislation on the change in the name of the Church is undesirable until voting power of dioceses and missionary districts is proportionate to the number of the communicants."

The keynote of the Bishop's address was one of optimism and the many evidences of the growth in this district justify this attitude. He reported two as ready to be ordained to the priesthood and three candidates for orders. About five buildings have been erected during the past year and in the main the financial features of the work were encouraging, notwithstanding the somewhat depressed business conditions. The country is new, the population shifting, and conditions such as to require great patience in any religious work.

With respect to the movement to change the Name of the Church he declared that "as this propaganda has gone on it has come out clearer and clearer that the end is not only to change the name, but the entire structure, and many of the ceremonies and doctrines. There were numbers of people who at first for one reason and another felt drawn toward the movement. Many of these though since have realized that it would be inexpedient to make any change. We have every reasonable liberty under the present name. Our place is recognized in the Anglican family and there is a breadth of view that enables us to occupy a very important position in the Christian world. Under the circumstances it would be unwise for us to assume a pretentious and unreal title such as American Catholic. We are not the whole Church, we are just what we claim to be, an Apostolic branch of it. Far from feeling we have any encumbrance in our name, we ought to rejoice in its scientific accuracy from a historical standpoint."

The following were elected to the General Convention: Clerical—The Rev. H. G. Taylor, Spirit Lake, Idaho; Alternate—The Rev. E. P. Smith, Boise, Idaho. Lay Delegate—Mr. D. D. Williams, Boise; Alternate—Mr. Stanley Easton of Kellogg.

Those appointed for the Council of Advice were, Rev. E. P. Smith, Rev. H. Stoy, Rev. R. A. Curtis, and Messrs. R. M. Davidson, G. H. Hackett, assistant treasurer.

Special services were held in the interest of missions at which interesting addresses were given. "The Domestic Field," by the Rev. S. B. Booth of Nampa; "The Foreign Field," by the Rev. Mark Rifenbark of Idaho Falls; "The Base of Supplies," by the Rev. G. C. Hunting, secretary of the Eighth Missionary Department. There was also an evening meeting in the interest of Religious Education, the address being given on "Sunday Schools," by the Rev. Alward Chamberlaine; "Church Schools," by the Rev. R. A. Curtis; on our "Indian School," by the Rev. S. W. Creasey.

IF YOU TELL the truth, you have infinite power supporting you; but if not, you have infinite power against you.—Charles G. Gordon.

A BISHOP FOR VICE-CHANCELLOR AT SEWANEE

By THE REV. LOUIS TUCKER

THE vice-chancellor of the University of the South has for years been a layman. The recent action of the Board of Trustees, in electing to that position Bishop Knight, Missionary Bishop of the diocese of Cuba, is thus a deliberate change, cutting athwart the policy of the Carnegie Educational Foundation by emphasizing the connection of Sewanee with the Church.

Sewanee now stands emphatically, as she always stood implicitly, for religious as opposed to secular education. She has underlined the fact that she is a Church institution and not an undenominational institution. In face of the steady pressure exercised by the Carnegie foundation towards undenominational education, she has reasserted her religious character. In the face of the steady influence of the Carnegie Foundation toward the concentration of all students in a few great centres, she has reaffirmed her belief in the value of the small university.



RT. REV.
A. W. KNIGHT, D.D.,
Missionary Bishop
of Cuba

The Carnegie Foundation is definitely committed to the standardizing and concentration of education, much as the Carnegie Steel Company was definitely committed to the standardizing and concentration of the manufacture of steel. Just as the Steel Company necessarily eliminated many small furnaces, the Educational Foundation has eliminated many small colleges. By the election of a Bishop as vice-chancellor, Sewanee has made public, much louder than she could have done by words, her faith that education and the manufacture of steel are not upon the same basis, and that concentration and wholesale handling useful in the making of ingots is out of place in the making of men.

A FAIRY STORY FOR ALUMNI

Once upon a time there was an enormous golden dragon, with gold claws, gold scales, gold wings, and golden brains. It had inwards of iron and brows of brass, a heart of steel, and breath like a Bessemer converter; and it lived on colleges and small universities, as many as it could catch. If the university fought, or the college ran away, it was drained and drained of its life by the breath of the dragon's nostrils until it died or dried up. Its only hope was to give up, fall in behind the dragon, and join the captured colleges and universities which trotted in its tracks. Even then it was not safe, for the dragon had more than once turned and eaten tame colleges: but mostly it let them live, and even fed them sometimes on the fragments of the victims.

This golden dragon had a long golden tail, like a sea-serpent. The dragon captured colleges by twisting and twining its long golden tail around them. There was one little university which had climbed a mountain and hid in the woods. In due time, the dragon's golden tail came wriggling up the mountain-side, and tried to twist and twine about this university. To those looking on from a distance it seemed as if, once or twice, the tail got a good hold, and the university seemed very pitiful indeed, and as if it would be dragged down into the dust of the procession. Those on the mountain-top knew, of course, that the tail could get no purchase or hold. Therefore, at last, that all might see that truth, that university rose, picked up her shield, and held it high—there was a cross upon the shield—put on her gloves and tweaked the dragon's tail; then, as it was withdrawn, leaned down from her mountain-top, took off her glove, and flung it in the dragon's face.

The dragon was a proud dragon, and very, very golden and big. It blew its fiery breath at the little university to dry up its life blood.

Now dragons live by fire. God's rain may fall from heaven and keep the little university from drying up and dying. Those who love her may give her of their own life blood. Or, being past all pardon and hopeless of making peace with the dragon at any price, she may do better still.

There is an extinguisher provided for such cases, and quite efficient in quenching golden fiery dragons if you face them; though no one has dared use it on this particular dragon yet. The little university may quietly unhook the fire-extinguisher from the wall, and put that dragon out.

HE WHO loses money loses much; he who loses a friend loses more; but he who loses spirit loses all.—S. A. Nelson.

SOCIAL SERVICE

→ Clinton Rogers Woodruff, Editor ←

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

NEW PAMPHLET OF THE JOINT COMMISSION

SOCIAL SERVICE in the Episcopal Church" is the title of the latest pamphlet issued by the Joint Commission on Social Service. Under the head of Social Service agencies it gives an historical resume of C. A. I. L., the Christian Social Union, the diocesan social service commissions, and the joint commissions on Capital and Labor and Social Service. Under the head of the work and activities of the Joint Commission it discusses organization and education for social service, social service in connection with the General Convention, investigation and publicity, and coöperation with denominational social service agencies. The appendices are particularly valuable and contain not only a list of the secretaries of the Social Service Commissions and of the departmental agencies, and of the Social Service secretaries of other communions, and a list of the publications of the Christian Social Union, but also informing excerpts from the Lambeth Encyclical and from the reports of the Joint Commission on Capital and Labor. Copies may be had of the Rev. Frank M. Crouch, secretary, 281 Fourth avenue.

CRITICISM OF RAUSCHENBUSCH'S "CHRISTIANIZING THE SOCIAL ORDER"

In commenting upon Rauschenbusch's latest volume, *Christianizing the Social Order*, the Rev. B. I. Bell, in *The Social Preparation*, says: "One can scarcely commend too much the portions of this book which deal with the influence religion may have upon society. They should be read by every one socially minded in Christian service and by every one for that matter who is not socially minded"; but he points out that unfortunately the author has in many passages sought to discuss another matter altogether, namely, what is religion and what it is becoming. Here many who admire Mr. Rauschenbusch, and their number is considerable, must emphatically disagree with him, for, as Mr. Bell says:

"The author seems certain that the road of 'liberal Protestantism' is the only way to a socialized Gospel, and he fails to see that an approaching re-emphasis upon Messianism (which he deems certain and right) is really an abandonment of all that human non-theological Christology which is back of liberal Protestantism and a drawing near to that Transcendentalism which is of the essence of Catholicism. There seems to be little or no recognition on Mr. Rauschenbusch's part that in the super-moral, super-natural, transcendental millenarianism of Catholic theology and Catholic practice is a power for inspiring social righteousness and the coming of the Kingdom, which is at least the equal of the power resident in that mere social instinct which goes to make up much of the 'new religious spirit.'

"Another fault with which we might charge the author is a confusion of the Catholic system of theology and mystic devotion with the 'Scholasticism' of the present politico-sacerdotal Roman regime. However much one may hate the corruptions and selfish perversions of the Roman hierarchy, however convinced one may be that we have outgrown Aquinas, one must remember that still the Church (Catholic) may be the type of the kingdom, if not its reality. Her interior devotion may still be true to the Messianic teaching of Christ. She may still be truly, in essence, the Kingdom-bringer. One wishes that the distinction might be more carefully drawn between Catholicism, as a dynamic system of religion and the static Scholasticism of the Roman hierarchical organization.

"One finds in this book a glad repudiation of all that went to make up sixteenth century Protestantism. The theology for which the Reformation leaders struggled 'is now slowly falling from the consciousness of the Churches they founded.' The author sees that individualistic Protestantism is dead. He goes on to welcome 'liberalism,' although he says the millennial hope and the Kingdom doctrine, both of which this 'liberalism' repudiates or minimizes, are the essential elements of Christianity. Possibly the author's religious attitude is nearer Catholic Modernism of the Tyrrell type than any other school of thought, and nearer, too, than the author himself recognizes."

CHARITY PLATFORM

HERE IS the platform of the new Pennsylvania state charity organization:

The entire elimination of "politics" from the state's charitable system.

The adoption of a sound state policy in making charitable appropriations, based on scientific standards and classifications.

The development of an adequate system of state institutions before extending state aid to local charities under private management.

The segregation of all feeble-minded persons by 1918.

Adequate care for the insane and the adoption of preventive measures against insanity as an auxiliary to state care.

The immediate removal of all children from almshouses.

The providing of adequate state or county care for the tuberculous within five years.

The establishment of a state industrial home for women, and the modernizing of state penitentiaries and county jails.

The adoption of more modern and scientific methods in dealing with inebriety and vagrancy.

The strengthening of probation work and methods, particularly for adult offenders.

A CONNECTICUT REPORT

The report of the Connecticut Social Service Commission deals with tenement house and Sunday legislation, the marriage license law, excise legislation, and a constructive program of social welfare work. Under the latter, consideration is given to the city problem, to rural activity, the social service work of the G. F. S., and the archdeaconry service.

WE HAVE HAD municipal voters' leagues and state voters' leagues. Now we are to have a Congressional Voters' League, the executive committee of which will contain such well known civic workers as Prof. Charles E. Merriam of the University of Chicago; Hon. Herbert S. Bigelow, a member of the Ohio legislature; Dr. Frederick E. Howe, director of the People's Institute, New York; Prof. John R. Commons, formerly of the University of Wisconsin, and now connected with the Industrial Commission of that state; and Stiles P. Jones, secretary of the Voters' League of Minneapolis.

MRS. FREDERICK W. VANDERBILT is erecting a hotel for working girls in Twenty-ninth street. It is to be known as the Anthony Home and will be seven stories. Accommodations will be provided for 100 girls, to whom it is intended to give board and room at a cost which will not exceed \$6 a week. All of the employees of the hotel, including the clerks, will be women, and suites of living rooms have been provided on the different floors for their accommodation. The cost of the building is to be \$100,000, which will make the total amount of money invested \$200,000, as the site costs the same amount as the building.

College Men and Social Evils is the title of a striking pamphlet by Professor Wieland of Hahnemann College, Chicago. The letters were written originally for the instruction and guidance of the members of the chapter of the Delta Tau Delta fraternity, and were published in its official organ, *The Rainbow*. Copies of this pamphlet can be had of F. F. Rogers, 12 W. 12th St., New York.

A FULL and comprehensive report of his year's work has been rendered by W. B. Patterson, the efficient secretary of the Commission on Social Service of the Interchurch Federation of Philadelphia. It is one of the most interesting and intelligent reports which it has been my pleasure to examine for a long while.

THE SOCIAL SERVICE COMMISSION of the diocese of Maine consists of the Rev. Edward D. Johnson, St. Paul's Church, Brunswick, chairman; the Rev. Culbert McGay, the Rev. John H. Nolan, the Rev. A. C. Larned, Herbert Payson, Charles F. Flagg, Lauren M. Sanborn, and Henry Lewis.

CORRESPONDENCE

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

THE EXISTENCE OF EVIL

To the Editor of *The Living Church*:

I WAS considerably interested in "R. de O.'s" article on "To Save and Defend Us," in *THE LIVING CHURCH* for June 7th, but there are several statements which seem to me to be most dangerous. Note this passage: "There is no escaping evil, nor would it be desirable to do so. Evil belongs to the economy of God, in this life at least, as does good; for it is God who creates evil." Is this so? Is evil necessary in the economy of God? Surely not. If it were, why should our Lord always warn us against it, and Himself always defeat its aims? If God creates evil, He must be a devil. How can evil come from a God who is pure Love and Righteousness?

There appears a weak point in this article, for while asserting that evil belongs to the economy of God, it is asserted, "Man, however, can and does will contrary to the purpose of his being. It is not necessary that he should, but he does." True, he does, but if evil belongs to the economy of God, it must be, and ought to be, done. The fact is, evil is unnecessary and does not belong in God's world at all. It has another source, selfishness.

In speaking of the passage from Holy Writ, "I the Lord, create evil," create is taken to mean creation out of nothing, speaking here of evil. I wish it was so indeed. Nothing added to nothing is still nothing: "*ex nihil, nihil fit*"; and if evil came from nothing, it must be nothing, which is just what many people to-day would have us believe.

But after all, evil is a species of reality, and, sad to say, is something. The comparison of good and evil to light and darkness is again fallacious. "Light is a positive dynamic force. It is. Darkness is merely the absence of light. It is not." But neither is this true, for both light and darkness exist, as evil and goodness. Light is, darkness is, good is, evil is. It is not a question of positive and negative, but of degree. Where light is not, there is darkness; where good is not, there is evil. Again, why should God deliver us "from the evil of His own creation," if it belongs in His economy?

Must we not clarify our thoughts more than these statements indicate? God is Love. There is no evil in Him, nor in anything of His creation. We must hold ourselves responsible for evil and its existence, and pray Him to deliver us from—ourselves.

Chicago, June 19th.

L. ERIC WETHEY.

THE BIBLE IN THE VERNACULAR

To the Editor of *The Living Church*:

WILL you be good enough to tell me by any means you prefer, why it is the Church has taken no steps worth mention, at any rate, within recent times to authorize a revision of the Bible, in which the obsolete words, expressions, and idioms of the Authorized Version should be replaced by those of the present day. What objection can there be to it? Surely it is the divine message that is of first importance. The literary beauties and quaintness of expression with the fond memories that may cling to them are decidedly of minor importance, when they make the meaning of the Scriptures in any way weak or obscure. It seems to me that a living message must be delivered by a living tongue. Recently I obtained a copy of the *Twentieth Century Testament* and must say that I find it intensely interesting reading, because of the new meaning it seems to put into the Books of the New Testament. I am not in a position to judge as to its accuracy as a translation, but as a bearer of "Good News," I should consider it excellent.

Very truly yours,

Lake Mine, Mich., June 15, 1913. C. K. HITCHCOCK, JR.

PATRIOTIC SERVICES AND PRAYERS

To the Editor of *The Living Church*:

AS a constant reader of *THE LIVING CHURCH* I was glad to see in the last issue an editorial, also a communication in favor of an official recognition of Independence Day by our branch of the Church Catholic. I was not aware that a service was set forth for this National holiday by the General Convention, as far back as 1785, with the request "that the said form of prayer be used in this Church on the Fourth of July for ever."

Well may the question be asked, Why was it eliminated, or passed by?

Personally I have always felt that some recognition of this day of days in our national history should be noticed by the American Church Catholic, and when we remember that so many of her loyal sons were framers of our Constitution, it seems eminently fitting that this Church should have a service in commemoration of the event.

A word in regard to the "Prayer for Congress." It has been

my privilege to worship in many churches, but very seldom have I heard this prayer used while Congress was in session.

I am glad to say that in the parish church which I have the privilege to attend, with the assembling of Congress, to its close, this prayer is used daily, and also at some of the family altars. Next to love of Church comes that of country. As regards our chief rulers in Congress assembled, I agree with the feeling of your correspondent when he says, "they need it if any body of men do."

Pawtucket, R. I., June 21, 1913.

S. H. WOODCOCK.

CHURCH OF THE REDEEMER, NEW YORK

To the Editor of *The Living Church*:

WILL you kindly give space in *THE LIVING CHURCH* for the correction of a false impression regarding the Church of the Redeemer, in West One Hundred and Thirty-sixth street, New York City? Rumors and reports that it has been closed and given over to the negroes have been spread abroad without a vestige of truth until, as naturally, it is a positive injury to the parish.

The facts are that there is no thought of closing the church nor has there been in the mind of the rector. The services are going on as usual through the summer, and the answer to many prayers of rector and people has come in the fact that the parish is on a better footing than ever before, friends have been raised up to help us, and there is a prospect before us in the fall of clearance from debt and renewed work among the poor.

The rector, Father Dyer, has gone for a much needed sea voyage ordered by his doctor but expects to return to his duties in the parish in September.

M. A. UNDERHILL.

New York, June 19, 1913.

SHORT TENURES OF THE CLERGY

To the Editor of *The Living Church*:

EVERY word of Mr. F. Ruge's letter is according to the fact. I would like to emphasize a class of church which he anaminadverts to in his communication: the intermittent or two-year church. There are churches which it is impossible to keep moving more than two years; after which time, either the general fund is exhausted of its accumulation from the last days of vacancy; or the people are worn out by the obligation of regular services; or not infrequently the minister has discovered the real giving possibilities of the congregation, and tries to make this end of the work half-way decent; and so, a change is desirable. I have always felt that if clergymen would decline absolutely to consider a call from a church where the resignation of its minister had been suggested, something might be done to check the evil. I suggested this in my early ministry to a brother clergyman, of the fixed and fortunate type. He smiled and said, "Where, then, would the poor minister go?" This matter is entirely in the control of the Bishops, and if they will act they can effect, if not a cure, at least an amelioration of this unspeakable condition, which is hurting both clergy and people; and discrediting the Church.

Yours truly,

OSCAR WOODWARD ZEIGLER.

St. Mark's Rectory, Baltimore, June 20, 1913.

PREPARE FOR PROPER CHRISTMAS CARDS

To the Editor of *The Living Church*:

I SHOULD like to present to the clergy through your correspondence columns a matter which was brought very forcibly to my attention a few days ago. It may seem early for such a discussion, but certain business firms are already soliciting orders for their so-called Christmas cards—cards which in no way represent the spirit of Christmas. There seems to be a concerted effort on the part of many of these post-card houses to ignore the religious significance of the Church's great feast days. We have an excellent little book store conducted by two devoted Christian women; one of them an earnest Churchwoman, told me that it was almost impossible to buy cards which were true to Christmas or even Easter. Of the many thousands displayed in their store by a salesman a few days ago, there were only seven or eight which in any way represented the thought of Christmas. Thousands of them bore such legends as "Congratulations of the Season," "Best Yule-tide Wishes," and many other very trite sayings, but nothing to tell to the world that Christians were celebrating the Incarnation of the Son of God, nothing of the angel-song of "Peace on earth, good will toward men," nothing of a Holy Mother caring for her baby in a manger. They say that even the spirit of Easter also is being lost sight of, and is being degraded to a mere commercial season by these firms.

The souvenir card can be made a means of bringing home to

countless thousands of our people the great truths for which these seasons stand, provided the people can have an opportunity of buying the proper cards and sending them to their friends and to the poor. Therefore I should like to suggest to the clergy of the Church that we make an effort to induce the book stores and card emporiums in our cities to handle larger quantities of significant cards such as are gotten out by The Young Churchman Co. and other reputable Church publishing houses. If our clergy will take this matter under consideration and act upon it, I think we may be able to stem somewhat the tide which seeks to sweep away with a wave of commercialism and flippancy the truths embodied in the Christian Year.

Yours very respectfully,
GEO. E. ZACHARY.

St. Thomas' Church, Greenville, Ala., June 21st.

CLUB FACILITIES IN LONDON

To the Editor of The Living Church:

MAY we enlist your powerful cooperation in calling the attention of your readers to the Church Imperial Club, to be situated in close proximity to Westminster Abbey and the Church House, London? Not only with the Club be open to Bishops and clergy of and in connection with the Anglican Church throughout the world, but the lay qualification also is very wide.

The club has the cordial approval and distinguished patronage of most of the dignitaries of the Church and of the aristocracy. That it supplies a long felt want is shown by the fact that applications for membership have already been received from all parts of the United Kingdom, from Canada, and from the continent of Europe.

The subscription for those residing outside the United Kingdom is limited to six dollars and there is no entrance fee. Arrangements for enabling members to entertain visitors (ladies as well as men) at a moderate tariff and for residential accommodation have been carefully elaborated.

Full particulars will be forwarded to anyone communicating with the secretary of the Church Imperial Club, Church House, Westminster, London.

Yours faithfully,

MONTAGUE FOWLER (Chairman),
Chaplain to the late Archbishop (Benson) of Canterbury,
and J. T. ROWE (Archdeacon of Rochester),

June 7, 1913.

On behalf of the Committee.

A CORRECTION

To the Editor of The Living Church:

IN your last issue it is stated that on the day of the funeral of the late William Carey, the venerable and revered Archdeacon of Saratoga, requiem celebrations were held in many of the churches of the diocese. In the given list of such churches, St. George's Church, Schenectady, was included. The statement, so far as this parish is concerned, is incorrect.

B. W. R. TAYLER, Rector of St. George's.

THE AGE OF THE SAFETY PIN

To the Editor of The Living Church:

IN your last issue you publish a selection on "The Safety Pin's Origin," but I think the safety pin antedates the invention of the English blacksmith and his small son, as many years ago I saw one in a Roman museum among the "Bronze Age" exhibits. It was scarcely adapted to the use of infants, but in shape was exactly like our modern safety pin.

M. T. PLAISTED.

Bangor, Maine, June 16, 1913.

SUNDAY NIGHT SERVICES IN SUMMER

To the Editor of The Living Church:

IT seems a great pity that the Sunday evening service should be given up in so many of our churches in Chicago during the summer months. Even though sparsely attended there are always some of the faithful who appreciate vespers and attend regularly.

One feels curious to know how a rector (or his substitute in residence) employs so many hours of the day after the 11 A. M. service. If in assisting some brother priest, why should not duty and charity begin at home? At the same time the nickle shows, etc., are open on Sunday evenings, weather not withstanding.

Chicago, June 23rd.

MRS. H. HERBERT STEEL.

PROPHECIES OF 1846 AND EARLIER

To the Editor of The Living Church:

RECENT perusal of the Rev. Edward Waylen's *Ecclesiastical Reminiscences of the United States* (N. Y., Wiley & Putnam, 1846) leads me to offer to your readers the following extracts from his most interesting and instructive book. If you have room (and patience) to add them to the mass of what has already been published in your columns on the subject, I feel that many of those who read your paper will be glad to see them.

I may add that the whole book is delightful, and that its reading will well repay the little time it would take, because it enables

us to "see ourselves as others see us." In this case the "other" is an Englishman who took holy orders in this country, and who, not commonly in those days, found in America much to admire and a great deal to be thankful for.

COPIED FROM WAYLEN'S "ECCLESIASTICAL REMINISCENCES OF THE UNITED STATES"

"In a sermon preached in St. Paul's Church, New Albany, Indiana, in 1841 (by the Rev. Samuel Roosevelt Johnson, rector of Lafayette), we find the following interesting prophecy which may be of some interest at the present time to Churchmen.

"My western hearers, be not startled by the word, 'Catholic.' Our Saviour Christ established but one Church on earth. This extended itself into various countries, and in them continued one. It filled the land of England among others, where it kept at diverse times more or less of its original purity; and at the period of the Reformation especially, while it adhered to every essential of its primitive ordinance and belief, dropt certain modern corruptions. It was one before doing so, one in doing so, one after doing so. Its Bishops led, and the clergy and laity united in the reform. Of its more than nine thousand ministers, only one hundred and twenty-seven refused. As the Old, Great, Common Church of the land, it so acted—that is as the Catholic Church; for this word is not strictly a name, but expresses nature, somewhat as the word Christ expresses office. This word Catholic means general; and when applied to the Church in any nation it testifies that such Church is the true representative in that land of the ancient General Catholic Church, which from Jerusalem spread out into all countries; that it is a true part and member of that ONE GREAT SOCIETY which Christ Jesus founded, and left upon the earth as HIS CHURCH; that it is a religious society not different from that, either by having separated from its fold, or by being an entirely new invention, or a construction independent and somewhat similar in pattern. Had the Church in England of itself assumed any other name, or had another been imposed by the world, it would still be the old, general (or Catholic) Church of Christ in England. . . .

"We are Anglo-Saxons as a nation, of the same stock and language, and to us the same Church belongs. . . . Thus ours is the true, and only Catholic Church of Christ in these United States, and to it all Christ's disciples should belong. This ought to be our only designation, and then others and we ourselves would see our claim and position aright. The history of a few years, or one selected principle, should not in any nation give name to the Church of Christ, which belongs to all Christian centuries, and which has all the elements of truth. If it may be named 'The Protestant Episcopal,' because it has protested against Roman additions, and testified to the Episcopal Succession, as well might it be named 'The Witnessing Baptist,' because, beyond any other religious society in the land, it clearly and fully witnesses true Christian baptism; testifying to the truth of its administration, excluding none of its lawful modes; testifying to the truth as to its subjects, excluding none of its lawful subjects; testifying in its instructions to the truth of its nature, excluding none of its lower offices, or its higher or supernatural mysteries of gift and nature; testifying to the very essence of the sacrament by the unquestionable validity of the ministry which administers the sacrament. I look for it, that the Churchmen in the West, the plain-spoken, straightforward West, which ever likes to call known things by right names, will be those who, knowing that they have the reality, will take the lead in claiming the rightful name of THE CHURCH OF CHRIST, THE CATHOLIC, IN AMERICA."

The author of these "Ecclesiastical Reminiscences" has this to say (circa 1835 or 1840):

(Speaking of the name "Protestant Episcopal"): "It must be admitted that the tautological blunder contained under this clumsy title is not less absurd than the negative prefix of 'Protestant,' used (in this case) in *contradistinction* to the term *Catholic*. Both were unwisely adopted, against Bishop Seabury's judgment, by the Convention of 1789 in compliance with the demands of certain radical delegates from Virginia and the South; and were deemed in the then state of religious feeling in the United States, as due, in courtesy, to the other 'ecclesiastical' bodies of the country. Such squeamishness was, however, wholly uncalled for, as, besides the assumption of the title Holy Catholic Church in the United States by the Romish intruders, the various dissenting bodies adopted respectively such as the following: 'Christians' (a Socinian Baptist sect), 'Primitive Christians' (a Methodist sect), 'Disciples,' etc.; the Congregationalists retaining their title of 'the Standing Order.' The tenderness shown for the scruples and feelings of sectarians who themselves adopted titles no less 'arrogant' than that of 'The American Church,' or 'The Church of the United States,' was surely morbid; and the result at this day, in the ignorant misconception of terms, and the handle afforded to the papal agents in America against the 'Catholic' claims of her Apostolic Church, prove too truly that there is something 'in a name.' The evil, however, is easy of cure."

In another place in this most entertaining and discriminating book the author quotes Dr. Samuel F. Jarvis (Historiographer of the Church) as saying: "A great American Catholic Church, equally re-

moved from the extremes of popery and puritanism! What a glorious object for the American Christian's contemplation! Let us hope the present agitation will only render truth clearer and hearts kinder."

West Orange, N. J., June 21. F. B. REAZOR.

ANALYSIS OF VOTE ON NAME IN 1910

To the Editor of *The Living Church*:

It is possible that your readers may find of interest the following analysis of the now famous vote on the Pepper resolution at the General Convention of 1910. I forbear to comment, as I believe that the figures speak for themselves.

Number of dioceses voting:	
Aye in both orders	28
Aye, clerical; nay, not voting	4
Aye, clerical; divided, lay	5
Aye, clerical; nay, lay	5
Aye, lay; nay, clerical	3
Divided, clerical; nay, lay	7
Divided in both orders	3
Nay in both orders	12

Dioceses in union with the Convention 67

It will thus be seen that one order at least voted against the resolution in twenty-seven dioceses, of which there were in Department I., 2; II., 4; III., 7; IV., 9; V., 0; VI., 2; VII., 3; VIII., 0; total, 27.

Also, that one order at least voted in favor of the resolution in forty-five dioceses: in Department I., 7; II., 6; III., 4; IV., 4; V., 11; VI., 4; VII., 4; VIII., 5; total, 45.

It is seen further, that twelve dioceses voted against the resolution in both orders, as follows: Department I., 0; II., 1 (New York); III., 5; IV., 4; V., 0; VI., 0; VII., 2 (Missouri and Texas); VIII., 0; total 12.

While twenty-eight voted in favor in both orders, distributed as follows: Department I., 3; II., 3; III., 2; IV., 1; V., 9; VI., 4; VII., 4; VIII., 2; total 28.

The following is a summary of the vote, grouping the dioceses by departments:

CLERICAL			LAY				
AYE	NAY	DIV.	AYE	NAY	DIV.		
I.	6	1	0	I.	4	1	2
II.	5	2	0	II.	4	3	0
III.	4	5	2	III.	2	7	2
IV.	3	5	4	IV.	2	8	1
V.	11	0	1	V.	9	0	2
VI.	4	0	2	VI.	4	2	0
VII.	4	2	1	VII.	4	3	0
VIII.	5	0	0	VIII.	2	0	1
Totals	42	15	10	Totals	31	24	8

Divided votes count as negative. So counted, Departments III. and IV. were opposed in both orders; Departments I., II., V., VI., VII., and VIII., in favor in both orders.

The following brief table is very eloquent:

DEPARTMENTS	CLERICAL			LAY		
	AYE	NAY	DIV.	AYE	NAY	DIV.
III. and IV.	7	10	6	4	15	3
I., II., V., VI., VII., VIII.	35	5	4	27	9	5

Very truly yours,

New Britain, Conn., June 15th. LESLIE F. ELLSBREE.

INEXPEDIENCE VS. PROCRASTINATION

To the Editor of *The Living Church*:

I HAVE tried to follow argument as to deferring action on the Name, or an expression as to a change of Name, but I cannot see where we are benefitted by delay. Always some specious reasoning for this, and time goes on and with it General Conventions become a matter of history and nothing accomplished, although I believe a majority wish a change. It is like to-morrow—always to come—never here. I had almost quoted, "He who would be free, must first—" etc., but refrain.

What a bugaboo we raise and bow down to! "Will alienate the Protestant Churches"! Why? Rather, I think, these communions would give us credit for consistency and sincerity and be the more friendly. Nothing is further from our thoughts than any "Holier than thou" feeling.

Why, then, is it "inexpedient"? Are we not like the cat in the adage, letting "I dare not" wait upon "I will"? Is it our ignorance or our fear? If the former, let us learn. If the latter, what is there to fear in being properly identified with the historic continuity of the Apostolic Church?

If no action is taken, will not the reverend the clergy, these coming three years, under God's blessing, teach their people as to the Apostolicity and Catholicity of the Church, which must make apparent its present misname, and will also make clear that we do and will protest against modern Roman error? In that we are Protestants to the backbone.

I do not recall hearing a single sermon, lecture, or discussion

on the subject by a priest; or stay—I withdraw it. As I write, I recall hearing one sermon, and the speaker stood for Protestant, said our fathers ate sour grapes and the children's teeth were set on edge; but three years later the gentleman recanted and had the courage of his opinions and expressed himself equally publicly for a change.

The laity are not only largely indifferent, but from my experience, in part at least, very ignorant. Therefore I urge: Educate and emancipate. To you, Mr. Editor, is due more thanks than to any other person in the American Church. Your unfailing courtesy is a lesson to us.

CLEMENT J. STOTT.

Kansas City, Mo., June 18, 1913.

INTELLECTUAL GROWTH IN THE CHURCH

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF NEBRASKA]

Speaking of the late Bishop Grafton, Bishop A. L. Williams said:

"For years he was recognized as one of the chief leaders of the Oxford Movement in this country, and possibly did as much, or more, than any of his contemporaries to promote better relations between the Anglican and Holy Eastern Communions. He was the first among our Bishops to invite the Russian and Old Catholic Bishops to take an official place in an important function—the consecration of his Coadjutor, Dr. Weller, in 1900, in which your Bishop had a part, and for which he has no apologies to make. It is interesting to note how education along the right lines helps to eliminate passions and prejudices. I have in my possession a number of letters written me shortly after that notable consecration by anonymous individuals, in which I am called a traitor to the Church; a Jesuit in disguise, and other strange and curious epithets. How far we have grown in a right desire for unity in the thirteen years that have elapsed since then, one may realize in comparing the storm that raged about the devoted heads of the seven offending Bishops who participated in the consecration of Bishop Weller, with the attitude and efforts of the Church at the present time to promote closer corporate and official relations with our sister Church of the East."

WITH WHAT MEASURE YE METE

By ZOAR

A GLORIOUS Sunday! Having returned from the early Celebration, two friends are sitting on the balcony overlooking a busy thoroughfare. They are talking of the goodness and mercy of our God to His children. Down in the street the crowd is hurrying in search of pleasure; past the church, the automobiles are rushing, filled with fearful and wonderful living fashion plates, in the latest, most audacious inventions of tailors and dressmakers. One of these "fashion plate figures" is trying to walk as fast as the ridiculously narrow "sheath" in which she is encased will allow her to. Ludicrous indeed would be her efforts and appearance if, to the thoughtful mind, it were not so intensely sad. In her haste she has picked up the thin covering impeding her movements and the result is—beyond words!

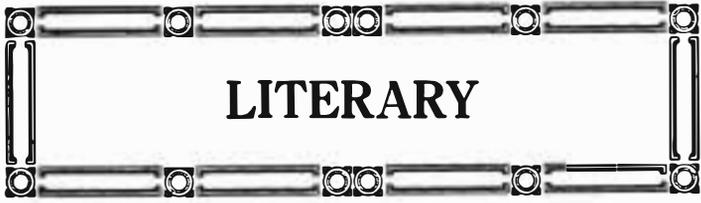
Womanhood is shamed by the indecency of her whole figure.

The two friends look at each other; their first exclamation is one of dismay and of strong disapproval. But in their ears is still ringing the solemn warning, heard before His altar: Judge not, condemn not, with what measure ye mete withal it shall be measured to you again. No, not theirs, to pass judgment on that poor soul, prisoner of the world, the flesh, and the devil. What then shall they do? What then shall we do when our eyes behold the immodest sights that are now crowding our streets, from the young, ignorant, silly schoolgirl to the elderly, silly woman from whom one might expect better things?

Let us heed the solemn warning the Master gives to all His disciples.

But is, then, mere abstaining from judgment all that is required of us? Shall we not cry out to God for them, even as they pass us by? Let us learn to use the mighty power given to us: Prayer—intercessory prayer! for as has been well said, "Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness."

THE BIBLE is a noble book, all men's Book. It is our first, oldest statement of the never-ending problem—man's destiny and God's ways with him here on earth; and all in such free-flowing outlines—grand in its simplicity, and in its epic melody.—*Thomas Carlyle.*



LITERARY

"THE MUSIC OF THE MASS"

WE HAVE heretofore referred to the handsome liturgical work of the English Society of SS. Peter and Paul which has published a number of rubricated works relating to the Liturgy. Perhaps the most sumptuous of all is just issued with the title, which we reprint in full: "*The Music of the Mass: Fully Noted according to the Festal and Ferial Uses Customary in Western Christendom, Together with the Communion Adapted to the Ordinary and Canon of the Mass, to which are added: The Form of Ministering Holy Communion, The Asperges, Various Prayers, The Nuptial Mass, The Mass for the Feast of Blessed Charles I, K. & M., The Rite of 1549, arranged for use in private oratories, with prefaces noted according to the use of Sarum. Edited by the Society of SS. Peter and Paul. The Music Adapted and Arranged by Frances Burgess.*" The explanation subsequently given of the scope of the volume is the following:

"Everything to be sung by the priest at Mass is provided for, and every setting of the Preface is given in full, so that all turnings and cross references are avoided. The adaptation of the priest's music is entirely new, being based upon the revised text of the Plainsong as issued lately by the Vatican Commission on the Sacred Chant. The printing is in red and black from a fount of type specially cut for the purpose, and is equal to the best music printing of the latest Missals."

The contents of the volume are sufficiently indicated above. The (English) Order of Holy Communion is printed with interpolations from other uses mingled in such wise as to give no indication of what parts constitute the English use and what parts are borrowed. Plainsong notation is interspersed throughout for the priest's use. The Holy Communion from the Prayer Book of 1549, which follows the adapted use, appears to be printed without interpolations from other sources. The whole work is handsomely adorned with wood-cuts, beautifully rubricated, and is a triumph of mechanical art.

Unhappily, our own ideas of loyalty to the national use that is of authority in any country are so old-fashioned that we cannot feel that a book of this sort could be used without the gravest practical difficulty in distinguishing the English from foreign uses, by any priest of the Church of England; and, obviously, it does not purport to be adapted to the American Church. Our commendation must therefore be limited to the magnificence of the volume and to the convenient arrangement of the plainsong notation, which latter will be an aid to musical priests who have sufficient discernment to use it aright.

In quarto, loose sheets for binding, price \$10. [Edwin S. Gorham, New York, American agent.]

RELIGIOUS

Creative Revelation. Four Lectures on the Miraculous Christ. By J. G. Simpson, D.D. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, 80 cents; by mail 85 cents.

This is an excellent contribution to apologetical theology, and affords one of the best available replies to the attack of Professor Thomson of Oxford on the miraculous in the Gospels.

The book contains four lectures. In the first it is shown that the miracles of the Gospels are to be accepted as facts, and that their historic reality concerns us more than any miracle-philosophy which we may feel constrained to adopt in order to explain them. It is also shown that our faith does not depend upon the inerrancy of the Gospel narratives in their details, but upon the truth of their corroborative testimony to the facts which have redemptive meaning for us.

In the second lecture the mechanical view of the history is reckoned with. The limitations of natural science are pointed out, while justice is done to the validity of scientific postulates within the sphere of exclusively physical investigation. The lecturer proceeds to indicate that biological science reveals wider potentialities in history than a purely mechanical universe can afford; and that personality cannot be truly interpreted except on the supposition of the power of personal will to manipulate the physical factors in nature for the production of effects which innovate upon and transcend events of purely physical causation.

The two concluding lectures deal with the Resurrection of Christ and His Virgin-Birth. While nothing positively new is said, there is a freshness of treatment which is calculated to prove very convincing. The connection between the empty tomb and the Resurrection is clearly set forth, and the question as to whether St. John bears witness to the Virgin-Birth in the prologue of his Gospel is helpfully discussed.

The book is a small one, suited to slender purses, and much more important than its size suggests.

FRANCIS J. HALL.

The Origin and Aim of the Acts of the Holy Apostles. By the Rev. J. M. Wilson, D.D. New York: The Macmillan Co. Price, 80 cents.

Canon Wilson shows us in these eight lectures that the results of New Testament study can be presented in interesting and instructive shape to a general congregation. He makes them the medium for his very "liberal" opinions in connection with the attitude of the Church of England toward Dissent, and adds a sermon on "Unity," in which apparently he favors sweeping changes in order to secure comprehensiveness. A curious illustration of the Erastian sentiment which tinges so many English writers is the way in which he seems to regard the Kirk of Scotland as, by virtue of its establishment, placed in a relation to the Church of England, quite different from that of other Presbyterian bodies. We fear he is a little sanguine when, after giving Professor Harnack's conclusion as to the time when Luke wrote the Acts, he says, "It may be doubted whether the question of date will ever seriously be raised again." We wish we could feel the same confidence.

C. C. E.

The Kingdom of God. By William Temple, Headmaster of Repton. The Macmillan Co. 80 cents.

This little volume of lectures, delivered under the auspices of the Cambridge University Christian Evidence Society, will be found full of interest and suggestiveness. The opening lecture, showing that the Kingdom of God was the central feature in the teaching of Christ, will be most helpful to many who are confused and troubled by exaggerated views of the apocalyptic element in the Gospels. The second, which deals with Religion and Ethics, is also both striking and illuminating. Here is an excellent and timely remark: "When people suggest, as they sometimes do, that what we need is the gathering together of the best elements in all religions and the making of a new one out of them, it may be worth while to inquire first whether Christianity has not already done it."

C. C. E.

WRITTEN especially for the use of lay readers, Bishop G. Mott Williams' *Human Questions and Divine Answers* consists of a series of sermons well adapted to this purpose. The sermons of the great preachers of the Church do not readily lend themselves to repetition by other readers to new hearers, and the sermons of English writers do not meet American conditions. The Bishop of Marquette, who is obliged to use the services of lay readers on a considerable scale, and who knows how to utilize such services to the best advantage, wisely came to the conclusion that only sermons written especially for the purpose would fill the need. Being then removed from active work for several months by illness and an automobile accident, he spent the time that others similarly situated fritter away, by writing sermons—for others to preach. This volume is the result, and it is excellent for the purpose. [The Young Churchman Co., Milwaukee, \$1.25; by mail \$1.33.]

BISHOP A. R. GRAVES, sometime of Kearney, has, at almost the same time, recognized the same need, and has similarly set out to fill it. In a volume entitled *What Think Ye of Christ? and Other Sermons Prepared Especially for Lay Readers and for Use in Homes*, he has given us the result, and he also has performed his task well. [New Werner Co., Akron, Ohio.]

MISCELLANEOUS

A SERIES of books on serious subjects, most of which have already appeared in more expensive editions and have been proven useful studies in their respective lines, are being reissued as "The Macmillan Standard Library" at 50 cents each (by mail 60 cents). Among these are the careful study in Socialism by H. G. Wells entitled *New Worlds for Old*; a volume by Professor Shailer Mathews on *The Church and the Changing Order*, which we commended as "characterized by good sense and restraint" when the first edition appeared; a work on *The Building of the Church* by the Rev. Charles A. Jefferson, which consists of the Lyman Beecher Lectures of 1910; and a new (at least to us) life of *David Livingstone*, by C. Silvester Horne, M.P., in which the story of the intrepid missionary and saint is told again, and the illustrations add much to the interest. It is a real service to have books of this sort so well reprinted at so low a price. [The Macmillan Co., New York.]

A FIFTY-CENT series of good fiction is also being issued by the same house with the title of "Macmillan's Modern Fiction Library." Among those already published are a series of animal stories entitled *Kings in Exile*, by Charles G. Roberts; James Lane Allen's *A Kentucky Cardinal*, which, in the twenty years since it first appeared, has not ceased to find new readers continually; and *A Dark Lantern*, by Elizabeth Robins. The books are well made and illustrated, and printed from the original readable plates. [The Macmillan Co., 50 cents each; by mail 60 cents.]

YOUR MANNERS will depend very much upon the quality of what you frequently think on, for the soul is tinged and colored with the complexion of thought.—*1a rous A velius.*

Woman's Work in the Church

← Sarah S. Pratt, Editor →

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

JUST about this time, or perhaps a little earlier, the Auxiliary diocesan president is apt to become "not tired of her work but tired *in* her work," as some one has carefully differentiated. She looks with indifference on those large manilla envelopes which have been accumulating on her desk; they have one-cent stamps on them and various corner imprints which show them to be annual reports. And these reports, which are really vital histories of the year's success or failure, are often tossed into the waste-paper heap, because the presidential mind is already crammed with "funds," "reports," "apportionments," and "plans."

And yet scarcely one of these little booklets, representing nearly every diocese and missionary jurisdiction, but has some idea which may well be borrowed. Local conditions beget so many ingenious thoughts of work. One diocesan president recently sent a message to another: "You will forgive me for using your annual address entire—with due credit; it fitted our conditions so perfectly." It is only by reading these reports leisurely and with a receptive mind, that we get the idea which shall gradually perfect our organizations, eliminate crude plans, substitute better ones, adopt new ones, and make ourselves as perfect as an Auxiliary organization can be.

We would suggest that those officers who have these reports of their sister societies, which they have not yet carefully read, should judiciously mix them with their summer reading, and that when they are sated with essay, poetry, or fiction, they take up one of these little heart-histories of the greatest society in the world, and slowly study its pages, letting the many good things, and especially the new things, sink deep into that part of the mind which the good Auxiliary woman reserves for that precious purpose. Then next autumn, when the call for active work is sounded, she will be ready with something inspiring for her official staff. The Churchwoman's mind must never take a *mere idle vacation*; it may quicken itself and refresh itself in that leisure time with which it is blessed.

THIS PREAMBLE leads up to an adaptation of the annual report of the United Offering Treasurer of the Texas branch of the Woman's Auxiliary, which may be styled "A call from Texas to the Women of the Church."

"There are a few months longer in which we may endeavor to bring our United Offering to such a rounded sum as shall prove our knowledge of this branch of mission work and our devotion to it, but the time is not long. The children of the Sunday schools give large sums during Lent, but they work and they must make some sacrifice. We must emulate their zeal. In a short time, this money will be taken from the bank and sent to the triennial service of the Auxiliary to be held in New York City. Our delegate will take it to this great service of thanksgiving and will place it on the beautiful golden alms basin, which will be piled high with the gifts of the women of the Church, the thank-offerings which represent three years of accumulation. Think of it! The women of the Church! The women of the prosperous parishes, the women of the smaller towns and scattered settlements; the women of our missions in China, in Japan, in Africa, in Mexico, the Indian women of our plains and the ignorant natives of Alaska, the Philippines, and the West Indies! Wherever our missionaries work, they are telling the women of this United Offering. For we are one great body, with one purpose, 'Peculiar people to show forth the praise of Him who hath called us from darkness into His marvelous light.' On the ninth of October this offering will be placed upon the altar and consecrated to the service of God, for the work of women in the mission field. Twenty thousand dollars will be used for buildings that women have waited and prayed for. Some of the remainder will go to the training schools of the Church, to instruct those girls and women who have heard the call and are eager to answer it. Trained and competent women are desired for such work as this. Every bit of strength, energy, intelligence, and enthusiasm must be used in the right way and the right place. Some of the offering will be used for transportation, and the rest of it for the support of women missionaries. About one hundred and sixty receive their stipends from the United Offering now, and many more women must still be cared for by the general fund of the Board of

Missions, which shows how important it is to increase our gifts.

"Of this we may be sure, that every penny of the United Offering will be used for the uplift of the world, for the growth of God's kingdom. Now what are we going to do? We must begin at once, for soon our societies will be scattered for the summer. Ask your rector to make the announcement from the chancel; tell him what we have and what we hope to get, and something of the scope and purpose of this offering. Tell him that this appeal is for all our girls and women, and not for Auxiliary members only. There are other ways by which we can reach the women of the Church: we may bring this branch of mission work to them through leaflets, letters, personal solicitation, and indirect methods, but—*we must do it now—at once*. And an important point is that the gifts should be sent to the diocesan United Offering treasurer before the last day of September. In 1910 this offering was \$243,361.45. Shall we double it this time, or do even more? Begin now."

A SOMEWHAT UNUSUAL and very interesting achievement by one of our Church societies is the publication of a Social Welfare Directory, by St. Mary's Guild of Christ Church, La Crosse, Wis. (the Rev. William Everett Johnson, rector). This project originated in the fact that this city is so well supplied with institutions for the promotion of its social welfare. By reason of this, such a directory was a necessity and the alert Churchwoman brain, ever watchful of a legitimate and dignified way to make money, availed itself of this need. The booklet is most interesting even though one does not live in La Crosse. Well printed, illustrated, and carefully compiled, it is a good advertisement of the enterprise of St. Mary's Guild, as well as of the city of La Crosse itself. A hundred organizations are indexed and fully described. This includes hospitals, schools, associated charities, swimming pools and gymnasias, libraries, playgrounds, and many more institutions. A casual glance, even, shows the great work involved in this; soliciting advertisements is no fun, but there must have been a great deal of this done in order to make a success of this venture. Then there must have been much telephoning—and oh how much vitality this means! We imagine when this neat little book came from the press, and the president of St. Mary's Guild looked over the first copy and saw that it was good, that she folded her tired hands and silently smiled at her fellow-workers.

This work was done under the supervision of the rector, and it is the intention of the society, should this one prove acceptable, which seems highly probable, that another shall be published next year.

AT THE annual meeting of the Indianapolis Woman's Auxiliary, the Bishop announced that henceforth the Auxiliary would exist solely for the purpose for which this society was originally intended—namely, as auxiliary to the Board of Missions. Heretofore a large proportion of the systematic offering of this branch has gone into diocesan projects, and for a time diocesan missions were a great part of the Auxiliary's care. Last year the funds were equally divided between China, Utah, and Bloomington, Ind. This coming year, all Woman's Auxiliary offerings of the Indianapolis branch will go out of the diocese. This decision was received with satisfaction by the members who feel that it is an upward step.

The united Auxiliaries of the city of Indianapolis have decided to make an experiment during the coming year, in the way of holding union meetings. It was felt that by this plan good programmes could always be secured, and that the coming together of the women, month by month, would place the society in a stronger light before the Church and might have an influence in drawing strangers into the Auxiliary. The details have not been planned, but it is thought that should the meetings be held in the new diocesan rooms, there will be ample room for each branch to have a short business meeting before the general meeting. Two of the branches, Christ Church and St. David's, have decided to keep up their own meetings but to sustain and attend the union meetings.

Church Calendar



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.

CALENDAR OF COMING EVENTS

Oct. 1—Brotherhood National Convention New York.
 " 8—General Convention, New York.

Personal Mention

ALL communications intended for the secretary of the diocese of Erie should be addressed to the Rev. WALTER ARCHBOLD, D.D., 51 West Main street, North East, Pa.

THE Rev. GEORGE BACKHURST, honorary secretary of the White Cross League in Canada, has removed from Nova Scotia, and has taken charge of the parish at Morristown, N. Y. Clergy, teachers, and parents desiring sample copies of the White Cross literature for boys and men can obtain them from The Rectory, Morristown, N. Y.

THE Rev. Dr. W. K. BERRY of the Church of the Annunciation, Oradell, N. J., sails to-day on the *Oceanic* for England. His postal address until the end of August will be, "The Sandringham," Hastings, Sussex, England.

THE Rev. PERCY M. BINNINGTON has resigned his position as assistant at Christ Church, Brooklyn, and has accepted a similar position at St. Luke's Church, Lebanon, Pa., commencing July 1st. Address St. Luke's rectory, Lebanon, Pa.

THE Rev. CHARLES CLINGMAN has resigned the rectorship of St. Paul's Church, Newport, Ky., and has accepted a call to become rector of the Church of the Incarnation, Dallas, Texas. He will enter upon his new duties October 1st.

THE Rev. W. F. COOK, Ph.D., has resigned the rectorship of St. John's Church, Marysville, Cal., and during July and August will have charge of Trinity Church, San Jose, Cal.

THE Rev. JOHN WHITING CROWELL has been appointed deacon in charge of St. Mary's Cathedral, Amityville, L. I., and has entered upon his duties.

THE Rev. JOHN CLARK DEAN, formerly in charge of St. Paul's Church, Troy, Pa., has been appointed by the Bishop to take charge of St. Mark's Church, Dunmore, Scranton, Pa.

THE Rev. ERNEST WALTER FOULKES has entered upon work in the diocese of Bethlehem as vicar of St. Paul's chapel, Minersville, and St. Stephen's chapel, Forestville.

THE Rev. WALTER G. HARTER, who for the past year has been field secretary of the social service commission of the diocese of Chicago, and a member of the Chicago Cathedral and city missions staff, has accepted a call to become associate rector of Trinity Church, Chicago, commencing August 1st, and his address thereafter will be 125 East 26th street.

THE Rev. HENRY N. HYDE, rector of Christ Church, Little Rock, Ark., will have charge of St. Paul's Church, Syracuse, Central New York, from July 15th to September 10th. His post-office address during that time will be Skaneateles Lake, N. Y.

THE Rev. GEORGE PHILIP JUNG has resigned as assistant at St. Thomas' Church, Garrison Forest, Baltimore county, Md. (Archdeacon Hobart Smith, rector), to take charge of Western Run parish, Baltimore county, Md. He should be addressed at St. John's Rectory, Worthington Valley, Md., post office Glyndon, Md., R. F. D.

THE Rev. HUGH B. MCC. JAMESON, priest in charge of St. Mary the Virgin, Ridgefield Park, N. J., has accepted the rectorship of St. Peter's Church, McKinney, Texas, diocese of Dallas, and may be addressed there.

THE Rev. WILLIAM W. LOVE is spending the summer at Barnstable, Mass., and is in charge of the summer congregation there.

THE Rev. ROWLAND S. NICHOLS has been appointed Archdeacon of Porto Rico and Haiti, with residence at Port au Prince, Haiti.

THE Rev. FREDERIC W. NORRIS, D.D., rector of the Church of St. Matthew, Brooklyn, N. Y., is spending the summer in Europe. His address until August 15th will be in care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London, S. W.

THE Rev. A. M. RICH has resigned the charge of the missions of Hawkinsville and Dublin, Ga., and will officiate as *locum tenens* at St. John's Church, Savannah, until the middle of September, after which he will take charge of the missions of Valdosta and Quitman.

THE Rev. WARREN LINCOLN ROGERS of Detroit, has been chosen as assistant minister at Calvary Church, Pittsburgh.

MR. S. E. SHANAHAN has been elected secretary of the diocese of Easton. His address is Easton, Md.

THE Rev. JAMES SHEERIN of St. Matthew's Church, South Boston, Mass., has been granted a year's leave of absence from July, and he will spend the time in Europe with his family. His brother, the Rev. Joseph Sheerin, is to be the *locum tenens* during the absence of the rector.

THE Rev. FRANK A. ZIMMERMAN, formerly the rector at Trinity, Findlay, Ohio, has accepted temporary appointment in charge at Conneaut, Ashtabula Harbor, and East Plymouth, in the northeast corner of the diocese.

ORDINATIONS

DEACONS

KANSAS.—On the Fourth Sunday after Trinity, at the Church of the Covenant, Junction City, Mr. FREDERICK FERNLEY BUSCH, M.A., was ordained deacon by the Bishop of Kansas. The rector, the Rev. Franklin Davis, assisted in the service and the Rev. John Bennett of Kansas City acted as Bishop's chaplain. Mr. Busch was graduated from the state university of Kansas and was for four years principal of a public school. He was ordained in the same church in which he had been baptized and confirmed.

MONTANA.—Mr. LEON HALEY was ordained to the diaconate on Thursday morning, June 19th, in St. Luke's Church, Billings, by the Rt. Rev. L. R. Brewer, D.D., Bishop of Montana, acting for the Bishop of Central New York, in which diocese Mr. Haley was a candidate for holy orders. The Rev. F. J. Mynard, rector of the Church of the Incarnation, Great Falls, preached the sermon. Mr. Haley will take up missionary work in the diocese, under the direction of the Rev. F. J. Mynard, in Teton county.

OHIO.—On Sunday, June 15th, at Kenyon College, Gambier, Ohio, the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, ordained to the diaconate five members of the graduating class, two of whom, HARRY LAWRENCE HADLEY and KIRK BASSETT O'FERRALL, were from Southern Ohio, while the other three, CHARLES PAYNE BURGOON, CHARLES HARRIS, and GEORGE S. WALTON, were from the diocese of Ohio. The preacher was the Rev. Arthur Dumper, rector of Christ Church, Dayton, a member of the '00 class of Bexley Hall. Mr. Burgoon goes to Western Colorado, Mr. Harris to Youngstown, Ohio, and Mr. Walton to St. James' Church, Wooster, Ohio, where he has been for a year as lay reader.

TORONTO (Canada).—At the Cathedral of St. Alban the Martyr, Toronto, on Sunday, June 8th, the Lord Bishop of Toronto ordained to the diaconate GEORGE LEYCESTER INGLES. The candidate was presented by his father, the Ven. C. L. Ingles, Archdeacon of Simcoe. The sermon was preached by the Rev. E. C. Caley, rural Dean of Toronto. Mr. Ingles is a graduate of the General Theological Seminary.

WESTERN MASSACHUSETTS.—In Christ Church, Springfield, Mass., on the Fourth Sunday after Trinity, Mr. RAYMOND HOLMES KENDRICK and Mr. CLARENCE ORMAN HICKS were ordained to the diaconate by Bishop Davies. The Rev. William Austin Smith, rector of Christ Church, preached the sermon and presented the candidates, but in the case of Mr. Hicks he acted for the Rev. Marshall E. Motl of North Adams.

DEACONS AND PRIESTS

CALIFORNIA.—The annual ordination at the Church Divinity School of the Pacific was held on the feast of St. Barnabas in Grace Cathedral, San Francisco. Two graduates were ordained to the diaconate. Mr. BAYARD HALE JONES, M.A., and Mr. PAUL HIDEHISA MURAKAMI. Mr. Murakami will continue his work as assistant in the Japanese mission in San Francisco; Mr. Jones is connected for the present with the diocesan staff for missions, and in the autumn will continue his studies in the General Theological Seminary, New York. Three deacons were advanced to the priesthood, the Rev. ARTHUR WILLIAM WOLFSTAN DARWALL, the Rev. WILLIAM HENRY HERMITAGE, and the Rev. DANIEL GEE CHING NG. Mr. Darwall will become rector of the Church of the Holy Saviour, Santa Clara, of which church he has been in charge as a deacon; Mr. Hermitage will continue as an assistant in Grace Cathedral, San Francisco; and Mr. Ng will continue in charge of the True Sunshine Mission to Chinese in San Francisco. The students ordained to the diaconate were presented by the Rev. Professor J. O. Lincoln; the Rev. Mr. Darwall was presented by the Rev. D. Charles Gardner, Dean of

the convocation of San Jose; the Rev. Mr. Hermitage was presented by the Very Rev. J. Wilmer Gresham, Dean of the Cathedral; and the Rev. Mr. Ng was presented by the Rev. David Evans, former rector of Grace Church, and who has always taken an active interest in this Chinese mission. The Bishop of California was the ordaining Bishop; the preacher was the Rev. Walter H. Cambridge, rector of St. Matthew's, San Mateo.

PRIESTS

BETHLEHEM.—At the Pro-Cathedral of the Nativity, South Bethlehem, on Friday, June 20th, by the Bishop of Bethlehem, the Rev. JOHN J. NEIGHBOUR, vicar of St. Luke's chapel, Reading, was advanced to the priesthood. The Rev. Frederick Alexander MacMillen, rector of Christ Church, Reading, preached the sermon; the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, presented the candidate; the Rev. Wallace Martin, rector of Calvary Church, Tamaqua, was epistoler, and the Rev. Frederick Warren Beckman, Dean of the Pro-Cathedral, was gospeller. Several other priests of the diocese were present.

CHICAGO.—On June 22nd, in St. Paul's Church, De Kalb, Illinois, the Rev. FREDERICK CLIFTON GRANT was advanced to the priesthood by Bishop Toll, Suffragan Bishop of Chicago.

IDAHO.—On Sunday, June 8th, in St. Michael's Cathedral, Boise City, the Rt. Rev. James B. Funsten, D.D., Missionary Bishop of Idaho, advanced to the priesthood the Rev. MARK RIFENBARK and the Rev. ARTHUR C. SAUNDERS. The presenter was the Ven. Howard Stoy and the preacher was the Rev. D. W. Somerville of Lewiston.

LEXINGTON.—On the Fourth Sunday after Trinity, in St. Paul's Church, Newport, Ky., the Bishop of Lexington advanced the Rev. JOSEPH EDMUND THOMPSON to the priesthood. The sermon was preached by the Rev. J. M. Magruder, rector of Trinity Church, Covington, Ky., and the candidate was presented by the Rev. Charles Clingman, rector of St. Paul's. The Ven. Frank B. Wentworth took part in the service and joined in the laying on of hands. The Rev. Mr. Thompson, who has been in charge of the new mission at Jenkins, Ky., all in the diocese of Lexington.

SOUTHERN OHIO.—On the Fifth Sunday after Trinity, in St. Paul's Cathedral, Cincinnati, Ohio, the Rev. HENRY CLAY MITCHELL, deacon, was ordered priest by Bishop Vincent of Southern Ohio.

DEGREES CONFERRED

BROWN UNIVERSITY.—D.D. upon the Rt. Rev. LOUIS C. SANFORD, Missionary Bishop of San Joaquin.

HARVARD UNIVERSITY.—D.D. upon the Rt. Rev. CHARLES H. BRENT, D.D., Missionary Bishop of the Philippine Islands.

HOBART COLLEGE.—LL.D. upon the Rev. LANGDON C. STEWARDSON, who was for nine years president of the institution, and the Rev. JOSEPH ALEXANDER LEIGHTON; D.D. upon the Rev. HERBERT C. TOLMAN and the Rev. CHARLES HENRY BLACK TURNER.

UNIVERSITY OF LOUISVILLE.—LL.D. upon the Rt. Rev. CHARLES EDWARD WOODCOCK, D.D., Bishop of Kentucky.

UNIVERSITY OF PITTSBURGH.—D.D. upon the Rev. JOHN RUSSELL WIGHTMAN, rector of All Saints' Church, Pittsburgh, an alumnus of the class of 1865, secretary of the Standing Committee of the diocese of Pittsburgh.

ST. STEPHEN'S COLLEGE.—M.A. upon the Rev. C. C. QUIN, curate at St. Clement's Church, Philadelphia, and the Rev. J. MILLS GILBERT, rector of St. Paul's Church, Harrisburg, Pa.; D.D. upon the Rev. JOHN MOCKRIDGE, vicar of Trinity chapel, New York; the Rev. SIMON BLINN BLUNT, rector of All Saints' Church, Dorchester, Mass.; the Rev. W. B. CLARKE, '83, rector of Trinity Church, Seneca Falls, N. Y.; LL.D. upon PHILIP S. DEAN, '89, secretary of the Board of Trustees of St. Stephen's College.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rt. Rev. CHARLES S. BURCH, D.D., L.H.D., LL.D., Suffragan Bishop of the diocese of New York, and the Rt. Rev. EDWARD ARTHUR TEMPLE, Missionary Bishop of North Texas.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. WALTER ARCHBOLD, rector Holy Cross, North East, Pa., and secretary of the diocese of Erie.

YALE UNIVERSITY.—D.D. upon the Rt. Rev. BOYD VINCENT, D.D., Bishop of Southern Ohio.

DIED

BINNEY.—At Middletown, Conn., on Thursday, June 12th, the Rev. JOHN BINNEY, D.D., in the 70th year of his age.

KENT.—LOUISA IRWIN WHITEMAN, wife of the late Rev. James Sydney KENT, entered Life Eternal early in the morning of June 18, 1913. Her husband, Rev. Mr. KENT, of the diocese of Massachusetts was said

at St. Luke's Church, Germantown, Saturday morning, June 21st, followed by the burial in the family lot at the Church of the Redeemer, Bryn Mawr. *Requiescat in Pace.*

SISTER ALICE.—Of the community of St. John the Evangelist, Brooklyn, N. Y., entered into rest June 12th. She was the daughter of the late J. Hoyt Chipman, St. John, N. B., Canada.

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

RETREATS

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

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 New York parish needs additional curate: Catholic priest, married, good preacher; experience in organization and outdoor work among poor. Address **WARDEN TRUE, 14 East 30th street, N. Y.** (By letter only.)

WANTED—Priest as locum tenens for July and August. Sunday morning duty only; comfortable rectory. Address "J. T. W.," 167 Hanover street, Wilkes Barre, Pa.

POSITIONS WANTED—CLERICAL

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

RECTOR—Middle West, would like to supply parish for August. City preferred. Apply, **LIVING CHURCH, Milwaukee, Wis.**

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

JUNIOR CURATE (unmarried), in one of our best known city parishes, will take duty during all or part of August at any seaside or country camp, hospital, home, mission, or parish. Address "HARVARD," 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.**

POSITIONS WANTED—MISCELLANEOUS

THE LADY FREDERICK CAVENDISH, The Glebe, Penhurst, Tonbridge, desires to recommend Miss Lewis as travelling companion or chaperone to American ladies visiting Europe. She has traveled France, Germany, Austria, and Roumania, also British Isles, is a good linguist, a good walker, has doctor's testimonial and is accustomed to English society and foreign travel. Address **MISS LEWIS, care Bernard Lewis, Esq., Solicitor, Rock Cottage, Penyffordd, near Chester, England.**

EXPERIENCED TEACHER wants teaching or secretarial work, mild climate. Fluent French, German; Paris, Germany. Good organizer. Excellent testimonials. Would take half time. **MISS BAKER, St. George's School, Victoria, B. C.**

CATHEDRAL-TRAINED ORGANISTS will arrive from England this month. Records guaranteed. Churches in need, address 147 East Fifteenth street, New York, late 136 Fifth avenue.

WANTED for September, position as house-keeper or teacher of cooking in private school. Address "E. M.," care **LIVING CHURCH, Milwaukee, Wis.**

GOVERNESS. Young woman graduate New York Normal, experienced in teaching, seeks a position. Address "F.," care **LIVING CHURCH, Milwaukee, Wis.**

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

VESTRIES NEEDING CLERGYMEN

SEVERAL VACANCIES NOW for priests, married and unmarried. Various dioceses. \$600 to \$1,200. Terms to candidates reasonable. Apply 147 East Fifteenth street, New York, late 136 Fifth avenue.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. **AUSTIN ORGAN Co., Hartford, Conn.**

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. This school closes from June 15th to September 15th. All letters will be answered addressed to **SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.** Vacancies for two pupils.

ALTAAR and processional Crosses, Alms Basons, Vases, Candlesticks, Memorial Tablets, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address **Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.**

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

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

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

UNLEAVENED BREAD—INCENSE

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

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

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

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

SUMMER TUTORING

TUTORING—University Graduate and former Fellow will take boarding pupil into his seashore home to be tutored in college or preparatory studies. Has tutored at Newport and elsewhere. Highest references. Established reputation. Churchman. Apply **B 4, LIVING CHURCH Office, Milwaukee, Wis.**

FOR SALE

CENTURY DICTIONARY AND CYCLOPEDIA, 10 vols., including 2 vols. of names, with maps. Edition of 1896. Half leather. Used. Excellent condition. Offered for \$25, carriage unpaid. **THE YOUNG CHURCHMAN Co., Milwaukee, Wis.**

HEALTH RESORTS

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

BOARDING—NEW YORK AND PHILADELPHIA

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

COOL, AIRY ROOMS, convenient to Subway, near Riverside Drive. Transient or permanent. Breakfast optional. Elevator. **MISS VAN DERHOOF and REYNOLDS, 265 W. 81st St., New York City.**

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

MISCELLANEOUS.

WANTED.—To purchase or borrow copy of pamphlet, *Handbook of Information on the Change of Name*, **YOUNG CHURCHMAN Co., 1903.** Liberal Price paid. Address **E. W., 960 Broad St., Newark, N. J.**

THE BOARD OF MISSIONS

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

A missionary savings box sends on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

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

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,

281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

THE ANNUAL Sunday school conference and institute will be held at Sewanee, Tenn., August 5th to 10th inclusive. Greatly reduced railroad rates have been secured. Tickets will be on sale August 4th at all points within the southeastern passenger association, and good to return until September 5th. Arrangements have also been made for board at \$1.00 per day for the week. On the programme are some of our best known educators, who thoroughly understand the great need of religious education. The Sunday school convention of the Fourth Department (department of Sewanee) has adopted this conference and institute as the institute of the department.

MERCER P. LOGAN,

Department Secretary

of the Department of Sewanee.

Nashville, Tenn., June 20, 1913.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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

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

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

The twenty-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.**

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

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

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

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

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INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street where free services in connection with any contemplated or desired purchase are offered.

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

NEW TRACTS BY DR. VAN ALLEN

Catholic Privileges. 10 cents; \$1 a dozen.
The Virgin Birth and the Divine Humanity. 5 cents; 50 cents a dozen.

Alien Romanism vs. American Catholicism. 25 cents.

The Falsity of Christian Science, So-Called. 10 cents; \$1 a dozen.

Sent postpaid on receipt of price. J. H. HUNTING, 30 Brimmer street, Boston.

BOOKLETS FOR CHILDREN

The Child's Desire, and Other Poems.
The Books of the Bible in Verse. By "Gretchen." Each book 5 cents; 50 cents per dozen.

The first of the above named has a very beautiful cover of Christ Blessing little Children, printed in colors. There are several charming poems selected from different authors, the first being, "I think, when I read that sweet story of old," and ending with "Little Lamb, who made thee?"

The second is a versification of the Books of the Bible, whereby even the Kindergarten class could memorize them. There are four lines in each verse, and each book of the Bible is named separately. The first of course, is *Genesis*, which reads:

"In *Genesis* we read
By whom the world was made,
And that on sin of guilty man,
The curse of God was laid."

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

THE HISTORY OF ST. ALBAN'S, HOLBORN

The recent history by the Rt. Hon. Geo. W. E. Russell of *St. Alban the Martyr, Holborn*, is so extremely fascinating that it has called forth many expressions of interest. A clergy-

man writing from California says: "Received Russell's book on St. Alban's, Holborn, to-day, and finished it. It is splendid." The book consists of nearly 400 pages, and it shows how one man found it too full of interest to drop it. The *Pacific Churchman* says of the book:

"We have not space to go into the story Mr. Russell has told remarkably well. It is the history of a church planted in one of the worst of London slums by a large-hearted layman. It was one of the first to reduce to practice the new departure of the Oxford movement, that doctrinal teaching should be expressed in terms of ritual attractiveness and ordered beauty. Beyond all question, this had and continues to have a marvelously impressive effect on the sordid, poverty-stricken lives of a slum neighborhood. It had a very different effect, however, upon the Bishops and the bourgeois—the pious Lion and Unicorn people whose creed began and ended with a nebulous protestantism, earnest chiefly in discovering the "Marks of the Beast." If anyone wants a definition of that term, the religious polemics of forty or fifty years ago will make it clear. One flattered Bishop found it inscribed on the cassock, another on stoles, even black ones, and actually prohibited them at St. Alban's, while the Sign of Faith was scouted as the 'Abomination of Desolation set up in the Holy Place.' This was what St. Alban's went through, and the incessant strife and bitter, unceasing persecution first broke the health and then the heart of the first incumbent—the saintly Macknochie. For saint he proved himself, even to those who markedly differed from him. The persecution seems almost incredible in these much saner days, for often on both sides the fight raged the most fiercely over what seems to us the infinitely little. The lawlessness of the ritualists has always been put in the strongest light, while the equal lawlessness of fervid Bishops flattered into tyranny by way of vindicating their Protestantism is lauded to the skies. St. Alban's gave way again and again till concession would have been weakness, and a stand was made. Then Macknochie was sent to gaol, as were others. It is far too long a story for these pages, but it is well worth reading. For, whatever else it may be, putting ritualism out of the question, it is a story of dogged, hard, persevering work for men and women whom nobody had seemed to care for before. And one thing is to be noted. No real bonafide parishioner ever made any disturbance; on the contrary, they were devoted to the clergy of the parish. And one of them, the Rev. A. H. Stanton, has served as curate the whole fifty years, refusing stipend and rejecting every offer of promotion." Published by THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS. Price \$1.50; by mail \$1.60.

CATHOLIC OR PAPAL:

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.

OBER-AMMERGAU

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 historic 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.

BOOKS RECEIVED

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

The Country Church. The Decline of Its Influence and the Remedy. By Charles Otis Gill and Gifford Pinchot. Published under the authority of the Federal Council of the Churches of Christ in America. Price \$1.25 net.

SURVEY ASSOCIATES, INC. New York. Publishers for the RUSSELL SAGE FOUNDATION

Artificial Flower Makers. By Mary Van Kleeck, Secretary, Committee on Women's Work, Russell Sage Foundation. Price \$1.50 postpaid.

PAMPHLETS

Activities of The City Club of Milwaukee. During the Fiscal Year Ending May 27, 1913. Published by Authority of the Board of Governors.

What Think Ye of the Christ? Rev. William R. Bushby, LL.M., a Priest of the Church, diocese of Washington.

□ THE CHURCH AT WORK □

PROGRESS AT SEWANEE

IN HIS annual address to the trustees of the University of the South, Bishop Gailor, as Chancellor, outlined a large policy for expansion based upon the original ideals with which the institution was founded. In the first appeal for the foundation of the university, more than half a century ago, said he, the Bishops who sent it forth gave three reasons for its foundation. They said, first, that is was an obligation of patriotism; that no Christian organization calling itself a Church could shirk the responsibility of making its own distinctive contribution of education in the service of the State. Secondly they declared that the children of our Church families are in a real and solemn sense the wards of the Church; and that, if the Church really believed that she had a message and mission to the world, it was inconceivable that she would neglect the duty of providing these children with an opportunity to acquire the best educational advantages under the Church's guidance and direction; and that the authorities of the Church must feel themselves responsible to Almighty God for the fulfilment of this trust. Thirdly, they emphasized the importance, nay the necessity, of supplying these southern dioceses with a native ministry. He felt that the university had vindicated itself in each of these three fields of activity and now, he said, "after all our appeals to the Church to come to our as-



THE LATE REV. WM. DAFTER, D.D.

sistance and to support this great enterprise, which God Himself has so wonderfully blessed, we find ourselves poor, our resources inadequate, our endowments small. We are crippled by our very success, and have to turn away students because our financial condition does not permit us to give them what they ask. Possessed of great riches—as the wise understand wealth—we find ourselves unable, through the lack of material means, to dispense them to those who would rejoice to par-

take of them." He urged a continuation of the noble efforts being made to place the institution on a sound financial basis.

RECTOR'S HOME-COMING

THE HOME-COMING of the Rev. Francis C. Woodard, rector of Trinity Church, Chambersburg, Pa., who recently made a trip to Europe, was made very pleasant by his parishioners and friends, who called in a body at the rectory to express their "welcome home." Mr. T. J. Brereton, secretary of the vestry, in behalf of those present, made a brief address and also presented the rector a substantial token of their esteem, in the form of a purse well filled with gold.

MASSACHUSETTS CHURCH CONSECRATED

THE CONSECRATION of the new St. Thomas' church, Cherry Valley, Mass., by the Rt. Rev. Thomas F. Davies, D.D., took place Monday morning, June 16th. The Bishop preached the sermon. The Rev. Henry Hague read the instrument of donation. He has officiated for many years while rector of St. Matthew's Church, Worcester, as minister in charge of St. Thomas' and through his devoted and untiring efforts the new church has just been erected to take the place of one destroyed by fire over a year ago. The Rev. Willard H.



MEMBERS OF SEABURY SUMMER SCHOOL, FARIBAULT, MINN.

Roots will now be in charge, taking St. Thomas' together with the work at Oxford, Mass. The following clergy were present: The Rev. L. G. Morris, the Rev. C. L. Short, and the Rev. Donald Kent Johnson of All Saints'; the Rev. Walton S. Danker of St. John's, the Rev. Kinsley Blodgett of St. Mark's, the Rev. Frederick H. Danker of St. Luke's, and the Rev. R. A. Seilhamer, curate of St. Matthew's, who was master of ceremonies. The total expense of the church building was over \$8,000. There were many gifts and memorials including altar, altar cross, vases, candle-sticks, chancel window, Bible and pulpit.

DR. POWELL BECOMES RECTOR EMERITUS

At a recent meeting of the vestry of Grace and St. Peter's Church, Baltimore, the Rev. Arthur C. Powell, D.D., one of the associate rectors, was elected *rector emeritus*, to take effect November 1st, when he will have completed twenty-five years of service in the rectorship of Grace Church. This relation was tendered him by the vestry, with a resolution of thanks and appreciation, in recognition of his long and faithful service. At the same time, the Rev. Romilly F. Humphries, the other associate rector, was elected rector with full charge of the parish. Mr. Humphries, who was rector of St. Peter's Church before it was sold and the congregation consolidated with Grace Church in January, 1912, became associate rector at that time with the understanding that this relation should continue until November 20, 1913, unless either rector should wish to withdraw before that time. The combined congregation is one of the largest in the diocese and a vigorous administration under Mr. Humphries is foreshadowed by his previous success and by his activity in social service and other lines of work.

KNIGHTS OF WASHINGTON

THE KNIGHTS of Washington, an organization for young men of the Church, now in its third year, is progressing rapidly. There are twelve companies in parishes in Connecticut and several in Massachusetts. The officers are: The Rev. Floyd S. Kenyon, West Haven, commander-in-chief; the Rev. Louis B. Howell, Norwalk, colonel of the first regiment; the Rev. C. C. Kennedy, Hartford, Lieut.-Colonel. A paper, *The Knights of Washington*, is published by the order. The

order has the endorsement of the Bishop, Dean Hart, and the diocesan commission on work among young men and boys.

COLORED CONVOCATION IN MISSISSIPPI

THE SECOND ANNUAL convocation of the colored Church workers of Mississippi met in Trinity chapel, Natchez, Miss., on Sunday night, June 1st, and closed Tuesday night.

The Bishop presided over the sessions from the opening till the end of Tuesday morning's session, when he left for other duties. The Archdeacon, the Rev. R. T. Middleton, presided at the Tuesday afternoon and night sessions.

Monday morning there was a celebration of the Holy Communion, the Bishop being the celebrant. He afterwards made an address, in the course of which he asked that the hearty support of the clergy and laity be given the Archdeacon.

Among the more important addresses made and read papers before the convocation were the following: "Early Heroes of the Church and Their Places of Worship," by the Ven. George G. Smeade, LL.D.; "City Life," by Prof. S. H. C. Owens, A.M., president of Natchez College; "Home Life," by Dr. A. W. Dumas; "The Start of Our Church," by Mr. Howard of Jackson; "Diocesan School for Negroes at Vicksburg," by the Rev. W. H. Marshall, rector of the school; "The Kindergarten and the Church," by the Rev. C. E. F. Boisson, rector of St. Mark's Church, Jackson; "Value of Psychological Knowledge to the Minister," by the Ven. R. T. Middleton.

A motion was carried for the creation of a Woman's Auxiliary to the convocation and for the appointment of a vice-president of the same. Mrs. J. A. White of Vicksburg was elected for the ensuing year.

PARISH FESTIVAL AT ONTARIO, CALIFORNIA

THE CUSTOM has arisen in recent years of giving special dignity to the annual parish festival of Christ Church, Ontario, Cal., (the Rev. Richard H. Gushee, rector), holding the festival on Corpus Christi Day. This year the series of services lasted through the octave, and on the Sunday gold medals for perfect attendance at the Holy Communion throughout the year were presented to about one-half the children of the parish, who had won them. There was a long list of visitors, both clergy and people, on Wednesday, May

28th, which was concluded with Solemn Vespers at which a short address was delivered by the Rev. Alfred M. Smith, rector of St. Matthias' Church, Los Angeles. Thursday, the Octave Day, began with Eucharists at half-hour intervals and the music for the high celebration was rendered by a picked choir of men from St. Paul's pro-Cathedral, Los Angeles, accompanied at the organ by Ernest Douglas, organist and choirmaster of the Cathedral, one of the foremost ecclesiastical musicians of the country and a master of plain-song rendition. The celebrant was the Rev. Alfred M. Smith, with the Rev. J. Arthur Evans as deacon and the Rev. William E. Maison as sub-deacon, while the Rev. Charles H. de Garmo was the preacher, taking for his text, "So God Loved the World that He gave His Only Begotten Son."

NEW ORGAN FOR BALTIMORE CHURCH

EMMANUEL CHURCH, Baltimore, Md., has placed a contract with the Austin Company for one of the giant church organs of the country. It will be located partly in chancel and antiphonal organ of large capacity in west gallery. It will be playable from either of two consoles. The entire number of stops complete will be sixty-eight, and the scheme will include nine separate divisions. This will be a notable addition to the fine family of new church organs in the south.

THE REV. DR. FISKE MARRIED

THE REV. DR. GEORGE McCLELLAN FISKE, rector of St. Stephen's Church, Providence, and Mrs. Prentice Hobbs Manning of Boston were married in the Church of the Advent, Boston, on the morning of June 19th, in the presence of a small company of relatives and close friends. The Rev. Dr. van Allen, rector of the parish, performed the ceremony, asisted by Bishop Perry of Rhode Island. There was a Nuptial Eucharist, the first since the marriage of the Rev. Frederick A. Reeve, one of Dr. van Allen's curates, some years ago, and the Rev. Dr. John Higginson Cabot, curate, was the celebrant. Dr. and Mrs. Fiske are planning to spend the summer abroad and will visit the Cathedral towns of England.

MARYLAND DECLARATION ON WORK AMONG COLORED PEOPLE

AT THE RECENT diocesan convention the following resolutions, of more than local interest, were adopted:

"Whereas, The old diocese of Maryland was the very first of all the southern dioceses to introduce this Church to the descendants of the African race, therefore,

"Be it Resolved, That this convention of the diocese of Maryland expresses its great pleasure with respect to the notable advance in Christian living, as well as in all other things, made by this people during the past half century. It would also call to mind a few pertinent facts connected with this religious progress of Afro-Americans in the state of Maryland.

"From the time of the consecration of the first Bishop of Maryland to the present, each and every one of the Bishops of this diocese has been particularly and personally interested in the religious advance of this people. Eighty-seven years ago, with the hearty approval of the ecclesiastical authorities of this venerable old diocese, the first negro church, with its own vestry and rector of its own race, on Southern soil, was inaugurated in this city and diocese. And this too, in advance of any similar attempt upon the part of any other Christian body. And it is worthy of record, for the benefit of those who come after, that the first members of a colored con-

gregation, with an educated pastor of its own race, enjoying the privilege of administering its own affairs, was vouchsafed them by the Protestant Episcopal Church in the diocese of Maryland. Ten years later, in St. Stephen's Church, Cecil county, Maryland, before a white congregation, with a number of white clergymen assisting, the first negro ever ordained to the ministry, in any of the southern states, was thus admitted by Bishop Stone, himself a native of the state of Maryland. And when, in the providence of God, the first negro in the Western world was about to be elevated to the dignity of the episcopate, the late Rt. Rev. Dr. James Theodore Holly, D.D., Bishop of Haiti, born in the diocese of Maryland, it was the late Bishop Whittingham, of this diocese, who, in the House of Bishops, moved that consent be given to his consecration. These historic facts, as well as the large and notable colored Sunday schools maintained, following the close of the Civil War, by a number of the parishes of this diocese, fully attest the earnest and sincere desire of this Church on behalf of the spiritual needs of our brethren of the African race.

"And Be it Still Farther Resolved, That this convention, in recording its recognition and appreciation of the good work accomplished on behalf of the members of this race, would venture the hope that in the future this same work may be carried forward with still greater enthusiasm and aggressiveness."

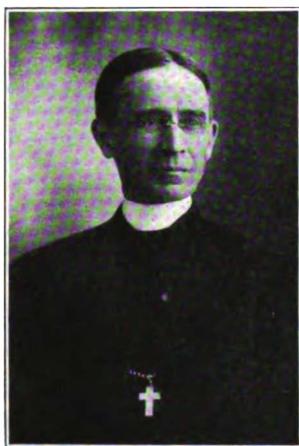
RECTORS GIVEN AUTOMOBILES

THE VESTRYMEN and parishioners of Trinity Church, Toledo, Ohio, have presented to the Rev. and Mrs. George Gunnell a handsome Overland touring car, with a letter of appreciation signed by the donors, in which they stated that they hoped this would bring much enjoyment and also help in the work of the parish.

THE REV. WYATT BROWN, newly elected rector of Trinity Church, Asheville, N. C., was given an automobile by the vestry at its last regular meeting. The parish is growing rapidly, and the car will be invaluable to Mr. Brown in his work.

NEW CHAPLAIN AT HOBART COLLEGE

AT THE meeting of the board of trustees of Hobart College, Geneva, held on Wednesday last, in connection with the eighty-eighth commencement, the Rev. John Brewster Hubbs, D.D., D.C.L., was elected chaplain of



REV. JOHN B. HUBBS, D.D., D.C.L.,
Chaplain-elect of Hobart College

the college in place of the late Rev. George Gray Ballard. The chaplain is nominated by the Bishop of the diocese and elected by the board of trustees. Dr. Hubbs is at present rector of St. Peter's Church, Geneva (the church which is a memorial to Bishop Delancey), and will have been in charge sixteen



INTERIOR—NEW CHAPEL AT GRACE CHURCH, CHILLICOTHE, MO.

years next month. Since the death of the Rev. Mr. Ballard, Dr. Hubbs has filled the chair of English History at Hobart and the William Smith Colleges and has also held classes in Bible history. For many years Dr. Hubbs has occupied the chair of Christian ethics and evidences in the Delancey Divinity School.

ST. BARNABAS' HOME CELEBRATES ANNIVERSARY

ON ST. BARNABAS' DAY, June 11th, St. Barnabas' free home for convalescents and incurables at McKeesport, Pa., celebrated its anniversary. There were two celebrations of the Holy Communion, one at 7 A.M. and the other at 10:45, Bishop Whitehead officiating at both. At the later service the Bishop preached, and confirmed five of the inmates of the home. In the afternoon there was a general meeting held on the porches and lawn, when brief addresses were made by the Rev. E. S. Travers of Trinity Church, Pittsburgh; Mr. J. W. Paul of Oakmont, and Mr. W. B. Kay of McKeesport. Mr. Paul offered to be one of fifty who would give a thousand dollars apiece to erect a fire-proof building on the new piece of property acquired last year. After Evening Prayer, addresses were made by the Rev. Dr. Wood of Pittsburgh, and Mr. Gouverneur P. Hance, founder and superintendent of the home. A great many visitors from Pittsburgh, McKeesport and the vicinity were present, and dinner and supper were served to all desiring them. The home is now caring for upwards of fifty men and boys, the majority of them incurables, the key to entrance being illness, a lack of friends and of means. It is supported by voluntary contributions. The president of the board of trustees is Mr. Harry S. Paul of Oakmont.

RECTOR CELEBRATES ANNIVERSARY

THE REV. E. A. BAZETT-JONES, rector of the Church of the Advent, Nashville, Tenn., celebrated the thirtieth anniversary of his ordination to the priesthood on June 17th, St. Alban's Day. At their own request the choir and acolytes were assembled at 7:30 A.M., the usual hour of the daily Eucharist, and the service was made choral. At the conclusion of the service the senior warden, on behalf of the members of the congregation, presented a substantial purse to the rector, and in the evening the ladies of the guilds gave a reception to Father and Mrs. Bazett-Jones in the guild-rooms. This was largely attended by members of the other parishes in the city also, being in the nature of a farewell to this beloved priest, who retires from active service and becomes *rector emeritus* on July 1st, after the longest rectorate in the history of the parish.

NEW PARISH HOUSE AND CHAPEL AT CHILLICOTHE, MO.

ON SUNDAY, June 15th, Bishop Partridge dedicated the new chapel and the Andrew Leeper Memorial parish house, recently erected at Grace Church, Chillicothe, Mo. (the Rev. Dr. Oscar Homburger, rector), at a cost of \$7,000. The chapel is complete in all its appointments and seats forty persons. The new parish house, presented to the parish by Mrs. Martha Hardy Leeper, as a memorial to her late husband, Mr. Andrew Leeper, is a large structure, designed to minister to the social, literary, and athletic interests of the young people of the community in which it is situated. It fills a long felt want in the community.

DEATH OF REV. DR. J. I. T. COOLIDGE

THE REV. DR. JAMES IVERS TRECOTHICK COOLIDGE, D.D., died at his home in Cambridge, Mass., on June 18th, in the ninety-sixth year of his age. His wife died on June 1st and about that time he was stricken with pneumonia. The funeral was held Saturday, June 21st, at Christ Church, Cambridge, and was conducted by Bishop Lawrence, assisted by the Rev. Prescott Evarts, rector of the church. Four clergymen acted as pallbearers, the Rev. Henry A. Parker, a retired priest; the Rev. Reuben Kidner of Trinity Church, Boston; the Rev. Dr. William G. Thayer of Southboro, and the Rev. Dr. John Higginson Cabot of the Church of the Advent, Boston. The body was taken to Forest Hills for burial.

Dr. Coolidge, who was a native of Boston, was graduated from Harvard with the degree of Bachelor of Arts in 1858, and was the senior alumnus of that institution. He was ordained to the diaconate by Bishop Eastburn in 1859 and was advanced to the priesthood in 1860 by Bishop Clark. He was assistant at St. John's, Providence, from 1859 to 1861 and then went to South Boston, where he was rector of St. Matthew's Church for twelve years. In 1873 he was elected head master of St. Mark's School, Southboro, and held that position until 1882. He was in charge of the parish of St. John the Evangelist, Hingham, from 1885 to 1888 and the following year was elected *rector emeritus*.

COMMENCEMENT AT HOBART COLLEGE

THE EIGHTY-EIGHTH commencement of Hobart College, Geneva, N. Y., was held on Thursday morning, June 19th, when a class of nineteen was graduated. The Bishop of the diocese opened the exercises with prayer, which was followed by the Latin salutatory oration by Oliver James Hart of Yorkville,

S. C. Acting as president, Dean Durfee introduced as the Phi Beta Kappa orator the Rev. Joseph A. Leighton, former chaplain and professor of philosophy at Hobart and now head of the department of philosophy at the Ohio state university. Dr. Leighton took for his subject, "A Defense of Reason and a Plea for the Theoretic Life." The following names were presented for honorary degrees: For LL.D., the Rev. Langdon Cheves Stewardson, who for nine years was president of Hobart, and the Rev. Joseph Alexander Leighton; for Doctor of Science, U. P. Hedrick, horticulturist of the Geneva Experiment Station; for D.D., the Rev. Herbert Cushing Tolman, professor of Greek in Vanderbilt University, and the Rev. Charles Henry Black Turner, rector of St. Peter's Church, Lewes, Del., and Archdeacon of Dover. At 4 o'clock a short service was held in the college chapel to unveil a bronze tablet to the memory of the late chaplain, the Rev. George Gray Ballard. The tablet is given by the students and faculty of Hobart and the William Smith Colleges. In connection with the annual meeting of the Hobart chapter of the Phi Beta Kappa society the Rev. John B. Hubbs, D.D., LL.D., the chaplain-elect, was made a member of this society.

CLOSING EXERCISES AT UNIVERSITY OF THE SOUTH

NOT IN many years has the University of the South had such a brilliant commencement as the one just closed. The commencement of the Sewanee Military Academy, which is the preparatory department, was first held beginning Sunday, June 8th, and closing Tuesday, the 10th. The university commencement began on Sunday, the 15th, and continued through Wednesday, the 19th.

For the academy the Rev. William Haskell Du Bose preached the baccalaureate sermon. The students who especially distinguished themselves were Emmet H. Baker of Georgia, who won the declamation contest and delivered the salutatory, and Harding C. Woodall of Kentucky, who delivered the valedictory. The school has had an unusually successful year both as regards attendance, deportment and work, and Headmaster Cravens has been reelected for a full term. The military feature was well developed this year, and a company of the cadets who took part at Washington in the inauguration exercises received special notice and congratulation of General Leonard Wood, U. S. A.

The university commencement sermon was preached by Bishop Charles S. Burch, Suffragan Bishop of New York. His general theme was "The Correlation of Worship, Vision and Work." The commencement address was made by Mr. A. S. Caldwell of Memphis and dealt with the work of the southern water ways association of which Mr. Caldwell is the president. The graduating class was of the usual size and honors were equally distributed. The freshman class numbered seventy-five. About thirty-five of the trustees were in attendance including nearly the full number of the board of regents. Owing to the resignation of Dr. William B. Hall, which is to take effect during the coming year, the Rt. Rev. Albion W. Knight, Bishop of Cuba, has been elected vice-chancellor. The election seems to have given general satisfaction at Sewanee and it is confidently hoped that Bishop Knight will accept the office.

Prof. Roger H. Galt, Ph.D., was elected professor of physics; Prof. S. L. Weir, M. A., assistant professor of history, and Mr. John Nottingham Weir assistant professor of modern languages. Dr. Stuart L. Tyson, professor of exegesis, was given a year's leave of absence. The degree of Doctor of Divinity was conferred upon Bishop Burch and Bishop Temple and the degree of D.C.L. upon Dr. John P. Hodgson of New York and Miss Sara Barnwell Elliott of Sewanee.

JANESVILLE CHURCH CELEBRATES SIXTY-FIFTH ANNIVERSARY

TRINITY CHURCH, Janesville, Wis. (the Rev. Henry Willmann, rector), celebrated the sixty-fifth anniversary of its founding last week with a programme lasting from Sunday to Thursday. The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, was present and was assisted on Sunday by the rector of the church and the Rev. Messrs. F. L. Maryon of Kenosha and A. A. Burton of Evansville, and on Monday, in addition to those named, by the Rev. Messrs. James Slidell of Whitewater and H. C. Boisser of Lake Geneva. The services on Sunday included an early corporate Communion for the members of the parish, the Bishop being celebrant; at half past ten o'clock a solemn procession, benediction of a memorial window, and Holy Communion, the Bishop preaching the sermon; and the evening service, at which the Bishop administered Confirmation. The services were largely attended and 125 made their communion.

At seven o'clock Monday morning a Requiem Eucharist for the deceased Bishops of the diocese was held, and in the evening the home-coming banquet and reception was held at the Y. M. C. A. hall. Tuesday was given over to a sectional conference of the Woman's Auxiliary. Wednesday evening the Sunday school presented a mystery play, while the programme for Thursday included a reunion of St. Agnes' Guild and, in the evening, a reunion for the choir and a smoker for former choir members.

Trinity parish, organized September 18, 1844, was the twelfth to be organized in the then territory of Wisconsin and it is now the tenth in seniority in the diocese of Milwaukee. It came into existence soon after the founding of the city of Janesville.

PATRONAL FESTIVAL OBSERVED

ST. ALBAN'S CHURCH, Canarsie, Brooklyn (the Rev. Norman Inwood, priest in charge), observed St. Alban's Day, June 17th, as its Patronal Festival. At 7:30 there was a corporate Communion of the parish; at 10 A. M. choral Eucharist and sermon, the Rev. Robert Walker, rector of St. Andrew's Church, Brooklyn, being the preacher. Evensong was sung at eight o'clock. The Rev. S. R. Brinkerhoff, rector of St. Gabriel's Church, Brooklyn, preached. The attendance at all the services was good and the special offering for current expenses amounted to \$152.55.

DEATH OF REV. E. J. BALSLEY

THE REV. ENOS J. BALSLEY, a priest of the diocese of Newark, residing for several years in San Antonio, Texas, died at that place on Thursday, June 12th. Funeral services were held on June 14th, Bishop Johnston and the rector of St. Mark's Church officiating, and other clergy attending. The interment was made at San Antonio. Mr. Balsley was made deacon in 1880 and ordained priest in 1888 by Bishop M. A. De Wolfe Howe. He served as curate and then as rector of Trinity Church, Antrim, Pa.; rector of Trinity Church, Carbondale; rector of St. Mary's Church, Williamsport, Pa.; rector of St. Luke's Church, Paterson, with charge of St. Peter's mission, Clifton, N. J.

NEW CHURCH AT LOUISVILLE

SUNDAY, JUNE 8TH, and the following week was a time of great rejoicing to the colored Church people of Louisville as their new church building for the parish of Our Merciful Saviour was opened and dedicated. The services on Sunday consisted of an early celebration of the Holy Communion, a second celebration and service with sermon by the Bishop at 11, and service with special sermon

by Archdeacon Phillips of Philadelphia, and an evening service at which the Rev. David Leroy Ferguson, the rector, was the preacher. A mission was held during the week conducted by Archdeacon Phillips and the rector, closing on Thursday evening with a special sermon delivered by the Rev. Harry S. Musson, rector of the Church of the Advent. The new building is a very handsome one of light brick and stone trimmings, simple and Churchly in design and an excellent example of pure Gothic architecture, and will seat between 300 and 400. The interior, instead of being plastered, has its walls of brick and stone finish, with the woodwork, pews, and chancel furniture of oak, and a handsome rood beam. There is a new two manual pipe organ and the music was made a special feature of the dedication services, there being an excellent vested choir in this parish. The new building was erected at a cost of about \$15,000, exclusive of the furnishings, and is to replace the old wooden structure which was destroyed by fire about sixteen months ago. It is one of the few congregations of colored people in the South which is entirely self-supporting and its members have worked faithfully and contributed liberally to the new church and hope to raise the remaining indebtedness within a short time, so that it can be consecrated. A pleasant incident in this connection was the presentation of a handsome Prayer Book and Hymnal suitably inscribed to Mrs. Thomas Underwood Dudley by the women of the parish, who has always been one of the greatest friends and benefactors of the congregation, having contributed largely to the new church and given the commodious parish house as a memorial to the former Bishop, who started and fostered this work; also the presentation to Bishop Woodcock of a beautiful silk umbrella by the men.

DEATH OF DR. E. G. MURPHY

DR. EDGAR GARDNER MURPHY, well known for his work on educational and civic lines, died in New York of heart disease on the evening of the 23rd inst., at the age of forty-four. Dr. Murphy was formerly a priest of the Church, but withdrew from the ministry in the belief that he could pursue his work to better advantage on the outside. He was executive secretary of the Southern Educational Board and vice-president of the Conference for Education in the South until 1908, when he resigned owing to ill health. He was organizer and secretary of the Southern Society for Consideration of Race Problems and also of the National Child Labor Committee. He was a constructive thinker and frequent writer on race problems and social conditions, especially in the South. Dr. Murphy was born at Fort Smith, Ark., August 31, 1869, was graduated at the University of the South in 1889, and was a resident during most of his adult life in Montgomery, Ala.

MARRIAGE OF REV. H. M. B. OGILBY

THE REV. HENRY M. BRINCKERHOFF OGILBY, who was graduated from the Episcopal Theological School on June 11th and ordered deacon a few days later, was married to Miss Anne Elizabeth Freeman at St. Stephen's Church, Boston, on Thursday, June 19th. The ceremony was performed by the Rev. Frederic C. Lauderburn of the parish. Among the eight ushers were two of his theological classmates, Raymond H. Kendrick of Springfield and Rush R. Sloan of Sandusky, Ohio. Mr. and Mrs. Ogilby will make their home at Manchester, N. H., where Mr. Ogilby will serve as curate to the Rev. George R. Hazard, rector of Grace Church, Manchester, N. H. Mr. Ogilby is a brother of the Rev. Remson B. Ogilby, who is associated with Bishop Brent in the Philippines.

DEATH OF REV. JAMES E. HALL

THE REV. JAMES EARL HALL, retired priest of the diocese of Albany, died on June 23rd, at his home in Newton, N. J. He was graduated from Hamilton College, 1867, and from the General Theological Seminary in 1870, and was made deacon and priest by Bishop Doane. Portions of his ministry were spent at Grace Church, Cherry Valley, and Trinity Church, Granville, N. Y.

MEMORIALS AND GIFTS

ST. PAUL'S CHURCH, Augusta, Ga., has received a gift of a chalice with the usual other pieces, for private celebrations. It has a special interest attaching to it from the fact that it was formerly the property of a devoted priest, celebrated no less for his ability as an artist than for his high devotion to his priesthood, the Rev. Dr. J. A. Oertel, a priest of the dioceses of North Carolina and Tennessee. The set was presented by his son, T. E. Oertel, M.D., of Augusta.

DURING THE present week there has been placed in St. Andrew's-by-the-Sea, Southampton, L. I., a beautiful memorial window which was designed and executed by the Tiffany studios of New York. The memorial has for its subject "The Resurrection Angel." The design shows a majestic angel standing in a field of Easter lilies, with arms outstretched in the attitude of imparting the divine words. The pose and expression of the figure is beautiful, and in accordance with the inspiration of the scriptural text. The following inscription appears at the base of the window: "In memory of George Gosman De Witt, 1845-1912. When this mortal shall have put on immortality."

ON ST. MARK'S DAY there was dedicated, in memory of the late Bishop and Mrs. Atwill, a memorial organ, erected in the chapel of Trinity Church, Toledo, Ohio, the gift of the Daughters of Trinity and other friends of the former rector of this parish. It was built by the Skinner Organ Co. of Boston, and is similar in tone to the great organ in the church. The dedication address was made by the rector. A suitable brass tablet, bearing the inscription "To the Glory of God and in Loving Memory of the Right Rev. Edward R. Atwill, D.D., and his Wife," will be placed upon the front of the organ in the near future.

ST. PAUL'S CHURCH, Newark, N. J. (the Rev. Henry H. Hadley, rector), has received from the family of the late William R. Beal of New York a memorial gift of \$5,000 toward the endowment of the parish. This sum is given in memory of Mr. Jeremiah C. Garthwaite, who in his lifetime did many things towards Church extension in the city of Newark. Among other and varied benefactions, in 1853 he gave the site on which St. Paul's Church and parish house now stand. The property is now valued at \$350,000.

A PAIR of handsome eucharistic candlesticks has been presented to the Church of the Ascension, Decatur, Texas, diocese of Dallas, by Mr. William S. Aikin of Chicago. They were blessed by Archdeacon Crittenton on Sunday last. Decatur is one of the newest missions in the diocese and the work there is progressing with much rapidity. This is true also of many of the smaller missions in the diocese where the influence of the Church is steadily advancing.

GRACE CHURCH, Paducah, Ky. (the Rev. Clinton S. Quin, rector), has received a beautiful pair of brass candlesticks inscribed "to the Glory of God and in loving memory of Samuel B. Hughes and Elizabeth H. Hughes," which were given by Mrs. Annie Morrow. St. Andrew's parish house has recently received an Apollo piano player with

about one hundred rolls of music from one of the vestrymen, Mr. Wallace McDowell and his wife, which gives much pleasure to the many who make use of the building.

TWO BEAUTIFUL memorials have been recently presented to All Saints' Church, Orange, N. J. A processional crucifix was given by Mrs. Farrington in memory of her husband, William G. Farrington, priest and doctor, who died March 13th, 1913. A jeweled chalice and paten were given by Mrs. Naulty in memory of her daughter Madeline.

A WINDOW has been erected in Calvary church, Pittsburgh, in memory of the wife of the rector, Mrs. Grace Biddle McIlvaine, who



NEW WINDOW AT CALVARY CHURCH, PITTSBURGH

died June 17, 1912. The subject is "The Ministry of Woman." In the upper part are the figures of Ruth and Hannah, in the central part The Supper at Bethany, in the lower part The Training of Timothy, and the Charity of Dorcas. It was made by Heaton, Butler & Bayne of London.

AMONG the recent memorials in the diocese of Kentucky is a chancel window representing St. John the apostle turning from his nets to preach the Gospel, which has been placed in St. John's mission, La Grange (the Rev. Edward C. McAllister, priest in charge), by St. John's Guild, in memory of Dora Castlen Bell, its first president.

BETHLEHEM

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

First Meeting of Pottsville Circle—Alternate Deputies to General Convention

THE FIRST meeting of the Pottsville Circle of the Central Society for Sacred Study was held at the home of the warden for the diocese of Bethlehem, the Rev. Gomer B. Matthews, Church of the Holy Apostles, Saint Clair, on Thursday, June 19th. After preparatory work of translating the Greek text, the members listened with great interest to a brief paper by the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, on "The

Doctrine of Christ in the Epistle to the Ephesians." Luncheon was served at the rectory.

THE ALTERNATE clerical deputies to the General Convention elected at the convention at Christ Church, Reading, are the Rev. Archibald H. Bradshaw, rector of Trinity Church, Easton; the Rev. James P. Ware, rector of St. James' Church, Drifton; the Ven. D. Webster Cox, rector of Christ Church, Stroudsburg, and the Rev. E. A. Gernant, rector of Christ Church, Towanda. The alternate lay deputies elected were Mr. Guy Farrular of Trinity Church, Pottsville; Mr. William C. Freeman of St. Luke's Church, Lebanon; Mr. F. M. Kirby of St. Stephen's Church, Wilkes-Barre, and Mr. P. Redington Stetson of Christ Church, Reading.

KENTUCKY

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

New Branch of G. F. S. at Paducah—Louisville Park and Playground

A BRANCH of the G. F. S. has recently been organized in Grace Church, Paducah, under the leadership of Mrs. Roy W. McKinney as branch secretary; this is the first branch formed outside of the see city.

THE PARK and playground held in connection with Trinity mission, Louisville, of which the Rev. Arthur E. Whatham is priest in charge, has been re-opened again for the summer and is carried on through the generous contributions of several local Churchmen. This mission has closed its fiscal year free of debt which is a source of much encouragement.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

Annual Meeting of the Woman's Auxiliary

THE ANNUAL MEETING of the Woman's Auxiliary of the diocese of Lexington was held at Versailles, Ky., June 10th to 12th. The members of the Auxiliary joined with the members of the diocesan council for the corporate Communion on Tuesday, at 11 A. M., in St. John's Church, and again at 8:30 A. M., on St. Barnabas' Day. The sessions of the Auxiliary were held in the large assembly hall of Margaret College. Never has the Auxiliary had a larger attendance of delegates, better reports or greater promise for future work. The greatest pleasure was evidenced when it was announced that the three departments—babies, juniors, and women—had gathered the full amount for the apportionment.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Diocesan Summer School

A TEN DAYS' summer school is to be held at Redondo Beach, by the Board of Christian Education of the diocese. Lectures are arranged on the second year's programme of the standard teacher's course of the General Board of Christian Education. Dean S. R. Colladay of Salt Lake City will give a course on the Acts and Epistles. The Rev. George Hunting, Eighth Department secretary, will lecture on Missionary Minutes. Miss Rose Scott of Redlands will lecture on junior grade work. In addition to these local speakers will cover the subjects of geography, catechism, and Christian doctrine. Lantern lectures are also provided for. The meetings are to be in the Hotel Redondo, and a full programme for recreation is arranged for.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
SAMUEL G. BABCOCK, Suffr. Bp.

Statuses Given to Church of the Advent, Boston

AT THE 7:30 celebration of the Holy Communion at the Church of the Advent, Boston,

on Sunday, June 22nd, the Rev. Dr. van Allen, the rector, blessed two small statues in the Lady chapel. The statues, which occupy niches in the reredos are of St. Bernard of Clairvaux in monastic habit, and St. Joseph of Aramathea in pilgrim's garb. They are the gifts of Mrs. William Viall Chapin of London, and Miss Elizabeth Bowen Brown of Boston.

ST. PAUL'S CHURCH at North Andover is to undergo enlargement and improvement during the summer. A parish house and rectory are included in the plans, the whole to cost about \$25,000.

PLANS ARE maturing for the third annual church conference for men to be held at St. Andrew's School in Concord from August 30th to September 2nd. The plan of the conference is the same as that of the previous years, to offer a purposeful vacation.

A RETREAT for clergy is being planned to take place at Christ Church, Swansea, in September. It will last three days and will be conducted by Father Bull, S.S.J.E. Accommodations will be provided at Rest House, which is only a few minutes' walk from the church.

SUFFRAGAN BISHOP BARCOCK heads a large committee which has been appointed to plan for the proper observance of the twentieth anniversary of the consecration of Bishop Lawrence in the fall.

NEWARK

EDWIN S. LINES, D.D., Bishop
Various Bodies Elect Officers

THE TWENTY-FOURTH annual meeting of the Newark clergies was held at the Essex County Country Club, West Orange, N. J., on Monday, June 16th. The elections were: President, the Rev. William T. Lipton; Vice-President, the Rev. Henry H. Hadley; Secretary-Treasurer, the Rev. John Keller; Executive Committee (with the officers), the Rev. George D. Hadley and the Rev. C. Malcolm Douglas.

THE SEVENTEENTH annual meeting of the Paterson clergies, held at St. Mary's Church, Haledon, N. J., on Monday, June 9th, elected the following officers: President, the Rev. Robert T. Thomson; Secretary-Treasurer, the Rev. William H. Watts; Executive Committee, the Rev. D. Stuart Hamilton and the Rev. Philip C. Pearson.

THE BOARD of religious education of the diocese of Newark elected the following officers at its annual meeting in June: Chairman, the Rev. Edmund J. Cleveland; Vice-Chairman, the Rev. Henry H. Hadley; Secretary, Archdeacon Carter; Treasurer, Mr. Arthur E. Barlow. At the same time committees were appointed according to the suggestions of the general board.

OHIO

WM. A. LEONARD, D.D., Bishop
Progress at All Saints', Amherst

THE MISSION of All Saints', Amherst (the Rev. Roy J. Riblet, rector), has purchased an excellent property, an abandoned school building of stone, centrally located, and in a fine state of preservation, the cost being \$1,900. This mission has recently come into possession of a beautifully carved oak altar table, together with full set of valuable altar hangings for the same, gifts from St. Paul's parish, Cleveland.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Clerical Union Elects Officers

AT THE closing meeting for the season of 1912-1913 of the clerical union, held in St. Peter's parish house, Pittsburgh, Mr. L. H. Burnett gave a talk on "Safety and Sanitation," more particularly as applied to church buildings. The annual election of officers took

place with the following results: president, the Rev. G. B. Richards; vice-president, the Rev. A. C. Howell; secretary, the Rev. T. J. Bigham; treasurer, the Rev. Scott Wood, D.D.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Cornerstone of St. George's Laid—Other News

SUNDAY, JUNE 15TH, the cornerstone of the new St. George's Church was laid by the Bishop of Washington in the presence of the clergy of the parish, several of the clergy of the city, and many others interested in the work. In 1906 the present priest in charge, the Rev. Edward Douse, was appointed, and he has been singularly successful. Under him the work has so grown that now there are seventy-five communicants, a Sunday school of fifty children, and an industrial school at work. Five years ago there was bought a half acre of ground for \$1,600. Of this \$1,000 has already been paid. It is on this ground that the church will be built, of which the cornerstone was laid last Sunday. It will be a frame building, and will seat a hundred people. The combined choirs of the parish church and chapels rendered the music at the laying of the cornerstone, and Dr. G. C. F. Bratenahl preached the sermon.

SUNDAY, JUNE 22ND, the Rev. George W. Van Fossen celebrated the twentieth anniversary of his ordination to the priesthood. Mr. Van Fossen was in scholastic work before he became rector of Trinity, being warden of Leonard Hall, South Bethlehem, Pa. He has been rector of Trinity since October, 1911. The preacher on the occasion of the anniversary was the Rev. J. P. Briggs of Shenandoah, Pa., an old friend of the rector.

THE SOCIAL SERVICE conference of the diocese of Washington has decided to establish a social centre in Glick's Alley, between Rhode Island avenue and S. street and Sixth and Seventh streets Northwest, where clubs and classes will be conducted for men and women and children. This Washington diocesan centre will be known as Satterlee House.

RECENTLY the beautiful cloister that now adds so much to the appearance of the west porch of St. Paul's was finished as a memorial to the memory of Mrs. Amelia Garnet Bowie Harris. It was given by Gen. and Mrs. Watmough.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Social Service Commission

AT A MEETING of the Social Service Commission of the diocese of Western Massachusetts, held Friday, June 20th, in the diocesan rooms in Springfield, the Rev. Franklin Knight, rector of St. Paul's Church, Holyoke, was elected permanent chairman, and the Rev. Walton S. Danker, rector of St. John's Church, Worcester, secretary. The commission consists of six presbyters and six lay men of the diocese.

WESTERN NEW YORK

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

Rector Re-elected Grand Prelate

THE REV. GEORGE SHERMAN BURROWS, rector of St. Mark's Church, North Tonawanda, and secretary of the diocese, was re-elected grand prelate of the New York state grand commandery Knights Templar at the state conclave recently held in Albany.

CANADA

News of the Dioceses

Diocese of Quebec

BISHOP'S COLLEGE, Lennoxville, celebrated June 19th, the sixtieth anniversary of the gift of the royal charter, and many graduates

from various places in Canada, the United States, and one or two from England, gathered to celebrate the event.

Diocese of Huron

THE DIOCESAN SYNOD opened June 17th, with the usual service. Bishop Williams in his charge dwelt upon the subject of Church Unity.

Diocese of Toronto

AMONGST the matters brought before the diocesan synod, which met the second week in June, were the marriage regulations, lay representation in the synod, and the right of women to vote in vestry meetings.

Diocese of Niagara

A PRESENTATION was made to Canon Sutherland by the congregation of St. Mark's Church, Hamilton, June 16th, of a purse of gold. The occasion was his retirement from the rectorship of St. Mark's.

School Commencements

KENYON COLLEGE, GAMBIER, OHIO

THE EIGHTY-FIFTH commencement of Kenyon College, Gambier, began on Friday, June 13th, with the annual meeting of the board of trustees, at which it was decided to at once place Bexley Hall, the divinity school building, in the hands of contractor and builder for purposes of reconstruction, the estimated cost of which is about \$70,000. During the year required for the completion of the work the divinity school is to be housed in the college building. The feature of Saturday was an address before the Phi Beta Kappa and the literary societies by Le Baron Russell, LL.D., Litt.D., Dean of Harvard College.

At the graduation exercises Monday, the 16th, Mr. Clan Crawford, Kenyon College, 1913, from Franklin, Pa., was class orator, and the Rev. Robert L. Harris, Bexley Hall, 1899, rector of St. Mark's, Toledo, was the alumni orator. At this time the Rev. Mr. Harris was awarded the Master's degree, Bishop Reese, Coadjutor of Southern Ohio, made Doctor of Divinity, and Judge Adams of Zanesville, LL. D.

The Gambier summer school began with an address of welcome by the Bishop Coadjutor of Southern Ohio, Tuesday evening, June 17th. The Rev. F. M. Crouch, secretary of the joint committee on Social Service, de-

COCA COLA HABIT, A GHOST

We have all heard of ghosts, but none of us has ever seen one. It's the same way with coca cola "fiends"; you can hear about them but you might search for them until doom's day and you would never find one. Physicians who have treated hundreds of thousands of drug-habit cases, including opium, morphine, cocaine, alcohol, etc., say that they have never seen a case where the use of Coca-Cola has so fastened itself upon the individual as to constitute a habit in the true sense of the word. Although millions of glasses of Coca-Cola are drunk every year, no Coca-Cola fiends have ever made themselves visible at the doors of the sanitariums for the treatment of drug habits.

The Coca-Cola habit is analogous to the beefsteak habit and to the strawberry habit and the ice cream habit. People drink Coca-Cola first because they see it advertised and thereafter because it tastes good and refreshes their minds and bodies. They drink it when they can get it, and contentedly do without it when they can't get it. If you had ever witnessed the ravings of a read drug fiend when deprived of his drug, if you had ever observed the agony he suffers, you would never again be so unfair as to mention Coca-Cola in the same breath with the "habit forming" drugs.

livered three lectures on "Phases of the Social Problems," "Methods of Social Service," and "Education and Social Service." Karl O. Staps, A.R.A.M., organist of St. Paul's Cathedral, Cincinnati, spoke on "Church Music"; the Bishop of Springfield, the Rt. Rev. Edward W. Osborne, D.D., had "Homiletic and Expository Preaching," and the Rev. Olaf A. Toffteen, D.D., of Chicago occupied parts of two days on "A Criticism of the Higher Criticism." "Old Testament and Modern Science," and "Old Testament and Ancient History."

COMMENCEMENT WEEK AT ST. FAITH'S SCHOOL

ST. FAITH'S SCHOOL, Saratoga Springs, N. Y., celebrated its commencement week, June 18th to 20th. On Wednesday evening, June 18th, the pupils gave a musicale, under the direction of Miss Agnes Susan Meyer, instructor in music, and of Mr. Bertram Wheatley, organist of Bethesda Church, who conducted the chorus singing. On Friday, June 20th, at 8 A. M., a corporate Communion for all present and former members of the school, was celebrated in the chapel of the school by the Rev. H. C. Plum, principal of St. Faith's; at 3 P. M. the alumnae and former students held a meeting; and at 4:30 P. M., the graduation exercises were held. The Rev. F. H. Simmons awarded the prizes, for excellence in the departments of schoolwork, for punctuality, for the best records in elementary and academic examinations, for sewing, for the greatest general improvement, and honor cards for faithful and loving obedience throughout the school year, and the faithful cross to the girl, chosen by vote of her schoolmates as the one who had been most faithful in all school relationships. The commencement address, on the subject "Neighbors," was given by Mr. B. P. Wheat, a member of the board of trustees. Following this, all adjourned to the chapel, where diplomas were presented to the graduates, Elsie Louise Catlin of Richfield Park, N. J., and Hilda Elizabeth Streeter of Cherry Valley, N. Y. On Friday evening, in the Saratoga Town Hall, the members of the school gave the "Midsummer Night's Dream," which they had planned to give on Thursday evening on the school lawn, but were obliged to postpone, on account of the inclement weather.

ST. MARY'S SCHOOL, CONCORD, N. H.

ST. MARY'S SCHOOL, Concord, N. H., closed the year June 15th with a sermon at St. Paul's Church by the Rev. Godfrey M. Brinley of St. Paul's School. The days preceding Sunday had been very full ones for the school. There was a school party and a Japanese party given to seniors by the freshmen, then came the faculty luncheon, served out of doors and prepared and served entirely by the domestic science class. On June 12th class day was observed for the first time at the school. An ivy was planted. This feature of the week was a decided success. On Saturday afternoon the commencement exercises were held. Diplomas were given to Josephine E. Brockett, Ethel N. Emery, and Katherine Foxcroft, and certificates of two years' work were given to five girls. Katherine Foxcroft was awarded a prize for excellence in Church history, and Josephine Brackett received a prize for excellence in music. The address was given by Mr. Robert A. Woods of South End House, Boston.

ST. JAMES' SCHOOL HAGERSTOWN, IND.

THE SIXTY-SIXTH annual commencement services of St. James' School, near Hagerstown, Washington, county, Md., the diocesan school for boys, were held on Thursday, June 12th, in the school chapel. Charles Shields of Louisville, Ky., was valedictorian. The

principal address was delivered by Bishop Murray, and the head master, Mr. Adrian Onderdonk, presented the diplomas to the eight graduates. Following the class day exercises held on the lawn in front of Glaggett Hall, ground was broken for the proposed new gymnasium.

KENTUCKY UNIVERSITY AND NORMAL SCHOOL

BISHOP WOODCOCK preached the baccalaureate sermon to the graduating class of the University of Louisville on June 1st, and on June 8th preached the baccalaureate sermon to the graduating class of the state Normal School, Bowling Green, Ky.

The Magazines

THE SECOND number of the *Constructive Quarterly*, dated for June, holds to the same high standard that was set by the first. The first article is by Dr. James Denney on "The Constructive Task of Protestantism," and it is interesting to compare with it a paper by the Rev. Dr. William Harman van Allen on "Catholic Privileges." One wonders whether it will ever be possible to harmonize two such totally different points of view. Notable, too, is a paper by Dr. Newman Smyth on "The Common Idea of the Church in the Protestant Creeds" (an unhappy and inaccurate expression) in which he traces common elements in the confessions of the different Communions. Other writers present constructive thoughts from various points of view, including a Russian writer, Professor Glubokovsky, on "Orthodoxy in its Essence." The *Constructive Quarterly* is a needed factor in our current religious life and we trust it may be widely read in all the separated branches of the Christian family. [George H. Doran Co., New York, \$2.50 yearly.]

THE APRIL number of the (London) *Church Quarterly Review* contains a paper

BOTH GAINED

Man and Wife Fatten on Grape-Nuts

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Ills. man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts food and decided to try it. My wife laughed at me at first, but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too. Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat.

"A neighbor of ours, 68 years old, was troubled with indigestion for years, and was a heavy meat eater. Now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion.

"I could name a lot of persons who have rid themselves of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs.

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

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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 3 3/4 x 5 1/4 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 4 3/8 x 6 1/2 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.

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Some Memory Days of the Church in America

By S. ALICE RANLETT. Cloth, illustrated, 75 cents; by mail 85 cents.

"It is a pleasure to commend [this book] just issued from the press. The old Jamestown tower, shown on the cover, gives to this American Church the impress of at least a partial antiquity. The chapters comprising this volume were originally printed as a serial in the *Young Christian Soldier*, and amply justified preservation in this permanent form. The beginnings, the foundations, of the Church in the several sections and older states are interestingly told, while portraits of many of the founders increase its value. The book should be widely circulated."—*The Living Church*.

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written by Frederic Cook Morehouse, editor of THE LIVING CHURCH, on "Trinity Parish, New York," in which that historic church and its many-sided work are described for English readers. The most notable paper in the number is an extended review by the editor, Dr. Arthur C. Headlam, of that recent work, *Foundations*, "by Seven Oxford Men," which he rates with the *Tracts for the Times*, *Essays and Reviews*, and *Lux Mundi* as characteristic of Oxford thought. "The work as a whole," he concludes, "has much of value, and much that is singularly attractive. But shall we be considered unkind if we suggest that it is just as 'Foundations' that it fails? It is an attempt to build up a solid exposition of the Christian faith on the basis of principles or ideas which have a certain amount of vogue at the present day—'Experience,' 'Eschatology,' 'Divine Immanence,' the doctrine of the 'Absolute.' So far as such Foundation will bear the superstructure we think that they are successful; for the sake of many—not only the writers—it was right and necessary that the attempt should be made, but it is in our opinion just these Foundations which are weak. . . . Our writers are not thoroughgoing Eschatologists, but their devotion to this newest phase of criticism has led to the adoption of some hazardous views. . . . No doubt all of these phases of modern thought, even if they are one-sided, can teach us much. They tend to modify hard legalistic ideas about God and crude mechanical theories of Nature. They are preparing the way for a more humane theology, but they do not give it."

AN INTERESTING number of *The Treasury*, which is an excellent popular monthly illustrated magazine of the English Church, is that for June, which begins with an illustrated paper on "The English Peace: The New President and Anglo-American Unity," in which Mr. Wilson is portrayed in a very sympathetic manner. "He combines the sweetness of his old Virginia with the hardness of old Massachusetts. He began, quite characteristically, by cutting down some of the fanciful doings of the Inaugural Ball. It may be, too, that his austerity of life, at a time when all that is best in English life is looking for a revival of austerity, will tend to make a spiritual bond between the two nations. It is this spiritual unity which is of value, after all, inasmuch as it may bring into the foreground of the civilized life of to-day, when the Eastern nations are looking Westward with yearning eyes, that there is an essentially English contribution yet to be made to the corporate life of the whole world, and that it needs the unity and the spirituality of the whole English-speaking race to make that contribution." The Young Churchman Co., Milwaukee, are American agents for this magazine, the subscription price of which is \$2.50 per year.

A GOOD WORK was begun by the *Ladies' Home Journal* last spring in establishing among its subscribers a "Girls' Club" which was invited to enter the field of social service, by establishing a scholarship in medicine for Chinese women, to be known as The Girls' Club Medical Foundation. It is now stated that this work was so successful that the fund amounts to \$1,233, which will provide for a permanent endowment for a scholarship in medicine for Chinese women at the (inter-denominational) Union Medical College for Women, at Peking. Of this, \$633 was raised through small personal contributions by the girls themselves, without any outside assistance. The *Ladies' Home Journal* had promised to donate \$600 additional, if the members contributed that much, and this made the \$1,233. About one thousand members of the club joined in this movement, and the average

sum contributed by each was sixty cents. Certainly this is an admirable piece of work for a periodical to attempt and carry out so efficiently, and much credit is due the *Ladies' Home Journal* for the attempt and the result.

THE LAW OF USEFULNESS

"I AM most afraid to use this beautiful table," said the owner. The cabinetmaker ran his hand across the polished surface and felt the thickness of the wood. "What are you afraid of?" he asked brusquely. "You can't wear out that table. Why, do you know nowadays they'd make fifty veneered tables out of just the wood you've got in this one; but this—the more you use it, the better for it, madam. The only flaw there is on it now is this wormhole, and that came, you say, when you had it stored away in the loft."

That ninety-year-old table had been in constant use, had been sunned and aired, and cleaned and polished, and loaded down with viands over and over again, without any injury. Left alone for a few years, and supposed to be safe from harm and resting, it got the only injury of its long life.

"Your're too bright and too lovely to be just wearing yourself out doing so much for other people," said one woman to another. "I can't be very good stuff to begin with then," was the retort. "Trying to live happily with one's neighbors never wore anybody out yet, unless the person was of such thin veneer that she was afraid people would find her out."

There is one law for the solid people and the solid woods, and that is the law of constant, well-sunned, well-aired, cheery use. Only veneer is injured by the common, practical, wholesome duties of everyday life.—*Selected.*

WE MAY call it by many names. We may call it political corruption, or anarchy or high society, or the dispute between capital and labor and try to patch things up with treaties and fraternities, and brotherhoods and societies, but it can't be patched up. When men don't feel right toward other men there is a social question which cankers and corrodes the social life.—*Selected.*

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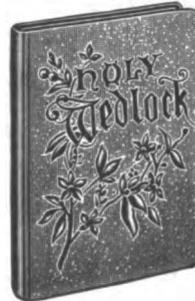
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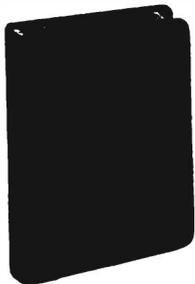
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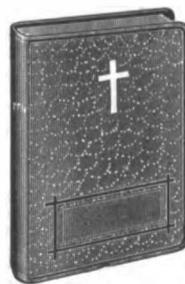
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