

The State Historical Society

The Living Church

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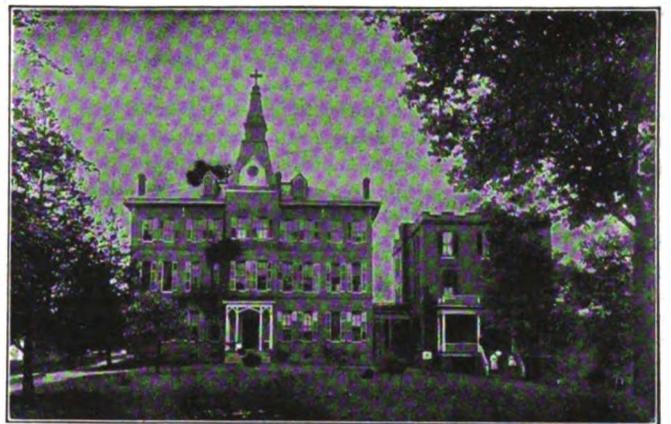
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TURN to the virtues! Formed to connect, to blend, to associate, and to cooperate; bearing the same course, with kindred energies and harmonious sympathy, each perfect in its own lovely sphere, each moving in its wider or more contracted orbit, with different but concentrating powers, guided by the same influence of reason, and endeavoring at the same blessed end—the happiness of the individual, the harmony of the species, and the glory of the Creator.—*Sheridan*



EDITORIALS AND COMMENTS

Perspective in General Convention

WE shall shortly begin, both editorially and through the promised Symposium by many deputies to General Convention, the consideration of various subjects that may probably come before the ensuing General Convention. But before doing this in detail we desire to try to place before our readers a true perspective of General Convention and of the Church. Only by keeping certain fundamental principles in mind can one do justice even to the particular measures that arise for discussion.

General Convention did not create the Church. The charter of the Church is heaven-given. The faith of the Church is a revelation. The worship of the Church is divinely ordered.

The mission of the Church is a single one. It is to bring man into intimate relationship with Almighty God. This it accomplishes, first, by bringing men, one by one, to Him in holy Baptism; second, by the development of character, with sacramental aids, after Baptism; third, by seeking to make the world and its social condition adequate for the realization of the highest ideals of life.

All the legislation of the Church in her national Convention is subsidiary to this main purpose. Relative values among issues are to be determined by the extent to which they carry this fundamental purpose into effect. Nothing is worth while if it has no bearing on this fundamental purpose. Everything is worth while that will hasten the Kingdom of God in its dominating influence over men.

Our General Convention is the representative body for legislative purpose, of this American Church. It is not her only representative body. On the administrative side the Board of Missions, as at present organized, is every whit as representative of the national Church as is General Convention.

Our legislative body meets under several handicaps. Not all deputies are chosen because they are the best instructed Churchmen to be found in their respective dioceses. Not all can rise above local or partisan prejudices. Provincialism is rather widespread throughout the Church. The spirit of the Prayer Book is very imperfectly assimilated by too many Churchmen.

There are intellectual handicaps. The true perspective of the Church is one that sympathetically correlates her history during all the centuries back to Pentecost, and brings all the accumulated experience of those ages to bear on the problems of the present and the future; that sympathetically correlates all the present work of the Church and its needs in all parts of the world. Not all Churchmen are large-minded enough to obtain this perspective. Indeed we may almost grade Churchmen on a percentage basis, according as their sympathies, looking backward, stop at the eighteenth century, or the sixteenth, or the thirteenth, or the fourth; stop at the past without the future; stop at some geographical limitation, be it parochial, diocesan, national, or otherwise, in the Church's work throughout the world. If the perspective of all Churchmen were to be measured at *one hundred per cent.* on the experience and ideals of the Church, there would be little difficulty in legislating toward large ideals.

And there are physical handicaps. The larger the House

of Deputies grows, the more difficult is legislation. With six hundred members, most of them experienced speakers to a greater or less degree, it is wholly impossible that more than a handful can be heard on any subject. The sessions would be as long as those of Congress if real deliberation were attempted. Practically, not much can be expected of General Convention except the perfection of slightly faulty canons relating to details of administration, and except to the extent that the Church has been brought into very general agreement beforehand.

The result of this physical handicap is that each General Convention is almost certain to be a disappointment to men who have large ideals for the Church. There will always be those, too, who will be impatient over the time frittered away, as they will say, over trivialities. Some of this impatience is justified. Nothing is more deplorable than for a great Church convention to be plunged into a discussion of technicalities of parliamentary procedure. Very much depends upon the quick decisions of the presiding officer, and a long debate over parliamentary procedure means always a weak president in the chair. The choice of a presiding officer is of primary importance; and technical skill in presiding, quickness in deciding questions, with an entire willingness to submit his decisions to the house upon appeal, and perfect fairness both in recognizing members and also—what is much more difficult—in appointing committees, are qualities that alone can fit a man to act in that capacity. Upon its first act, the choice of a President for the House of Deputies, much of the success of the coming General Convention will depend.

THE ORGANIZATION of the American Church is far from ideal. We distinguish between two classes of Bishops as Diocesan and Missionary; but all Bishops are, or should be, missionaries. We accord an independence to the individual Bishop that is almost unprecedented in Church history; the need for guidance to Bishops, partly in their use of funds intrusted to them by the Church at large, partly in their dealings with individual clergy and with parishes, is evident. The first need could be met by strengthening the central organization of the Church so that the national Church could act more efficiently as a unit. A larger and larger amount of Church work is administered each year from the Church Missions House, and larger and larger amounts of money are expended annually from the central treasury. This administration and this expenditure ought rather to increase, and to increase largely, than to diminish. But with that centralized work ought inevitably to go a greater centralized control. Missionary Bishops should be more directly subject to control in the administration of funds. Dioceses should be required to admit of some control by the central authority of such work within their limits as is supported by the national Church. This means that the central authority itself must fully represent the national Church. Nothing less than an elective Presiding Bishop, with a council of carefully chosen advisers, would seem sufficient for this central authority; and the presidency of the Board of Missions, if not, indeed, the whole Board, may well be merged into that elective office and

its advisory council when the time comes. It would be necessary, moreover, that a diocese cede to the central body some measure of control over such of its missionary work as is supported by general funds, as a condition to obtaining such funds. The present priority of foreign as distinguished from domestic work in the administration of the Board of Missions would then cease; for the Board would then be equally responsible for *all* the work that was supported by its funds, where now its measure of responsibility for different classes of work for which it makes appropriations is distinctly variable; and with lessening of responsibility goes, inevitably, lessening of interest.

And on the side of a Bishop's relations to his clergy and his parishes a proper limitation of episcopal independence requires Provinces and Archbishops. So long as the Provincial System is viewed purely as more "meetings" that Churchmen must attend (at their own expense) with little or nothing to be accomplished by them, we shall hope the System may not be enacted. The present tendency is to get the System without the Archbishop. But it is the Archbishop that is particularly worth while. It is inevitable that with more than a hundred Bishops, some few will always be less wise than some others. Now a Bishop, by his mistakes, may easily ruin one of his clergy or one of his parishes, and, unhappily, this has been not unknown in our history. On the other hand, the very knowledge that his official acts cannot be reviewed tempts the conscientious Bishop to be weak in dealing with unworthy priests and recalcitrant parishes. The chief value of the Provincial System is in order to give an Archbishop some visitatorial authority *in emergencies* in the dioceses within his Province. Many a scandal in American history would have been prevented if there could have been some intervention with authority and with tact. It is greatly to the credit of our Bishops that for years they have very generally favored such a system though it would involve some limitation upon their individual authority; and the opposition of the laity would certainly be removed could they know of the evils (such as are commonly suppressed from public discussion) that attend our present system, and were proposed canons establishing the Provincial System more adequate for the purpose.

But all this should not be viewed from the standpoint of creating more machinery. Does it make for the efficiency of the Kingdom? That is the test of its wisdom. Neither Presiding Bishoprics nor Councils nor Provinces nor Archbishops nor Synods nor even General Conventions are worth having as ends in themselves. Too often these are discussed as though they were. Are the ends which we desire to accomplish through these means desirable? Are these means adequate or useful in accomplishing those ends? These are the lines upon which the discussion, if it be a worthy one, should proceed.

AND THE SAME thought may well be carried into each discussion, whatever be the detail involved. The end to be reached is the supremacy and the extension of the Kingdom of God. Anything is worthy that helps to that end; nothing is worthy that creates machinery for its own sake.

"The Real Issue in the Episcopal Church"

UNDER the above title the *Outlook* of June 21st devotes some attention to the issue relating to the Name of the "Episcopal" Church. Stating some of the propositions that have been made looking toward change, the *Outlook* says:

"These objections, *pro* and *con*, appear to us to be mainly a veil to cover the real issue. Names are symbols. And the real issue which the Episcopal Church confronts to-day is older than Christianity. It is the issue between those who hold the regal and others who hold the paternal conception of the Deity. There are two conceptions of the Church which correspond to these conceptions of the Deity."

Developing these "two conceptions," the *Outlook* shows that according to the first, "God is a King. He can be approached only by the methods and through the ministers He has appointed. . . . A patent of spiritual nobility has been conferred on a long line of divinely appointed priests," etc. And according to the second, "God is the All-Father; all men are His offspring; no mediator between Him and His children and no special method of approach are required," etc.

"The first of these conceptions," continues the *Outlook*, "is popularly known by the name Catholic; the second of these

But visionary legislation is not very useful. We desire Christian Unity; but Christian Unity cannot be accomplished by legislation. We desire amelioration of social conditions, if not, indeed, a wholly new social system; but this cannot be created by General Convention.

What we must seek in our legislative body is primarily to increase the efficiency of our own organization. This may easily be made to seem trivial and even puerile. To deal with machinery and titles and "systems" and disciplinary codes and subordinate organizations and precise language of prayers and tables of lessons and to enact canons and amend constitutions, is trivial or it is important only as one sees each detail in itself alone or in its relation to the whole work of the Kingdom of God. They are not wise men who brush all these aside as trivial; nor are they deep who seem to see in any of these an end rather than a means to help in accomplishing an end.

The real work of the Church is that for which General Convention only makes preparation. It is what a priest does when he stands before the altar and offers the great sacrifice, or when he takes the little child and administers holy Baptism, or when he kneels at the bedside of the sick, when he seeks those who are lost in sin, when he listens to penitents or pronounces absolution, when he brings the glad tidings into the life of one soul that was empty or filled with worldliness before. It is what the Bishop does when he travels about his diocese, administering Confirmation, backing up his clergy, hearing their troubles, strengthening them among their people, seeing that parish affairs are well administered. It is what the social worker does when he labors to bring higher ideals of living among those who are sunk in some degree of degradation. It is what the citizen does when he seeks to eradicate vice, to protect women and children, to lift up those who are fallen. It is what the physician and the nurse do when, in the fear of God, they seek to heal the sick. It is what the merchant does when, because he has received grace from the altar, he puts his business on a high plane of righteous dealing among men. It is what the lawyer does when he brings his knowledge and his training to the protection of one who is defrauded or oppressed. It is what the policeman on his beat, the sailor on the seas, the laborer in the factory, the capitalist in administering his affairs, the mother in the home, the teacher in dealing with children, the alderman in the council chamber, the legislator at the capital—what each and all of these do, *when they permit their religion to dominate their personal and official actions*. By all these, clergy and laity, in church, in home, in factory, in office, the Church is doing her real work and the Kingdom of God is being promoted and extended in the world.

To guide and aid these workers; to show the Church to the world as truly the Body of Christ and the home of each child of God; to lift up their hearts, to aid them in their spiritual life, to promote their efficiency, to build up, extend, strengthen, and deepen the Church and to impel clergy and laity alike to do their full duty—this is the function of General Convention, even where its legislation touches only some very minor factor in the great work which the Church is called to do in the world.

conceptions is popularly known by the name Protestant." "The abolition of the word Protestant and the substitution of the word Catholic in the title . . . would mean . . . that the Church has rejected the paternal conception of God and substituted the regal conception." "This is the real issue in the Episcopal Church. . . . The position of the *Outlook* on that issue needs no defining here."

Now the pitiful thing is that the *Outlook* thus shows its total inability to recognize that one man, and one Church, can hold together *both* ideas, that "God is a King" and that "God is the All-Father." Our contemporary can only see that some men hold one partial truth and some men hold another partial truth and it hastens to ally itself with one of these parties in antagonism to the other. The sect spirit could not be better exemplified, and we who so often have occasion to lament the inability of the *Outlook* to rise above that spirit, much as it sometimes seems to try to do so, quite recognize the truth of the concluding sentence that "The position of the *Outlook* on that issue needs no defining here."

Yet there are men big enough to hold these two conceptions

at one and the same time. They hold that God is a King. They also hold that He is the All-Father.

And because they hold both, they recognize that the two truths cannot possibly be antagonistic to each other. If men, expressing their little thoughts in very dogmatic language as does the *Outlook*, draw various deductions from these two truths that are in conflict with each other, common sense indicates that their deductions are wrong.

For is not God a King?

And is He not the All-Father?

And if He is both, is it not certain that deductions from the two truths that contradict each other must be wrong?

Which of these three propositions will the *Outlook* deny?

But to agree to them makes it certain that the *Outlook* must be wrong in its dogmatic deductions, for it presents the two truths as antagonistic.

And the *Outlook* is wrong. It is but reproducing the old sect idea that one truth is to have all emphasis and a balancing truth is to be denied.

But we who seek to rise above that sect conception realize the duty that rests upon us to correlate truths and hold them in balance each with the other.

The conception that the *Outlook* calls Catholic is only a part of what Catholics hold, and a very inadequate statement of that part. The conception that it calls Protestant is at least conspicuously not the doctrine that is held by the Protestant Episcopal Church. We fear we cannot deny that it is very largely the Protestant conception, which only shows how inappropriate it is to apply the word Protestant to the Protestant Episcopal Church; but it does not, in the remotest degree, follow logically from the belief in the All-Father. The *Outlook* is over-dogmatic in its view.

George V. is a king. George V. is also the father of children. Will even the *Outlook* maintain that there is a fundamental antagonism between the two truths, and that we must all divide ourselves into antagonistic parties, each of them shouting out half the truth to the other?

And may not the attributes of Almighty God be at least as diverse as the attributes of George V.?

What a pity it is that when so many, in all the fragments of Christendom, are seeking to correlate all the truths of Christianity and gradually to promote a unity of inclusion, the powerful influence of the *Outlook* should be cast on the side of narrow insistence on partial truths and of precise dogmas which only seem to flow from those truths, because they are not correlated with counter-balancing truths.

The severest criticism of the *Outlook* that we could make would be to use its own language concerning itself. When, as in this case, the sect idea of dogmatic insistence on partial truth, and the Catholic idea of correlating two truths, are placed side by side, so that one must choose the one or the other, "the position of the *Outlook* on that issue needs no defining here."

Neither, we hope, does the position of THE LIVING CHURCH.

"MISSIONARY DISTRICT OF SOUTH DAKOTA

Office of the Bishop

Sioux Falls, S. D., July 1, 1913

"Living Church Emergency Fund—

"Gentlemen:—It is a pleasure to forward to you \$100 for the flood sufferers—the gift of the Brotherhood of Christian Unity, of Standing Rock Reserve, South Dakota. The B. C. U. is composed solely of Indians. Their action is entirely spontaneous.

"Very truly yours,

"GEO. BILLER, JR., Bishop."

WAS there ever a more touching response to an appeal than the foregoing?

To realize what a gift of one hundred dollars means from those Indians of South Dakota one must realize their own handicaps. Failure after failure has attended our government policy in dealing with them. We have given them the vices of the white man's civilization and few of the opportunities to counteract those vices.

But the Church has done good work among them, and how real has been the up-building in character, this incident mutely testifies.

Christian sympathy has been aroused in these Indians. A greater than race consciousness has been created.

A national catastrophe has necessitated an appeal for relief to all Americans and Churchmen. These Indians are Ameri-

cans and Churchmen. They are part of the body politic. They are members with us of the Body of Christ. They take their part, with all of us, in bringing relief to those who need it. Race lines are forgotten. We are all children together of our Father in heaven, and the brothers and sisters must help each other in the time of need.

And the incident proves again that missionary contributions are to be deemed an investment. Not that they produce dividends that can be calculated at a rate per cent. The value created is in human character. The assets of the nation are increased by the addition to the sum total of good citizenship. The strength of the Church has received accession because of the character that has been strengthened in her children.

We are all knit together in one body, and when one suffers all the members are glad to suffer with him.

Contributions for this Relief Fund for Church losses by tornado and flood continue to pour in, but we are still a long way from the total of \$60,000 that is needed. Perhaps if we had more Indians in the Church we should reach the goal sooner.

We are glad to see parochial organizations, as branches of the Woman's Auxiliary and parochial guilds, in the roll of contributors.

Will not many, many more add their contributions, that the fund may be greatly increased?

Make checks payable to THE LIVING CHURCH RELIEF FUND; and address them to THE LIVING CHURCH, Milwaukee, Wis.

ACKNOWLEDGMENTS
to July 7, 1913

Previously acknowledged	\$1,251.15
Brotherhood of Christian Unity, Standing Rock Reserve, S. D. (Indians)	100.00
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SEVERAL correspondents have written to point out that "Presbyter Ignotus" was nodding when, in the "Blue Monday Musings" in the issue for June 28th he attributed to Lander the lines, really from Wordsworth:

Correction of "Presbyter Ignotus" "But she is in her grave, and O, The difference to me!"

In the absence of "Presbyter Ignotus" from this country, he having started on his promised tour abroad, we express thanks for him at having the correction made.

And we can quite appreciate the "ghoulish glee" with which any of his friends have caught him in an error in any quotation from any department of English literature—a field in which he is seldom vulnerable.

IN THE LIVING CHURCH of June 28th reference was made to a Report submitted to the New England Missionary Conference on the People of the Eastern Communion and work among them in this country. Unfortunately the synopsis of that Report which was intended to appear in the same issue was crowded out, and the editorial reference to it was inadvertently permitted to stand. That synopsis is therefore printed in this issue.

ANSWERS TO CORRESPONDENTS

A. C. M.—If the Altar Book rests on the Altar between services, it remains closed, lying against its desk. It is wholly immaterial whether it remains there or on the credence.

A request from some correspondent for information concerning the Order of the Holy Cross has been mislaid. Will the correspondent kindly repeat the query?

SONS!

FOR THE EIGHTH SUNDAY AFTER TRINITY

CARRYING on the thought of last week, we pray again for God's gift of "those things which are profitable for us"; and we are assured of the gift of "the spirit of adoption, whereby we cry, Abba, Father." "For as many as are led by the spirit of God, they are the sons of God."

Therefore we are to fulfill the call of a higher nature than any other created life possesses. If we were solely animal in our desires and capacities, even though of so much higher an order than other animals, we should find no sense of guilt from the following of the natural and animal appetites. There are races and tribes that exhibit just such moral obtuseness at this very moment; and it is practically certain that so cultivated and superior a people as the ancient Greeks felt little, if any, of the sting of that which we call "conviction of sin." Leave out of consideration those individuals who stood out distinct and peculiar from the mass of their fellows (for God never left any body of people without its prophets, with a message from Him), and see the race and the nation as a unit, and it becomes plain that the sense of guilt belongs only to those who know God by revelation—the Hebrews and the Christians.

The children of the Old Dispensation were sharers in the promises that came through Christ "by faith," as is explained to us in the Epistle to the Hebrews, as we are sharers directly by the adoption of the Spirit in Baptism; and this adoption imposes upon us a higher nature, the demands of which must be met.

Thus, as an animal can have neither sense of guilt nor guilt itself, if it follow the natural impulses; neither can man, if he remembers that "the Spirit beareth witness with our spirit, that *we are the children of God*"; for then the higher must supersede the lower, and to follow nature will mean to follow the motions of the Spirit, by whom we are adopted into the household of the Father. There is no other effectual way of overcoming sin than the realization of this fact. Power over sin comes through appropriating the life of Christ—through our becoming at one with our Elder Brother; and, through Him, with the Father.

Simply resisting sin means nothing, in the end; nor can the greatest abhorrence for sin protect us from its ravages. Righteousness springs from altogether another source than horror of sin; it is the fruit of an inner potentiality, as worthy fruit is the natural product of the good tree. The thing of prime importance is that the tree shall be good.

This power of a high self-conception was forcibly illustrated to the writer in the life of a certain young man. He had accomplished nothing and lived in a state of chronic discouragement; because he believed that he was born under a cloud, and was without right to a name. Later, his father was found—a man eminent and fine of character—and the mystery of his birth was cleared with all good credit to himself and to his father. The effect upon that young man was almost beyond belief. *He was the son of his father!* and such a father! That boy grew into the fulness of the stature of the men of his race. It was a regeneration, and the old, old story of true self-realization, which, when it happens to the Christian child of the Father, we call conversion.

In some such manner do we become discouraged and inhibitive; because we doubt our sonship and despair of gaining our heritage. Of what avail is it to battle against sin and darkness, unless we are the children of righteousness and light? None, of course; for every creature follows the law of the nature of its being, normally. But we *are* the children of God. Adoption made us "members of Christ, the children of God, and inheritors of the kingdom of heaven." There is *every* reason for doing—doing the will of our Father—and by our fruits we shall be known to others, and to ourselves, as sons.

R. DE O.

THUS WHEN DAYLIGHT gradually broke in on the light of the moon, fuller and fuller, and the latter, finally disappeared entirely, it seemed to me as if this were a more beautiful picture of the vanishing of a life carried on in purity, faith and love, than the picture of the evening red. The latter leads into the night; but death shall lead us into the fullness of day. We do not walk here in the sunlight, but only in a reflection of the sun of eternity; but whoever walks here in the right way, on him falls on his last steps, the twilight of the day of the future world.—WILHELM WACKERNACLE, in a letter about the beauties of Switzerland.

RELIGIOUS DISCUSSIONS IN FRANCE

Various Subjects are Under Review

BISHOP OF POITIERS BEFORE A POLICE COURT

PARIS, June 17, 1913.

THE case of the Abbé Lemire, referred to in previous articles, has developed in a new direction. Rome, though declining to interfere in the first instance, has now taken a very decisive measure. It is of course an understood thing that no French priest may enter upon a political career without the sanction of his Bishop, or of the Bishop of a district he may wish to represent in the Chamber. This rule has now been re-stated, published and promulgated anew by the *Acta Apostolicae sedis*. Abbé Lemire holds his authorization as member for Hazebronck from a sanction granted in 1906. This new publication of the decree makes it incumbent upon Lemire to demand from his Bishop a fresh authorization before presenting himself for re-election at an approaching contest. But the Bishop, Mgr. Delamaire, has already explicitly forbidden the abbé-deputy to stand for his country. The Vatican is therefore clearly on the side of the Bishop. The sanction of 1906 holds good until the next election, however, and the abbé, who has been active in politics for the last twenty years and is of a tenacious temperament, is not likely to yield without a struggle. If he does retire it will be the first time in the history of France that neither of her Chambers count a priest among its members.

While in Paris, owing to the decision of the municipal authorities to regard the Pope henceforth as a sovereign, the papal flag has been freely hoisted during the past year or two, notably at the recent Jeanne d'Arc fêtes. Various provincial town councils continue to act in a contrary spirit. The Bishop of Poitiers, together with thirty-one humbler offenders, was summoned before the police court the other day to answer for their conduct in hoisting the white and yellow banner at the Fête of Joan of Arc. The Bishop's defense was long and eloquent. I quote a few passages:

Bishop and Priests
in Court

"A Catholic and a patriot, a Bishop and a Frenchman, I united these two sentiments in one and the same demonstration, on an occasion which called forth both these feelings; for by joining the flag of the sovereign pontiff with that of France and of Jeanne d'Arc I have said aloud what history proclaims yet louder: that Jeanne d'Arc, providentially sent by God to wrest our country from the yoke of the stranger, drew from her Faith the initiative power to accomplish her marvelous acts of patriotism; that the popes, after having acknowledged her innocence and avenged the false injurious accusations made against her, glorified her as far as it is possible to glorify a human being by placing her upon the altars.

"And as the mission of Jeanne d'Arc was wholly to the advantage of France, and as the popes proclaimed the grandeur of her work in the most solemn and triumphant manner possible here on earth, it is right that the banner of the Pope and the banner of France should mingle their colors and float side by side on the Fête-day of Jeanne d'Arc.

"More than once, in the course of her long history, our noble land has surrounded the standard of the Roman pontiffs by the waving flag of France. And many facts remain to prove that the honor of our great country has by no means suffered diminution thereby. . . .

"In banishing the papal flag the idea is to deprive him whose memory it recalls of both the title and the honor of a sovereign. . . .

"We protest against this plan, should our resistance lead to prison and to bloodshed. . . ."

The Vatican is much occupied at present with the Eastern question as it affects the Roman Catholics of the countries lately at war. Several Albanian Bishops who have been at Rome were informed by Cardinal Merry del Val in the name of the Pope that all Albanian Roman Catholics of the North and the district of the river Scumbi were authorized to be under the protection of Austria, those of the South under that of Italy.

The Caldey Island affair has been and continues to be the subject of many articles, and much comment in the Roman Catholic world and press throughout France. Some of these articles state the whole case with remarkable clearness and accuracy. Triumph is of course on the side of Rome, but one must admit, gladly, that it is not loudly blasted. We remark also a note of true sympathy with the efforts and results of Anglicans in the path of true Catholicism. It is becoming

Comment on
Caldey Secession

clear at length to the Roman world at large over here that English Church people are not Protestants in the sense they have hitherto been regarded; that they by no means correspond to the Protestants of the Continental countries of Europe, who are rather what we should call dissenters.

The past few months have seen a succession of congresses. One of the most important was that of the "*Association Catholique des Chefs de Famille*," held here in Paris in May. The aim of the congressists was to combat the secularization

Congresses Meet in Paris

of schools, to insist upon the right of parents to have a voice in regard to the religious or non-religious tone of their school education. This association is increasing rapidly in strength. At the time of the first congress held last year fifteen dioceses only belonged to the Association; thirty-eight now adhere and it counts 50,000 heads of families.

The Congress of the "*Association Catholique Internationale des Oeuvres de protection de la jeune fille*" was another all important congress. "We have need of congresses," it was said at the opening of this one, "in order to make an inventory

Association for Girls

of our riches." As a matter of fact many of the excellent religious and social organizations existing in France and elsewhere are too little known and availed of. We have referred in former letters to the work so extensively carried on in France by this and kindred societies. Girls coming to Paris have only to find their way to one of the offices of this Association, to knock at its door, to be helped and guided in every way. Marvelously cheap restaurants and "kechauds," i.e., stoves where, for a penny piece one's own food may be prepared, cheap respectable *pensions* for women, all without any distinction of creed, are under its direction. "Many resources are neglected because they are too little known," was remarked at this congress.

I. S. WOLFF.

HENRY WILLIAM TOTTIE

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
BISHOP OF MARQUETTE

ON June 11th died Henry William Tottie, D.D., Bishop of Kalmar, one of the most learned, cultured, and charming men in the National Church of Sweden. By a singular fatality the Dean of Kalmar died also on the same day. Bishop Tottie by long residence in England had become deeply sympathetic with the English Church, and his studies in Church history had deepened this feeling of attraction. Before his elevation to the episcopate he had long been Professor at Upsala and continued to be a powerful influence at the University afterward.

He came to England in the summer of 1908 in the train of the Crown Prince and Crown Princess of Sweden bearing a letter of greeting to the Lambeth Conference then in session from the Archbishop of Upsala at the King's desire. He was received by the Conference, addressed them, and met frequently with the committee selected to confer with him.

I visited him in Sweden at his country home near Kalmar with several of my family, and was more than charmed by his religious and gentle character, his great hospitality, his learning, and sweet manners.

At the great Conference at Upsala the following year he was, next to the Archbishop of Upsala, the ranking delegate, and was of great service to the conference. We have been correspondents and friends ever since, exchanging monographs from time to time on subjects which mutually interested us. His writings were many and valuable.

The Bishop when I visited him was a widower with a son and daughter who are now fully grown. His death is a great loss to me personally, and I feel also to the cause of Christian Unity. He was a man of splendid appearance and a most impressive officiant. His health even then was causing great concern to his friends, and had he survived he might easily have been some day the principal figure in the Swedish Church. He would have done honor to the episcopate in any land and in any time. "A prince and a great man is fallen in Israel."

NOTHING IS MORE groundless than the reproach which is made by well-meaning, but ignorant people towards the study of nature, as if this would lead to doubts on the immortality of the soul and a revealed religion. The effect is just the opposite. Doubtless, the testimonies of natural science, whatever they may be, must cease at such truths that are destined to be made known to us by revelation.—*John Herschel.*

GREAT DEMONSTRATION AGAINST WELSH BILL

More than a Hundred Thousand Persons in Procession

E. C. U. FESTIVAL IS HELD

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

A MONSTER demonstration of Church people against the Government Bill to destroy the historic position of the Church in Wales and rob her of her ancient endowments was held in Hyde Park on Saturday afternoon, and was beyond doubt the most impressive and significant event of its kind that has ever taken place in this country. The right keynote of the demonstration was struck by the Bishop of London in the following announcement that had been issued from Fulham Palace:

"The Bishop of London desires to emphasize the fact that the demonstration of Church people against the Welsh Bill is intended to be entirely of a religious nature. The Bishop hopes that all those who take part in the processions will bear this in mind, and will also endeavor to be present at one of the many intercession services which will be held in London churches before the processions leave for Hyde Park."

The main processions to Hyde Park were seventeen in number from the various starting points, and the number of persons in all the processions was something between 120,000 and 125,000. Altogether 922 parishes out of 1,097 in the dioceses of London, Southwark, and St. Alban's took part, while the contingent of choirs from North and South Wales and the Welsh Churches in London was about one thousand strong. The general control of the seventeen processions was in the hands of Mr. H. W. Hill, secretary of the English Church Union, who had a large and experienced body of marshals to assist him. The Bishop of London and the Cathedral clergy of St. Paul's and Lord Halifax, together with his son, the Hon. Edward Wood, M.P., walked at the head of procession No. 1 from Paddington station. The Bishop of Southwark led procession No. 11 from Waterloo station. The Bishop of St. Asaph met the North Wales choir on its arrival at Euston station, and marched with it to the park. The Bishop of Stepney headed procession No. 9 from Tower Hill; the Bishop of Willesden No. 3 from Baker street station; Bishop Thornton No. 2 from St. Mary-le-bow station; the Bishop of Kensington No. 16 from Shepherd's Bush; and the Bishop of Woolwich No. 14 from Chelsea Embankment. Each of the seventeen processions was headed by a band of music—No. 1 by Godfrey's famous band—while many parishes brought bands of their own to accompany the others. The amalgamated choirs from Wales marched to the park headed by the Whitehall band. In each section, after the banner of the rural deanery, were borne the banners of the various parish churches, mostly richly embroidered and varied colored, over a thousand in all, while interspersed were banners bearing arresting mottos: "Guard the Faith!"; "Thou Shalt not Steal!"; "Why Rob the Church!"; "For the Church of our Fathers!"; "Stand Fast in the Faith!"; "St. George stands by St. David!"; "We stand together!"; and so forth.

An hour before the first procession (that from St. Pancras Deanery) marched into Hyde Park by the Marble Arch there began to assemble in London's chief pleasure a great crowd of people, the vast majority of whom were evidently not mere idle spectators or hearers, but real sympathizers with the demonstration. And before the meeting the choir of picked voices from North and South Wales, together with the London Welsh choirs, sang Welsh hymns, under the direction of Mr. John Williams, the Eisteddefod musician of Carnarvon. The twelve platforms from which the speeches were delivered were arranged in a crescent extending about half a mile, from 60 to 100 yards apart, and reached across the beautiful expanse of emerald sward from below Stanhope Place Gate nearly to the southern end of the Serpentine water. Among the chairmen at the various platforms were the Bishops of London and Southwark, Lord Selborne, the Duke of Devonshire, and Lord Halifax.

The proceedings began approximately at 5:30 with the singing of the hymn, "O God, our help in ages past!" being led by all the bands massed together. The speakers included, among others (besides the chairmen), the Bishops of St. David's, St. Asaph, and Llandaff, Lord Robert Cecil, M.P., and Sir A. Griffith Boscawen, M.P. The speaking ceased simultaneously on the sound of a bugle at 6:20, and the resolution—to the effect that Churchmen will not have the Church "dis-membered and four of its dioceses disestablished and disen-

dowed"—was then put from all the twelve platforms and adopted with acclamation. The demonstration was over with the singing of the hymn, "The Church's one foundation," the giving of the blessing by the Bishop of London, and after the Welsh hymn, "O fryman Caersalem."

The anti-Church Welsh Bill was again before the House of Commons last week, and the majority for the second reading was 99—of whom 81 were the Romanist Irish members!

The fifty-fourth anniversary of the English Church Union was kept on Wednesday last. On Tuesday there was Evensong at certain churches within the limits of the fourteen district unions in and near London, with a sermon on behalf of the E. C. U. And on or near the day of the anniversary there was an early celebration of the Holy Eucharist with intention for the Union at 1,403 churches and chapels in London and the provinces. The solemn offering of the Oblation was at St. Paul's, Knightsbridge, at 11 A. M. The sermon was preached by the Rev. Dr. Randolph, Canon Residentiary of Ely. He took as his text the words in Joshua 1:3, "The place where the priest's feet stood firm," and he was thankful to say that the present was a time of war for the Church, which was less dangerous than a time of peace. It was true that the battle of ceremonial was practically won, but the battle had not yet been won where Church discipline was concerned.

The annual meeting of the E. C. U. was held in the afternoon at the Church House, Westminster, with the Rt. Hon. Viscount Halifax, president, in the chair. The beginning of the president's address was marked by an unusual touch of pathos, in the reference to his forty-five years' presidency of the Union and to having wearied them, as he thought, by so many presidential addresses, and in his own expressed feeling that for the best interests of the Union the time had now come for a change in the leadership—which personal sentiments met with no other response it is scarcely necessary to say, than cries of "No! No!" "When seventy-four has struck," said his Lordship, "such powers of usefulness as one may still possess must surely be those of an adviser behind the scenes rather than of one in the foremost rank of battle." (No!)

There was also an evening meeting of the E. C. U. at the Church House, when Lord Halifax again presided. The subjects discussed on the resolutions were Divorce and the anti-Church Welsh Bill.

J. G. HALL.

AMERICAN PRECEDENT CONDEMNING DISENDOWMENT

IN continuation of his campaign against the Welsh Church Bill, the Bishop of St. David's recently addressed large meetings of protest at Battle, near Brecon, and at Rhayader in Radnorshire. Dr. Owen declared that the proposals of the Bill would have been impossible under the written constitution of the United States. In 1801 the legislature of Virginia, where the Church was previously established, passed a law directing that Church glebe-lands should be sold for the benefit of the poor of each parish. On appeal, the Supreme Court of the United States decided against the power of the state legislature of Virginia to pass that Act of Disendowment. In delivering judgment Mr. Justice Story declared that the property was regarded as a perpetual inheritance of the Church, not liable to be divested, and added: "This principle is equally consonant with the common sense of mankind and the maxims of eternal justice." Their assailants, the Bishop remarked, were in the habit of pleading in justification of Welsh Disestablishment the fact that the Church had been disestablished in the United States, but they carefully refrained from telling the people that there had been no disendowment of the Church in the United States.

The same question of principle, the Bishop said, had been decided in the same way by the International Tribunal at The Hague on an appeal made by the United States against the action of Mexico in secularizing certain Roman Catholic endowments. In that case The Hague Tribunal had decided unanimously that "Moneys attached to religious uses followed those particular uses as private property, notwithstanding political changes of any kind, so long as continuity of institution existed among the recipients of the same." Sir Edward Fry, a Liberal and Nonconformist, who was the English representative at the International Tribunal on that occasion, had declared last year that "any Disendowment of the Welsh Church was inequitable and unjust."—*The Guardian*.

THE ENGLISH MISSION AND KOREAN MISSIONARY CONFERENCE

SOME interest has been caused by the attitude adopted by the Bishop of Korea, Dr. Trollope, and his clergy, towards the missionary deliberations in connection with the Edinburgh Continuation Conference. The Conference of all Christian Missions has now taken place at Seoul, under the chairmanship of Dr. Mott, and Bishop Trollope, now gives to the *Church Times* his impressions of the Conference. He writes as follows:

"Our second tangle was, you will remember, the then approaching Conference to be held in Seoul under the chairmanship of Dr. Mott, in connection with the world-famous Edinburgh Conference of 1910. Small and unimportant as we are in Korea, as compared with the overwhelming size and influence of the American Presbyterian and Methodist Missions, great pressure was put upon us to take our full part in the proceedings and to identify ourselves with any conclusions arrived at, as Anglican Missions seem to have done in India and elsewhere. And, provisionally, Fathers Drake and Hodges, with Dr. Weir, were selected by the whole body of the clergy in Conference last December, to act with me as delegates, in the event of our deciding to attend. At the last moment we nearly wrecked the whole proceedings by insisting on one point, which we had maintained all along; that a Conference which professed to represent "all the missionary forces of Christendom" was bound to invite coöperation of the French Roman Catholic and Russian Orthodox Missions, as well as those of the Church of England and the Presbyterians and Methodists of North America. While anxious to avoid a mere "little Jack Horner" attitude in the face of the terrible problems created by the divisions of Christendom, we were quite determined to have no hand in any schemes, for creating a new "pan-denominational" Church on Protestant or any other lines, and equally determined to abstain from anything which might lead to any action of ours being misrepresented or misunderstood in that sense. In spite, therefore, of the great kindness and special consideration shown to us by Dr. Mott, we felt bound to adhere to our point and to mark our sense of the unsatisfactory constitution of the Conference in which we were asked to take part. It was finally arranged that at the opening meeting (from which I purposely absented myself), two of our delegates should attend and read a carefully prepared statement of our position, on the basis of which it was agreed that our delegates should be invited to take part in the Conference in a private and unofficial capacity, with power to join in the debates, but with no power to vote or to implicate the Mission in any "findings" at which the Conference might arrive. Thus safeguarded it was a real delight to take part in the proceedings. We certainly did not hide our little rush-light under a bushel, and we both gave and received some hard knocks, without loss of temper. As being in some measure free lances, we were allowed to play the part of "enfant terrible" to the Conference, defending positions, and advocating aspects of truth which would certainly have found no champion in our absence, and correcting a good many erroneous ideas and inaccurate statements which would otherwise have gone unchallenged. Dr. Mott was, I have reason to believe, well satisfied with the part we played. Of the delegates, who numbered well over 100, including a few native Korean "pastors," many, like Drs. Gale, Underwood, Moffat, and Baird—protagonists of the Presbyterian Mission—were old personal friends, some of them of over twenty years' standing. And of those whose acquaintance one made for the first time, not a few came up and expressed their delight at our presence, and at the independent attitude we had taken up. The "findings" of the Conference were, I should say, of every unequal value. In any case, they will be printed with a prefatory statement to the effect that the English Church Mission in Korea accepts no responsibility for them, and is not in any way bound by them."

I SAY FROM experience and strong conviction that life is a burden to the devout aged, a glance at his grave is a comfort. His contemporaries have vanished; the generation round him is strange to him; he is penetrated by the nothingness of human knowledge, of the emptiness of human activity. With longing he waits for the moment when our heavenly Father, who lovingly guided him during his life, calls him into His realm.—*von Stein*.

WE SHOULD pray with as much earnestness as those who expect everything from God; and should act with as much energy as those who expect everything from themselves.

CATHEDRAL CONFERENCE OF CHURCH WORKERS IN NEW YORK

Branch Office of The Living Church }
416 Lafayette St. }
New York, July 8, 1913 }

THE Cathedral Conference of Church Workers, Second Missionary Department, was held with marked success at the Cathedral of St. John the Divine, New York City, last week.

It opened on Monday afternoon with an inspiring address by the Rev. Frederick H. Sill, O.H.C., on the "Spirit and Aim of the Conference." Later there were training classes on "Mission Study in the Bible," Deaconess Hyde of New York; "The 1914 Course on China," Miss Walker of New York and Mrs. Pilsbey of Riverton, N. J.; "Sunday School Pedagogy," Professor Boynton of the General Theological Seminary and the Rev. Thomas A. Hyde of Jersey City; "The Building of the Senior Department," the Rev. John H. Heady of Columbia University; "Course for Sunday School Superintendents," the Rev. F. F. German of Mamaroneck, N. Y.; "Work in Girls' Friendly Society," Miss Townsend of Elizabeth, N. J., and Deaconess Carroll of Washington, D. C.

These sectional instructions were followed by a Social Service Conference, at which addresses were made: "Social Service and Missions," by the Rev. Augustine Elmendorf, secretary of Social

case, and the society's position in the matter of a sober and reverent plainness of speech as to sex knowledge, and the necessity for the forcing all along the line of the fight on the men's side of the problem. The Rev. Father Officer, O.H.C., spoke forcibly on the important part the parish priest can play in bringing about a better order of things, especially in his power in creating an interest in work aimed at the striking down of the power of the social evil; in standing out as a leader among his own people; as assisting to influence legislation, and his priestly function of helping the penitent. The seriousness of Father Officer's address was lightened by his characteristic humor, and if all did not in all points agree with him, he at least carried the sympathy of the audience.

A discussion was ably taken part in by various persons. The first was Deaconess Gardner of Grace Memorial House, who laid emphasis on the importance of the home. She brought out three points, the power of parental affection, the sympathy between mother and daughter, and the influence of brothers on the lives of sisters. The Rev. R. P. Kreidler of St. Luke's Church, Scranton, Pa., spoke on the Service that the Sunday School Teacher can Render, dealing more particularly on the need for such a teacher to be versed in sex education. Mrs. Morton S. Lewis of the Girls' Friendly Society, discussed interestingly the work of that well-known organization, and its important part in the prevention of immorality. The Church Mission of Help had a table at the conference on which was displayed its literature, and also such literature on the subject of im-



GROUP AT CATHEDRAL CONFERENCE OF CHURCH WORKERS
Cathedral of St. John the Divine, New York, June 30-July 5

Service Commission, diocese of Newark; "Social Service and Religious Education," by the Rev. W. E. Gardner, secretary of General Board of Religious Education. A sunset service, much enjoyed by the conference, was held every evening at seven o'clock outside the west entrance to the Cathedral. Other religious services held in the Cathedral were the daily celebrations of the Holy Communion at 7:15 with remarkably good attendances, and daily noon-time intercessions attended by the officers and members of the conference.

One of the many delightful features of the programme was the stereopticon study of the Life of Jesus Christ, conducted by the Rev. L. N. Caley of Philadelphia, after the sunset services on Monday and Tuesday. The selection of pictures, some of them exhibited for the first time, was unusually fine.

Bishop Kinsman gave lectures on Tuesday, Wednesday, Thursday, and Friday mornings on appropriate subjects. In response to a general request, the Bishop has consented to allow these lectures to be published in book form at an early date. These lectures were followed by training classes every day, including Saturday.

On Tuesday, at the Social Service Conference, Dr. Hart of the Department of Child Helping, Russell Sage Foundation, gave an admirable address on "Child Helping." The same afternoon the general subject of the conference was: "The Church's Responsibility in the Social Evil and Sex Education," under the auspices of the Church Mission of Help. It was a most interesting series of addresses, in which diverse opinions were frankly expressed.

Dr. Manning, the society's president, sent a strong message, in which he showed the position the society takes in regard to a double standard of morals, to the universal injustice to the woman in the

morality and sex education as it recommends to Church workers. The Society's Institution Visitor, Miss Godwin, conducted a party to Bedford Reformatory on the afternoon of July 3, and very much interest was shown by those who were fortunate enough to go, in the wonderful work carried on at the State Reformatory.

At the Social Service conference on Wednesday morning, Dr. Hart of the Russell Sage Foundation made another admirable address, this time on "The Defective Child." In the afternoon there was a conference on "The Church and the Negro," under the auspices of the American Church Institute for Negroes. The leader was Dr. W. E. B. DuBois, editor of *The Crisis*, New York. Speeches were made by the Rev. Samuel H. Bishop, secretary of the institute, Professor Dillard of New Orleans, and Professor Haynes. There was a Social Service mass meeting on Wednesday evening, at which the Rev. Dr. John P. Peters of New York made a most interesting and instructive address on "The Church and the City."

The Social Service Commission of the diocese of Newark was again ably represented when Mrs. C. B. Alexander spoke on Thursday morning. Being a probation officer herself, and having full knowledge of human progress in New Jersey and other states, the speaker was well qualified to take "The Church Coöperating with State Agencies."

A missionary mass meeting was held on Thursday evening, when the Rev. Robert E. Wood of Ichang, China, made an excellent address.

At the morning conference on Friday, the Rev. R. P. Kreidler spoke out of a rich experience on "Social Service in the Sunday School."

The closing day, Saturday was taken up with the usual de-

votional service and an address by the Rev. F. M. Crouch, field secretary of the Joint Commission on Social Service, on "Social Service in the Parish." The training classes were held as usual and at 11:30 the closing session of the conference began. Bishop Burch presided and made an appreciative address on the work accomplished at this the first conference of its kind. Professor Boynton, Dr. Harding, secretary of the Second Department (to whom the conference is largely due), the Rev. Charles K. Gilbert, secretary of the New York Social Service Commission (who did the major part of the work of preparation), were the principal speakers.

Valuable suggestions were made from the floor by members of the conference as to the time, place, length, and programme of the next departmental conference of Church workers.

A rising vote of thanks was tendered Dr. Harding, Dean Grosvenor, Canon Jones, and Mr. Charles F. Barnard, the venerable sexton of the Cathedral, for courtesies extended, and to Fr. Sill, "pastor of the conference." Regret was expressed that some of the speakers announced on the programme neither appeared nor sent excuses.

The registered attendance was about two hundred, but there were many men and women who did not register.

Bishop Burch led the conference into the Cathedral for a brief devotional service and benediction. Then the men and women said "Good-bye" to the Bishop and officers and to one another, hoping and promising to come to the next conference.

ROMAN CATHOLIC CONTRIBUTIONS TO MISSIONS

THE year 1912 was a banner year for the Society for the Propagation of the Faith as shown by the report issued in the June *Annals*. The receipts for the past year footed up to \$1,610,315.11, an increase of \$155,469.78 over the amount received in 1911, and the largest ever collected by the society since its foundation, ninety-one years ago.

As usual, France leads the Catholic world in contributing to this world-wide missionary organization, giving \$621,366.19. The other countries that contributed the largest amounts come in the following order:

United States	\$368,460.59
Germany	196,013.53
Belgium	71,246.23
Argentina	61,188.81
Italy	54,476.91
Ireland	52,736.96
Spain	40,855.08
Mexico	24,330.86
Switzerland	20,414.77
England	20,127.16
Chili	19,129.77

From these figures it appears that the offerings of the faithful in the United States increased by \$85,226.21 over those of the previous year. France, England, and Germany made also a considerable advance, and Ireland nearly doubled the sum of its former contributions. This is certainly gratifying, and shows a growing interest in the work of the missions the world over, and more especially in this country.—*Catholic World*.

DEATH OF A NEW YORK PRIEST

THE Rev. Stephen Price Simpson, who was associated with the work at Corpus Christi under the Rev. L. C. Rich, passed to his rest on July 3rd, and the office of the dead, with the requiem Eucharist, were said in the Church of St. Mary the Virgin on Saturday morning, July 5th, the Rev. C. M. Dunham, rector of All Saints', Orange, N. J., being celebrant.

Father Simpson was born in New York City on July 2, 1839. He was a graduate of the General Theological Seminary, and had just completed fifty years of active service in the priesthood. His ministry began as rector of St. Peter's, Hobart, N. Y., after which he was rector of St. John's, North Haven, Conn.; assistant at Grace Church, Newark, N. J.; missionary at Metuchen, N. J.; rector at Irvington, N. J., at Bloomington, Ill., at Plainfield, N. J., and then assistant at St. Clement's New York, and, finally, at Corpus Christi in the same city. He was a man of culture, and possessed a courteous, winning personality, and was a fine singer, having a rich tenor voice. At all times during his ministry he stood uncompromisingly and unflinchingly for the Catholicity of the Church.

THERE is something better than logic. Example is mightier than advice. Let your life speak for you. Everyone can give such an argument; you don't need a university education for that. Let the loving part of your life, the purity of your character prove to all the world that there is something higher than earthly knowledge; the cognizance of Him, who, if we know Him right, will bring us everlasting life.—*David J. Brewer*, Judge of the United States Supreme Court.

ANOTHER NEW CHURCH IN WEST PHILADELPHIA

Much Building Activity this Summer

VARIOUS NEWS OF THE QUAKER CITY

The Living Church News Bureau } Philadelphia, July 8, 1913 }

BUILDING activity in West Philadelphia in the Church is remarkably active this summer. We have already noted the cornerstone laying of St. Barnabas' mission. On Monday, June 30th, ground for the new Church of the Redemption, Fifty-first and Spruce streets, was broken by the Suffragan Bishop in the presence of several clergy of the diocese, and a large congregation. Each of the clergy turned a spade of the ground, led by Bishop Garland. Addresses were made by the Rev. William T. Capers, the rector, and the Rev. H. McKnight Moore, vicar. The church will be of brick to correspond with the parish building, which was erected some years ago.

St. Barnabas' Church, the Bishop Whitaker memorial, for which the cornerstone has been laid as related last week, will be of Chestnut Hill stone, Gothic in style. The plans have been drawn by Mr. Duhring of Duhring, Okie & Zeigler. It is the intention of the architects also to finish the parish house, which was carried up to the second story several years ago under the direction of the Rev. Samuel Kelly, adding two stories. This will be finished with the same stone as the church as will also the rectory. The latter will have ten rooms, and will be modern in every particular. It stands on Haverford avenue side by the church, with the entrance on Haverford avenue. The entire group will be a worthy memorial to the late Bishop, and will be the loving tribute of the many members of the Church in this diocese.

The plan to merge St. George's, West End, and the Transfiguration has been abandoned. The Transfiguration will remain where it is, and the vestry are seeking for a rector to succeed Fr. Haddon, who has gone to Oregon City, Ore. Members of the parish have come to its financial rescue. The church is in a location once prosperous but now surrounded by the University of Pennsylvania and student boarding houses. There are only about sixteen of the families belonging to the Church still resident in the neighborhood.

The Rev. Herman L. Duhring, D.D., and his daughter will go abroad about the middle of this month for the summer. This trip is largely for the benefit of the health of his daughter. The doctor himself has been prostrated by the death of his son, and needs the change.

The Bishop of the diocese held a conference with several priests and laymen last Monday for the purpose of reviewing the entire Italian work in Philadelphia. There are two points established now: L'Emmanuello, the Rev. T. E. Della Cioppa in charge, and work conducted in St. Barnabas' mission, West Philadelphia. This latter is in charge of Mr. G. A. Scarinci, late a Presbyterian and now awaiting holy orders in the Church. It is the desire of the Bishop to expand this work, including in the West Philadelphia mission another point about Fiftieth street, now untouched. He also contemplates the opening of another mission in the lower section of the city in the Italian quarter.

A new tablet, corresponding to that erected to the memory of Bishop White in 1851, was placed on the north side niche in Calvary Monumental Church (the Rev. C. L. Steel, rector), Wednesday, July 2nd. It is in loving memory of the Rev. Thomas Poole Hutchinson and commemorating the removal of the church from Front and Margaretta streets in 1882. The tablet is inscribed as follows: "This Church was removed, Stone by Stone, in the year 1882 from the Corner of Front and Margaretta streets, to Its Present Site. Was built in the Original Form as It now Stands To-day, by the Devoted Efforts of the Rev. Thomas Poole Hutchinson, who was Assistant and afterward Rector of this Parish from 1874 to 1896."

MY FRIENDS, believe me, it is Heine who says it: After meditating over it for many years I come at last to the conclusion that there is a God who judges our actions. Our soul is immortal and, after this life, there is another, where good is rewarded and evil is punished. Take me as an example and learn from me, that the simple faith in the goodness and mercy of God can alone give us strength to bear the most dreadful pains without complaint and grumbling. Without this faith, I would have ended my life long ago. Our fathers (Heine was a Jew) were good people; they humbled themselves before God. I, however, boldly defied heaven, and humbled and lowered myself before men. Therefore, I now am laid low, like a crushed worm. Honor and glory to God in the highest.—*Heinrich Heine*.



BREAKING GROUND FOR CHAPEL OF THE MEDIATOR, PHILADELPHIA
[Bishop Garland at extreme right]



LAYING OF CORNERSTONE, BISHOP WHITAKER MEMORIAL CHURCH OF ST. BARNABAS, WEST PHILADELPHIA, JUNE 28
[Bishop Rhineland in center]

LEAGUE FORMED IN CHICAGO FOR WORK AMONG COLORED PEOPLE

Excellent Nucleus at Hand in St. Thomas' Church

DEATH OF REV. GEORGE W. KNAPP

Noteworthy Progress in Edgewater and in LaSalle

OTHER LATE NEWS OF CITY AND DIOCESE

The Living Church News Bureau }
Chicago, July 8, 1913 }

DURING the past year the members of the diocesan Board of Missions have felt that some definite organization ought to be formed to help support and increase the excellent work now being done by the Church among the colored people of Chicago under the leadership of the Rev. J. B. Massiah, priest in charge of St. Thomas' Church. With this in mind, a meeting was held



RECTORY OF ST. THOMAS' CHURCH,
Chicago

early in June, at the City Club, attended by the Rev. W. C. Shaw, the Rev. Dr. James S. Stone, the Rev. Dr. Herman Page, Mrs. L. L. Gregory, and Mrs. J. E. Otis, for the purpose of organizing the League for Church Work among the colored people of the diocese of Chicago.

A comprehensive statement has accordingly been published by this committee, and after the summer it is planned to push this branch of Church work as vigorously as possible. The project has the hearty support of the Bishops, and will commend itself generally to the Church throughout

the diocese. Swinging into line with the larger generosity towards the religious needs of Chicago's colored people, which has been manifesting itself in various ways during the past two of three years (such as the recent gift of some thousands of dollars from Mr. Julius Rosenwald of Sears, Roebuck & Co., to build a Y. M. C. A. for the colored people in Chicago), this new grouping of our Church people's energies will be as timely as it will be effective. In a statement set forth by the organizers of this new League it is pointed out that "within the past seven years, when under the aggressive leadership of the Rev. J. B. Massiah, the congregation of St. Thomas' has grown from about 200 communicants in 1906 to 830 in 1913; of this number 551 persons were presented for Confirmation."

The Rev. George W. Knapp, founder and first rector of St. Alban's Church, Chicago, passed away last week at his home in Weehawken, New Jersey. Mr. Knapp had

Death of Rev. Geo. W. Knapp been obliged in 109 to resign his parish owing to ill health which it was then hoped would be only temporary. From that date, with his wife, he has made his home at Weehawken with his wife's parents. Mr. Knapp was graduated at Union College and at Berkeley Divinity School, and was ordained deacon in 1869 and priest in 1870 by Bishop Cox of Western New York. His earlier parishes were at Niagara Falls, N. Y., Wilkes Barre, Pa., Lewiston, N. Y., and Watkins, N. Y. It was in 1889 that, at the request of Bishop McLaren, he came to Chicago and took the work that grew into St. Alban's parish. The mission, which had already been established, was much in debt, but with the assistance of the two or three faithful ones who were associated with Mr. Knapp in the work, it was not long before a lot was purchased and the church building started, the rector personally superintending the plans and construction. The result was a building, plain but Churchly. Here he carried on the work continuously until 1909 when, as stated, he was obliged to resign and to give up active work. Mr. Knapp gave much of his own means as well as of his time and labor in this important work.

Rector Keeps Tenth Anniversary In the early part of the month of June the Rev. Dr. C. E. Deuel kept the tenth anniversary of his rectorship at the Church of the Atonement, Edgewater, and the June edition of his parish paper included many data showing the strong and steady growth of this parish under his leadership during this decade. There have been 292

baptisms (64 of riper years), and 219 persons confirmed. There was a heavy debt of about \$18,000 ten years ago, and now the parish is entirely free from debt, and the church—one of the most beautiful in the whole diocese—is consecrated. The financial report from the Sunday school is something quite unusual. Last year these generous children raised \$608.16, and of this some \$3.58 was expended for extra parochial purposes, largely for general missions. In spite of the fact that during these ten years fully twelve different religious organizations have been formed in Edgewater, each appealing to the children of the neighborhood for its Sunday school, the Sunday school of the Church of the Atonement has steadily increased in numbers and efficiency.

One of the most interesting accounts of the recent diocesan convention which have appeared in the various parish papers during June was one written by one of the boys in the Chicago Homes for Boys, for the monthly paper published by the Homes. The boy in question was one of the pages during the convention. The boy's point of view concerning the elections and debates was frankly given.

Wide attention is being given to the unusual progress of the Church in the town of La Salle, in this diocese, under the leadership

Church's Work in La Salle of the Rev. Frederick S. Fleming, who was placed in charge of this new mission within the past two years, immediately following his ordination. There are now thirty-five persons, mainly adults, under preparation for confirmation, and the choir has aroused such enthusiasm that a group of its members walk regularly into town to rehearsals and services from their homes, which are several miles distant, out in the country. The attendance at the Sunday evening services has increased to proportions which are not reached at all times even by large city parishes, and the mission is exerting a wide-spread influence not only in La Salle, but in the adjoining town of Peru. There are some 30,000 persons in the two towns, and the prevailing type of religion is overwhelmingly Roman Catholic. There has rarely if ever been a time in the history of this diocese when the work in the towns outside of Chicago has been in a more flourishing and promising condition, speaking generally, than it is at present. Of this welcome growth, the mission of St. Paul's, La Salle, is a signal instance.

TERTIUS.

ASHEVILLE MISSIONARY CONVOCATION

THE convocation was held in St. Phillip's Church, Brevard, beginning Wednesday, June 25th. After the opening service the Bishop gave his annual address. He dwelt at some length on the industrial and day schools of the district and expressed satisfaction at their prosperity and growth and stated that his faith in the power of the Church, working through these schools, to revolutionize the spiritual, moral, and material conditions in this mountain country, grew stronger each year. He approved the proposed plan of the General Board of Missions to take over the work among the mill and mountain people of the South, and warned the clergy against doctrinal teachings and practices that are not in keeping with the spirit of the American Church.

The work of the convention was routine. A resolution was passed requesting the Bishop to memorialize the General Convention for the appointment of a judicial committee to pass upon proposed changes of canons in missionary districts, making it possible for desired changes to be made without waiting for the triennial meetings of the General Convention. On Wednesday night a missionary meeting was held and stirring addresses were made by clergy from each of the three groups of missions. The convention by resolution pledged the coöperation of the district to the General Board of Missions in its proposed plan to take over the work of the mountains.

The members of the Woman's Auxiliary met Tuesday evening and Wednesday. The work here was also routine. Various addresses were made and the reports showed a marked increase in the number of active chapters, number of members and amount of contributions. The tone of the convention throughout was optimistic.

The chief elections were as follows:

Delegates to General Convention: The Rev. R. R. Swope, D.D., Mr. Haywood Parker. Provisional delegates—The Rev. E. N. Joyner, Mr. H. Martin. [This corrects the information printed in the roll of deputies last week.]

Members of the Missionary Committee: The Deans of convocation, the Rev. R. N. Willecox, the Rev. W. R. Dye; Messrs. Haywood Parker and H. C. Martin.

DID IT EVER strike you that goodness is not merely a beautiful thing, but the beautiful thing, by far the most beautiful thing in the world; and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never punished for it. *Charles Kingsley.*



MEMBERS OF THE MISSIONARY CONVOCATION OF CUBA

READING FROM LEFT TO RIGHT:

- LAST ROW: Mr. T. H. Harris, Treasurer; Mr. Perez; Rev. A. T. Sharpe, Warden of the Seminary; Rev. J. G. Peña; Mr. La Garra; Rev. F. Herrera; Mr. Ramon Moreno; Mr. E. G. Harris, Registrar; Rev. E. Planas; Mr. Ray; Mr. Himely.
- MIDDLE ROW: Mr. Serapion; Rev. C. B. Castro; Mr. Jenkins; Dean Colmore; Rev. C. W. Frazer; Rev. W. H. Decker of the Isle of Pines; Rev. J. B. Mancebo; Mr. Castellon; Rev. W. H. Gibbons, Rector of the Cathedral Schools; Rev. E. Morrell; Rev. S. E. Carreras; Rev. S. Ledo.
- FRONT ROW: Rev. J. M. Lopez-Gullen; Rev. F. Diaz, Editor of *The Church in Cuba*; Rev. D. W. Bland, Secretary; Archdeacon Sturges of Central Cuba; Bishop Knight; Archdeacon Steel of Havana; Mr. Sanchez; Mr. Zayas; Rev. M. F. Moreno, the veteran priest of Cuba.



GROUP AT SOUTH DAKOTA MISSIONARY CONVOCATION
Mitchell, S. D., June 21-24

Study of Conditions Among Oriental Christians

ONE of the most elaborate studies into the condition of the different Eastern Churches and especially of their members in this country, is contained in an official report presented to the Missionary Council of the New England Department in Providence last October and now published in pamphlet form. The report is entitled *The People of The Eastern Orthodox Churches, The Separated Churches of the East, and other Slavs*,* and is prepared by a commission previously appointed to consider the work of coöperating with these Churches. The chairman of the committee is the Bishop Coadjutor of New Hampshire, the secretary is the Rev. Thomas Burgess, Saco, Maine, and a third member is the Rev. Robert Keating Smith, Westfield, Mass. Associated with these in the preparation of the report are the Rev. Richard Daniel Hatch, Southport, Conn., and the Rev. John Higginson Cabot, Boston, Mass. These five gentlemen have divided the field between them, each making himself responsible for a section of the report. Separately and in combination, these reports comprise a notable addition to the literature of the Church.

Bishop Parker contributes the preface, in which he tells of the importance of the subject and makes some practical suggestions as the result of experience in work among east European peoples. These are that we should not attempt the impossible by trying to induce Armenians and Greeks to worship together; that we should try to get acquainted with these people; that we should not press inter-communion with their Churches, but should endeavor to cooperate intelligently, and to avoid anything like proselytism, which greatly and justifiably alarms them; that we should lend our churches for services by their own clergy in their own tongue, making careful efforts to see that the priests intrusted with such privileges are those properly accredited by their own Church authorities; and that we should try to teach them something of the principles of American life, of American government, and of patriotism. There follows the official letter of sympathy from the New England council to the Christians of the Balkan states with replies from two of the ecclesiastics of these nations.

The report on the Greeks is made by the Rev. Thomas Burgess, who has made a thorough study of his subject, both as connected with the home land and with immigration to this country. He presented a background of the history of Greece and states that there are about 250,000 Greeks in America, fairly well distributed over the country. They are generally careful to establish Church organizations but are thus far without a Bishop in America. The Greek clergy in America—about half married and half monastic unmarried priests—are under the jurisdiction of the Holy Synod of Athens. They greatly need a Bishop. Some are well educated, some are not. The parishes are far too large, and many of the priests seem to lack true missionary zeal, and have become imbued with the spirit of commercialism. The Greeks are fairly faithful in church attendance, and their fasts and confessions and communions are not neglected; especially do they flock to church on the great feast days. The younger immigrants, however, are learning the American non-churchgoing habit. The Greek clergy are friendly to our clergy, and all Greeks look with a certain favor on our American Church, and generally understand her Catholic and non-proselytizing position. Protestant proselytizing they have learned in Greece to abhor.

The report as to the Syrians is written by the Rev. Richard D. Hatch. He describes these people as descendants of the ancient Syrians, Arabs, Turks, and Jews. Speaking generally, the Syrians belong to the Eastern Orthodox Church. Exceptions to this are the Melchites, found principally at Aleppo and Damascus, their Patriarch residing at the latter place; and the Maronites, a mountaineer tribe. There are said to be between 30,000 and 40,000 of the Melchites, and between 200,000 and 250,000 of the Maronites. The latter have a Patriarch who lives at Canubin, and who is the Roman Catholic Patriarch of Antioch. The Druses, another mountain tribe, are Mohammedan. Another division of Christians is called the Jacobite or Old Syrian Church. The bulk of them inhabit Mesopotamia, only about one-tenth being found in Syria. The English Church has a special mission of help to the Chaldeans, and Syrians are largely within the sympathy of the Anglican Bishop at Jerusalem. Syrians are well represented in this country and especially in New England. As to the moral condition of the Syrians it is fully up to that of other races if not somewhat better. Drunkenness is not common among them, and they are faithful to their marriage ties. In many places the Syrians are quite amenable to our work.

The report on the Slavs is by the Rev. Robert Keating Smith, Westfield, Mass. These people have formed the bulwark of Christen-

dom against the invasions of Huns, Avars, and Turks, and have again and again repelled the infidel, saving Europe from destruction. Of the total number of Slavs, over 2½ per cent. are now in the United States, and at present the Slavic immigrants form somewhat more than 4 per cent. of the population of the United States. They are divided into seven distinct races and these again into several branches. The principal of these are—

1. Czechs and Slovaks; subdivided into Bohemians and Moravians (Czechs).
2. Lusatian Serbs or Wends.
3. Poles.
4. Russians.
5. Slovenes.
6. Croat-Serbs.
7. Bulgarians.

There are also part-Slav races which include Roumanians, Magyars, Lithuanians, and Letts. These different branches of the same family are different in history and in many characteristics, and the attempt successfully made in this paper to distinguish between them shows how faulty has been our usual common identification of them in one lump term. The history of these races in their home lands is of great interest. Of Bohemians it is said there are in the United States 200,000 who are nominally Roman Catholics but are actually Catholics who represent the inherited instinct of the national independent Church. Where Catholic Bohemians are not in touch with the Roman parish where they live, and discover our Communion, they seek the Church for marriage, baptism, and even confirmation, but very few of our priests know enough about the Bohemians to give them the kind of pastoral attention they crave. Bohemians who know our Church to be identical with the Church of England (which they call the English Catholic Church) call ours the "English Catholic Church." In talking with these people about the history of their country, with which they are all familiar, they are found to be in sympathy with John Hus and the Catholic Reformation for which he stood. The Bohemians, like the English, are born and bred to the Western Liturgy; they could not be brought to the Pravoslav or Eastern Orthodox, so that the only alternative of the Latin Rite is the Anglican. For at least 200,000 Bohemians in the United States who are not really Roman Catholics and emphatically will not be Protestants, 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. In this connection it will be interesting to note that in 1855 an attempt was made by our Church in St. Louis to reach the Bohemians, and a part of the Prayer Book was translated into the Czech language. Morning and Evening Prayer, so provided, however, did not appeal to them, and the attempt was without result. The Moravians, Wends, and Poles are largely Roman Catholic, though with a considerable Old Catholic movement among the latter both in their home land and in this country. Russians and others mentioned are of course numbered among the Eastern Orthodox Churches. The Church of Russia is essentially a missionary Church. A great amount of Christian work has been done among the tribes of her Asiatic empire. Self-denying missionaries have brought the Gospel to the Eskimos and Indians of Alaska, and a large number of the Japanese have been Christianized, so that there is in Japan a vigorous branch of the Russian Church. The Church also supports Christian work among the Russian immigrants in America, aiding in the support of the clergy and contributing toward the building of churches. The information concerning the Church in the Balkan States is interesting where generally we know so little about it in its various forms. The opinion is expressed that fraternal relations with the Bulgarian Church are especially feasible.

Armenians are the subject of the report by the Rev. Dr. John Higginson Cabot, curate at the Church of the Advent, Boston. Telling the history of those people, who are a race without a country, Dr. Cabot shows that their variation from the Orthodox faith is hardly more than technical, though they are out of communion with the Orthodox Eastern Churches. In this country they have one Bishop and eight priests, the latter of whom have been rather ignorant and inefficient and unable to do much for the people in the way of uplift. They do not speak English and hardly know their own tongue. Some speak Turkish. The Bishop welcomes the help and sympathy of the American Catholic Church, which, he says, is more nearly in touch with the Armenian Church than any other religious body. In Rhode Island he has twice been assisted by priests of our Church in weddings. He welcomes anything we can do, such as inviting Armenians to our services and loaning them our churches. This last practice is carried on regularly at the Church of the Advent, Boston, where the Armenian Bishop says Mass twice a month and the church is packed to the doors by his people. There are about 57,000 Armenians in the United States.

* We are requested to say that the full report, in a pamphlet of more than a hundred pages, may be obtained of The Young Churchman Co., Milwaukee, at an expense of 28 cents postpaid.

The American Churches in Europe

By the Rt. Rev. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, and in Charge of American Churches on the Continent of Europe

IN assuming charge of the American Episcopal Churches in Europe, I confess that I had not a very clear idea of what I might expect to find. It had been a great many years since I visited a Latin country, and my geography had shrunk to fit the map, I had forgotten how magnificent the distances were between the different places we have occupied. I remembered going to church as a boy in Paris, Nice, and Rome. In Paris it was the former building, in Nice it was a room in a hotel, in Rome it was an upper room outside the Porto del Popolo. I found things greatly changed. Indeed the only church building we now occupy which was in use at the time of my last visit is the one in Geneva.

My first appointment was scheduled for April 6th at Nice. But the new course taken by the steamers, when there is a threat of ice, is a day longer than the old one, and I was too late in arriving at Boulogne to reach Nice in time. So I stayed in Paris over that Sunday. The people were glad to see me, as there were a great many things on which they wished to consult. And I was thus given an opportunity to see the attendance when a great many people are away in the South.

I have rarely seen anything that pleased me more. Holy Trinity church is a marvelous building. The spire is one of the noblest that can be imagined. The new rectory looks rather crowded between the spire and the adjoining building, but that is no one's fault. There was deep quick-sand where the spire was to have been built, and it had to be set some few feet to the left of where the original plans would have placed it. But the rectory is charming nevertheless. If we have a more beautiful church anywhere I have never seen it. And large as it is, and lofty, I feared for the acoustics, the new Cathedrals at Detroit and Cleveland having proved difficult in this respect. But the Paris church is an entire success both as to hearing and seeing. It is light enough, and it is very easy to speak in. All the appointments are of the most beautiful character. The glass, which is superb, is all equally good and carries out one set of designs.

Two or three things need to be noted about the work of the Church there, as I think they are not generally understood.

1. There is a large amount of public charity done by the congregation in which the beneficiaries are not Americans, English, or our Church people. This is true of every one of our European churches. The charity is not indiscriminate; it is wise, thoughtful charity; but it recognizes that we are guests in another land, and owe something to the poor of that land. And we never see such poverty as there is there.

2. Most of the charitable work of Holy Trinity Church is done on the other side of the Seine in the student quarter, where the little Iron church, called St. Luke's chapel, is situated. There is a man's club, a woman's club, a Sunday school, an infirmary or small hospital. Then connected with the church itself is the choir school, where sixteen English boys are cared for and taught, and render in the church the daily choral service. A proper choir could hardly be gathered from our own people, as most of them are in residence only part of the year, and many of them are elderly couples or single people whose active life is over. If one thinks of Americans in Paris as being an idle class, it needs to be noted that we do not expect much activity of people after they are 70 years old, and that these people have often tremendously active lives behind them.

3. Then we are apt to think of women who marry French noblemen as lost to us; but a great many such people are active and liberal supporters both of the services and of the charities of Holy Trinity Church.

There are three clergy. The new rector, the Rev. Samuel Newell Watson, M.D., D.D., has just finished the magnificent new St. Paul's church, Akron, Ohio, and now begins a life of great usefulness in Paris. The place requires a great many different talents and advantages. Our clergy are very important socially. This is a peculiarity of the countries they live in. Any clergyman is looked up to there as he is not here. But a representative clergyman, like the chaplain of the one American church, is as much of a public man as the ambassador. He may not care to be, but he cannot help it. If he can fit in easily, so much the better. We have a good many English in constant attendance, and Dr. and Mrs. Watson's people were

so recently from England that they have close associations there, and this helps. They are both charming socially. Dr. Watson is a fine linguist, speaking French and German fluently, and very much disposed to get at the heart of the religious life of France, and give them what he can of our heritage and traditions. We are in a position to influence them, as the English Church, with its quasi State connection, cannot do.

The first assistant, the Rev. H. W. G. Mesny, and his charming wife, made a great impression on me. They exercise a wide influence and are much beloved. Both are fluent French scholars and in close touch with French life. The other priest, the Rev. Isaac Van Winkle, formerly of Cold Spring, N. Y., has been long at St. Luke's, and while I did not have the pleasure of officiating there, I was showed all over the church and its connected activities, and enjoyed it very much.

I found great evidence that the French people generally take a great interest in the "Alma Church" as they call it. Many Roman Catholics attend service from time to time, even Roman clergy. And these services are so reverently and beautifully rendered that they cannot fail to make a great impression. The attendance is enormous. The great church is thronged at Sunday morning service; that at 5 o'clock is not so well attended, but a most interesting congregation. I was there a second time on May 18th and held confirmation. One seldom gets a more interesting audience.

The Paris church is the only one which has really a large permanent resident congregation. There are about 500 *bona fide* communicants. But there would be perhaps 700 communicants at Easter Day celebrations. This indicates how many strangers there are visiting Paris at that time, and those who worship there one day with another run into the thousands.

The church at Nice is situated very centrally on the Boulevard Victor Hugo. It is of gray stone with spire, and there is a fine stone rectory built to match the church. The church seats about 350 and is well equipped, the services being plain. The music is by a quartette brought from England for the season. The attendance is not so good as formerly, but several more English churches have been built near by since this church was erected, and it is still considerable. The property is much finer than the English church right in the city. There is a handsome endowment. This is the only church where I did not officiate, but I saw everything and there are very perfect records. The rector, the Rev. William S. Adamson, has been there and at Geneva many years, and is very popular. The Rev. S. E. Snively, M.D., was curate, and I saw and enjoyed them both.

St. Paul's in Rome stands on a splendid site on the corner of the great street the Via Nazionale and the Via Napoli, the rectory facing on the latter. I suppose this church may not appeal to everybody, but I think it is grand. The architecture is perfectly Italian. You may not like North Italian Gothic with its bands of color, but you must admit that this is a splendid example of its kind. It seats but 450, according to the records, but I should call it much larger. The interior is richer than it is easy to describe, with mosaics and paintings, marbles and memorials. Rich in decoration as are the great churches of Rome, the visiting stranger tarries long in St. Paul's. Burne Jones was not one of the Old Masters, but a Master he certainly was.

This church also does a large amount of philanthropic work, and the choir is a witness to the gratitude of the Waldensians whose orphanage is extensively helped by us. All the boys in the choir come from the Waldensian orphanage, and do very good work. The church is open every day, as is the one in Paris. Mr. Lowrie, the rector, was absent in the United States. He has made a great impression as a man and a scholar. His place was being taken by Dr. Frank H. Nelson of Cincinnati, on an exchange.

The old St. James' Church, Florence, was small, plain, and not well located. The new St. James' is large, lofty, solidly built, and splendidly placed in the most suitable part of the city for us. The work is very strongly held by the Rev. Henry Rawle Wadleigh, a fine scholar and preacher. The church is larger than is always needed, seating perhaps 700. But I was much impressed by the congregation. I saw

there the first volunteer choir, possible through the wonderful musical gifts of both Mr. and Mrs. Wadleigh. There is a good deal of charitable work here, and a fair sized American colony. I was in Florence Sunday, April 20th.

The American colony in Dresden is much smaller than it used to be. The taxes have become so high that strangers avoid the city. Even an American income is taxed if they can get hold of it, and they are not backward about asking. But the flood of tourists grows all the time. We are fortunate in Dresden in every way. We have a beautiful stone church with an interior that just makes a man say his prayers. I never felt more at home anywhere. The fine rectory has a first floor lending itself admirably to parish uses. The rector, the Rev. Henry E. Cotton, long with Dr. Eccleston at Baltimore, with his wife and family, did everything for me, and I was truly sorry to have to leave. There is a vigorous parochial life here.

In Munich we have no church building, but that is, under the circumstances, no drawback. Our work is splendidly conceived and carried out and immensely popular among the Germans themselves. The municipality gives us, for a ridiculous rent, a large part of the first floor of one of their public schools in the very centre of the Salvator Platz. This room makes an ideal chapel and parish house. The chapel part is very Churchly and well fitted. The attendance is highly satisfactory. The other part is open six hours every day as a reading room and tea room. There is a weekly parish reception. Some wonderfully fine, representative Americans live here. I was more than delighted. The English chaplain is doing his best to kill the work, notwithstanding that he receives very liberal American help, but it is too deeply rooted to receive the least damage. Some of the English clergy seem to have the idea that we have no business on the continent, and speak of us as intruding on the territory of the Bishop of London. But our people are far more apt to go cheerfully to the English churches where they feel that not only our people but our Church is welcome, than where men selfishly try to keep us out. But it makes the American hot to be told that "we are all one people" in a way that ignores entirely our national character. After I had heard this about long enough I remembered that I was descended from a French Roman Catholic married to a woman whose home language was Holland Dutch. I understood why our American people wanted American churches. For they certainly do want them, and while, of course, the floating character of the congregations makes support a hard problem, yet the offerings struck me everywhere as being wonderful. I had expected nothing like the liberality shown. For by no means are all traveling Americans rich.

The Geneva church is not large, but it is a good stone building, seated so as to get its full capacity; economical to heat and care for, and centrally but not conspicuously located. I thought the attendance very good, and found the influence of the congregation strong in the community. The rector, the Rev. C. M. Belden, has some excellent laymen. I not only spent a Sunday here but presided at the convocation of the American Churches in Europe the following week, when some important business was done.

We ought to have two or three more churches in large capital cities, and the Church in this country ought to change its attitude toward the work. I do not think they appreciate it at all. Not a single clergyman now working there could live on the salary paid by the church unless he had private means or some other resources could be touched. The amount of pastoral work is very large. The clergy get into touch with a vast number of people, even those who tarry but a few days. They deal with many tragedies. They are as much missionaries as are the men in Japan. The temptations to the young in foreign travel, especially when they are alone, are terrible. I found it so when I was a boy in Rome, and to this day I remember the steadying influence on me of the Ash Wednesday services in the old upper room chapel outside the walls. The student work in Paris is often rescue work, and no one can do rescue work so well as "the man from home" and the Church from home.

I do not think I ever met a body of clergy with so high an educational average: two from St. Stephen's and the General, one from St. Stephen's and Nashotah, three from Trinity and Berkeley, one from Trinity and the University of the South, one from Columbia and Berkeley, one from Harvard and the Cambridge Theological School, one from Hobart and Cambridge. And I never expected to find so much touch through language and custom with the surrounding

life. The work is the more remarkable because in almost every case it began as one man's work, with nothing but his own vision and patience and devotion to build on. There have actually been no failures yet.

We have a summer work at Lucerne, occupying the Old Catholic church. The services do not begin until June 15th, but I saw the town and location of the church building, and had a conference with the Rev. Mr. Kaltenbach, the chaplain. There were Confirmation services everywhere but at Nice; not many candidates, but the mere holding of the public service was important. The candidates were: 1 at Rome, 2 at Florence, 5 at Dresden, 1 at Munich, 9 at Geneva, and 9 at Paris. The delegates to the General Convention will be the Rev. C. M. Belden of Geneva and Mr. E. J. White of Paris. The alternates, the Rev. J. F. Butterworth, D.D., formerly of Dresden, and Mr. Frank Mather of Florence.

STUDY OF CONDITIONS AMONG ORIENTAL CHRISTIANS

(Continued from page 394.)

Notes by two Armenian gentlemen are appended to Dr. Cabot's article, one of which states that it has been the Episcopal Church that has opened her door and let the Armenians hold their services and receive spiritual comfort, and the other adds, "There has always been a sisterly relation between the Episcopal Church and the ancient Armenian Church. The Episcopal Church can do a good deal toward the spiritual and intellectual advancement of the Armenians in this country by a sympathetic attitude toward this oldest Christian Church; by permitting its priests to coöperate with the Armenian priests everywhere in solving those religious and civic problems that must confront every new colony in a new land; by opening the doors of its church edifices for the Armenians to hold their religious services; by forming local information bureaus to find work for the newcomers; and finally, where there is no local Armenian Church organization, by administering to their spiritual needs."

Next follows a report on the Albanians by the Rev. Thomas Burgess of Saco, Maine. Their jagged mountain land borders the Adriatic between Montenegro and Greece. Most of Albania (a designation for a region ethnic, not yet political) is mountain land, traversed only by bridle paths. The modern Albanians are, scholars now generally agree, the direct descendants of the ancient pre-Hellenic Illyrians. Their language is pretty surely the one surviving specimen of the original languages of the Balkan peninsula before the days of Homer. Many of them are Mohammedans, though of these thousands are said secretly to be Christians. It is said that sometimes an Albanian will be both circumcised and baptized and take his chances for either paradise. Of the Christians, two-thirds are Eastern Orthodox and one-third Roman Catholic. The hatred of the Albanian for Slav, especially Serb, is century old, and he also roundly hates the Greek. In the Balkan war of 1912 the Albanians for the most part, including the immigrants in America, Christian as well as Moslem, strongly favored the Turk. The use of the Albanian language in the Eastern Orthodox Liturgy has been prohibited by the Patriarch of Constantinople, and those priests who presume to use it are excommunicated. Albanians declare that the Patriarch's object is to "Hellenize." An Orthodox League was formed a few years ago whose objects are to resist Greek aggression and force the Patriarch to allow at least a part of the Liturgy to be celebrated in Albanian. What the outcome of this ecclesiastical tangle, or what the result of the Balkan war of 1912, will be upon the future of Albania is a grave and complex question. There are about 50,000 of these people in the United States, though as a race they are not recognized by the immigration authorities, and it is therefore difficult to obtain accurate figures. They have two priests who travel over our country administering to their people in their native tongue. They were ordained under Russian auspices and are under the jurisdiction of the Russian Archbishop Platon in New York.

It should be noted that there is an excellent bibliography attached to each of the racial chapters and finally a valuable index showing the divisions of Eastern Christendom. Few official papers of the American Church have ever been of such general value or have required so much original research as this.

At the request of the Commission, the report is supplied by The Young Churchman Company, Milwaukee, to those who desire to receive it at the cost of 28 cents postpaid. It is a pamphlet of 120 pages.

God speaks to us most directly in that which is nearest to us. Straining out to find Him in the remote, the extraordinary, the supernatural, however it may pass for piety, is, after all, the very reverse of true piety. There is no higher manifestation of Divinity that we can know anything about than that which appears in the processes of human development. God is revealed to us, in men and women and little children, full of grace and truth.—*H. W. Thomas.*

SOCIAL SERVICE

♦ Clinton Rogers Woodruff, Editor ♦

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

GOOD LOBBIES

IN these days when lobbies are being so universally condemned, we must not overlook the "good lobbies," of which there are not a few. There is the National Conservation Association, which is little more than an intelligent and public-spirited lobby with its representative watching those who are trying to secure public power sites, lands, and forests for little or nothing. There is the National Child Labor Association, with an agent in Washington opposing the northern and southern cotton mill owners and others who wish to convert child labor into dividends. There is the American Association for Labor Legislation, fighting for men's compensation laws. There are the American Civic Association, with its campaigns to kill the fly and save Niagara Falls; the Deep Waterways Association; the Good Roads lobby; the Fine Arts lobby; the Carnegie peace lobby, with \$10,000,000 back of it; the Association for the Prevention of Tuberculosis, the American Medical Association, laboring for a national department of health, and so on through a long and significant list. If our national legislators go wrong it will not be the fault of the good lobbies.

CONGRESS ON SCHOOL HYGIENE

For the first time in its history, the International Congress on School Hygiene will meet in America, at Buffalo, August 25th and 26th. There will be two hundred and fifty papers on the programme and fifteen symposiums touching on the questions of the hygiene and school buildings, grounds, material, and up-keep; the hygiene and school administration and schedule; medical, hygienic, and sanitary supervision in schools. One of the striking features of the congress will be the presence of delegates representing the community interests in school hygiene, including those appointed by mayors and governors, by women's clubs, by school boards, by boards of health and charity organizations, boards of trade, and bodies like the National Municipal League.

IDEALISM triumphed over utilitarianism, according to the Chicago *Record-Herald*, in the Chicago City Club's competition for a plan for a suburban community. The winner, one Wilhelm Bernhard, described his plan by saying that in planning for the future it was necessary to take into consideration the enlightenment that would be the heritage of future generations, and that the trend of enlightened thought in city planning was along the lines he had followed. All the plans dealt with a quarter section, that is, one hundred and sixty acres. The five objects which Mr. Bernhard carried out were: To create a community centre as architectural emphasis and a centre for business and civic life; To separate the business streets and squares from the residential part of the community; To eliminate as much as possible from the development tract the through-running traffic from Chicago proper; To emphasize the domestic character in the residential as well as business districts of the community; To give to the architecture an individual character as an outside expression of the inner life of the community.

"**W**HAT are parents dependent?" Mrs. Florence Kelléy, secretary, National Consumers' League, asked at the Jacksonville meeting of the National Child Labor Committee. "Chiefly because industry does not pay its way, because fathers are killed, or disabled by the accidents or diseases of industry, and the family is left, through no fault of its own, without the normal breadwinner. Often the normal breadwinner is transformed into a bedridden invalid, an unwillingly cruel burden upon the family instead of the support he would gladly be."

WHAT THE METHODS that have been used in the anti-tuberculosis campaign in the United States for the last ten years have accomplished, the reduction of the death rate from consumption and the consequent saving of thousands of lives, were discussed in the papers presented at the ninth annual

meeting of the National Association for the Study and Prevention of Tuberculosis which was recently held in Washington. The entire discussion was in the nature of an inventory of the present fighting equipment and of suggestions as to the improvement of the weapons in use.

BIRMINGHAM, England, has just opened a "working girls' hostel" which will accommodate 100 girls. The Bishop of Birmingham, who was present at the inaugural ceremony, emphasized the great social service which such an institution would inevitably perform. The building is simple, yet warm and comfortable, and entirely homelike. Sister Alice, the matron, has had a long experience in managing similar institutions. The cost of board and lodging will vary from 5s. 6d. to 6s. 6d. All the girls will be expected to take their part in the housework and the home life of the place.

A HEALTH HANDBOOK for Colored People has been prepared by the Virginia Department of Health at the request of the Negro Organization Society. Copies of it can be had of the department, Richmond, Va. Among other subjects considered are: "Some Reasons for Clean-up Day"; "What Should be Done on Clean-up Day"; "Keep the Well or Spring in Good Order"; "A Colored Man's Worst Disease"; "A Word About Your House"; "Beware the Hookworm"; "Where to Write for Full Information."

AS LABOR DAY comes on August 31st this year, the Federal Council Commission on Church and Social Service is recommending that the clergy give recognition to the day on either the first or second Sunday in September. The subject suggested for their consideration is "Present Day Tendencies in the Labor Movement," in view of the fact that the organized labor movement is at present divided against itself.

AN ENTIRE PAGE was devoted by the *New York Times* a few Sundays since to a discussion of the question, "Should the Church Campaign to Promote Marriages?" It was an elaborate account of the work which is being done by the Social Service Commission of the diocese of New York as already noted in these columns.

IN MARYLAND it is illegal to employ at night any one under eighteen years of age as a city messenger. The companies at once took on a force of old men, which is as it should be. Messenger work at night offers too many temptations to boys and the immature.

THE CONSTITUENTS of Alderman (Professor) Merriam of Chicago have organized a monthly forum for the purpose of advising and strengthening his hand. They discuss pending legislation and sundry new propositions.

THE REV. GEORGE P. ATWATER, rector of the Church of Our Saviour, Akron, Ohio, is an active member of the Charter Commission of that city. He is giving especial attention to the social features of the charter.

THE CONSTRUCTION of a competing water works by a city government has been held by the Supreme Court of the United States not to be a taking of private property contrary to the Federal Constitution.

THOSE MEN whom I know personally on the Industrial Commission just appointed by President Wilson, encourage me to believe that it will do good work.

EDUCATIONAL moving pictures have been introduced into the parks of Montreal, under the auspices of the Civic Improvement League.

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.

BASIS OF REPRESENTATION IN THE ENGLISH CONVOCATIONS

To the Editor of *The Living Church*:

TN your interesting editorial on Representation in General Convention (June 21st), you suggest that the General Convention is a reproduction of the pre-Reformation governing body of the Church of England.

"The House of Clerical Deputies represents the Lower House of Convocation, the House of Lay Deputies represents Parliament on its ecclesiastical side, as Congress represents it on its secular side."

Let me ask, is the English Lower House of Convocation a representative body at all? Do not the clergy sit there in their own right? And while Parliament in pre-Reformation times may have been in some sense representative of the laity, for all their constituents were supposed to be Churchmen—was there any pretense or suggestion of *diocesan* representation any where in the system?

And I may add, that while in the original organization of the American Church, the House of Clerical and Lay Deputies was doubtless intended to be a representative body, the unit of representation was at first *States*, not *dioceses*. Our forefathers held strongly to the doctrine of the equality of the States in matters ecclesiastical as well as civil.

ROWLAND EVANS.

Haverford P. O., Pa., June 30, 1913.

[Replying to the questions of our correspondent, the English Lower Houses of Convocation in each Province are party representative bodies, though on no proportionate basis. The Chapter of each Cathedral elects one proctor. The beneficed clergy elect two proctors from each diocese in the Province of Canterbury, and two from each archdeaconry in the Province of York. The Deans of Cathedrals and collegiate churches and the Archdeacons are *ex officio* members. Elections are held simultaneously with elections to Parliament, and Convocation is dissolved with the dissolution of Parliament. Parliament never was organized on a diocesan basis, and, as is well known, the basis of representation has been largely changed within the last century.—EDITOR L. C.]

THE TRAINING OF BOYS [CONDENSED]

To the Editor of *The Living Church*:

THE question is being asked by some of our clergy what the parish can do to kindle in boys chivalry toward women? The answer is not far to seek. The catechism gives ample directions. If the boy is taught to order himself lowly and reverently to all his betters, men and women alike, to hurt nobody by word or deed, to keep his tongue from evil speaking, his body in temperance and chastity, there will be small likelihood of his showing disrespect to anyone. But having been so instructed, if he still fails in respectful, courteous demeanor towards woman, depend upon it there is something back of it in his own life or in the life of his family not in keeping with Christian courtesy.

Or is it possible there may be something in our own mind and manner that withholds the boy from manliness of behavior? Are we as natural and fair-minded, as frank and straightforward in all our intercourse and dealings with women as with men? And when women are not by, is our conversation always such that boys receive no disparaging or degrading impression of womankind?

Is it a wise thing to do, this keeping of sex forever in the foreground? It would seem the more we can rise above it and lose ourselves in our common humanity and its privilege of glorious up-building in Christ our Lord the more the world shall see and glorify our Father above.

"Let us strive to stand side by side on earth as children chastened by love's rod, as gold in furnace tried, that we may come to dwell with God."

E. M. CHAMBERLAIN.

New York, June 30th.

BOY CHOIRS

To the Editor of *The Living Church*:

TRUST the writer of the editorial on "Boys" was not the victim of our recent wave of intense heat or afflicted with the services of a poor cook. Anyway, I wish, for once at least, to be a protestant. Will he permit this?

I have too many boy friends whose loyalty and devotion have been given unstintedly to the Church and Christ's Kingdom to allow the criticism of boy choirs to pass without remark. Whatever their weakness, I am sure they are such a step in advance of grand opera

choruses trying to sing religious music that we can have great patience with their short-comings. When boy choirs are failures, it is not, primarily, the fault of the boys. The inefficiency of the choir-master, the effeminate petting of silly people in the congregation, and the asinine stupidity of some parents, are causes enough for disorder, irreverence, and irreligion.

As to the fact of many drifting away, I doubt if the proportion is anywhere near as large as the heart-rending list of "confirmed persons" carried on some parish registers or the leakage from the Sunday school. In fact most of the boys never get away from the Church no matter where they are, in spite of indifference at home or even pressure to go elsewhere. I shall not forget one young man, lost track of for a few years, who returned recently to the church where he had sung as a boy, and, after confirmation, saying, as the glad light of satisfaction shone in his face, that now he was happy for he had come home.

Sometimes the boys become restless, it is true, and are not always reverent, but, alas! editors grow weary and we clergy allow our thoughts and our attention to wander and "gabble" through the service like machines. When this spirit of restlessness manifests itself to you and you *must* write an editorial, please remember the choirmasters who often are obliged to work uphill against the foolish fancies of congregations; and the clergy, some of whom, at least, never approach the altar without bearing in mind "those most angelic imps" for prayer. Help us, please, for these boys are dear to their Heavenly Father, and they render a service to Him and to His Church that we have been slow to recognize.

Detroit, Mich., July 1, 1913. CHARLES HARDEN MCCURDY.

THE AMBIGUITY OF CANON 9

To the Editor of *The Living Church*:

AFTER reading the interesting article in your issue of June 28th, entitled "The Curious Canonical Situation in Kansas," I am inclined to believe that there is a real ambiguity in that canon (9) involved. We read that in case of canonical refusal by the Bishops to the consecration of a Bishop Coadjutor "the convention of the diocese may declare the election null and void, and proceed to a new election."

Now two uses of the verb "declare" suggest themselves. For example: A widow may *declare* that her former husband is dead. The *declaration* is based upon the *fact*. She may then proceed to marry and is legally *declared* a wife. The fact is based upon the *declaration*.

So there may be two views as to the meaning of the canon:

In the one view the election may be declared null and void because it *is* already so, and as preliminary to further action. The *declaration* is based upon the *antecedent fact*.

In the other view the election may be declared null and void because it *is not* already so, and in order to render it so. The *fact* that it is so is based upon the *antecedent declaration*.

In holding to the former view as the more obvious and probable one may admit that the language of the canon does not forbid the latter interpretation.

WILLIAM HALL WILLIAMS.

Austin, Texas, June 28th, 1913.

"THE RESTLESSNESS OF THE CLERGY"

To the Editor of *The Living Church*:

IN answer to my letter on the "Restlessness of the Clergy," which you kindly inserted in your number of June 21st, I have received a great number of communications from all parts of the United States expressing more or less fervent assent to my statements, and I can hardly assume that they all came from men who have undergone or are undergoing the sufferings I attempted to describe in consequence of their incapacity or unworthiness as priests of the Church. I was amazed to find as much bitterness in the hearts of many of my brethren, even a spirit of rebellion which leads them to unjust accusations. In that connection I would like to ask if there are any statistics how many of our home missionaries leave the ministry to take up business because they cannot pay their honest debts. They might be just as interesting to our dear Church people as the constant complaints of the lack of men in the ministry or the occasional reports of a sectarian minister joining our ranks.

Amongst my correspondents on the subject of the proletariat conditions of our home missionaries I noticed two tendencies. One is to blame "the laity" in general, which is very unfair. My friends forget that the financial system of the Church—if that is any system—compels the congregations and the Bishops to put the

largest contributors into the offices. It is very wrong to hold the laity in general responsible for the actions of vestries; they represent no more the large majority of godly and humble souls in the congregation than the New York millionaires represent the citizens of the metropolis; the very best of them are deeply humiliated by the thought that it is not their love for God's kingdom but their money that puts them in their places, just as much as every rich man feels that his friends pay homage to his wealth and not to himself, which is the saddest experience that riches brings to a man. Besides every sensible vestry feels that the undemocratic character of their position prevents an adequate interest and liberality on the part of the people at large. Did you ever talk to a Roman priest on that subject? Did you ever hear his sneers? Does he bow to the money-bags as we do?

I think the change of the name of our Church is a beautiful thing to contemplate, but more beautiful yet would be the adoption of a Catholic practice in all matters. Our Church is not catholic—a Church for all—as long as its financial basis is the good-will of a small number of more or less wealthy men in the local vestries. That is about the opposite of catholic. The majority of our laity dare not raise their voices, and suffer the tyranny of the money-bag as much as the minister, in silence. The laity in general should not be blamed for the unfair treatment of the missionaries nor should the vestries, which as a rule do their very best under a pernicious system. The position of the vestry is not different from that of the old-fashioned, disconnected bank, a highly unsafe proposition. I suppose the average vestryman is deeply sorry for his disagreeable relations with missionaries that he cannot avoid when the necessary bankruptcy occurs.

The other tendency which I noticed in some of my correspondents is to lay the blame on the Bishops, who consider the cry of the obscure missionary and his family as too small a matter for their serious consideration. I believe that a Bishop, if he is human at all, with his greater knowledge of the appalling conditions, does feel the care for his missionaries as the heaviest burden upon his shoulders; but whatever he may attempt, the hand of the "system" is too strong for him. Besides, the handling of missionaries is an inter-diocesan business. Some of my friends even go so far as to suggest that expenses for costly Church edifices and Cathedrals should be cut out for the better support of the home missionaries. At first I thought that such presumptuous advice was natural to men in low and irresponsible positions. But after a while some strange ideas occurred to me. First of all, that the great Cathedrals of Europe were built after the Church missionaries—just the humble, obscure missionaries—had worked for a thousand years and penetrated the whole nation. Then I remembered that in Italy they call the Cathedral *il duomo*, "the house," the idea being that it is the one house that belongs to all the people of the town. If we build a church and call it the Cathedral before we have realized the Catholic Church through patient and humble missionary work, it is no Cathedral at all in the classical sense of the word, it is just the Church of the Protestant Episcopal Bishop. And finally, did you ever think of it when you gazed at the marvellous Cathedrals of Europe, that the building of them was contemporary with the beginning of the decline of the Church? There is a humble and poor church in Milan that stands on the spot where St. Ambrose's Church had stood, and we may, from its simplicity, conclude what an unpretentious structure it must have been which made room for it. Yet that building it was, from whose steps St. Ambrose forbade entrance to the Emperor of half the world. When that wonderful marble Cathedral of Milan was built the Bishops were but tools in the hands of small, vicious potentates. Cathedrals, therefore, do not tell as much of the real grandeur of the Church as the work of the humble missionaries conquering the hearts of nations.

FERDINAND RUGE.

Decatur, Ga.

To the Editor of *The Living Church*:

IT is a very, very dangerous sign of the times that the priests are restless, especially those with families who are insufficiently supported. Are there not many causes due to our acceptance of that code which might be called commercialism rather than following in the footsteps of Jesus Christ? Probably the data by which we estimate ecclesiastical success is a delusion. In the United States the isolated sentinel is as much of a soldier as any in the army and is sure of support, else efficiency would cease. Among us this *esprit de corps* is not in evidence and there seem to be but few who care for the faithful missionary in the tiny town. Ought there not to be more Bishops like unto Mgr. Bienvenu in *Les Misérables*? The shepherd with the few sheep (which ought to be the ideal) should have, at least, the sense of security. If one offend some "notorious evil liver" it may become a parochial problem and "town talk." Obviously, the genuine pastor is perplexed and, maybe, persecuted; then may come to pass the feeling of human helplessness, notwithstanding Psalm 37, which one with a dependent family cannot remedy without cowardly compromise, and the spirit of restlessness results and, possibly, resignation.

There may be but one forlorn hope for the future. That the married clergy, so far as possible, be not subjected to such a strain

but that the difficult and desperate tasks of the Church militant be done (if at all) by the celibates. Ought there not to be that type of shepherd which would wisely disregard the insufficient stipend, yet which will not permit personal or parochial debt, and which will approximate to Kipling's ideal:

"If you can force your heart and nerve and sinew
To serve your turn, long after they are gone;
And so hold on, when there is nothing to you
Except the will to say to them: 'Hold on!'"

The clergy might meditate upon these words from the *Holy Cross Magazine*:

"How shall we to-day help the souls and bodies of men? How shall we bring in our Lord's reign of love and peace upon the world? What shall we do that His will may be done on earth? No one is ready to tell us. The world is full of half-measures and good work is being done on every hand by those who, perhaps, for aught we know, are 'going before the face of the Lord to prepare His way.' But there remains still His way, His terrible, untried way; the way of the holy cross. And they who walk in it must be they to whom all the avenues of the world are open, and who, for the love of God and for the love of those for whom He dies, renounce all and follow Him."

Burlington, Kansas.

WARREN RANDOLPH YEAKEL.

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

THE FOURTH OF JULY SERVICE

To the Editor of *The Living Church*:

I HAVE just returned to my study after conducting for the ninth time in nine years the Independence Day service from the Proposed Book of 1785. I am moved to make three suggestions with regard to the service, but first let me thank you, Mr. Editor, for the great convenience of your new service leaflet for this day.

The service of 1785 needs revision by competent liturgical scholars because a few of the words employed in it do not now carry the force they did when it was compiled, and because its tone and spirit are not those of our present federal constitution of 1789, since its compilation antedated by four years the incoming of federalism. Also, this day is "an high day," which is deserving of the honor of a proper preface for use at the Holy Communion. The garbled form of Psalm 118 does not seem so appropriate to this day as Psalms 124 and 122 (in that order) would be.

If this service could be authorized in a revised form by the General Convention of 1916 it would have even more authority than the service of 1785, for the General Convention of the latter year was representative of only a part of the dioceses, and none of the American Episcopate. By 1916 usage ought to have necessitated a new edition of your recently issued service leaflet for to-day.

Yours,

St. John's Church, Auburn, N. Y.,
July 4, 1913.

GUY P. BURLESON.

A LACK AMONG PARISH ORGANIZATIONS

To the Editor of *The Living Church*:

YOUR editorial on "Boys" in the issue of June 28th, is excellent, and well timed. Your remarks relative to choir boys are, I fear, only too true, and really fall short of covering all the evils resulting therefrom. But you touch only slightly upon another feature which, I believe, is fast leaving many of our churches with but few young people therein. We have practically no organization in our Church where the older boys and girls, and young men and women, meet together. The various bodies around us have their Christian Endeavor, Epworth League, Young People's societies, and Bible Classes, and the young people mingle together for religious work and study, and, incidentally, in social intercourse. We have our Brotherhoods, Daughters of the King, Girls' Friendly, and Junior Auxiliary, but where is the organization where the young men and women meet together? Is not this one of the causes which lead so frequently to the marriage of our young men and women outside of the Church, and which results in so many instances in loss of membership not simply in our own Church, but, only too frequently, in the severing connection with any religious body?

Respectfully,

ALVIN T. GREGORY.

THE NEXT HOUSE OF DEPUTIES

To the Editor of *The Living Church*:

IN this week's edition you state it as a fact that "more than half the deputies to the next General Convention will be new to that body!" This is correct only in so far as a comparison with the 1910 Convention is concerned, but the printed list of those elected this year contains the names of many others, not sitting in the last House, who are not new nor inexperienced legislators. In my own diocese of West Virginia two of the clerical deputies and one lay deputy are enumerated by you as being new to the work, who have attended one or more previous General Conventions. To name only a few others, Dr. J. S. Stone of Chicago, Dr. J. G. Minnigerode of Kentucky, Dr. A. B. Kinsolving of Maryland, Dr. L. Parks of New

York, of the clergy, and Messrs. J. T. Hicks of Arkansas, Rathbone Gardner of Rhode Island, and B. W. Saunders of Southern Virginia of the laity, are certainly not unfamiliar or inexperienced members of General Convention. To get a correct estimate, it would be interesting to know how many deputies will sit in the House for the first time.

Respectfully,

Wheeling, W. Va., July 5, 1913. G. A. ASCHMAN, M.D.

[Our correspondent's correction is a very proper one and we are glad to have it made.—EDITOR L. C.]

CLOSED CHURCHES

To the Editor of *The Living Church*:

A PROPOS the timely letter of Mrs. Steel on the subject of Closed Churches on summer Sundays may I offer a comment, as she says there are some of the faithful who would that it were otherwise in many parishes? May I suggest that she is very charitable in her remarks, as I, for one modest layman, shudder to think of the type of Churchmanship which allows a parish priest even to contemplate the closing of the church on the great day of weekly commemoration. I have in mind one church very dear to me, over the altar of which is the inscription "The Lord is in His Holy Temple," and words fail me to describe what I feel when I know that that same temple is shut tight always except for perhaps two or three hours once a week. Is it too much to hope that your correspondent's letter may bear fruit, and that some at least of the congregation may wake up and go to the parish priest and encourage and strengthen his hands, by asking for what is, to say the least, the right of every Churchman who regards the requirements of his Prayer Book as a standard of Churchmanship which is imperative and of divine authority.

Yours faithfully,

Somerville, Mass., July 4, 1913. JAMES HENRY McCANN.

"WORKING" THE CLERGY

To the Editor of *The Living Church*:

THE "Caution" in your last issue concerning the man, Hill, who is "working" the South is needed, as the same man applied to me for aid nearly two years ago, representing himself as an ex-vestryman of one of the Atlanta churches, and telling practically the same story. I may add that a telephone inquiry revealed the fact that he was a good Presbyterian when he applied for aid at the Manse here, but changed his religion before reaching the rectory. I have little faith in such sudden conversions.

Yours very truly,

Rocky Mount, N. C., July 4, 1913. R. B. OWENS.

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH

To the Editor of *The Living Church*:

PERMIT me to point out what seems an obvious fallacy in your analogy between the United States and the holy Catholic Church, the state of Ohio and the Protestant Episcopal Church, a trade union and the Presbyterian Church. "The analogy," you say, "falls down only" in that the state may exercise coercive jurisdiction over its citizen, while the Church does not. But surely the analogy breaks down more seriously in this point, that the trade union is in no sort of opposition or rivalry to the state (no more than is any commercial or social organization), while this is the distinct attitude of a Presbyterian or Congregational or other religious body to what we believe to be the authoritative and duly commissioned Church, what you designate as "the national branch of the historic Church."

By all means recognize the personal blamelessness of many baptized persons who are "living in communion with newer religious bodies" through no actual fault of their own. But do not let us ignore the schismatical character of such organizations, as such, however much the Church may be responsible for having in one way or another given opportunity or occasion for their formation.

With regard to the simple acceptance of Baptism by whosoever administered and under whatsoever conditions, provided only that water is used and the Trinitarian formula, it may be worth while to refer to St. Augustine's teaching on the subject. He continually asserts that while Baptism administered in schism is not to be repeated, the sacrament only becomes spiritually effective on the person being reconciled to the unity of the Church. See, for instance, his treatise *On Baptism, Against the Donatists*, I. 18, translated in Schaff's *Nicene Fathers*, Vol. IV., p. 419.

There is to-day a great deal of easy taking for granted that any sort of Baptism secures perfect membership in the Christian Church (ignoring alike the difficult questions of the minister, of heretical intention, and of schism) which finds little warrant in either Anglican or ancient teaching. We need to be more careful.

Burlington, Vt., July 5, 1913. ARTHUR C. A. HALL.

To the Editor of *The Living Church*:

I AM deeply interested in the various views set forth by those who are vastly more learned than myself on the subject under controversy as to who are "Members of the Protestant Episcopal Church." Does Baptism alone make them members of that body?

I have always contended that it does not, for the reception into the Church takes place immediately after the sacrament. A person receiving the sacred rite at home is instructed to come to the church that he or she may be received therein. If Baptism alone makes the person a member of the Church, why this instruction?

For twenty years I have made it a rule never to present persons coming to Confirmation from sectarian bodies until they have made their Baptismal vows, and I have received them into the Church with the Church's formula; otherwise the Bishop's charge to the candidate for Confirmation means nothing, for many Protestant sects make no promise at all, and it is a serious question if their Baptism is valid. I witnessed fifty persons baptized in a Baptist church only last week. The minister used the following formula: "By the command of my Master, and the profession of your faith, I baptize you in the Name of the Father and the Holy Spirit." Would such a Baptism make those persons members of the P. E. Church?

Another question I should like answered is. If persons are made members of the Church in Holy Baptism (and I grant that they are if the proper formula is used), why is it that they are not counted in our statistics? The Roman branch of the Church and all Protestant bodies count by Baptism their membership. Why not we, if they are made members of the Catholic and Apostolic Church in that sacrament? If I have been wrong all these years I am anxious to know and be set right.

F. E. ALLEYNE.

Tullahoma, Tenn.

KENYON COLLEGE COMMENCEMENT

To the Editor of *The Living Church*:

AN absence of ten days has prevented an earlier reading of your issue of June 28th with its account of the eighty-fifth commencement of Kenyon College. Although an account of commencement was sent promptly from my office, you print an unauthorized version, the errors and omissions of which need correction.

The action of the board of trustees concerning Bexley Hall authorized the raising of \$100,000 for the benefit of Bexley Hall, the theological seminary. This sum is to be used for the renovation of the building and for the further endowment of the seminary. The trustees expect that about \$50,000 will be needed for the work of reconstruction and that the increased endowment will provide for more adequate instruction in homiletics and in voice training. Over \$45,000 has been already subscribed and work on the building will begin in July.

No mention is made of the services of Sunday, which both for seminary and college are important. At the service on Sunday morning five graduates of Bexley Hall were ordained to the diaconate by the Bishop of Southern Ohio, the Rev. Arthur Dumper being the preacher. The college baccalaureate service followed in the evening.

The account erroneously states that the degree of Doctor of Laws was conferred upon a former Ohio judge and omits the name of the true recipient of this distinction, who happens to reside in the section where *THE LIVING CHURCH* circulates most widely. The only degree of Doctor of Laws granted by Kenyon College in 1913 was conferred upon Francis T. A. Junkin of Chicago, general attorney of the Atchison, Topeka & Santa Fe railway system. Mr. Junkin graduated from Kenyon with a bachelor's degree in 1884 and took the degree of Master of Arts in course in 1897.

The session of the Gambier Summer School is not a part of the college commencement. As an important and helpful organization the Summer School deserves on its merits an independent notice and should not be relegated to the closing paragraph of a commencement account. I must also record a protest against a classification which puts the commencement of Kenyon College under the general heading of "School Commencements," while the commencements of two other Church colleges are given a more worthy position.

As the account of an official occasion is naturally attributed to the college, I beg to disclaim responsibility for the careless composition with its split infinitive and awkward sentence structure, and also for the omission of the surname of Dean Briggs of Harvard.

Respectfully yours,

WILLIAM F. PEIRCE.

[We express regret at the very faulty notice of the Kenyon commencement which appeared in our columns, not having come to the editor's attention personally. The report of the Sunday ordination properly appeared, however, in the appropriate column.—EDITOR L. C.]

A SPIRIT of loving service should fill the heart of every Christian. Those to whom we give kindness and love will return the same with fidelity and service rendered in like spirit. We are usually paid in returns of our own gifts. Love invites its own response; service inspires to service; and the memory of a kindness done may prove to us a welcome shelter and defense in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in the poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction. —George Macdonald.

LITERARY

The Price of Unity. By B. W. Maturin. New York: Longmans, Green & Co., crown 8vo., cloth, pp. 282.

It is all the fashion now to express one's soul. "Confessions" like Rousseau's or Casanova's are no longer written—because the reading public is squeamish, one fancies, not because human nature has vastly bettered in four generations. But if a man has changed his religion, nothing contents him until he has told the world the whole story of how he felt, what he did, why he did it, and how he feels now. Doubtless there are spiritual autobiographies that are of enormous value: S. Augustine's *Confessions* is a classical instance. But where a Roman Catholic turns Churchman, like Father de Bary, or agnostic, like Joseph McCabe, or militant "Liberal," like the Jesuit Count von Hoensbroech; or when a Churchman like Robert Hugh Benson turns Papalist, the self-revelation of their books is likely to be pathological rather than spiritual. Even the *Apologia*, for all its exquisite English and plaintive patter, is to many of us a miasmatic book. And some clever reviewer, commenting on Father Hugh Benson's latest volume of self-advertising, told for summary the story of the two Bishops, one of whom, fidgeting nervously, said at last, "I feel as if there was a cat in the room!" The desire to talk about one's self is frequently associated with certain forms of religiosity, and it requires to be checked.

Father Maturin's book is on an altogether higher level than "Mgr." Benson's prattle; but it is at best sad reading. If one had a dear friend, who was unhappy about conditions among ourselves and contemplated vaulting the fence into the Pope's garden, *The Price of Unity* would be a good book to lend him—provided he was worth keeping! One cannot but feel that it was written to order. From its formidable *Imprimatus* to the end, there is little of the old spontaneous light and splendor that shone in the elder days. Stories had long been in circulation that Father Maturin was unhappy in his new environment. He long described himself on the title-pages of his books as "Sometime of Cowley St. John"; he was said to have commented on the Plainsong of the Sistine Chapel, "We do it better at Cowley," and to have repudiated the suggestion that his first Mass in Latin was his first Mass. Truth or fiction, these tales were in circulation; and apparently it was necessary for him to put himself right. Hence this book.

To review it adequately would be to write a controversial volume twice its size. Let it suffice, therefore, to say that *The Price of Unity*, as Father Maturin thinks he has paid it, is a bankrupting one. But why "Unity"? There are three other notes of the Church, equally important: to sacrifice, say, Apostolicity for Unity is a bad bargain.

Father Maturin knows the weak points in our armor, i.e., the lack of agreement among our people and the variations of practice; and he exploits them. But he paints no such rosy picture of interior conditions over the way as "Mgr." Benson; and one paragraph must be copied. Speaking of converts to Rome, he says of some:

"They often seem like people who are underbred, and find themselves amongst their social betters, and in their efforts to adopt their manners and ways, and to show themselves thoroughly at home with them, defeat their aim and only advertise their vulgarity and lack of breeding. Such an attitude is, to say the least of it, utterly wanting, not only in good taste, but in truth and sincerity, which are always the conditions of any real spiritual life."

One wonders whom he has in mind! Father Maturin's treatment of the Orthodox East, in this volume, is studiously casual; he minimizes the fraternity between Eastern and Anglican ecclesiastics in a fashion scarcely straightforward, and accuses the East of having failed to keep the Faith because it rejects the *Filioque*! But his book does good service in bringing to the fore the fact that between Rome and all the rest of Christendom the Papal claims stand as a wall of separation. It is not Unity, but Division, that comes from accepting those claims; and Father Maturin fails to show that he has profited by his own change. WILLIAM HARMAN VAN ALLEN.

Preaching and Pastoral Care. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Longmans, Green & Co. Price \$1.00; by mail \$1.10.

In the paucity of American literature relating to the subject of pastoral theology, this new volume by the Bishop of Vermont will be especially welcome. It is divided into three parts. First there are eleven chapters on Preaching, which are full of practical advice such as must certainly benefit those of the clergy who are not immune to assistance in this important part of their work. It would be difficult to crowd more good sense into a like number of pages. Next comes a series of chapters on Pastoral Care, in which the practical, every-day work of the parish priest is made the subject of the author's recommendations. Particularly helpful are his suggestions on Confession. Treating of Unction, Bishop Hall follows Father Puller in denying a sacramental character to the rite, and he

feels that it ought not to be revived by individual Bishops or priests on their own motion—a position in which we cannot follow him, believing that the sanction of the Catholic Church as a whole is sufficient warrant for any Bishop who desires to revive the practice, though no doubt the Bishop is right in saying that responsibility for its disuse rests upon the Anglican Churches corporately and not on individuals. There are admirable suggestions also as to class and Sunday school work. The third part consists of papers on the Ministerial Office that were originally printed in THE LIVING CHURCH, where their value cannot have failed to be appreciated. As a whole the volume is greatly to be commended.

Christian Unity at Work. The Federal Council of the Churches of Christ in America in Quadrennial Session at Chicago, 1912. Edited by Charles S. Macfarland, Secretary. Published by the Federal Council of Churches, 215 Fourth Avenue, New York. \$1.00; by mail \$1.15.

This is the volume containing the reports presented to the Federal Council of Churches in Chicago last year, with some of the appointed addresses. It thus covers many phases of subjects that are perplexities in the social and religious world of to-day and may be looked upon as the voice of the thinkers in the Protestant world on those subjects. Thus, Dr. Shailer Mathews, the president, says: "If the Council of Nicea, instead of wasting weeks over the discussion of a word, had organized a mission society to go up into Germany, what a different story history would have told" (p. 32). Exactly! And if the Constitutional Convention which framed the Constitution of the United States, had organized itself into a committee to explore the Amazon, what a different story history would have told in another department. Dr. Mathews' view only helps us to see how fortunate it is that Protestantism was unknown in the days of Nicea.

A Chain of Prayer Across the Ages. Forty Centuries of Prayer, 2,000 B. C.—A. D. 1912. Compiled and Arranged for Daily Use by Selma Fitzherbert Fox, M.D., B.S. New York: E. P. Dutton & Co. Price \$2.00.

From Abraham to the writers of to-day, this collection of prayers and collects records the aspirations and petitions of very many who have sought to enter into intimate communion with their God. There are miscellaneous prayers and then those appropriate to separate seasons of the Christian Year and for special purposes. One realizes anew how wide-spread is the liturgical spirit among those whose prayers are deemed worthy of preservation. The volume is published in 8vo. form, rather, in appearance, as a work for the library than for actual use in devotions.

The English Church and the Reformation. By the Rev. C. Sydney Carter, M.A. New York: Longmans, Green & Co. Price, 75 cents; postpaid 81 cents.

Mr. Carter's slender volume does not seem to add much to the knowledge of the subject treated of, and it seems to be written in support of a very narrow point of view.

AN INTERESTING travel volume, especially in those chapters relating to the author's happy attempt to gain a closer acquaintance with the Eastern Orthodox Church and its ecclesiastics, is *Travel Sketches*, by Thos. James Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y. The trip thus depicted by the author was made in the summer of 1912 and extended over parts of Europe that are not commonly described by chance travelers. Two of the chapters were originally printed as articles in THE LIVING CHURCH. Mr. Lacey is enthusiastic in his commendation of the Balkan people and of their uprising against Turkish rule. [Edwin S. Gorham, New York.]

AN ATTRACTIVE little book descriptive of English churches and their contents is *Our Homeland Churches and How to Study Them*, by Sidney Heath. It is published as one of a series of "Homeland Pocket Books" descriptive of England and designed to encourage touring throughout Great Britain. As treating of the architectural phases of English churches and of the details of their furnishings and ornaments, the little book will be found of much interest. It is indeed a hand-book of Christian architecture. [Frederick Warne & Co., price \$1.00.]

A STORY whose object is well stated in its title is *The Reclamation of Wales*, a patriotic romance founded on facts, by the Rev. Ivan Morgan Merin Jones, D.D., president of St. David's Society, Syracuse, N. Y. Occasional verses in the Welsh language will undoubtedly prove a stumbling-block to those not familiar with this difficult tongue, but in the same degree the book will be of particular value to those familiar with that language and with Welsh history. [Edwin S. Gorham, 37 East Twenty-eighth street, New York.]

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

“WHAT Sunday is this, children?” questioned one of our Sunday school teachers on the great feast of Whitsunday last.

“I know. It is Mother's day!”

As one reads the communications in THE LIVING CHURCH concerning our own beautiful “Mothering Sunday,” never heard of by thousands of Churchmen, to say nothing of Church children, a half-indignation possesses one. “Why not continue the custom of the Catholic Church without adopting another modern innovation?” asks Dr. McKenzie; and indeed, why not?

But there is another “why”: *why* were we so careless of a beautiful thing as to let it die of neglect, and then rise up in semi-wrath and say to our sectarian friends, “We had it first”? Just as we have taught the observance of Christmas and Easter, so we might have taught this lovely, sentimental feast which placed the Mother among saints and holy folk, a person to be revered and to be especially honored on one Sunday in Lent.

A woodcut in a long-ago issue of the *Young Churchman* comes to my mind as I think of this: the peasant youth and maiden coming home to Mother, the maid bearing the gift of a “pasty” while her brother proudly held captive a young cockerel as a gift to his mother. It was the English custom for sons and daughters in service to visit their parents on that day and to attend their own parish church. This holiday was cheerfully accorded them in order to foster filial piety. I am quoting Mr. E. T. Royle in saying that a simmel cake was taken to the mother and that there were certain dishes that always appeared on Mothering Sunday in provincial England. “An octogenarian in my own family,” says Mr. Royle, “tells me that in her youth in Worcestershire, this dinner always included roast fillet of veal, stuffed with savory dressing, and accompanied by cauliflower, followed by a batter pudding.”

Of course it was all in the transplanting that so many of these little delicate and beautiful touches of Church observance were lost. The poor little, handicapped Church could barely think of the *essentials* of living, and we must not blame it for anything; that it lived at all and grew was a wonderful evidence of the presence and blessing of God. But now we are old enough to be influential and we must admit a feeling of chagrin that Mother's Day, which is a part of our heritage, has had to be invented, as it were, by sectarian thought, as a perfectly new thing. Now, if we go to work and emphasize our own Mothering Sunday, it will be said, as is often the case, “These Episcopalians will never do anything like anybody else.” But let us bear the stigma, if such it is, and revive Mothering Sunday: it will be a break in the monotony of Lent, and ways might be devised to interest the Church children and to secure a large attendance. It may not come on Whitsunday again, but ought some steps not to be taken to prevent this great feast from being minimized by a novelty, however worthy?

The Church, through her Prayer Book and accretive usages, teaches it all—Home-love, Mother-love, love of country; all the emotions of the human heart have been fostered by our Mother, the Church. But, even so, we find that it remains for the D. A. R. to teach patriotism, for certain societies to teach charity, for school teachers to teach many things which should be the loving task of mothers—and fathers too. If the great gift of children be ours, let it be a daily and a holy task to *translate* the Church to our children, that they may grow into her ways. Then they will not be calling Whitsunday, “Mother's Day.”

THE SEAMEN'S CHURCH INSTITUTE, of San Francisco, is preparing for sale a rather unusual calendar with fifty pictures, representing United States battleships, sailing ships, California wild flowers, and scriptural scenes. The chaplain of the Institute, the Rev. M. Mullineux, writes thus:

“The Seamen's Institute was taken over entirely by the Episcopal Church of America, on April 1st of this year, and I am the first

chaplain appointed by the Bishop of California. We no longer receive help from the Missions to Seamen (England). Naturally I am desirous that the Institute should be worthy of our Church and should be grateful if the Woman's Auxiliary would assist us this year. The effects of the fire of 1906 are still felt here and it is difficult to get new subscriptions. Our calendar will be unique in design and we would appreciate a large sale by the women of the Church. Please do all you can for us—we are sadly in need of help.”

Orders for this calendar may be sent to the chaplain's address, Stewart street, near Folsom, San Francisco, Cal. Making some friends for this Institute may come in our vacation chances, and remembering the work and the record of the Seamen's Institute in New York, we may feel sure that it is a privilege to help.

FOLLOWING closely what was said in this department about using the word “missionary” in speaking of the Auxiliary, comes a letter descriptive of a “Woman's Parochial and Missionary Society” which recently held its meeting in Billings, Mont. Whether this is the Woman's Auxiliary under a different name, we do not know: we find in this compendium of useful knowledge, the *Living Church Annual*, that Montana has a branch of the Auxiliary: if this society is a part of it, it may have anticipated our criticism and made its name to suit its purpose. At any rate, this Missionary Society had its meeting at the time of the tenth annual council of the diocese of Montana. Our correspondent places first in her list of the good things of this meeting, the presence of Miss Grace Lindley of the Church Missions House. And this leads to the remark that this same “good thing” is spoken of in many letters to this department. Really if those ladies at the Church Missions House were not as modest as they are good, their heads would be quite unsettled by the heartfelt praise they get from all points of the compass!

“For the first time in our history we enjoyed the inspiration of a representative from headquarters. Not without hesitation on our part in asking so great a favor, and due deliberation by the Board of Missions in granting it, were arrangements made whereby Miss Grace Lindley came all the way from New York. Throughout the entire past year, our president, and, in fact, all of our officers, have been striving to stimulate the missionary spirit in the diocese, and this doubtless accounted for the fine attendance of forty-four delegates, whereas there had never before been more than thirty. It has been our custom, in accordance with the Bishop's wishes, to attend the business sessions as well as the devotional services of the council. This time we spent an hour, morning and afternoon, of Monday and Tuesday in a normal mission study class led by Miss Lindley. It seems incredible that any one could have taught us so much in so short a time. We seemed to live in an atmosphere which quickened thought. I feel sure it was the answer to the prayers so fervently offered both in Montana and New York, and that the Holy Spirit was with us, working both to will and to do of His good pleasure.

“There was an average attendance of forty women at these four study class sessions, using the *Why and the How of Foreign Missions* as a text book. Miss Lindley was masterly in her way of drawing discussion, and young and old spoke freely. She constantly reminded us that we were all potential leaders of classes in our own parishes, and we received invaluable lessons in the conduct of such classes. Wednesday was Woman's Day, beginning with the Holy Communion, Bishop Brewer being celebrant. The sermon was by the Rev. C. P. Burnett of Livingston, who took for his text, ‘She hath done what she could.’ In the afternoon, the president spoke of the result of the Every-Member canvass and the Duplex Envelope system, showing how the financial burdens which heretofore have pressed so heavily upon the women, have been evenly distributed, relieving the women and releasing a great amount of energy. She had visions of this energy working out in spiritual ways uplifting the whole Church.

“Miss Lindley also gave us an hour of Bible study, analyzing the gospel of St. Matthew in a way new to most of us. After a vote of thanks to Miss Lindley for coming, and to the Board of Missions for sending her, the meeting closed with the usual business followed by the prayers and benediction of the Bishop. Perhaps

ours was an exceptional experience; perhaps the messenger came at the psychological moment; but certain it is that the Board never expended money more wisely than in sending Miss Lindley to us. We have received a great impetus and I am sure that the gain has been in excess of the cost.

"The ladies of Billings showed great hospitality throughout this meeting and the social side was not only delightful but valuable in many ways."

A WOMAN of philanthropic tendencies was paying a visit to a lower East Side school. She was particularly interested in a group of poor pupils and asked permission to question them.

"Children, which is the greatest of all virtues?"

No one answered.

"Now think a little. What is it I am doing when I give up time and pleasure to come and talk with you for your own good?"

A grimy hand went up in the rear of the room:

"Please, ma'am, you'se buttin' in."

SEVERAL LETTERS have come to this department, asking advice as to the relative advantage of the Girls' Friendly Society and the Daughters of the Auxiliary. At this time there is only this to be said in regard to the practical side of parish organizations. If the parish is a small one with only a few young girls, the Girls' Friendly Society might offer more inducements, as girls from the outside may be members, thus adding to the size and interest of the society: whereas in the Daughters of the Auxiliary, every member must be baptized. On the other hand, if the object desired is thorough, Churchly training and instruction in the work and progress of the Church, the Daughters of the Auxiliary would be preferable. Our correspondent will find, by writing to the headquarters of both these societies at the Church Missions House, New York City, full particulars of the scope and workings. Better organizations for the soul-growth of young girls could not be found. They are each admirable in its way, breathing the very essence of Christian love and thoughtfulness.

OF ALL THE work that produces results, nine-tenths must be drudgery. There is no work, from the highest to the lowest, that can be done well by any man who is unwilling to make that sacrifice. Whoever is looking for light work and an easy place is not really looking for anything worth calling success. This is not the sort of world where something can be had for nothing. We talk of the "high cost of living," meaning food, clothing, and comfortable homes, but in very truth all noble and valuable living is, and always must be, a thing of high cost.—*The Way.*

THE QUEST FOR "PRESBYTER IGNOTUS"

By LOUISE KEMPTON

ONCE upon a time two little girls journeyed from afar to find "Presbyter Ignotus," the children's friend, that they might hear about the fairies in the flowers and grass.

To learn of ghosts and find out just why they make all those chilly thrills run up and down one's back and make one shiver so when he is alone in the dark.

To ask about the Dream Children and the days spent in

Wonderland, where the sugar plums drop from the trees, and the dogs are made of gingerbread—real big ones, too, that bark at the calico cat, just as Towser barks at "Lady Gay."

And oh! so many, questions about his little friends across the seas.

They journeyed so far to hear him tell what he saw in the Black Forest. Could he possibly have seen any goblins there? They are not afraid of goblins. No, indeed! But perhaps he could tell if they were so very queer to look at and some day take them to see where the goblins live.

And so they trudged along. They chatted gaily of all the wonderful things "Presbyter Ignotus" would unfold to them, because he is the children's greatest and very best friend, and if you only say, *Once upon a Time*, to him, he will take you straight to Fairyland.

Once upon a time two very tired, dusty little girls marched joyfully up to the door of — Brimmer street, and in breathless haste said:

"Where is 'Presbyter Ignotus'? We have come to hear all about fairies and ghosts. We waited

ever so long in the 'garden' for him to help us find some, and once we thought we saw a little fairy come out of a blue bell, and we said 'Once upon a Time' to it; but it flew away out of sight, and perhaps it came over here to tell him we were coming."

"My dears," quoth the gentle voice at the door, "the fairies and ghosts are sleeping while 'Presbyter Ignotus' is away, but you be sure and come again when he returns, and he will tell you all about them."

Two little girls suddenly were lost in the mist. Night storms threatened. Dear old Dame Nature came to the rescue and sat them down on the door-step, where the storm broke and the drops descended thick and fast.

A photographer, happening along, stopped in amazement at the sight of such unusual disturbance before the dignified rectory and inquired the cause of their grief.

"Oh! Mr. Photographer, we have come so far to see 'Presbyter Ignotus,' because he is the children's friend, and he is



"MAY MY CAMERA LOSE ITS CUNNING IF I FAIL TO CONVEY YOUR MESSAGE," QUOTH THE PHOTOGRAPHER
[Copyright by Paul Thompson, New York]

away. We are so 'spointed we can't bear it! Please, please tell him how sorry we look, for you see how badly we feel!"

"May my camera lose its cunning if I fail to convey your message," quoth the Photographer. And like all good men he was true to his word; and he lived happily ever after.

MOUNT MCKINLEY CONQUERED

THE word of an Archdeacon who says he has scaled Mount McKinley is accepted by the press where the claim of a doctor who said he had done the feat a few years ago was scouted. Perhaps a mere deacon would have failed to overcome the editorial scepticism, but Hudson Stuck is an Archdeacon and an Episcopal missionary for Alaska, and he assures us that, on June 7th, he and three companions took from Prof. Herschel C. Parker of Columbia University, the record of climbing in that region. And since, suggests the *New York Times*, Mount McKinley is the loftiest peak on the continent, "they hold the altitude record for mountain-climbing in North America." Professor Parker arrived in July, 1912, within 300 feet of the point of the highest peak, and it was during this expedition that pictures were taken of a peak which Dr. Frederick A. Cook said was the summit of the mountain, but which according to Professor Parker, was twenty miles to the south and only 5,000 feet above the sea-level. Archdeacon Stuck and his companions set out from Fairbanks, March 13th, equipped like a prospector's expedition and supplied with charts and other data compiled by Professor Parker. Supplies had been carried as early as last fall to a point near McPhee Pass, at an altitude of 9,000 feet, by H. P. Karstens, a member of the exploring party. Archdeacon Stuck was by no means a novice in the business, for he has ascended nearly all the great peaks of the Canadian and Colorado Rockies and scaled many of the high peaks of the Alps. Here is his own description of the Mt. McKinley trip in the form of a telegram sent from Fairbanks to a friend in Seattle:

"H. P. Karstens, R. G. Tatum, Walter Harper, and I reached top of South (the highest of all peaks) on a clear day when it was possible to read all the angles of the mountain and other points and make certain that the peak we had conquered was the highest of all. We successfully carried a mercurial barometer to the top and made complete readings and observations which, with simultaneous readings at Gibben, should permit a close approximation of the true altitude when proper corrections are applied. Water boiled at 174.9 degrees. The present estimate of the summit's height is upward of 19,500 feet.

"We were able to read angles on all prominent points. With field-glasses we clearly saw the flag-pole erected in 1910 by the Thomas Lloyd expedition on the north peak (the lower of the two main peaks).

"After completing observations on the summit, we hoisted the American flag on the upper basin, erected a six-foot cross, and said 'Te Deum' on the highest point of North America. The northeast ridge is the only possible approach to the summit. Due to the violent earthquakes of last July, the higher ridges were terribly shattered, and this added largely to the danger, difficulty, and labor of the ascent. We spent three weeks in continuous bad weather, hewing a passage three miles long through this side. This was the chief cause of delay, as we made rapid progress at all other stages of the journey. The chief credit for our success is due to Karsten's good judgment, resourcefulness, and caution. We did not have a single mishap."

The *Times* has this to say about the credibility of the story:

"No one will doubt the missionary's report, backed up as it will be by the circumstantial account of his companions. Karstens, Tatum, and Harper, and the complete and careful readings of observations taken at points all the way up the mountain. The six-foot cross which Archdeacon Stuck left on the peak will be of permanent record. Time was when the word of an explorer was regarded as unimpeachable. That day has passed, but it is safe to predict that Dr. Stuck's claims will bring no discredit to the cloth."

—*The Literary Digest.*

I EARNESTLY hope that father will recover, but above all things, tell him to confide in our Creator. . . . Tell him that if it is decreed that he shall leave us, he will have a glorious reunion with the loved ones gone before, and where we others, left behind, hope soon to be reunited with him.—*Abraham Lincoln*, in a letter dated, Springfield, Ill., January 12, 1851, during a severe illness of his father.

SWEET HOUR OF PRAYER

SWEET HOUR of prayer
Sweet hour of calm,
How dear thou art to me!
A pilgrim on this restless earth
Who fain would holier be.

Sweet hour of prayer,
Sweet hour of peace,
From toil and sadness free
Let my petition upward rise
For loving charity.

Sweet hour of prayer,
Sweet hour of hope,
Of life the fountain spring,
Recalling all I owe to God,
Creator, Lord, and King.

Sweet hour of prayer,
Sweet hour of rest,
That bids man's labours cease:
I take my all-in-all to Thee,
Christ of Eternal Peace.

St. Alban's Rectory, Manistique, Mich. G. G. HARPER READE.

GIANT HOPE

TESPIED, a little way before me, a cave where two great giants, Pope and Pagan, dwelt in old times; but Pagan has been dead many a day, and as for the other, though yet alive, he is now grown so crazy and, because of shrewd brushes encountered in his younger days, so stiff in the joints, he can do little more than sit in his cave's mouth, grinning at the pilgrims as they go by."

Thus Bunyan two hundred years ago and more, and yet, strange to say, though pilgrims of every faith have since his day passed that cave without even hearing the words hurled after Christian, "You will never mend till more of you are burned," there are still those who would echo the cry of Barnaby Rudge's seditious raven: "I'm a Protestant! No Popery!"

The persecuted followers of Christ were first called Protestants when they raised an outcry at the proceedings of the Diet of Spires that was doing in servile fashion the bidding of Charles V. That ruler is now as dead as Giant Pagan, and except in heathen countries, all other crowned despots have gone to their last account. The title of Protestant, a very mild and well-chosen one in an age when conscientious Christians actually believed they were serving God when burning their brethren; a title that will ever command the respect of students of history, is of no particular present-day value. Times have changed since Henry VIII. had the power "to burn as heretics all who avowed the tenets of the reformers, and hang as traitors the adherents of the Pope." The successor of this mighty monarch, he who at present occupies the British throne, though reigning over dominions on which the sun never sets, is puzzling his brain just now as to the best method of dealing with a handful of "weaker vessels" who, it would seem, can never be quiet.

"The eternal Peter of the changeless chair," once so much to be dreaded by reformers, were he to attempt to set a-going again, even in the shadow of the Vatican, the methods of the sixteenth century would soon find himself without his triple crown.

It might seem heterodox to describe as "obsolete" such a good old adjective as Protestant, but as the dangers it once so heroically defied are now as completely done with as the stone axes, spears, etc., of an age when such things were the must-haves of daily life, why this clamor at its being relegated to the library-shelf that is devoted to antiquities? Enemies the faith will have until the dawn of the millenium: surely it were better to reserve its weapons for defence against them than to

"Rush bellowing and breathing fire and smoke
At crippled Papistry to butt and poke
Exactly as a skittish, Scottish bull
Hunts an old woman in a scarlet cloak."

C. M.

MEDITATION is the great storehouse of our spiritual dynamics, where divine energies lie hid for any enterprise, and the hero is strengthened for his field. All great things are born in silence. There it is that we accumulate the inward power which we distribute and spend in action; that the soul enlarging all its dimensions at once, acquires a greater and more vigorous being.—*Martineau.*

Church Kalendar



- July 6—Seventh Sunday after Trinity.
- " 13—Eighth Sunday after Trinity.
- " 20—Ninth Sunday after Trinity.
- " 25—Friday. St. James.
- " 27—Tenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

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

Personal Mention

THE Rev. RICHARD BRIGHT, for twenty years rector of St. Stephen's Church, Savannah, Ga., and Archdeacon of the work among colored people in the diocese of Georgia since 1909, is now associated with Archdeacon Phillips of Philadelphia. His temporary address is 1506 Christian street, Philadelphia, Pa.

THE Rev. A. D. CHINN of San Francisco, Cal., has accepted the post of assistant at Trinity Church, New Orleans, La., of which the Rev. R. S. Coupland, D.D., is rector.

THE Rt. Rev. THOMAS F. DAVIES, D.D., and his sister, Miss Marion Davies, sailed Friday, June 27th, in the Cunard steamship *Mauretania*, for a short stay during July in England, where they will join Bishop Davies' mother, Mrs. Thomas F. Davies, who is spending the summer in England.

THE Rev. HENRY L. DREW has resigned the charge of St. Mary's Church, Amityville, N. Y., and has become assistant at St. Alban's, Olney, Philadelphia, Pa. During the three months' absence of the rector he will have charge of the parish. His new address is 20 Pastorius street, Germantown, Philadelphia, Pa.

ALL mail during July and August intended for the Rev. EDWARD H. ECKEL should be addressed care of American Express Co., 3 Waterloo Place, Pall Mall, London, England.

THE Rev. Dr. WILLIAM HOTHERSALL GARDAM of Ypsilanti, Mich., sails July 22nd on the *Laconia* from Boston for England to be gone two months. He may be addressed Hotel Cecil, The Strand, London, W. C.

THE Rev. JAMES G. GLASS, for the past ten years rector of Grace Church, Anniston, Ala., and for most of that time secretary of the diocese, and accepted a call to the rectorship of Grace Church, Ocala, Fla., in the jurisdiction of Southern Florida. He will be at Sewanee, Tenn., during the months of August and September, and at the General Convention in New York, during the month of October.

THE Rev. J. MCVICKAR HAIGHT, who for the past three years has been priest in charge of Christ Church, Cody, Wyo., has accepted a call to be rector of the Church of the Holy Innocents, Highland Falls, N. Y. Mr. Haight assumed his new duties on the first Sunday in July. He has been appointed chaplain at West Point for the months of July and August. During these months services are held in the open under the battle monument instead of in the chapel. Mr. Haight assumed the duties of chaplain at West Point July 1st.

THE Rev. CHESTER CECIL HILL has accepted the rectorship of St. Andrew's Church, Big Rapids, diocese of Western Michigan.

THE permanent address of the Rev. D. C. HUNTINGTON, Archdeacon of the diocese of Western Michigan, is 415 Giddings avenue, Grand Rapids, Mich.

THE Rev. H. L. JEWETT-WILLIAMS, rector of St. Stephen's Church, Milledgeville, Ga., has accepted the chair of New Testament exegesis in the Theological department of the University of the South, Sewanee. Mr. Williams is an honor graduate of the University of Georgia, Athens, where he was made deacon, and last year was ordained priest during the Church conference in Griffin. He held the Rhodes scholarship in Oxford University, England, for three years, attaining high rank in classical studies and literary research.

THE Rev. STEPHEN KEELER, Jr., of the General Theological Seminary class of 1913, has become senior curate at St. Paul's Church, Cleveland, Ohio, having entered upon his duties the middle of June.

ALL communications intended for the Vermont diocesan committee on the teaching of history in the public schools, should be directed to the Rev. J. C. McKIM, secretary of the said committee, whose address for the summer is Barton, Vt. This committee was continued this year to

wind up the business connected with its two reports. A few copies of the 1912 report (concerning English history) are still on hand and may be had of the secretary as long as they last. The 1913 report (on American Colonial history) will (D. V.) be printed before autumn.

THE address of the Rev. E. A. OSBORNE of Charlotte, N. C., until October, will be Sewanee, Tenn.

THE Rev. DENHAM H. QUINN of Chehalis, Wash., has accepted the call to the rectorship of the Church of the Epiphany, Louisville, Ky., and will enter upon his duties about the middle of August.

THE Standing Committee of the diocese of Fond du Lac has been organized by the election of the Rev. GEORGE H. S. SOMERVILLE, LL.D., Waupun, president, and the Rev. LUCIUS D. HOPKINS, secretary.

THE address of the Bishop of Eastern Oklahoma, the Rt. Rev. THEODORE PAYNE THURSTON, D.D., will be 2309 Girard avenue, South, Minneapolis, Minn., during the months of July and August.

THE Rev. Dr. GEORGE F. WEIDA and wife of Gambler, Ohio, sailed from Montreal for Europe on July 10th for a vacation of two months. Mrs. Weida is recovering from an operation performed in June at Mt. Carmel Hospital, Columbus, Ohio. Their foreign address will be care Post-restante, Munich, Germany.

ORDINATIONS

DEACONS

ASHEVILLE.—On the Third Sunday after Trinity, Mr. ALBERT RUFUS MORGAN was ordained to the diaconate by Bishop Horner, at Murphy, N. C. The candidate was presented by the Rev. W. B. Allen and Dean Pise of Atlanta, Ga., preached the sermon. The Rev. Messrs. F. D. Lobbell and W. S. Cain assisted in the service. Mr. Morgan has been placed in charge of the work at Penland, N. C.

VIRGINIA.—At the Virginia Theological Seminary, Virginia, on Friday, June 20th, the Rt. Rev. Robert A. Gibson, D.D., Bishop of Virginia, ordained to the diaconate Messrs. BOWYER CAMPBELL, CHURCHILL JONES GIBSON, B.A., CONRAD HARRISON GOODWIN, M.A., PAUL MICOU, M.A., WILLIAM TAYLOR WILLIS, STANLEY SEARING THOMPSON (for Bishop Brent). The Rt. Rev. Alfred M. Randolph, D.D., LL.D., Bishop of Southern Virginia, ordained Messrs. EDWARD E. BURGESS, DEVAL LANGHORN GWATHMEY, B.A., JENNINGS WISE HOBSON, and LOUIS ASHBY PEATROSS. Messrs. Campbell, Gibson, and Hobson were presented by the Rev. Professor Bell, Mr. Goodwin by his father, the Rev. Robert A. Goodwin, D.D., Mr. Micou by Dean Crawford, Mr. Willis by the Rev. Andrew G. Grinnan, Mr. Thompson by the Rev. Professor Willis, Mr. Gwathmey by the Rev. Carl E. Grammer, D.D., and Mr. Peatross by the Rev. George S. Vest. The sermon was preached by the Rev. H. B. Lee, D.D., rector of Christ Church, Charlottesville. Messrs. Milward W. Riker, Wilfred E. Roach, and Malcolm DeDul Maynard had already been ordained, the first two by the Bishop of Washington, and the last by the Bishop of Harrisburg, at Trinity Church, Williamsport, Pa. Mr. Campbell goes to China and Mr. Peatross to Japan, while Mr. Thompson will take up work in the Philippine Islands. Mr. Gibson has been assigned to Luray, Va., Mr. Burgess to Accomac parish, Accomac county, Va., Mr. Gwathmey to Waynesboro, Va., and Mr. Hobson to Abingdon, Va. Mr. Roach goes to Trinity Church, Wallace, Idaho, Mr. Maynard to Trinity Church, Hollidaysburg, Pa., Mr. Micou goes to Bryn Mawr, Pa., as assistant to the Rev. Calvert Carter, Mr. Goodwin will take a post-graduate course at Columbia University and the General Theological Seminary, intending to go afterwards to the foreign field, while Mr. Riker will also take a post-graduate course at the General Theological Seminary.

WESTERN NEW YORK.—On Sunday, June 29th, at St. Paul's Church, Rochester, the Rt. Rev. William David Walker, D.D., LL.D., D.C.L., ordained to the diaconate Messrs. JOHN LOWE SHORT, and PAUL BOUCK HOFFMAN, the latter a son of the late Rev. Dr. Hoffman. The candidates were presented by the rector of the church, the Rev. W. A. B. Goodwin, who also preached the sermon. The Rev. Walter Creswick and the Rev. E. H. Martin assisted in the service.

PRIESTS

DELAWARE.—On the Fourth Sunday after Trinity, at Trinity Church, Wilmington, the Bishop of Delaware, acting for the Bishop of Kansas, advanced the Rev. WILLIAM CHRISTY PATTERSON to the priesthood. The candidate was presented by the Rev. Frederick M. Kirkus, and the sermon was preached by the Bishop. The Bishop was attended by the Rev. Edward L. Souder as chaplain. There were present and taking part in the service the Bishop of Pittsburgh, the Rev. Floyd Tompkins, Jr., and the Rev. Raymond L. Wolven.

WESTERN MICHIGAN.—On Sunday, June 29th, St. Peter's Day, in St. Mark's Pro-Cathedral, Grand Rapids, the Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, advanced the Rev. CHESTER CECIL HILL to the priesthood. The candidate was presented by the Rev. Francis S. White, Dean of the Pro-Cathedral. Archdeacon D. C. Huntington preached the sermon. Dean White, Archdeacon Huntington, and the Rev. W. Jones-Bateman, rector of St. Paul's, Grand Rapids, joined in the laying on of hands.

DEGREES CONFERRED

DEFIANCE COLLEGE.—A.B. upon the Rev. JESSE SAMUEL WICKS, rector of St. Paul's Church, Defiance, Ohio.

MARRIED

COWPER-WATKINS.—In the Church of St. John the Baptist, Sanbornville, N. H., July 3, 1913, by the Rev. F. C. Cowper, father of the bride, Miss EDITH MARGARET COWPER, to Mr. ROY WALKER WATKINS of Pittsburgh, Pa.

GIBSON-LLOYD.—In Christ Church, Short Hills, N. J., June 30th, 1913, by the Rt. Rev. Arthur Selden Lloyd, D.D., assisted by the Rt. Rev. Robert Atkinson Gibson, D.D., GAY BLACKFORD LLOYD to the Rev. CHURCHILL JONES GIBSON.

POINDEXTER-WILMER.—United in Holy Matrimony on June 3, 1913, at "Briar Hill," near Amsterdam, Va., the Rev. J. W. Cantej Johnson of St. John's Church, Roanoke, officiating, WILLIAM BOWYER POINDEXTER of Greenlee, Va., and LUCY PAGE WILMER, sister of the Rev. Dr. C. B. Wilmer of Atlanta, Ga., daughter of the late Rev. Dr. G. T. Wilmer.

DIED

EVANS.—Entered into eternal life at Margaretville, N. J., June 28th, NATHAN DUMOND EVANS, son of the late Edmund A. and Maud D. Evans, and beloved nephew of Anna Ross Swayze, aged 10½ years. "He saw the Promised Land from Piszab, then hand in hand with his Lord entered in."

HALL.—At Newton, N. J., on June 23rd, the Rev. JAMES EARL HALL, aged 69 years. For forty-three years a faithful priest of the Church. "May light perpetual shine upon him."

GODDARD.—JANETTE MUMFORD, wife of the late Rev. Edward Nichols GODDARD, died at her home in Montpelier, Vermont, on Friday, June 27, 1913.

Mrs. Goddard was born in Portlandville, N. Y., May 16, 1832. The funeral service was held at St. Paul's Church, Windsor, Vt.

SLAUGHTER.—Mrs. LAURA L. SLAUGHTER, once House-Mother of the Orphanage of the Holy Child, Springfield, Ill., died at her late residence at San Jose, Cal., on June 8th. Funeral services were held at St. John's Church, Decatur, Ill., and interment was made at Greenwood.

TRAGITT.—Departed this life in faith on Thursday, June 26th, JANE TRAGITT, wife of the Rev. Josephus Tragitt and mother of the Rev. H. Nelson Tragitt. The Burial Office was read by the rector of Trinity Church, Seymour, Conn., in Trinity Church, Seymour, Conn., on Monday, June 30th, with interment at Woodlawn Cemetery, New York.

"May light perpetual shine upon her."

RETREATS

HOLY CROSS.—A retreat for priests at Holy Cross, West Park, New York, conducted by the Rev. Father Bull, Superior S. S. J. E., will begin Monday evening, September 15th, and close Friday morning, September 19th. Please notify GUEST-MASTER, HOLY CROSS, West Park, N. Y.

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield will be held at Champaign, Ill., September 2nd to 5th, the Bishop of Springfield conductor. Clergy of other dioceses are invited to attend. For information address the Rev. H. L. Hoover, 1222 N. 5th street, Springfield, Ill.

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

WANTED.—Locum tenens at St. Luke's, Ypsilanti, Mich., for eight weeks beginning Ninth Sunday after Trinity. Duty light, pleasant parish, use of rectory, with servant and board. Remuneration additional, \$10.00 per week and surplice fees. Use of golf club and opportunity for special summer study either at the Normal College or at the University. Must be single. Apply Rev. Dr. WILLIAM HOTHERSALL GARDAM, Ypsilanti, Mich.

A LARGE New York parish needs additional curate for the months of July and August and also a permanent curate; Catholic priest, unmarried, good preacher; experience in organization and work among the poor. Address WARREN TRUE, 14 East 30th street, New York. (By letter only.)

POSITIONS WANTED—CLERICAL

COUNTRY RECTOR (examining chaplain) wishes supply work in or near New York, any three weeks of August. Good preacher and worker. Address, "U. C.," care LIVING CHURCH, Milwaukee, Wis.

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

POSITIONS OFFERED—MISCELLANEOUS

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

WANTED.—A trained nurse, in a Church institution. Healthy children. One willing to help with other duties. Must be a member of the Church and fond of children. Address care LIVING CHURCH, Milwaukee, Wis.

WORKING HOUSEKEEPER wanted to take charge of kitchen and teach cooking in a small Church institution. Salary \$25 a month. Apply HOUSE OF MERCY, Kingle Road and Rosemont avenue, Washington, D. C.

WANTED.—First-class organist-choirmaster. Salary \$1,000. Pacific coast parish. Address "RECTOR," LIVING CHURCH office, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER. To the Bishops and clergy: Church musician (artist), F.R.C.O., wishes post where the best ecclesiastical music is desired, and where the greatest care is given to the choral Eucharist. Best English Cathedral traditions. Church with daily choral service preferred. Devout accompanist and brilliant recitalist; excellent trainer of boys' voices; enthusiastic and tactful. Highest episcopal and musical testimonials. Liberal salary and good organ. Refer in the first place to T. T. Noble, Esq., St. Thomas Church, New York, or address to CHURCH MUSICIAN, care of the Rev. Canon Gray, West Retford, Notts, England.

ORGANIST, closing second year present position shortly, desires change (climatic reasons). Seven years with large parish church, England. Founder and trainer of boy and mixed choirs in American Cathedrals and prominent churches. Expert with all voices, especially boys. Fine organist. References to prominent Bishops and clergy. Present rector will reply to anyone desiring good man. Address "A. I.," care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN 32 years, single, as secretary to clergyman or clerical work in seminary, library, or newspaper. Cultured, refined, college graduate, good penmanship. Address "H.," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED High School Teacher and Churchwoman wishes to make change. Likes work with young people. Best of references. Address H. L. B., LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Successful choir trainer and conductor. Highest references. Address "ANGLICAN," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Work along industrial lines. Middle West preferred, by a deaconess. Address C. H., care LIVING CHURCH, Milwaukee, Wis.

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

INTERNATIONAL CHOIR EXCHANGE

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.

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.

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

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

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.

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.

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

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

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.

BOARDING—NEW YORK

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

COO, AIRY ROOMS, convenient to Subway, near Riverside Drive. Transient or permanent. Breakfast optional. Elevator. MISSES VANDERHOOF and REYNOLDS, 265 W. 81st St., New York City.

MRS. MCREE and the Misses Buxton, 104 W. 77th street, New York. Pleasant rooms, convenient location. Transients accommodated. Telephone. References.

APPEALS

The hot weather means great suffering in the tenements.

For nineteen summers the House of St. John the Divine at Tomkins Cove, a Fresh Air House, which gives health and happiness to children and tired mothers, has carried on a large and helpful work. This work is now in need of funds, and unless aid is extended, will have to be greatly curtailed.

The sum of \$2,000 is needed. The work is under the direction of the Fresh Air Association of the Cathedral of St. John the Divine. Small contributions will be gratefully received. Checks may be sent to Miss JULIA G. McALLISTER, treasurer, 12 East 31st street, New York.

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.

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."

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

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

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

THE SECRETARY,
THE SPIRIT OF MISSIONS—\$1.00 a year.
281 Fourth Ave., New York.

NOTICES

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.

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

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

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

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

THE GENERAL CLERGY RELIEF FUND,
ALFRID J. P. McCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

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.

PUBLICATIONS

LITERATURE ON THE NAME OF THE CHURCH

Several tracts relating to the Name of the Church have been published by THE AMERICAN CHURCH UNION for free distribution and a set will be sent to any address on receipt of two-cent stamp for postage.

These tracts are simple, courteous, plain statements of what the advocates of the Correction movement desire to accomplish. Address Rev. ELLIOT WHITE, secretary, 960 Broad St., Newark, N. J.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Gets, 1405 Columbus Ave.

A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.

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BALTIMORE:

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A. C. McClurg & Co., 222 S. Wabash Ave.

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MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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LONDON, ENGLAND:

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Inn Fields, W. C.

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CHURCH Pews EDITION.

Size, 5 1/2 x 3 3/4 inches.

No. 300—Prayer Book. Imperial 82mo, bourgeois type, cloth, \$20.00 per hundred.

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Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies Prayer Books or Hymnals. .05 postage added to each price.

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

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.

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.

BOOKS RECEIVED

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

THE MACMILLAN CO. New York.

The Story of A Round-House and Other Poems.

By John Masefield, author of The Everlasting Mercy, The Widow in the Bye Street, etc. New and Revised Edition. Price \$1.30 net.

An Introduction to Philosophy. By Orin Ottman Fletcher, Professor of Philosophy in Furman University. Price \$1.60 net.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis

Guide to True Holiness. By Pere Huguet.

Translated by Agnes Cecil Fisher, author of "Thoughts and Helps for Lent Meditation," "Simple Life of St. Paul," "Simple Instruction on the Holy Eucharist," "Simple Instruction on the Prayer Book." With preface by the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist, Cowley. Price \$1.00; by mail \$1.08.

A Prayer-Book Revised. Being the Services of the Book of Common Prayer, with Sundry Alterations and Additions Offered to the Reader. With a preface by the Rt. Rev. Charles Gore, D.D., Lord Bishop of Oxford. Price \$1.80; by mail \$1.90

A Century of Collects. Selected and Translated by Atwell M. Y. Baylay. Alcuin Club Prayer Book Revision Pamphlet III. Price paper boards, 40 cents; by mail 43 cents. Cloth, 60 cents; by mail 64 cents.

The Arts of the Church. The Religious Drama, by Gordon Crosse, M.A. With twenty-six illustrations. Price 60 cents; by mail 68 cents.

PAMPHLETS

St. James' School for Boys, Faribault, Minn.

Register of Shattuck School, Faribault, Minn.

A Book of Views of Shattuck School, Faribault, Minn.

All Saints' School, Sioux Falls, S. D. A Boarding and Day School for Girls.

THE CHURCH AT WORK

REV. DR. DRURY DECLINES ELECTION

THE REV. SAMUEL S. DRURY, L.H.D., rector of St. Paul's School, Concord, N. H., has declined his election as Suffragan Bishop of Connecticut in the following letter: "Dr. Henry Ferguson, Hartford, Conn.:

"My Dear Dr. Ferguson: In reply to the telegram of your committee wherein you notify me of the action of the Connecticut diocesan convention in electing the Suffragan Bishop of Connecticut, I herewith address you as chairman of the committee. Deeply touched and highly honored as I am by this opportunity for service, it is clear to me that my duty lies in my present work. The deliberation which such a call must involve made it impossible for me to send a reply while the convention was in session, although I regretted the consequent delay.

"I have given your action the serious consideration which it deserved. The field is worthy of a man's best, nor could there be a chief pastor with whom work could be more agreeable and inspiring than Bishop Brewster. He and others, however, who know the scope of a Christian school, will not blame

me, I trust, for esteeming the work at St. Paul's as befitting a man's best efforts. Surely it is not inappropriate to record my gratitude to those good friends in Connecticut who have done me this honor, and I beg them to understand the spirit of the decision, which I pray may be the right one.

"Very faithfully yours,
"SAMUEL S. DRURY."

RETIREMENT OF DR. L. M. BLACKFORD

IN CONNECTION with the closing exercises of the Episcopal High School, Alexandria, Va., the information was given out that Dr. L. M. Blackford retires from his position as principal of the school.

More than forty years ago, says the Southern Churchman, Dr. Blackford came to the High School as its principal, when the school was at the lowest ebb in its history—"a young man, full of high ideals and noble conceptions, and began that career which has made him one of the greatest Preparatory School teachers in this country, and the High School one of the most noted schools in the United States. The school is literally the ex-

pression of the ideals of its great principal, and is a notable illustration of the power and influence of a fine life and high example.

"Dr. Blackford did a great work at the High School, and the power of that work was much more far-reaching than the mere intellectual. The Doctor was, above all things, the Christian gentleman, and his aim was to make not only scholars, but Christian gentlemen of the very highest type."

BURIAL OF REV. DR. C. B. SMITH

THE FUNERAL of the late Rev. Cornelius B. Smith, D.D., rector emeritus of St. James' Church, New York, a notice of whose death appeared in last week's LIVING CHURCH, was held in the Church of St. Mary's-by-the-Sea, Northeast Harbor, Mt. Desert, Maine, on the afternoon of June 25th. Bishop Greer of New York, assisted by the Rev. Reese F. Alsop, D.D., of Brooklyn, N. Y., and the Rev. Charles F. Lee, the priest of St. Mary's, officiated. There was a large attendance both of the summer residents and the people of Northeast Harbor, by the members of both classes of whom Dr. Smith was greatly be-

loved. Dr. Smith had been occupying his summer residence in the place for less than two weeks, and although it was noticeable that he was not so strong as when he had left the island last autumn, his death, which was the result of heart trouble, was unexpected, as he had been moving about in the community very much as in former years, and had attended divine service on the Sunday before his demise. He was, after the late Bishop Doane and a number of others, one of the earliest members of the summer colony at Northeast Harbor. The remains were taken to New York for interment in the autumn.

NEW CHURCH CONSECRATED AT ALLIANCE, NEB.

ST. MATTHEW'S CHURCH, Alliance (the Rev. George G. Ware, rector), was consecrated on Sunday, June 29th. The cornerstone was laid in October, the first service



ST. MATTHEW'S CHURCH, ALLIANCE, NEB.

man of North Platte, and the Rev. J. M. Bates of Red Cloud. Mr. E. C. McCleure, the senior warden, presented the instruments of donation and endowment. The consecration sermon was preached by the Rev. William H. Frost, former rector of the church and now stationed at Fremont, Nebr. In the course was held on Easter Sunday. Bishop Beecher was assisted in the services by Dean Chapman of his eloquent tribute to Dean Ware and his work the speaker was moved to the deepest emotion. The church, erected at an expense of about \$8,000, is made of cement blocks and is 28 by 97 feet, having a choir room of 14 by 46 feet joining it on the north. The furnishings are of old English oak and the windows are nearly all memorials. The visiting clergy present were Dean Charles F. Chapman of North Platte; the Rev. George L. Freebern of Lexington, the Rev. J. M. Bates of Red Cloud, the Rev. Harold Lascelles, Chadron; Mr. Henry Ives, Ogallala (lay reader); Sydney Topping of Scottsbluff (lay reader), and Claude Parkerson, Crawford (lay reader). The old frame church has been remodelled into a parish house, and its many uses are proving its value.

NEW CHURCH AND PARISH HALL AT NORWOOD, OHIO

ON SATURDAY, June 28th, the cornerstone of the new chapel of the Good Shepherd, Norwood, Ohio (the Rev. Francis H. Richey, rector), was laid by Bishop Vincent. The Church's growth has been quite remarkable and the frame structure seating about 200 persons became entirely inadequate. The new building is to be of churchly and simple de-

sign, Gothic in treatment, of buff brick with stone trimmings, with a large square central tower. The parish hall is to be coated with the same brick, so that the whole plant may be similar in character.

ANNUAL FAIR AT FAIRBANKS, ALASKA

THOSE IN charge of St. Matthew's hospital at Fairbanks, Alaska, are already making preparations for the annual fair, which will be held sometime in the autumn. In past years Church people in the States have contributed very generously to this worthy object, sending many articles for sale at the fair, and it is hoped that they will do so this year. The institution is doing a great work, among Indians as well as white people, and any assistance is appreciated by Bishop Rowe and those directly in charge of the hospital. All articles should be sent by mail, ad-

signed to the Rev. Charles E. Betticher, Jr., Fairbanks, and should be started on their journey not later than August 20th. Packages take about one month to make the trip. Anything saleable at a fair in the States would be suitable, but the particular need this year is for trinkets, jokes, etc., to put in the fish-pond, which is to be one of the attractive features. Mr. Betticher will acknowledge the receipt of all packages immediately upon their arrival.

TWO LONG ISLAND CHURCHES DEDICATED

ON ST. PETER'S DAY, June 29th, the Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island, dedicated St. John's Church, Southampton, L. I., in the presence of a congregation which filled the church to overflowing. He was assisted by the priest in charge, the Rev. Samuel C. Fish, B.D., the Rev. Dr. Rogers secretary of the diocese, and the Rev. Dr. Charles A. Hamilton, rector of St. Margaret's Church, New York. The church is of Gothic architecture, and is built of terra cotta tile blocks on a solid concrete foundation, the outside being covered with rough stucco. The upper part of the building, which is completed except for the furniture, is the church proper; and in the basement, which is splendidly ventilated and light, is to be the Sunday school, with choir, vestry, and guild rooms. The total cost of the structure, exclusive of the furniture, will be about \$15,000. So far a little over \$9,000 has been raised for the erection of the church. Of the required furniture the altar and retables are being executed, after the architect's designs,

as a memorial to Mrs. John L. Lamson, a former summer resident of Southampton; the communion rail has also been spoken for, the lectern, eucharistic lights, the altar desk and book, the hymn boards, the credence table, and a processional cross. The church already possesses two silver communion services, one a recent gift, an interesting antique that was secured in Rome; an altar cross, brass alms basins, a memorial to "Herman T. Livingston, Died at Southampton October 22, 1899"; and brass vases. The new church is situated on a handsome property purchased two years ago at a cost of \$8,000, which is entirely paid for, having a frontage of 284 feet on the main street of Southampton. St. John's, which is still a mission, was started a little less than five years ago. St. John's, together with St. Anne's Church, Bridgehampton, and an as yet unnamed mission in Good Ground, constitute a single cure under one clergyman.

In the morning of the same day, the Bishop dedicated St. Ann's Church, Bridgehampton, which has just been finished. This latter building was formerly a "golf-house" and has been converted into a beautiful little country church. This is situated on a fine property in the heart of the village, acquired within the past few years, the whole work being only a little over six years old.

NOT A P. E. CHURCH

THE BALTIMORE *Sun* recently stated that one William H. Anderson "occupied the pulpit and after the service sat on the chancel rail of 'North Baltimore Protestant Episcopal Church.'" A correspondent writes to that paper stating that the reference was to a "Methodist Protestant" and not a "Protestant Episcopal" church.

"There really is a decided difference between the two," reads the correction, "although, on the one hand, some Protestant Episcopalians cling tenaciously to their Church's present title, and, on the other, the Methodists were originally a society within the fold of the mother Church of England. The formula that consciously or unconsciously causes such mistakes is probably somewhat as follows: 'M. P. plus E. minus M. equals P. E.,' and this confusion in the popular mind will naturally continue as long as the 'P. E.' Church retains a name which does not clearly distinguish her from Post-Reformation religious bodies."

ATTACKED BY INSANE MAN

MR. HARRY LEE, lay assistant at St. Paul's, Canton, Ohio, came near losing his life recently in an encounter with an insane man at the social settlement house in the parish of which Mr. Lee has charge. The man, who was out of the hospital for insane on parole, and was a regular attendant at Mr. Lee's Bible class, had for some days been living in the house, and being suddenly overcome with a mania for destruction, attacked Mr. Lee with a pickaxe. In the struggle which ensued Mr. Lee's shoulder was dislocated, and in this comparatively helpless condition, with the instrument of death raised over him, he was rescued by two men laboring in the yard, who hearing the encounter, rushed to Mr. Lee's assistance. The man was again promptly committed to the hospital, and Mr. Lee having sustained no permanent injury, soon returned to his duties.

PROGRESS AT CHURCH HOSPITAL IN ST. LOUIS

ST. LUKE'S HOSPITAL, St. Louis, Mo., in one of the encouraging phases of the Church's work in that city. It reports 1,456 patients treated during the past year, as against 1,161 the previous year; and 1,155 operations performed, an increase of 861. There are now

54 pupil nurses. Twelve were recently graduated. The hospital has been so steadily crowded that the board of directors have determined upon a large addition to the present building. The excavation is done and the foundation is now being laid. This addition is to cost \$110,000, and the alterations made necessary in the present building, the furnishing, the heating plant, etc., will bring the total cost to \$180,000. The building will be four stories high, the top floor to be used for nurses' quarters. There will be three new operating rooms, doubling the present number, and a new obstetrical ward, much needed. The board of directors subscribed \$50,000 toward the cost, and is proceeding with the building on faith that the rest will be forthcoming. The need is so apparent that delay was felt to be a failure of duty.

NEW BUILDING FOR BROOKLYN INSTITUTION

THE ADVISORY and executive committees of the House of St. Giles the Cripple are planning to raise \$200,000 for a new building at Brooklyn avenue and President street, Brooklyn, N. Y. The House at Garden City is to be augmented by the projected new hospital for surgical cases more especially.

REV. BYRON HOLLEY MARRIED

THE REV. BYRON HOLLEY, rector of St. George's Church, New Orleans, was married on Monday, June 30th, at the Cathedral of St. John the Divine, New York City, to Mrs. Elizabeth Sanborn Knapp, by Dean Grosvenor. Immediately after the ceremony they left for a trip to the Pacific coast and will return to New Orleans about September 1st. Prior to his leaving for New York his friends surprised him by presenting him with a substantial purse of money in token of their esteem.

GULF COAST CONFERENCE

THE GULF COAST conference of lay workers at Biloxi, Miss., July 3rd to 7th, attracted quite a good deal of attention throughout the south. Distinguished speakers, including the Bishops of Alabama, Mississippi, and Louisiana; the Rev. Messrs. R. W. Patton, G. G. Smead, C. B. Crawford, and J. H. Brown; Judge S. McLawrason, and Messrs. R. J. Williams, B. F. Finney, John H. Ross, and others were present. There were conferences for both senior and junior Brotherhood work and for all Church activities of the laymen.

NEW CHANCEL AT ALL SAINTS', SPRINGFIELD, MASS.

THE FOUNDATION STONE of the new chancel of All Saints' Church, Springfield, Mass., was laid Sunday, June 29th, St. Peter's Day.

The nave of the church is already built; its cornerstone was laid by the late Bishop of Western Massachusetts, the Rt. Rev. Dr. Alexander H. Vinton, All Saints' Day, November 1st, 1908. The nave was opened for use January 23rd, 1909. The parish has outgrown this small building and hence is lengthening the nave, building a proper chancel, and adding a wing to contain sacristies and a small chapel for week-day services. When complete, the church will accommodate twice as many people as at present in addition to providing space for a good-sized choir.

The chancel, which will be the only typically English chancel in the city, with square end and large window, will be in memory of Bishop Vinton, the virtual founder of the parish, who gave the land on which the church stands. The foundation stone will be laid in the rear chancel wall, directly beneath the altar.

The services of the day began with the Holy Communion at 7:45 A. M. The Sunday

school met for Morning Prayer at 10 A. M. At 11 A. M. was the main service—the Holy Communion and sermon, the subject of which was "The Significance of the Foundation Stone," and concluded with the address delivered by Bishop Vinton at the cornerstone laying in 1908.

The stone was laid by Mr. W. T. Rayner, the senior warden.

It is also interesting that the arms of the diocese of Western Massachusetts designed by Bishop Vinton are an adaptation of the original arms of William Pynchon, the founder of Springfield.

It will be remembered that William Pynchon, the founder of the city, was warden of All Saints' Church in the English Springfield, in Essex. In Writtle Church, not far distant, is the ancestral monument of the Pynchon family.

The present building on Oakland street is planned after the English Springfield church of which Mr. Pynchon was warden. Curiously, the rectory here at 46 Oxford street is situated on property next to the residence of a descendant of the old family, Mr. Joseph Pynchon.

RECTOR PRESENTED WITH AUTOMOBILE

A FIVE-SEATED automobile was presented last week to the Rev. Troy Beatty of Emmanuel Church, Athens, Ga., by friends in the parish and city, in appreciation of his loyal services to the whole community, as well as his own people.

DEATH OF REV. JAMES EARL HALL

THE REV. JAMES EARL HALL, aged 69 years, a presbyter of the diocese of Albany, and for forty-three years a faithful priest of the Church, died at his home in Newton, N. J., Monday, June 23rd, after an illness of several weeks. Mr. Hall's education was received at Hamilton College and the General Theological Seminary. With the exception of two years spent in the diocese of Springfield, his entire active ministry was in the diocese of Albany under Bishop Doane, by whom he was made a deacon in 1870, and advanced to the priesthood in the following year. He served as rector of the parishes at Warnersburg, Whitehall, Cherry Valley, and Granville. About four years ago, because of failing health, Mr. Hall resigned as rector of Trinity Church, Granville, and with his family moved to Newton, N. J. There he became assistant minister under the Rev. Charles L. Steel. The next year Mr. Steel resigned his rectorship to accept the rectorship of Calvary Church, Philadelphia, and Mr. Hall served the parish as minister in charge for nearly a year, until the Rev. E. C. Tuthill became rector of the parish. Until his last illness he was the faithful assistant and valued adviser of the rector, serving without remuneration. He was actively interested in all good movements in the town, and was a splendid example of Christian character to the entire community. His funeral was held from Christ Church, Newton, on June 25th. The burial service was read by the Rt. Rev. E. S. Lines, D.D., assisted by the rector of the parish. Of Mr. Hall it truly could be said:

"None knew him but to love him,
Or named him but to praise."

In 1872 Mr. Hall married Miss Anna Pattison of New York, who with their two daughters, Mary R., and Eleanor, survive.

CONNECTICUT CHURCH CELEBRATES FIFTIETH ANNIVERSARY

THE MEMORIAL CHURCH of the Holy Trinity, Westport, Conn., celebrated the fiftieth anniversary of its consecration on Sunday and Monday, June 29th and 30th.

At the later service on Sunday morning

an historical sketch was read; and the rector preached a commemorative sermon. He was assisted in the administration of the Holy Communion by the Rev. James E. Coley, who was present and officiated at the twenty-fifth anniversary.

In the statistical report the rector was able to announce that of the sum total for the fifty years, over thirty per cent. had been contributed during the last ten years.

In the evening the Bishop of the diocese, the Rt. Rev. Chauncey B. Brewster, D.D., LL.D., preached and administered the rite of Confirmation to twenty-three candidates. On this occasion also the Jubilee Offering was made in one sum, after having been accumulating for several weeks. The amount was \$2,000 and will be increased to over that sum in due time. This offering will be applied to the installation of a steam plant for the church and recarpeting the floors.

On Monday morning, the date of the anniversary, the Bishop administered the Holy Communion to the newly confirmed and a goodly number of the congregation.

BURIAL OF THE LATE REV. G. W. KNAPP

THE FUNERAL of the Rev. George William Knapp, who died at his home in Weehawken, N. J., June 30th, was held from St. Luke's Church, Buffalo, on Wednesday, July 2nd. The Bishop of the diocese officiated and was assisted by the rector of St. Luke's, the Rev. Walter North, LL.D., the Rev. Cameron J. Davis, the Rev. Charles A. Jessup, D.D., and the Rev. Charles H. Smith, D.D. The Rev. Mr. Knapp was graduated from Union College in 1865 and from the Berkeley Divinity School in 1869. He was ordained by the late Bishop Coxe and served in the diocese of Western New York until 1885, when he was called to Chicago, where he served as rector of St. Alban's for twenty years.

DEATH OF REV. S. E. THOMPSON

THE REV. SAMUEL EDWARD THOMPSON, rector of Grace Church, Mansfield, Ohio, died at his home in Mansfield at noon, Tuesday, July 1st, and was buried from the parish church the following Thursday, July 3rd.

Mr. Thompson was born at Elmyra, N. Y., in 1880, commenced preparation for the ministry in Baltimore under the late Bishop Parret, finishing his studies at Gambier, graduating from Kenyon College in 1905 and from Bexley Hall in 1908. He was ordained to the diaconate by Bishop Vincent in 1908 and to the priesthood a year later by Bishop Leonard. Prior to becoming the rector at Mansfield in 1910, he held brief charges as rector at Grace Church, Ravenna, where he began his ministry, and as curate at the Church of Our Saviour, Akron. While with Mrs. Thompson on his vacation in Chicago in August, 1911, he fell on the iron stairway of an elevated railway, injuring the spine, from which he never entirely recovered, although he returned almost immediately to his parish and undertook some work. In January, 1912, upon the importunities of his vestry and people, who provided the means and who throughout his illness generously ministered to his comfort, he went away for a year of rest and special treatment, returning in January, 1913, somewhat, though in no way permanently, improved in health. He was a devoted, consecrated priest and pastor, impressing everyone who came under his influence with his deep sincerity, manly piety, and lofty desire for service.

Six of the clergy of the diocese attended the funeral services, the Rev. Jacob Streibert, Ph.D., the Rev. George P. Atwater, Archdeacon Abbott, the Rev. W. E. Hull, the Rev. A. I. E. Boss, and the Rev. Roy J. Riblet.

WOMAN'S AUXILIARY IN LOUISIANA

THE WOMAN'S AUXILIARY of the diocese of Louisiana has developed its work very greatly, under the energetic leadership of Mrs. Henry Leverich, Jr., of New Orleans. Interesting programme meetings have been arranged and carried out by the branches of Trinity, Annunciation, and Mt. Olivet, New Orleans; the Mt. Olivet branch giving the programme over to the Juniors, who acquitted themselves admirably. St. John's, Thibodaux, reorganized this year, has a fine study class, and has made a donation of bedroom and dining-room furniture to the Church of the Holy Communion, Plaquemine, whose church edifice and rectory were destroyed by fire some months ago. St. Matthew's, Houma, has reorganized the Juniors, and holds sewing meetings every week, with a monthly social and programme meeting. The summer general meeting of the Louisiana branches was held on Wednesday, July 2nd, in Hammond.

NEW CHURCH AT PLAQUEMINE, LA.

THE CHURCH of the Holy Communion, Plaquemine, La., has awarded the contract for the new church edifice, replacing the former building recently destroyed by fire. The new church is of Gothic design, with slate roof, tower, open-timbered roof, recess chancel, organ chamber, and a large vestry room, with a seating capacity of 250. The cost of the building will be \$6,500 and the furnishings \$1,000. The greater part of this sum is already on hand, and the committee believe that it will be free from debt and ready for consecration in September next. The rectory also will be rebuilt, either on the site of the former rectory, adjoining the church, or in another location.

SUMMER SCHOOL IN NEWARK

A SUMMER school for clergy was conducted by the social service commission of the diocese of Newark, June 23rd to 27th, at Morristown, N. J. It was intended chiefly for the encouragement of the urban clergy, and the general subject of instruction was, "The Country Church." About thirty-five heads of parishes and missions in the dioceses of New Jersey, Newark, and Pennsylvania attended the sessions in the Morristown School buildings. There was a celebration of the Holy Communion in the school chapel each morning at 7:30, and Evening Prayer at 8:30 o'clock. Bishop Lines, Archdeacon McCleary, and the Rev. Augustine Elmendorf, secretary of the diocesan commission on social service were present and aided in making the successes of the week.

On Thursday afternoon there was an excursion to Gladstone and Bernardsville, where buildings and applied social service were shown to the visitors.

The speakers included the Rt. Rev. E. M. Parker, D.D., Bishop Coadjutor of New Hampshire, Prof. E. L. Morgan, community field agent of the Massachusetts Agricultural College, the Rev. Howard K. Bartow, rector of St. Stephen's Church, Cohasset, Mass., Mr. Herbert M. Shenton, assistant in the sociological department of Columbia University, Mrs. C. B. Alexander, assistant probation officer of Hudson county and member of the social service commission of the diocese of Newark, and others.

MEMORIALS AND GIFTS

ST. PETER'S CHURCH at Charlotte, N. C. (the Rev. Harris Mallinckrodt, rector), has recently been presented with a brass altar cross of a churchly and artistic design. It is a memorial to Mrs. Margaret S. Clarkson, and the gift of the Woman's Guild of the parish. The design is by Charles R. Lamb, artist-architect, and was executed in the

Lamb studios, New York. The cross is massive in its proportions and of a rich floriated treatment. On a moulded member at the foot is engraved the following memorial dedication: "To the Glory of God and in Loving Memory of Margaret Simmons Clarkson. May 25, 1832-October 5, 1909. By the Woman's Guild."

CHRIST CHURCH, Sheffield, diocese of Western Massachusetts, has recently been enriched with several gifts; a reredos from Mrs. Walter Lawrence, in memory of her husband, a pulpit from Mrs. W. Stanley Hill, in memory of her father, Walter Lawrence, and an inlaid floor in the nave from Mrs. H. P. Booth, in memory of Mrs. Mary E. Rowan.

TWO HANDSOME brass hymn boards were recently presented to Emmanuel Church, Athens, Ga., by the family as a memorial to Mr. A. H. O'Farrell, many years vestryman, and a loyal and faithful communicant, generous of time and means in the service of his Master. His recent death was a great loss to the parish.

TWO TABLETS have lately been placed in Christ Church, Boston, Mass. One is to the memory of Commander Samuel Nicholson, senior officer in the United States Navy, and the other is to the memory of Thomas Johnston, who was the builder of the organ in the church.

DEPUTIES TO GENERAL CONVENTION

IN THE ROLL as printed in last week's issue the following corrections should be made:

Asheville (missionary district). Rev. F. B. Lobdell was incorrectly named. Delegates (elected last week) are Rev. R. R. Swope, D.D., Biltmore, *Mr. Haywood Parker*, Asheville. Alternates, Rev. E. N. Joyner, Lenoir, Mr. H. C. Martin, Lenoir.

Bethlehem. *Mr. W. R. Butler's* name appears both in the clerical and in the lay column. For the former place the name should be Rev. Walter C. Roberts, Mauch Chunk, Pa. Pennsylvania. The name of Rev. F. W. Tomkins, D.D., should not have been printed in *italics*.

BETHLEHEM

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

New Organ Consecrated at Lansford

ON MONDAY evening, June 23rd, the eve of the Feast of the Nativity of St. John the Baptist, Bishop Talbot consecrated the new \$1,500 organ at Trinity Church, Lansford, Pa. (the Rev. Joseph Webster Watts, missionary), and administered confirmation to a class of nine, three of whom were from St. Philip's Church, Summit Hill. This made a total of twenty-one persons from these two missions, as six were confirmed in each place after Easter. Trinity Church, beside being supplied with a new organ, has recently been completely re-frescoed, and presents a most attractive appearance.

CALIFORNIA

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

Cornerstone of New Church Laid at Oakland—
Good Work of Naval Chaplain

THE CORNERSTONE of St. Peter's Church, Rockridge, Oakland, was laid on Sunday, June 29th, St. Peter's Day. The Bishop of the diocese was kept away by previous appointments, and it had been expected that the Bishop of Honolulu would take his place. Through some unforeseen events Bishop Restarick could not reach Oakland for this service, and so the stone was laid by the rector of the parish, the Rev. E. F. Gee. The service used was compiled by the rector from the Priest's Prayer Book and the newly authorized Book of Offices. The history of this work has been one of unusually rapid growth. Ser-

vices were started less than two years ago under the direction of the Rev. E. F. Gee, then rector of St. John's Church. The purchase of the lot was made possible by a generous gift of \$500 from the Rev. H. B. Monges, who, although an invalid for years, has always been one of the clergy of St. John's parish.

MORE THAN one hundred men from the Naval Training School on the island of Yerba Buena, in San Francisco harbor, attended the evening service at Grace Pro-Cathedral on Sunday, June 22nd. Nine or ten of them were confirmed by the Bishop of California, being presented by the Rev. S. K. Evans, chaplain U. S. Navy, stationed at the school. Chaplain Evans is doing a remarkable work among these young men, having been instrumental in baptizing an unusually large number of them.

EAST CAROLINA

ROBERT STRANGE, D.D., Bishop

Diocesan Board Elects Officers—Congregation at Oriental Buys Church

THE DIOCESAN board of religious education met recently at the Bishop's House pursuant to a call of the Bishop, and organized by electing the Rev. Thomas P. Noe, president, and the Rev. William E. Cox, secretary and treasurer.

THE CONGREGATION at Oriental, in coöperation with the Bishop of the diocese, has recently bought the Methodist church in that little coast town. The Bishop conducted the first service in it, as our own church, at his recent visitation.

FOND DU LAC

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

Grafton Hall Summer Camp School Burned

THE SUMMER camp school of Grafton Hall, situated at Green Lake, one of the largest cottages at that beautiful resort, was recently burnt to the ground. Owing to its elevation, it was impossible to save it, but its occupants, teachers and pupils, escaped uninjured, save that two of the number, sons of Bishop Weller, were overcome by the smoke. After living for a short time in tents, they were able to secure another cottage, that of Mrs. George I. Middleton, where the camp is now located.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Six Years' Work at Amityville

THE REV. HENRY L. DREW, who resigned the charge of St. Mary's Church, Amityville, to become assistant at St. Alban's, Olney, Philadelphia, accomplished much during the six years he was at the former place. A rectory was built and \$2,500 paid on the mortgage, besides \$1,200 raised and used in improvements on the church. Just before he left the members of the church and the ladies' guild presented Mr. Drew with a check for a substantial amount, and passed appropriate resolutions.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Large Class Confirmed—Church to be Rebuilt—
Other News

AN EXCEPTIONALLY large class was confirmed by Bishop Sessums at his recent visitation to Mount Olivet chapel, Pinehurst, La., when seventeen persons presented themselves. Through the efforts of his widow, and in memory of the late Rev. John Gray, a devoted missionary of the Church, there have been great improvements made in the church building at this point.

THE CONTRACT has been given for rebuilding in brick and at a cost of \$7,500, the

Church of the Holy Communion at Plaquemine (the Rev. J. deQ. Donehoo, rector). Most of the funds needed for this purpose are in hand. The architects are Messrs. Favrot and Livaudais of New Orleans. Owing to the size of the lot it is not expected that the rectory will be built on it, but a nearby lot will be purchased and a rectory built thereon. The new church will seat 250 people.

TRINITY CHURCH, Morgan City (the Rev. A. A. Mackenzie, D.Sc.), has recently paid off the debt incurred in remodeling and rebuilding the church. Exceptional progress has marked the growth of this mission.

ST. MARY'S CHURCH, Franklin (the Rev. Rowland Hale, rector), has been improved and beautified within, and especial attention has been given to the chancel, which has been made exceedingly churchly in appearance.

TRINITY SUNDAY at Calvary Church, Bunkie (the Rev. J. deQ. Donehoo, priest in charge), was signalized by the appearance of a vested, mixed choir, which rendered the music of the Communion service. The ladies presented their rector with a beautifully embroidered purple stole to take the place of the one lost in the fire at Plaquemine, when he lost all his vestments and stoles.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Prominent Churchwoman Passes Away—Marriage of the Rev. John L. Oldham—Spring Meeting of Annapolis Archdeaconry

MISS AMELIA F. POE, a most devoted Churchwoman and for more than forty years a faithful member of Mt. Calvary Church, Baltimore, died at the Union Protestant Infirmary in that city on June 17th, aged 81 years. Her devotion manifested itself chiefly in two directions; first in her constant attendance, up to her last illness, at the daily Eucharist, and next her unflinching habit of intercessory prayer. For more than thirty years she had regularly attended the daily Eucharist, her attitude of mind towards this service being expressed by her words, frequently repeated, "I have the responsibility of being able to be present." In her prayers she remembered constantly a long list of people, and her daily prayer for the clergy was that they might have "strength, wisdom, and courage." Her love for the Blessed Sacrament was most profound. It was her last joy to be able to give a very beautiful jeweled ciborium, to be used for the reservation of the Blessed Sacrament—a thing very near to her heart. The ciborium is inscribed, "To the Glory of God and as a Thankoffering for the establishment of the daily Mass at Mount Calvary Church, Baltimore." The funeral services were held at Mt. Calvary Church, June 19th, the rector, the Rev. W. A. McClen-ther, officiating.

THE REV. JOHN L. OLDHAM, until recently assistant minister of Emmanuel Church, Baltimore, and now rector-elect of St. Paul's Church, Georgetown, Del., and Miss Olga C. Wellington, youngest daughter of former United States Senator and Mrs. George L. Wellington, were married on July 1st, at Emmanuel Church, Cumberland, Md., the groom's brother, the Rev. G. A. Oldham, rector of St. Luke's Church, New York City, officiating, assisted by the Rev. William C. Hicks, rector of the parish. A nuptial celebration of the Holy Communion was held at 7:30 A. M.

THE SPRING session of the archdeaconry of Annapolis was held at St. Margaret's Church, Westminster parish, Anne Arundell county (the Rev. Alexander Galt, rector), on Tuesday, June 17th. The meeting opened with the Holy Communion at which Bishop Murray was celebrant, and the Archdeaconry

sermon was preached by the Rev. Robert A. Mayo, rector of Christ Church, West River. The Bishop presided at the business meeting, at which the Rev. E. T. Helfenstein was elected Archdeacon; the Rev. R. A. Mayo, secretary, and the Rev. R. B. Lovett, treasurer. The sum of \$6,875 was appropriated for the various missions of the archdeaconry, and \$2,175 was apportioned to the archdeaconry as its share in the support of the missionary work of the diocese. A very interesting and helpful address was delivered by Miss Jane Milliken of Baltimore on "The Training of the Teacher." In the evening there was a missionary service with a sermon by the Rev. B. B. Lovett of St. Peter's chapel, Solomons. There was a large attendance of both clergy and laity.

MASSACHUSETTS

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

New Church at Needham—Fourth of July Bells

ON SATURDAY, June 28th, Suffragan Bishop Babcock laid the cornerstone of the new Christ Church, Needham. He was assisted by the rector of the parish, the Rev. Newton Black, and the Rev. Frederick Pember, the founder of the parish twenty years ago and its first rector, who made an address of an historic character. This parish represents a combination of two other parishes, whose edifices formerly occupied opposite end of the town. The present site is one midway between the two near Needham Heights. The church will be built of plaster and wood.

FOR THE first time in sixty-three years the first complete peal of 5,040 changes were rung on the bells of Christ Church, Boston, the old historic North Church, on the evening of the Fourth of July. The ringing was done by the new Boston guild of ringers and for three hours the eight men kept up a continuous ringing which could be heard for miles. All the men are descendants of English bell-ringers and they have sounded the bells in English churches. The Boston guild has only lately been organized and it will sound the bells in two other towers about Boston from time to time.

MINNESOTA

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

St. Paul Church has Fourth of July Service

AT THE Church of the Good Shepherd, St. Paul (the Rev. W. C. Pope, rector), on the Fourth of July, the service was said, as set forth by General Convention, October 5th, 1785, and ordered to "be used in this Church on the Fourth of July forever." The rector intends this to be the custom of the parish for the future.

MISSOURI

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

The Rev. Edward H. Eckel and Family in Europe

THE REV. AND MRS. EDWARD HENRY ECKEL of St. Joseph, Mo., accompanied by their daughter, Miss Elizabeth Eckel, will sail for England on July 12th, by the S. S. *Minneapolis*, to join their son, Mr. Edward Henry Eckel, Jr., a candidate for holy orders in the diocese of Kansas City, who is graduating from the honor school of the University of Oxford on July 5th, where he has been a Rhodes scholar from Missouri. Following the death of the rector's younger son, Albert Reynolds Eckel, resulting from an accident on the railroad, parishioners of Christ Church, St. Joseph, presented a large sum of money to their rector with the request that he take his family abroad for two months. They will travel in England and on the continent before returning home. Mr. Eckel, Jr., will enter the senior class of the General Theological Seminary, New York, in the fall.

The Rev. Edward R. Todd, rector of St. Andrew's Church, Fort Scott, Kan., will be the locum tenens of Christ Church, St. Joseph, during the rector's absence.

MONTANA

L. R. BREWER, D.D., Bishop

New Standing Committee Elected

THE FOLLOWING were elected members of the Standing Committee of the diocese of Montana for the ensuing year, at the diocesan convention in Billings on June 17th: The Rev. Sator Clay Blackiston, the Rev. Francis R. Bateman, the Rev. James L. Craig; Messrs. Wellesley C. Messias, Allen P. Bowie, and George T. Wicks. Organization has since been effected by the election of the Rev. Sator Clay Blackiston, as president, and Mr. Wellesley C. Messias, secretary.

NEW JERSEY

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

Dedication Festival at Gibbsboro—Convocation Meeting

THE NAME DAY of the Church of St. John-in-the-Wilderness, Gibbsboro (the Rev. G.

HE CARRIED AN UMBRELLA.

A dear old lady who was very "sot" in her prejudices was asked just why she didn't like a certain man. She had no particular reason that she could think of at the instant, but she had been so emphatic in her expression of dislike that she knew she would have to find some excuse—at once. Just at that moment she happened to glance out of the window and saw him passing by. He carried a neatly rolled umbrella though it hardly threatened rain.

Quick as a flash she answered her questioner, "He carries an umbrella whether it's raining or not—he is a 'softie.'"

"But," said her friend, also looking out of the window, "Here comes your son William, and he is carrying an umbrella."

This did not stump the old lady. "But that's another matter—I don't like him anyhow—and besides, it all depends on who carries the umbrella," she replied triumphantly.

That is the position some people have taken regarding that wholesome and refreshing beverage Coca-Cola. They have said a good many unkind things about it and in each instance have had it proved to them that their tales were not true.

Finally they seized upon the fact that Coca-Cola gets much of its refreshing deliciousness from the small bit of caffeine that it contains. They looked upon that as a splendid argument against it. Then, like the old lady who was reminded of Son William, they were reminded that it is the caffeine in their favorite beverages, tea and coffee (even more than in Coca-Cola), that gives them their refreshing and sustaining qualities.

But does that stop their criticism of Coca-Cola for containing caffeine? No—their answer is similar to the old lady's—they say "But that's another matter"—what they mean is "Being prejudiced against Coca-Cola and liking tea or coffee, it all depends on what carries the caffeine."

We think the joke is on them—for caffeine is caffeine, and if it is not harmful in one it can't be harmful in another. We all know that it is not harmful in tea or coffee—that it is really helpful in whatever it is—this is bound to include Coca-Cola.

Of course, the truth is, that having started an attack on false premises and having had what they thought were good reasons for criticism proved to be no reasons at all, they are grasping at an excuse which does not exist, to explain a prejudice. So you see, after all, it all depends on who carries the umbrella to people who are determined to be unfair. Let us be fair.

Wharton McMullin, rector), was duly observed on the Feast of the Nativity of St. John the Baptist. The Bishop of the diocese celebrated the Holy Communion and gave an address, in which he referred to the life and work of the builder of the church, the late Mrs. John Lucas, who also liberally endowed the parish. Several memorials of two brothers, Messrs. John and Joseph Stack, former vestrymen of the parish have recently been presented; cruets, vases and a stone font.

THE CONVOCATION of New Brunswick met in St. Andrew's Church, Lambertville (the Rev. Henry W. Armstrong, rector), on June 16th and 17th. At the missionary service on Monday evening the Rev. Alexander C. Hensley, missionary at Flemington and in Hunterdon county, told of the varied character of his work; and the Rev. William B. Rogers, rector of St. James' Church, Trenton, spoke of the importance of attention to the new and growing portions of our larger cities. On Tuesday morning the Bishop celebrated the Holy Communion. The Archdeacon presided at the subsequent business sessions.

The officers and executive committee were reelected, with the exception of the treasurer, whose office has been abolished by recent canonical revision.

OHIO

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

Summer Bible School at Cleveland

A VACATION summer Bible school for the children of the neighborhood is being maintained at Trinity Cathedral, Cleveland, with an attendance of fifty. Mr. John Ernest Carhart, one of the Cathedral workers and a student for holy orders, assisted by two expert women teachers, being in charge. After a brief opening service of prayers and hymns the exercises are interspersed with Bible stories, sewing and basket making for the girls, tent making for the boys, and plays within the Cathedral close.

PITTSBURGH

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

New Rector Instituted

THE REV. WILLIAM PORKESS, until recently the associate rector of Calvary Church, Pittsburgh, was instituted as rector of Grace Church, Pittsburgh, on Friday evening, June 27th. In spite of the hot weather there was a good attendance, among whom a large delegation from Calvary Church was present, who came as an expression of their appreciation of the remarkable work Mr. Porkess accomplished there. The Bishop of the diocese, the Rt. Rev. Cortlandt Whitehead, D.D., was the institutor, and gave a short address congratulating the parish on their selection of Mr. Porkess. The special preacher was the Rev. Rudolph E. Schulz, rector of St. James' Memorial Church, Pittsburgh. Others taking part were: The Rev. Messrs. John Dows Hills, D.D., T. J. Bigham, W. N. Clapp, J. R. Pickells. Following the institution service a reception was tendered to Mr. and Mrs. Porkess.

RHODE ISLAND

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

Bishop Perry Present at Various Parish Functions—Other News

THE BISHOP of the diocese, the Rt. Rev. Dr. Perry, laid the cornerstone of the new parish house for the Church of the Messiah, Providence (the Rev. F. I. Collins, rector), on Sunday afternoon, June 29th. The full choir of the church and several clergymen of Providence and vicinity assisted in the ceremony. Addresses were made in the church by the rector, Bishop Perry, and Mr. James A. Pirce, the senior warden. Mr. Pirce traced

the history of the parish house fund from the original gift of \$10 from Mrs. Robinson's Sunday school class in 1892 to the present time, mentioning particularly the unique gift of Mr. and Mrs. David Eastwood, made soon after, of \$200, as an observance of a wedding anniversary. Money is being raised not only for building but for endowment, and \$36,000 is now on hand.

BISHOP PERRY was a guest of honor at the formal opening of the new rectory of Calvary Church at Pascoag, in the town of Burrilville (the Rev. John H. Lever, rector), on Monday evening, June 30th. A lunch was served by the women's guild of the parish and addresses were made by the rector, the Bishop, and Mr. James D. Carpenter of Woonsocket. The rectory is planned in such a way that it may be used as a parish house without interfering with the privacy of the rector's family, and will be a great addition to the working equipment of the parish.

THE RECTOR of the Church of the Epiphany, Providence, the Rev. Henry Bassett, felt that the time had come when the new parish house was near enough completed to warrant an informal opening. Accordingly a lawn party and dance was arranged for the evening of Tuesday, July 1st, and a great crowd thronged the grounds of the church and the hall of the parish house on one of the warmest nights of the season. The rectory grounds were covered with pretty booths and many strings of colored electric lights. The parish house is built of stone and is not quite ready for parochial use. It is expected that the formal dedication will be held in the early fall.

AT ST. MARY'S, East Providence, on the evening of the Feast of St. Peter, was held the graduating exercises from the intermediate department of the Sunday school. Six boys of the school received diplomas, and nine children received the silver medal for perfect attendance through the year. The service being held on the Sunday preceding the Fourth of July was made of a patriotic nature, and a large American flag formed a part

CUBS' FOOD

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"My baby was given up by three doctors who said that the condensed milk on which I had fed her had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1½ tablespoonfuls in one pint of cold water for half an hour, then I strained off the liquid and mixed 12 teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed it and gave it to baby every two hours.

"In this simple easy way I saved baby's life and have built her up to a strong, healthy child, rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups as we have discovered in our family."

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BOOKS ON THE

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Death in the Light of the Epiphany

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

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

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

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

Some Purposes of Paradise

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

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

The Deathless Soul

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

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

Published by
The Young Churchman Co.
Milwaukee, Wis.

of the church decorations. A feature of the service was the singing of the patriotic hymn, "America the Beautiful," by Katherine Lee Bates, to the stirring tune composed by Will C. Macfarlane, municipal organist of Portland, Me.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Improvements at St. Mark's, Danville

St. MARK'S CHURCH, Danville (the Rev. Andrew Gray, D.D., rector), has recently been enlarged and improved, giving much needed space in the sanctuary. The money for the greater part of the cost was raised by the rector, who, a few weeks ago, gave his illustrated lecture on "London; the World's Metropolis," with gratifying financial results. The church has received several gifts of late, including two chairs for the sanctuary and a brass communion rail from a parish in St. Louis, besides an altar, a credence table, chalice and paten, and a font from various friends of the rector.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

June Meeting of Worcester Convocation

THE JUNE meeting of the convocation of Worcester was held in the Church of the Reconciliation, Webster (the Rev. S. Wolcott Linsley, rector), on June 10th. The Dean of convocation, the Rev. Henry Hague of Worcester, celebrated Holy Communion. The preacher was the Rev. Henry Parke. The convocation was attended by over twenty-five clerical and lay delegates and was helpful and characterized by an interesting discussion of missionary activity. The luncheon was served by the ladies of the Church of the Reconciliation, Webster.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

New Editor of Diocesan Paper

THE REV. LEONARD B. RICHARDS, rector of St. John's Church, Grand Haven, Mich., has been appointed by the Bishop and board of missions, editor of *The Church Helper*, the diocesan paper of the diocese of Western Michigan. Mr. Richards recently came to Grand Haven from the diocese of Missouri, where he was editor of the *Church News*.

WESTERN NEW YORK

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

The Bishop's Anniversary

ON ST. PETER'S DAY, June 29th, the Bishop of the diocese celebrated a double anniversary, that of his birthday and also that of his ordination to the diaconate and priesthood, this being the fiftieth anniversary of the latter.

CANADA

News of the Dioceses

Diocese of Rupert's Land

THE NEWS that the veteran missionary to the Indians, the Ven. Archdeacon McDonald, now 82 years of age, is lying dangerously ill in Winnipeg, causes sorrow far and wide.—St. JAMES' parish, Winnipeg, is having a new Sunday school building erected, which will soon be ready for occupation.

Diocese of Saskatchewan

ARCHDEACON MCKAY has returned from England where he went to superintend the printing of a revised Cree grammar and also to make some revisions in the Prayer Book and Hymn book in the Cree language.

Diocese of Montreal

RURAL DEAN TAYLOR was presented with a purse of gold and an address on the occa-

sion of his departure from Alymer to undertake work in another part of the diocese, to which he went in the end of June.—THE REV. H. M. LITTLE, rector of the Church of the Advent, Montreal, was presented with a purse of \$200 by the members of his congregation, to enable him to take a trip after his recent operation for appendicitis.—ON THE anniversary of the silver wedding of the rector of L'Eglise Du Redempteur, Montreal, the congregation made a presentation, engraved to suit the occasion, of a brass alms bason and brass altar vases for the church.

Diocese of Toronto

SPECIAL SERVICES were held in the Church of John the Baptist, Toronto, June 22nd, being the twentieth year since the church was opened. A new parish house has been built, costing \$5,000, and there is now great need that the church be enlarged.

Diocese of Moosonee

IT HAS BEEN finally decided to make Cochrane the see city of the diocese and a house is to be built there for the Bishop, to be commenced at once and to cost about \$5,000.

Diocese of Fredericton

BISHOP RICHARDSON is now engaged in his confirmation tour and will shortly visit parishes along the North Shore of the province.—A NEW ORGAN, to cost \$8,000, is soon to be installed in St. John's (Stone) Church, St. John.—A BEAUTIFUL new window was unveiled in St. James' Church, St. John, on Sunday, July 6th, in memory of Mrs. George Bridges, for many years a faithful member, the memorial having been erected by her husband. The subject is "Mary at the Feet of Jesus." The work is that of the N. T. Lyon Glass Company of Toronto.—THE MARRIAGE of Miss Winifred Raymond, only daughter of the Ven. Archdeacon Raymond, took place in St. Mary's Church, St. John, on Wednesday, June 25, to Mr. George Gardiner McNellie of

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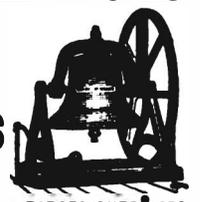
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Vancouver, B. C. The ceremony was performed by the bride's father, rector of the church, His Lordship Bishop Richardson being present and taking part in the service. Miss Raymond was actively associated with the parochial organizations of St. Mary's and, until recently, was secretary-treasurer of the Sunday School Teachers' Association of the deanery of St. John.

Diocese of Quebec

BISHOP DUNN held the annual ordination in the Cathedral, Quebec, June 29th.

Diocese of Calgary

THE CLERICUS established June 5th, in Calgary, with Bishop Pinkham as president, plans to open a depository for the sale of Church literature.—THE ANNUAL MEETING of the diocesan Woman's Auxiliary was held the first week in June. The organizing secretary for the diocese, Miss Pinkham, reports the formation of three new branches.

Diocese of Qu'Appelle

THE SECRETARY of the diocesan synod, the Rev. E. H. Knowles, speaking of the pressing needs of the diocese, says that in the present year the new work to be taken up will include about twenty-five new centres, each with several outstations.

School Commencements

BROWNELL HALL, OMAHA, NEB.

THE EXERCISES marking the forty-ninth commencement of Brownell Hall, Omaha, the diocesan school for girls, of Nebraska, began on Saturday, May 31st, with a meeting of the alumnae association. The association decided to commemorate the fiftieth anniversary of the founding of Brownell Hall, which will occur next autumn, in an appropriate way. There will be a reunion of the alumnae and "old girls" at the school on the Eve of All Saints, and a plan is being formulated for the raising of an endowment for the school. On Sunday, June 1st, the Bishop of the diocese preached the baccalaureate sermon to the graduating class and on Tuesday, June 3rd, delivered diplomas to a class of thirteen. Eight were graduated in the college preparatory course. An inspiring commencement address was delivered by the Rev. George Craig Stewart of St. Luke's Church, Evanston, Ill. Many of the members of the class of 1913 will go to higher institutions of learning. Two have already been admitted without condition to the freshman class at Vassar.

The Magazines

IN THE APRIL *Church Quarterly Review* the editor, Dr. Headlam, writes a careful review of *Foundations by Seven Oxford Men* and says it has all the characteristics of Oxford work. "Oxford men are not afraid of letting us see their minds in the process of formation: they are trying to answer the questions with which we are troubled, they are busied with the problems with which we are perplexed, and they are ready to help us a little way along the road, even though they do not yet know what will be the end of the journey. . . . There have been rumors of some sort of official condemnation of at least one of the writers of this treatise, and we feel it necessary to express our sincere hope that nothing of the sort be done. . . . We are quite ready to condemn the modern system of the Roman Church. We must be careful that we do not introduce anything of the same sort into our own Church, with an individual Bishop, or even the Bench of Bishops, in the place of the Pope."

Other articles are on Francis of Assisi, Rudolf Eucken, and Trinity Parish, New York (by the editor of THE LIVING CHURCH).

The Rev. W. C. Bishop writes on "The Proposals for a New Lectionary," an article which should have much of value for those who are interested in the revision of our own lectionary. Suggestions such as the following will be read sympathetically, we believe, by many of the clergy: "It is almost impossible to arouse any interest in the festivals of many of the apostles and evangelists, for of many of these saints little or nothing is known. . . . In the old Roman rite the only commemoration of St. Thomas was on Low Sunday; in the Ambrosian rite the account of the election of St. Matthias was the 'Epistle' (very appropriately) for the Sunday after Ascension. St. Simon and St. Jude, St. Bartholomew and St. Philip, if necessary to be kept at all, might be comprehended in one general commemoration of all the apostles; and St. Matthew and St. Mark might be likewise relegated to a festival of all evangelists. . . . It must surely have struck most thoughtful people with what exceeding inconvenience the Annunciation comes in Lent, and also (though not so glaringly) how belated is the commemoration of our Lord's Presentation in the Temple, long after we have finished the Christmas commemorations. The plan of keeping the Annunciation and Purification on their exact dates was an unwise importation from the East."

IN THE June *Nineteenth Century* Mr. Harrison Evans protests against "The Alienation and Destruction of Church Plate." In the days of Horace Walpole "a few shillings to the parish club was the recognized formula for acquisition; now the incumbent, the church wardens, or even the chancellors have to be bargained with, and the price is appreciably raised, but the mode of procedure is essentially on the same footing—the disposal of the donation of some pious person in the post of those entrusted with its charge for some monetary consideration. . . . The chalice having the longest continuous use of any in England—that of Senwick St. James in Wiltshire—stands among a miscellaneous collection of curiosities, a pathetic object in the corner of a glass case at the British Museum." The vicar was given in exchange for it a new chalice and paten of medieval design which he "probably appreciated as so much brighter and new-looking than the venerable old vessel that had served the church from at least the early thirteenth century, if not from the Norman period." Another chalice restored to a church from which it had been taken bore the inscription, "Won by Exile, 5 years old"; and another, "First prize for Bullocks."

ENGLISHMEN are said to be without a sense of humor but they are sometimes amusing when lecturing Americans on their

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morals. A writer in the June *Fortnightly* deplores the "Death of Satire" and maintains that "Americans might furnish large and legitimate themes for the satirist out of the dense and feverish jungles of her still unformed civilization. . . . The American people, under the influence of false standards or conceptions of living on the one hand, and the commercializing and effeminizing of taste on the other, have developed a growth of unhearty hedonism and slavish tolerance. . . . Great popular abuses and evils, monstrous parasitic growths, incorporated dishonesty, and organized crime tyrannize the land, 'graft,' that national disease, poisons the air, gigantic folly and vulgarity run amuck through the people and through the press, and all national ideals and noble traditions are tainted by the spirit of mammon. The voices of the prophets of doom and of regeneration are heard in the land, but the dragon-slayers sleep upon their swords, or, waking, toy with them in listless mood."

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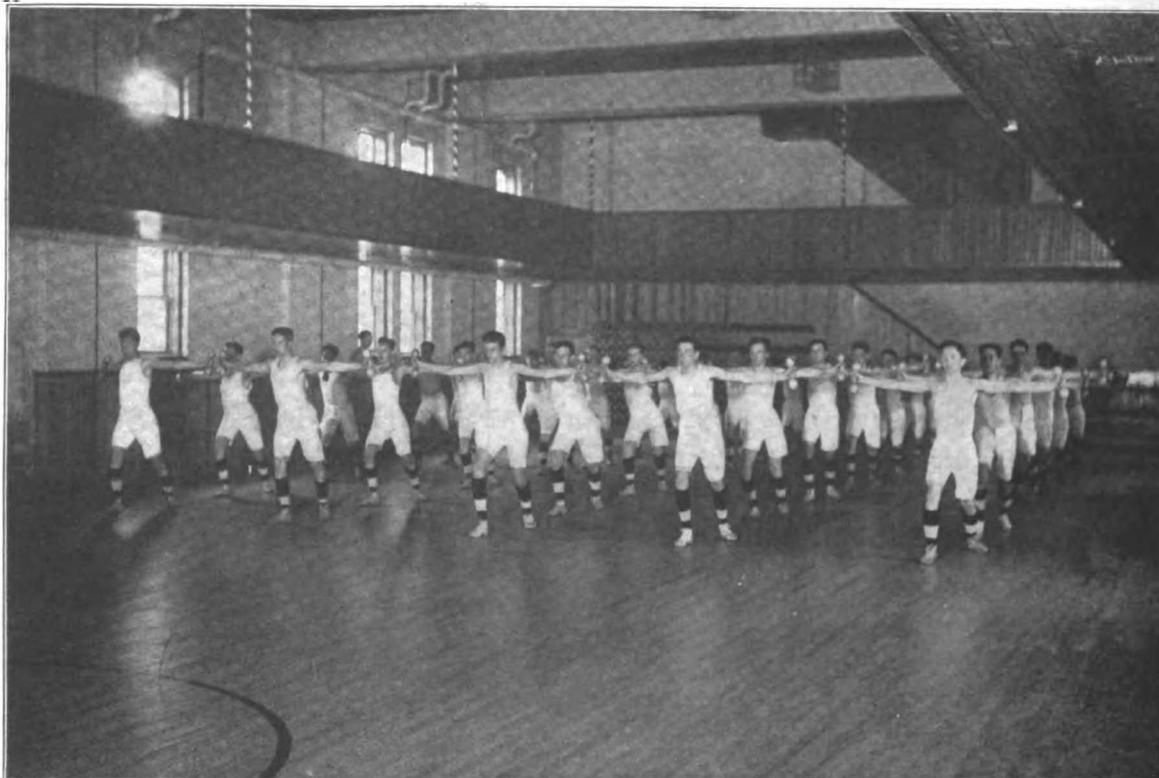
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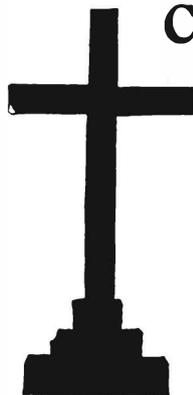
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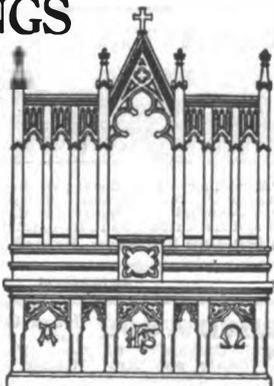


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