

The Living Church

VOL. XLIX

MILWAUKEE, WISCONSIN.—JULY 5, 1913

NO. 10

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The Flag



By Bishop Brent

A National Flag is not an ornament, but a symbol, ranking next the Cross and Sacraments that flow from it; therefore we reverence the Flag.

It is a symbol of the past and the future; of achievement and responsibility, full of history and inspiration, crammed with risks.

A symbol of the past, gathering into its folds the history of centuries; the glory of days that preceded and made the stock from which we came.

The Flag of today is richer than the Flag of yesterday. The symbol is the same, but that for which it stands is a hundred-fold greater. Every true citizen makes his contribution to the Flag. Were it not for this flood tide of honor, the Flag would bear the stain of those who dishonor it.

There are two kinds of peril,—that which you cannot avoid, which belongs to the life of the sons of men, and that which you can avoid, which belongs to the life of the children of God. Him to be Christian and you will be caught in the arms of the latter peril, and its twin opportunity, which will ever keep swinging your life up to higher and higher levels. There is a danger in being passive, there is heroism in doing and not doing.

The Flag is a challenge to both kinds of honor. There is a glory by inheritance and by achievement, by effort. The Flag invites you into glory, reminds you of what your country has done for you.

From the address on "Flag Day" at the National Cathedral School for Girls, Washington, by the Rt. Rev. Charles F. Brent, D.D., Bishop of the Philippine Islands.

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EXPERT TRIBUTE TO AMERICAN MISSIONARIES

AT A RECENT DINNER tendered by the Chicago Association of Commerce to the British commission visiting the United States to arrange for the international celebration of the centennial of the treaty of Ghent, Great Britain's eminent and efficient spokesman, a man who has ruled 40,000,000 people of another race in India, paid a special tribute to the American missionary says *Chicago Commerce*. Sir Arthur Lawley said:

"I would testify here, in the heart of the great republic, to the splendid help which we are receiving throughout that land from American missionaries. Throughout that presidency schools and hospitals of noble structure and beautiful equipment are standing monuments of American generosity. In these the work is carried on by men and women whose skill and science could not be excelled, whose labors are instinct and aglow with human sympathy and human love, which is God's best gift to man. They are, believe me, powerful auxiliaries of ours in our campaign against poverty and disease, against ignorance and sin; and you must forgive me if I go out of my way to express the admiration and gratitude which I feel for this splendid manifestation of the Anglo-Saxon impulse on the part of the sons and daughters of America in that far distant land."

CRITICAL THOUGHTS and words are usually unloving. Therefore such criticism is poisonous—always to the one who expresses it, and often to the one who bears it. But it is so popular! Try to live one day without speaking a critical word, or thinking a critical thought, of any human being, and see if the habit of criticism has not been popular with you. Test it as you listen to the conversation of others—but don't criticize them if you find it is popular with them! Love them out of it instead. Only love will crowd criticism out of ourselves. And we need to be cleansed and purged of it wholly, completely, and forever. It is so subtle, so inviting, so spontaneous, so attractive, so devilish, and so deadly. Our sin-habituated natures are so shot through and through with this poison that only a miracle of change can help us. Christ will work the change. When He is overwhelming us with His in-filling presence, we do not poisonously criticize: we cleansingly love.—*Sunday School Times*.

A GOOD MANNER springs from a good heart, and fine manners are the outcome of unselfish kindness.—*Margaret E. Sangster*.

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EDITORIALS AND COMMENTS

Membership in the Protestant Episcopal Church

WHEN Judge Marvin penned that simple little letter that appeared in THE LIVING CHURCH of June 7th, he asked a question that, we venture to say, confused nine out of every ten of its readers, and in comparison with which the man going to Saint Ives who "met a man with seven wives" fades into insignificance. The partial answers that have already been published show that the "catch" has not quite been mastered even by those who have given careful thought to the matter; and Judge Marvin's second letter, printed in this issue, shows that the interest with which a cat toys with the proverbial mouse that is to furnish his next repast may easily be paralleled by a grave and reverend but human judge. No doubt Judge Marvin had the answer clearly in his mind before he launched the question; but it may not be amiss for us to present this brief as to its import.

The question is, when and how does one become a member of the Protestant Episcopal Church. Recalling the obvious fact that Confirmation does not do it, for one must be a member of the Church before he can be confirmed, Judge Marvin says: "I have in mind a member of my own family who was baptized by a Presbyterian minister and has never received any other baptism. . . . Later, after having passed her thirtieth birthday, she was confirmed by a Bishop of the Protestant Episcopal Church. . . . During the last fifteen years [previously] she was a member in good standing and a communicant with the Presbyterians. *When and how did she become a member of the Protestant Episcopal Church, if not by Confirmation?*"

WE BEGIN to answer the question by introducing several documents into evidence.

We submit the Book of Common Prayer and the Constitution and Canons of General Convention, for the purpose of proving, affirmatively, this Church's doctrine of the Church, and negatively, that there is no office or procedure of this Church whereby any one can become a member of the Protestant Episcopal Church, except in so far as there is throughout the assumption that a member of the holy Catholic Church resident in the United States is, as a matter of course, a member also of that national organization that is termed the Protestant Episcopal Church.

On the affirmative side we declare that we believe in "the holy Catholic Church" (*Ap. Creed*); in "one Catholic and Apostolic Church" (*Nic. Creed*). This Church is a body now existing, an entity in itself, as shown by many clauses in the collects, etc. It is built "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone" (P. B., p. 554). Membership is acquired by Baptism: "that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same" (p. 244). "We receive this child into the congregation of Christ's flock" (p. 249); "this child who is now by Baptism incorporated into the Christian Church" (p. 252). Confirmation is for the "laying on of hands upon those who are baptized and come to years of discretion"; there is not the faintest reference in the office to joining a Church. It is the

same Church into which one was baptized that finally he dies in, for we pray that we may die "in the communion of the Catholic Church" (p. 290).

This Church not only has members, but it has governing power and laws. "From the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. . . . To the intent that these Orders may be continued and reverently used and esteemed in this" (*i.e.* "Christ's") "Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this" ("Christ's") "Church, . . . except he . . . hath had Episcopal Consecration or Ordination" (Preface to Ordinal). Jesus Christ, having "purchased" to Himself "an universal Church," has "promised to be with the Ministers of Apostolic Succession to the end of the world" (p. 553). We pray that a Bishop may serve Almighty God "to the edifying and well-governing of the Church" (p. 526). "The Church hath power to decree Rites and Ceremonies and authority in Controversies of Faith" (within scriptural limits) (Art. XX.). "The Church hath thought good to order—" (p. 273).

But this Church is not merely a world-wide entity, it is also resolvable into separate national organizations, and the same word "Church" is used of the national as of the general body. The national Church also is a body of authority and of laws: "Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority" (Art. XXXIV.). "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free, that . . . in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline, and therefore . . . may be altered, abridged, enlarged, amended, or otherwise disposed of" (Preface, page 5). "The Church of England, to which the Protestant Episcopal Church in these States is indebted under God"; "this Church is far from intending to depart from the Church of England in any essential point." "And now, this important work" (the Prayer Book) "being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church" (*ibid.* pp. v, vi). And the relation between the world-wide Church and the national Church is well expressed on the Title Page of the Prayer Book in the distinction between "Rites and Ceremonies of the Church" and the "use of the Protestant Episcopal Church"; the former referring to the world-wide, holy Catholic Church, the latter to that national section of the same in the United States. And without a word of identification, our ecclesiastical Constitution begins: "There shall be a General Convention of this" (national) "Church."

But though the national Church is fully conscious of its autonomous character and its rights of self government, it is equally conscious of the limitations upon those rights. Its duty is to act only as a part of the whole. It cannot alter the faith of the whole body, for though in worship "different forms and usages may without offence be allowed," it is only "provided the substance of the Faith be kept entire" (Preface). We have seen that in administering Baptism this national Church knows of no lesser membership than that in the whole body. So also

in ordination: she pledges deacon, priest, and Bishop alike "to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church" (Const., Art. VIII.), because they cannot be loyal to the whole except by being loyal to the national section of the whole, yet the commission which she gives is for the whole Catholic Church: "Take thou Authority to execute the Office of a Deacon in the Church of God"; "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God"; "Receive the Holy Ghost for the Office and Work of a Bishop in the Church of God." (Ordinal).

ALL THIS we have set forth at length by the use of copious quotations because we must thus establish the Church's doctrine of the Church. We would show that the Protestant Episcopal Church is simply that section of the world-wide Catholic Church that is local to the United States. It has neither members nor clergy except in so far as members and clergy of the world-wide Church of God are localized in the United States. It has not even an individual existence except as exercising jurisdiction over a section of the greater body.

This being clearly established in our mind, we begin to see the answer to Judge Marvin's conundrum. Every baptized person in the United States is a member of the Catholic Church in the United States. The national organization of the Catholic Church in the United States is the Protestant Episcopal Church. Hence, *normally*, every baptized person in the United States is a member of the Protestant Episcopal Church; precisely as, five hundred years ago, every baptized person in England was reckoned a member of the Church of England, because he was a member of the Catholic Church resident in England. Baptism, in making one a member of the holy Catholic Church, must also make him a member of that part of the same Church which is localized in his own land.

But we have an abnormal condition. Baptized into Christ and the holy Catholic Church, by a Presbyterian minister, one has continued in communion with the Presbyterian body and for a long term of years acknowledged no connection whatever with the Protestant Episcopal Church. But the membership was there, though dormant, just because the Protestant Episcopal Church has no separate identity from the Catholic Church of the land. And that is why, after long being a Presbyterian, one comes into communion with the Church with no sort of form for being received. The person simply recognizes his own rights and duties. He does not become a member of the Church; he comes *into communion* with her. And the Church always extends a welcoming hand.

We may cite an analogy. A court admits a foreigner into citizenship of the United States; that is the equivalent of Baptism. Being admitted into citizenship within the state of Ohio, the naturalized citizen becomes *ipso facto* a citizen also of that state. But assume an abnormal condition of affairs. The new citizen may know nothing of the state of Ohio. He admits of no loyalty to that state. But he becomes an excellent member of his trade union. He works for his "class." Gradually he is led to appreciate his duties to the state of Ohio, and he becomes a voter and a *good* citizen. But he was always a citizen of the state by virtue of his American citizenship and his residence, though there was a time when he did not know it. His awaking to the duties of citizenship did not make it necessary for him to "become" a citizen.

For the United States, read the holy Catholic Church; for the court granting naturalization, read the priest administering Baptism; for the state of Ohio, read the Protestant Episcopal Church; for the trade union, read the Presbyterian Church; for the awakened desire to exercise his citizenship, read the desire to "enter" the Protestant Episcopal Church. The analogy falls down only to the extent that the state of Ohio may exercise a coercive jurisdiction over its citizen, while the Protestant Episcopal Church has no coercive jurisdiction and can enforce its laws only to the extent that men accept them voluntarily. In practice it makes no attempt to enforce its laws relating to the laity. No pressure except that of conscience is (except in very extreme cases) laid upon any lay person to obey the law of the Church. Since baptized persons, in great numbers, are living in communion with newer religious bodies rather than with the national branch of the historic Church, the latter recognizes that the condition which leads them to do so is an evil, and tries to cure it by laboring for Christian unity, but recognizes also that the particular individual is generally blameless in the matter. She has no anathemas for those who, in the abnormal religious conditions of the day, do not give their

loyalty to her. She has a loving welcome for them when they come to her.

This is the only answer to the question that is consistent with the formularies of the Church. If the Protestant Episcopal Church were a voluntary organization of Christians, it would, of course, have a distinct form for admitting members, particularly where these came from other similar organizations. The whole Church idea, as contrasted with the sect idea, is latent in the question which Judge Marvin has asked.

No Churchman is pledged to membership in two Churches. He is baptized into the holy Catholic Church. Except that he belongs to the Church in and of the United States rather than to one in and of England or Russia or Italy, he belongs to no other Church whatever.

And the real issue of to-day is this: How can we make it clear to the Christian world, including our own people, that the Protestant Episcopal Church is in fact that national branch of the world-wide organism, the holy Catholic Church, which is situated in and governed from the United States, admitting the authority of no foreign body or pontiff?

MORE than half the deputies to the next General Convention will be new to that body!

To be exact, the 68 dioceses are represented by 272 clerical and 272 lay deputies. With returns from one diocese missing, the roll printed in this issue shows that of 268 clerical deputies-elect, 131 were members of the General Convention of 1910 and 137 were not. Of lay deputies, 133 were members in 1910 and 135 were not.

These constitute the full voting membership of the House of Deputies. In addition are one clerical and one lay delegate from each domestic missionary district with partial voting privileges and one each from each foreign district without vote. In all, 610 persons are entitled to sit in the House of Deputies, divided equally between clergy and laity.

It is a curious fact that no single delegation from any diocese is wholly identical with that of 1910. Washington alone has returned the same four clerical deputies, while the full lay deputations from East Carolina, Iowa, Milwaukee, Newark, and Ohio are reelected. Some further changes will still be made, by reason of deputies finding themselves unable to serve, and giving place to the elected alternates.

It is this constant shifting of membership in the House of Deputies that makes legislation especially difficult, the history of any question not being familiar to so large a body of new deputies each time, and the session being too short to enable the new men to study the questions sufficiently to vote for changes that may oftentimes be much needed. Measures of advance are thus voted inexpedient, simply because the need for them is not grasped by inexperienced legislators.

To meet this condition, we shall present during these summer months a discussion of the chief topics that will be brought before General Convention. As a preliminary we have invited a symposium on the question of what legislation should be attempted, to be answered in several issues by a considerable number of experienced deputies, asking of each at the same time that he would suggest the name of a qualified member for the presidency of the House of Deputies. In this manner the whole Church may be brought into conference in advance, and deputies will enter upon their duties with a good preliminary knowledge of the issues that they will be called upon to determine.

It is earnestly to be hoped that all of them are open-minded, ready to study the questions, and determined to prepare themselves to vote intelligently on each of the issues.

FROM the published facts in the California white slavery-McNabb case, the conclusion seems to us irresistible that the President is morally bound to reinstate Mr. McNabb in his former position as district attorney. That the law's delays

The McNabb Case

are among the most serious obstacles to the repression of crime is too well established to require argument; those delays Mr. McNabb sought to prevent. That Secretary Wilson should have intruded into the work of another department of the government by asking for a delay in bringing the now notorious case to trial was, probably, a mistake on his part, but it was not such a mistake as to demand serious censure. The attorney general, however, was bound to treat the question on its merits,

without regard to extraneous questions. If the commissioner of immigration—the senior Caminetti—found that his natural desire to shield his son in a prosecution for an abhorrent crime interfered with his duties, as his superior construed them, his obvious course was to resign. But the attorney general was bound, we submit, to consult Mr. McNabb as to whether postponement of the trial would work injury to the cause of justice; and when he simply overrode the local representative who was primarily responsible for the success of the prosecution, he erred so seriously in judgment that the President might well, we submit, condone rather the natural expressions of condemnation which Mr. McNabb uttered in resigning his office, than the serious error in judgment of the attorney general.

That the attorney general did err in judgment is shown by the President's reversal of his attitude toward the case. It does not follow that he should be dismissed from office for such an error; but does it not follow that Mr. McNabb should be upheld?

Please, Mr. President, let us not begin this administration with so deplorable an error as this, left uncorrected.

IT is a notable Independence Day which we celebrate this year. Fifty years ago the armies of the two sections of the country were arrayed against each other at Gettysburg. The flag of the Confederacy had been carried to the northern-most point that it ever reached. The decisive battle of the war—the beginning of the end—was being fought.

Fifty Years Ago and Now

To-day the remnants of the two once-hostile armies are gathered fraternally on the same field. All the passions of the war are over, even in the lifetime of those who fought. The significant thing is not that one Flag floats over all the land again; it is that nobody wants a second flag.

What makes this fiftieth anniversary, celebrated in peace and amity, wonderful among the events of the world, is that the one Flag is as truly revered and loved by those who once fought to displace it as by those who fought for its preservation as the symbol of one united country. In this has Democracy vindicated itself, where once the end was very doubtful.

That a strong central government, a true nation, can be built up and maintained by a whole people, with neither impairment of the rights of any minority by the majority, nor yet with any sullen disaffection on the part of the minority of any day, is our Nation's hope. This is the height that the American people, through many tribulations, have attained.

May God bless us plentifully in the Nation thus erected!

ASSISTANCE continues to be given to THE LIVING CHURCH RELIEF FUND for Church losses by flood and tornado in five states. "We try to teach the children the beauty of the burden-bearer—helpful service to others," was the inscription that accompanied a primary class gift, acknowledged last week. "I venture to send you my mite; I regret it is only a mite, but as I am merely a Clergy Relief Fund pensioner, you will understand that my income is very small," writes a clergyman. These are the accompanying marks of human interest that make the fund much more than merely a record of dollars and cents.

Relief Fund is Growing

From Lawrenceburg, Ind., in the diocese of Indianapolis, comes a new tale of the disaster. "Our church was badly wrecked by the appalling flood," writes a correspondent. "The water came within a few inches of reaching the bell in the tower, and we lost our pipe organ, pews, hymnals, etc."

It is to assist in scores of places in which similar losses occurred, that this fund is being gathered. The need is about \$60,000. We invite our good friends to contribute liberally to it. Make checks payable to THE LIVING CHURCH RELIEF FUND, and address to THE LIVING CHURCH, Milwaukee, Wis.

**ACKNOWLEDGMENTS
To June 30 inclusive**

Previously acknowledged	\$1,089.25
M. K. E., Baltimore, Md.	5.00
One of St. John's parish, Auburn, N. Y.	1.00
Nativity, Crafton, Pa.	5.00
M. C. B., Ann Arbor, Mich.	5.00
E. C. L.	2.00
A Subscriber20
E. J. Kingman, Savannah, Ga.	5.00
Mrs. Hugh K. Hatfield, Hanover, Mass.	25.00

Miss Alice McLean, Springfield, Mo.50
A Friend	1.00
A Lonely Widow, Racine, Wis.	1.00
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No Name	1.00
Members of Christ Church, Rochester, N. Y. (for South-ern Ohio)	20.20
G. H. Stansbury, Louisville, Ky.	5.00

\$1,251.15

ANSWERS TO CORRESPONDENTS

INQUIRER.—Where four men are to be elected on the same ballot (as in choosing deputies for General Convention) the result may easily be such that five or more will receive a majority of votes, in which case the four highest are elected. This is a matter of frequent occurrence in such balloting.

GIFTS

FOR THE SEVENTH SUNDAY AFTER TRINITY

THE account of feeding of the four thousand seems to emphasize the source from which man's wants are supplied, even as that of the feeding of the five thousand stresses the fact that God uses man for the distribution of His largess. The source of all good things is God, no less truly than that our religion is the gift of God.

People have so unfortunate a way of seeing the dispensations of Providence that many of us have come to associate the disagreeable things of life with "Thy will be done." "Bowling to the will of heaven" calls up to our minds visions of trouble; and we have learned to expect God's hand to be heavy. But why? Is there any reason for thinking of the "self-made" as successful, and the unfortunate as being "visited," any more than we should think the contrary? Those upon whom the tower of Siloam fell were not sinners beyond the rest of men; and why should we not as quickly recognize whence come our "blessings" as we do the source of "judgments"?

Possibly the answer is to be found in our habit of separating nature from God. The incident in the Gospel for the day indicates something of this kind of an explanation. The feeding, and satisfying of four thousand people with seven loaves of bread and a few fishes, impresses us as being peculiarly the act of Deity, and as (somehow) unnatural; while the feeding of thousands of thousands by the processes of seed-time and harvest appeals to us as being quite natural, and only incidentally the act of God. It should not be so, we grant; but that is the way in which so many look upon things. As a matter of fact, there is no more occasion for wonder in the feeding of the "multitudes" of Scripture than there is in the feeding of the teeming millions of the earth, to-day; for in both cases the act is equally God's act; the gifts are equally God's gifts.

So, in the Epistle, where St. Paul is speaking to the Romans, he warns us that the following of nature leads to death; but this can be true only when we divorce nature from God. With every living creature the following of nature ensures life; and when man realizes the divine relationship between God and the medium of his manifestation, then his natural tendencies are towards righteousness. Sin is not the following of our nature; it is the perversion of nature that leaves God out of consideration. To eat in order that we may live is natural and right. That is why God gives us food. But to live that we may eat is sin, and contrary to God's design. Man was commanded to increase and multiply and to replenish the earth; and the sins of fornication and adultery are simply the casting out of God, and denying Him place in the functions of life. Our Father pronounced all His handiwork good, and it is good; nor can it become evil until we men and women separate the work from the Artificer.

When Jesus saw the people and their need, He had compassion on them and gave that they might continue to live. He came that we might have life and that we might have it more abundantly; and all the work of nature is an effort towards life, since it is the gift of God. But the gift of God is eternal life through Jesus Christ our Lord.

R. DE O.

E. C. U. CONTINUES TO GROW

Annual Report Shows Large Activities

"CHURCH TIMES" HOPES AMERICAN CHURCH WILL CHANGE ITS LEGAL TITLE

Gregorian Festival Held at Southwark Cathedral

OTHER RECENT ENGLISH NEWS

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

THE president and council of the great Catholic society of The English Church Union present to the members and associates their annual report for the twelve months ending May 31st last, during which period 4,261 persons have joined the Union as members and associates, of whom 228 are in holy orders (one being the Lord Bishop of Trinidad), and 4,033 are lay communicants. The Rt. Rev. Lord Bishop of Trinidad has been added to the council as an episcopal vice-president. Four new district unions and seventeen new local branches have been formed, and several branches have been revived. During the past year 2,661 persons have also become connected with the Union as enrolled associates, of whom 883 were gained by the affiliation of seven guilds. The total number of affiliated guilds is now 104.

The total amount received from all sources for the general fund in the year ending December 31st last was £6,645 14s. as against £6,566 10s. 1d. in 1911, and the total expenditure was £6,550 2s. 9d. In addition to this £935 9s. 6d. was received in legacies, £40 in subscriptions from four life members, and £52 2s. 8d. in donations on entrance from new members. It is satisfactory to find that the amount received during the year by the subscriptions of the members and associates—namely, £5,020 17s. 10d.—shows a steady increase, being larger than in any of the nine preceding years.

In the course of their observations on various subjects referred to in the report, the president and council think that a good deal of harm to the best interests of religion is being done at the present day by those who are never weary of emphasizing "our unhappy divisions." It may be confidently maintained, on the other hand, "that perhaps at no period since the sixteenth century has there been such a remarkable advance as at the present moment towards a better understanding between the two great schools of thought, which have long existed side by side in the Church." It is this ever growing spirit of mutual understanding, it is added, which almost more than anything else makes it undesirable to press for revision of the Prayer Book at the present time: "Christians of both schools of thought are united in belief if they go deep enough, and they will need all the force of unity which they can command, in face of the growing menace of so-called Liberalism, which alone stands to gain from the unsettling of old landmarks and the disturbance of long-venerated traditions." Nobody feels, it is added, any enthusiasm about the debates in convocation on Prayer Book revision, as it is not generally thought that any practical result will follow from them. The president and council go on to say that there is much taking place at the present time, partly as a result of the so-called "World's Missionary Conference" held in Edinburgh in 1911, calling for caution as to the necessity of maintaining right principles in dealing with those who have forsaken and rejected the Unity of the Church: "To speak or act in any way which suggests that the Church and the sects are practically the same, cannot fail to breed disaster and injury to the great work of bringing sectaries into the Communion of the Church. The admitted decline in membership which appears to have set in among the sects points unmistakably to the danger of dealing loosely with fundamental principles." With regard to the reunion of Catholic Christendom, the increasing interest which the Church in Russia has shown of late years in the Church in this country is a cause for deep thankfulness, however imperceptible the practical results of this interest may at the moment appear. Concerning the various decisions in the civil courts in the Deceased Wife's Sister case, it is pointed out that it is still the duty of the clergy, in obedience to the Church, to refuse to administer the Blessed Sacrament to persons contracting such incestuous unions as the one in question. Passing on to the findings of the Royal Commission on Divorce, the E. C. U. members are reminded that they must not relax their own efforts as citizens to bring about a great reform in the marriage laws of the realm; "they must never rest satisfied so long as those laws retain the impress given to them by the Divorce Act of 1857, and continue to treat marriage as a dissoluble union." Among other matters dealt with in this report are the anti-Church Welsh Bill, the pledged Government Education Bill, Church Finance, Observance of the Lord's Day, and the attempt on the part of some of the northern Bishops to revive the discredited authority of the Judicial Committee of the Privy Council as a Court of Final Appeal in Ecclesiastical causes, or to "develop strange

theories" as to the true meaning of the Ornaments Rubric. The E. C. U. president and council, in conclusion, commend the work of the Union to the earnest intercession of the members and associates before the Throne of Grace. "The times are full of anxiety," they say, "but the Union goes forward trusting in the God of Battles, the Great Head of the Church, for guidance, for strength, for ultimate victory."

The following appears as a sub-leader in the *Church Times* of last Friday regarding the movement for getting rid of the present misleading, sectarian, and utterly unworthy legal title of the oldest communion of the holy Catholic Church in the United States:

Comment on the Name

"As the triennial Convention of the American Church approaches—it will be held in the autumn—the question of a change of title is again becoming prominent. For a long time past many of our American brethren have been painfully conscious of the grotesque absurdity of the title 'The Protestant Episcopal Church.' 'Episcopal' is merely redundant: according to Catholic tradition, the Church is episcopal or it is not a Church at all. 'Protestant' is meaningless: its content is not fixed and definite. But, as commonly understood, it implies anything or everything that is the opposite of Catholic. We are not prepared to say what is the fittest title to adopt, but we cannot imagine any that could be half so unfortunate as the present one. American Churchmen, we think, ought to be guided in their choice by the resolve to forfeit nothing of their claim to Catholicity. As at present they style themselves, they appear, and are commonly judged, to be content with the status of a mere sect among the sects. They are naturally taken at their own valuation, or, at least, their own apparent valuation. With a more seemly title, the American Church would unquestionably gain in prestige, and we need hardly say how English Churchmen would rejoice if the desired change were made."

The Gregorian Association held its forty-third anniversary festival on Thursday the 5th inst., with a sung Eucharist (with intention for the work of the Association) at Southwark Cathedral, and with Evensong at St. Paul's. The service in the morning was preceded by a procession, and the music of the Eucharistic service was taken from the publications of the Plainsong and Mediæval Music Society, with additions from the *English Hymnal*. The choristers were choir boys from the neighboring churches of St. Alphege and All Hallows', together with some of the members of the priests' choir of the Association. Mr. Francis Burgess, musical director of the Association, acted as one of the two cantors, and Mr. Edgar T. Cook, organist of Southwark Cathedral, was at the organ. The evening service at St. Paul's was attended, as usual, by a vast congregation. The massed choirs, numbered some eight hundred voices, the large majority of the singers being stationed under the dome. A specially marked feature of the service was the reverent and devotional recitation of the General Confession with a low voice (so unlike the manner at most churches, *fortissimo*), and the singing of the Psalms with due pause at the colon in each verse, according to good chanting. The antiphons to the Psalms were genuine ones—that is, with words taken from the Psalms themselves. The office hymn was sung to the traditional melody to *Salvator Mundi Domine*, though popularly associated with the hymn *Veni, Creator Spiritus*. The anthem was Vittoria's *O quam gloriosum est regnum*, a difficult piece of unaccompanied polyphonic music and admirably interpreted. And perhaps the gem in this year's service book, both in the words of Dr. Frere's translation and in the plain-song melody, was the little rhythm ascribed to Thomas à Kempis, which was sung before the sermon. The special preacher was the Rev. Canon R. Rhodes Bristow of St. Saviour's Cathedral, Southwark, president of the Association.

One of the most important events in the age-long history of the diocese of Chichester took place last week, when the ancient precedent of holding a diocesan synod was revived after a lapse of five hundred and twenty-one years. A sacred synod had not been held before in the diocese since the year of our Lord 1292. The synod, as is pointed out, is essentially different in constitution from the diocesan conference, which has met annually since 1870, in that to the sacred synod are summoned all the clergy in the diocese, who hold the Bishop's license, without exception, while to the general synod are summoned also lay representatives from every parish. The sacred synod and the general synod are but two aspects of only one synod.

A sacred synod of the diocese of Chichester was summoned by the Bishop to assemble in Brighton parish church on Thursday. The Bishop presided, and there were present the Bishop

Suffragan of Lewes, the two Archdeacons of Chichester and Lewes, the Dean of Chichester, the four Canons Residentiary, the twenty-one Prebendaries, and five hundred and forty of the clergy. The synod was solemnly opened by a celebration of the Holy Eucharist at 8:30, and at 11:30 the first session of the synod was held. After the office, which consisted of a special Litany and collects and the singing of the hymn *Veni, Creator Spiritus* and the recitation of the Nicene Creed, the Bishop delivered his allocution. A discussion on the question of holding annually a general diocesan synod followed, and then the question of the Church's Marriage law was considered. The voting on both questions was practically unanimous, and the Bishop, having thus consulted the priests of the whole diocese on the two matters in question, issued the constitutions, which were read in all the churches of the diocese on Sunday. By the issuing of the constitutions the mind of the Bishop, acting in consultation with all his clergy, is stated to the diocese. The following is the text of the constitution relative to the Marriage law:

"That inasmuch as there is a growing divergence between the marriage law of the State which legislates from the standpoint of human expediency for its citizens; and the marriage laws of the Church which regards marriage as a God-made relation and legislates for its members only; it is the duty of the Church:

"1. To resist all encroachments on the sacredness of marriage as a danger to family life and destructive to the foundations of society.

"2. To refuse to solemnize marriages in church for those who desire to be married in disobedience to the Marriage law of the Church.

"3. To subject those of her communion who have contracted marriages contrary to the Church's law to such discipline as the Bishop shall determine to be just and salutary."

The *Times* publishes correspondence which has passed between Lord Curzon and the Bishop of Winchester on the proposed discussion of Woman Suffrage at the Church Congress to be held at Southampton in the autumn. Lord Curzon urges that the subject of the political enfranchisement of women should be excluded from the programme. The Bishop, as president of the Congress, in the course of his two letters, says that the alternative of withdrawing the subject of the women's movement is not now possible, if it were desirable.

It is satisfactory to learn from the Rev. Aelred Carlyle, late Abbot of Caldey, in the initial number of the new *Pax*, that he is prepared to accept Lord Halifax's suggestion that a committee of inquiry should be formed to consider the alleged right of the Caldey seceders to hold the island and other monastic property under the trust deed which insured the connection of the community with the Church in this country.

The Dean of Canterbury, in a recent dinner speech, mentioned he had recently heard that the king made it a rule never to travel on Sundays unless it was absolutely necessary. The editor of the *Church Family Newspaper* wrote to Lord Stamfordham asking for a confirmation of the report, and received the following reply:

"BUCKINGHAM PALACE, 9th June, 1913.

"DEAR SIR:—The answer to the question contained in your letter of the 7th instant is in the affirmative.

"Yours very faithfully,
"STAMFORDHAM."
J. G. HALL.

FOR THE Christian life no means of grace is so absolutely indispensable as prayer. The soul of man is like the kindled brand; so long as the air breathes on it, it will retain till the last its genial warmth and crimson glow; but let the air stagnate around it, and, flake on flake, the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is on the glowing brand, that prayer is to the soul. Let a man or woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love will die away, because these are the result of spiritual grace alone; and covered with the dead, white embers of its own selfishness and pride, the soul will soon become cold and dead and hard—a useless thing, half consumed with impenitence and sin.—Dean Farrar.

ALL FLIMSY, shallow and superficial work is a lie, of which a man ought to be ashamed.—John Stuart Blackie.

BODY OF DR. DIX INTERRED IN MEMORIAL CHAPEL

Consecration of Chapel Fixed for All Saints' Day

GRADUATES SWEAR NOT TO DISGRACE THEIR CITY

Branch Office of The Living Church }
416 Lafayette St.
New York, July 1, 1913 }

THE body of Morgan Dix, late rector of Trinity Parish, New York, has been entombed in the sanctuary of the new chapel, built in his memory, at the northwest corner of old Trinity Church. The ceremonies were very simple and the brief devotional service was conducted by the Rev. Dr. Manning, rector of the parish. The members of Dr. Dix's immediate family were present, and clergy and vestrymen of the parish. The chapel will be finished and consecrated next All Saints' Day.

An interesting ceremony was a part of the sixty-fifth commencement exercises of the College of the City of New York, recently held.

Commencement Exercises

It was the taking of the *euphobic* or "city oath," by the graduating class before Justice Harrington Putnam of the Supreme Court. By the oath the men swear never to disgrace the city in any way, and solemnly obligate themselves to obey the laws and to inspire a like reverence in others. After degrees had been conferred a chevron was fastened on the sleeve of each graduate. This decoration bears the arms of the city, a torch, and the legend, "*Urbis Filius*." The chevrons were the gift of Mrs. E. H. Harriman. The Rev. Dr. George R. Van De Water, rector of St. Andrew's Church, Harlem, said the opening prayers and the benediction.

Among the pleasant arrangements being made in connection with General Convention, a dinner is to be tendered to the deputies on the evening of Tuesday, October 14th, at the Hotel Astor, by the Church Club of New York.

Deputies to be Dined

The annual exodus, which in some parishes of New York City began a month ago, is assuming large proportions. Rectors have gone or are going away and curates or clergy from a distance are in charge of the Sunday and occasional services. Besides these temporary changes the following are to be noted: The Rev. Frederic C. Fitz Randolph has become a member of Grace Church clergy staff, with special duty at Grace Chapel, East Fourteenth street. Rev. Robert Coolidge Masterson has become a curate at All Saints' Church, New York. Both men were made deacons on Trinity Sunday by Bishop Greer. Mr. Fitz Randolph was graduated from the General Theological Seminary in May.

COMMENCEMENT AT A MODEL SUNDAY SCHOOL IN NEW YORK

ST. ANDREW'S Church School, Harlem, New York City, has had a most remarkable commencement at the end of its fourth year under the Graded System. This school has been under the superintendency of the Rev. William Walter Smith, M.D., secretary of the New York Sunday School Commission and of the diocesan Board of Religious Education, and chairman of the committee on Organization of the General Board of Religious Education.

The school numbers nearly four hundred scholars, under the complete subject, Graded Curriculum. There is not only a weekly training class for the teachers of the school, covering the standard Teacher Training Schedule as set forth by the General Board, but there is also a normal class in the school for graduate students.

There are several remarkable features in connection with the conduct of this school, mention of which would be of distinct benefit to the schools at large throughout the Church.

The annual dinner of the teachers and officers was held just before commencement week, at which sixty-two plates were spread. The Rev. William E. Gardner, general secretary of the General Board of Religious Education, delivered an address on "A Challenge and a Crusade for the Church's Children." This was followed by a number of toasts by setting forth "The Ideals of the School." At this last dinner, the officers, teachers, and friends of the school presented Dr. Smith with a handsome loving cup, engraved with a token of their esteem.

At the commencement, the baccalaureate address was delivered by the Rev. Professor George Albert Coe, Ph.D., LL.D., and the graduating class of thirteen members received diplomas, certifying the completion of a thorough ten years' course in Religious Education.

The members of the class delivered a valedictory, a saluta-

tory, and a class prophecy, and a class song was sung to the tune of "Auld Lang Syne," setting forth the progress of the class in the several topics of its curriculum.

The manual work of this school is remarkable. It produces, probably, the largest amount of most helpful type of self-expressional work of any school in this country. The secret of this lies in the fact that it has a "Director of Expressional Activities," Miss Josephine Vernon, who is becoming throughout the Church a leader and teacher in this work.

The manual work is correlated with the lessons and is not "mushroom work." It covers not merely self-expression (in so called hand work), under which the pupil produces paper pulp maps, sand table maps, drawn and outline maps, essays, written stories, mounted picture work, etc., illustrative of the lesson teachings, but also direct provision is made for adequately "living out" the principles of the lessons in altruistic and missionary endeavor. There was also an exhibit of garments and articles made for the poor and sick.

There is direct provision for the teaching of missionary lessons with illustrated books, and other acts of service and social endeavor, all of these carefully planned for the whole school, and adapted pedagogically to each age of childhood. It is in this particular that this school stands foremost in carrying out the principles of the General Board Curriculum.

The kindergarten manual work, under Mrs. H. P. R. Hartford, and the primary work, under Mrs. Thomas McGrath, were also of noteworthy interest.

Four members of the graduate department of the school were given teacher's diplomas for the completion of the normal course, and seven teachers already in the harness received certificates for the completion of the special courses of training in the Life of Christ and the Prayer Book. A number of certificates were also awarded to graduate members of the adult Bible class, all of these certificates being secured only after severe written examination.

In a number of other points this school stands for unusual ideals; at the corporate Communion of teachers and officers on June 1st, nearly seventy-five partook of the Blessed Sacrament; on the same Sunday the rector delivered a most helpful stereopticon lecture on the life of Christ, using William Hole slides, a review of the entire life at one session of the school.

The organization of the routine of the school is such as to inspire the feeling of reality in worship, singing, and prayers, and to secure the attendance of nearly two-thirds of the school at the regular morning service, at which the rector regularly provides a five minute sermon, delivered after the announcements, and before the hymn which precedes the adult sermon.

In the entire school there are but three unbaptized children, and very few of confirmation age that are not confirmed. The clubs for young people are under the direct management of the School Council, and provision is made for the junior girls, junior boys, and young people, so that every member of the school has the opportunity to belong to some club for social, altruistic, educational, and athletic betterment.

During the year dozens of visitors came from schools in other sections of the country, and at the commencement there were large numbers of visitors from schools in the diocese of New York, who are following St. Andrew's as a model.

Two of the teachers are also members of the diocesan training school and received diplomas from the General Board at the first commencement of the school, on June 20th.

There are few schools in this country that have so many trained officers and teachers in proportion to its size. Its superintendent is a director of the New York County Sunday School Association; its former superintendent was president of the Superintendents' Club of New York county; its former secretary was secretary of the secretaries' Club; and its present secretary a member of the Executive committee of that organization; its principal is a well known public school teacher; its kindergarten instructor has produced one of the best Sunday school kindergartens in the city; and its director of expressional activities has been engaged under stipend to establish this resultful system of hand work in other schools in New York state.

The real secret of this remarkable school in a locality where few White Christians remain, the entire neighborhood being full of negroes and Hebrews, is due to efficient organization and effective leadership.

HOW SWEET and gracious, even in common speech, is that fine sense which men call courtesy!—James T. Fields.

CORNERSTONE LAID FOR PHILADELPHIA CHURCH

Bishop Whitaker Memorial Now Well Under Way

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, July 1, 1913 }

BISHOP RHINELANDER laid the cornerstone of the Bishop Ozi Whitaker Memorial Church of St. Barnabas on Saturday afternoon at three o'clock, at Sixty-fourth street and Haverford avenue, the Rev. William Smythe, missionary in charge. With the Bishop there were present and vested the Dean of the West Philadelphia Convocation, the Rev. Samuel Kelly, the Rev. John D. Bawn, Ph.D., formerly in charge of the mission, also the Rev. Albert E. Clay, Rev. Charles Steel, Rev. William R. Turner, Rev. Herbert Burk, and Archdeacon Philips. The large vested choir of the mission sang the hymns, in which the congregation heartily joined. The Rev. William Smythe read the 132nd Psalm and the list of articles deposited in the cornerstone. Dean Gilbertson read the sentences and the Rev. Samuel Kelly the Creed and prayers. The Bishop laid the stone and made the address, taking for his text, "In this place will I give peace, saith the Lord." He spoke of the great satisfaction which must be felt by the priest and people at this stage in the accomplishment of this great work, and the passing of the great anxiety in the preparation. He paid a glowing tribute to the memory of the late Bishop, of whom the church is to be a memorial. Owing to a downpour of rain, the clergy and congregation were compelled to return to the chapel immediately after the laying of the stone and complete the services there. The buildings, which will consist of a church, rectory, and parish house, are of grey stone, Gothic in style. They are estimated to cost about \$62,000.

Bishop Rhineland made a trip through the Tenderloin with several members of the Inasmuch Mission, on the automobile truck used for evangelistic services, Friday evening, June 27th. He spoke to the men and women who drifted out of the near-by saloons and houses, and was listened to with much interest and attention. George Long, the head of the mission, introduced the Bishop with the words: "You men and women in this section of the city often think there is nothing good in the Church, and nothing for you, but to-night I have brought the Bishop to you to prove that such ideas are not the truth." The Bishop made a profound impression by his straightforward talk, and invited all his hearers to come and shake hands with him whenever they met him. A few weeks ago Bishop Suffragan Garland made the same trip.

Holy Trinity Church received by bequest from the estate of Francis H. Wyeth, \$5,000 last week. Mr. Wyeth was an active member in Holy Trinity parish and was interested in all its work.

On the Nativity of St. John Baptist, in the old Colonial Church of St. Paul, South Third street, where the central offices for the entire work of the City Mission are located, the Rev. H. Cresson McHenry, assistant superintendent, blessed an altar service book and hymnal, which were donated for use wherever needed in the work, to the Glory of God in loving memory of departed friends. He also blessed a solid silver chalice and paten, being gifts from friends to the memory of the late Hon. Richard Vaux, a man greatly honored by the city of Philadelphia, of which he was once the mayor and for a long time recorder, and was for a short time a member of Congress. He was president of the Board of Directors of the Eastern State Penitentiary; an earnest, faithful Churchman, and a prominent Master Mason.

On the same morning, in the Eastern State Penitentiary, the Rev. T. William Davidson of the Clerical staff of the City Mission, celebrated the Holy Communion in a temporary chapel, and administered to sixty convicts, whom he had prepared, assisted by the Rev. T. J. Taylor, the veteran priest of the City Mission appointed by the late Bishop Stevens on January 1, 1882, and still in active duty. The work of the Rev. Mr. Davidson is greatly esteemed by the warden, chaplain, and all the officers of the penitentiary. During his years of service he has presented a large number of prisoners to the Bishops for the laying on of hands.

On Tuesday, June 24th, the Church Club of the diocese officially opened the swimming-pool for the boys' club at Howard and Somerset streets. Several prominent swimmers and swimming teachers were engaged for the evening, to demonstrate all the new swimming methods. A lecture was given by James H. Sterrett to the several hundred present. The pool, formerly the locker room, is 15½ feet wide by 70 feet long. The cost of construction was \$1,500, of which

Church Club Swimming Pool

the organization has raised \$2,461.91 by the various means including donations. The club has a membership of 846.

An attempt is being made to have the bodies removed from the graveyard of old Trinity Church, Queen street above Second. This graveyard has been closed for some years.

**Bodies Taken
From Graveyard**

It is now wanted either for building lots or for city playground purposes. There is considerable objections to the removal of the bodies by their friends. Some of the best known names of the city are represented there, including Reid, Johnson, Palmer, Richardson, Story, Wellington, and Powell, all prominent in Philadelphia history. Near the centre of the yard, marked by a ten foot obelisk, is the resting place of John Etting Taylor, who died January 27, 1860, while acting consul of the United States on the West Coast of Africa. The old church yard has become completely surrounded by a foreign element, and the yard is used as a dumping place for those living in its vicinity.

Thomas, Churchman & Moliter, architects, are asking for bids for the new church to be erected by the Church of the Holy Apostles

**Chapel of
the Mediator**

for the chapel of the Mediator at the corner of Fifty-first and Spruce streets. The ground-breaking for this building will take place Monday, June 30th. The reported price for the building is \$100,000. It will be constructed of brick, stone, and terra cotta.

The same architects are asking also for bids for a chapel to be built for St. Simon the Cyrenian's at Twenty-second and Reed streets, to cost \$25,000. This is to be built of brick and stone.

The Rev. F. M. W. Schneeweiss, formerly of St. Mark's parish, has sent to the Bishop of the diocese his resignation from the ministry

**Conformed
to Rome**

of this Church, and reports that he has conformed to Rome. The Bishop has suspended him from the ministry for six months, at the end of which he will be deposed. His request was for deposition at once, but as there is nothing against his character or moral life he will not be deposed until the end of the canonical time.

The Rev. Charles A. Rantz has been appointed curate of St. Matthew's parish, Philadelphia, in the place of the Rev. Stanley W. West, who recently resigned to go to

New Curate

Christ Church, Pottstown. The Rev. Mr. Rantz began his work in St. Matthew's, June 22nd. He was recently ordained deacon.

The parish church of St. Luke and the Epiphany will be closed for the summer, and extensive repairs will be made.

MISSIONARY BULLETIN FOR JUNE

New York, June 24, 1913.

THE net increase in contributions applying on the Apportionment, which has been previously reported, has not been quite maintained during June. The net increase to June 1st is \$11,737.27. To May 1st it was \$14,037.74.

To June 1st, 5,277 parishes and missions have contributed toward the Apportionment. Last year, to June 1st, the number was 5,125. To June 1st, 1,602 parishes and missions have completed their apportionments. Last year to June 1st the number was 1,325.

To complete the Apportionment and pay all the appropriations of the year after applying thereto all undesignated legacies received this year, more than \$240,000 will be needed in excess of the amount given last year between June 1st and September 1st. We have every reason to believe that much of this will be contributed. The number of parishes adopting the every-member canvass and the Duplex Envelope system is steadily increasing: many diocesan conventions have given it their endorsement. Committees are hard at work in many of the dioceses and parishes trying to complete the Apportionment for General Missions. Especially is an effort being made by committees in some of the dioceses at this time to secure "individual contributions" to supplement what is being given through the parishes. Wherever this can be done in other dioceses it will be most helpful. Interest seems to be increasing everywhere. All the signs are encouraging.

Very truly yours,

E. WALTER ROBERTS,
Assistant Treasurer.

HIGH AS MAN is placed above the creatures around him, there is a higher and far more ennobled position within his view; and the ways are infinite in which he occupies his thoughts about his fears or hopes; or expectations about a future life. I believe that the truth of the future cannot be brought to his knowledge by any exertion of his mental powers, however, exalted they may be; that it is made known to him by other teachings than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect to the things of this life, extends to any consideration of the life set before us as if by any reasoning could find out God.—*Michael Faraday.*

**PROMOTING RELIGIOUS EDUCATION IN
CHICAGO**

**Plans of the Diocesan Board
OTHER LATE NEWS OF CHICAGO**

The Living Church News Bureau }
Chicago, July 1, 1913 }

THE diocesan Board of Religious Education (which is the new title of the diocesan Sunday School Commission), held an important meeting at the Church Club rooms, on Monday, June 23rd, to receive the reports of the six committees into which the Board is sub-divided. The Rev. Charles H. Young is the president of the Board, and the Rev. F. E. Wilson is the secretary. These six committees include those on Teacher Training (the Rev. F. E. Wilson, chairman), Curriculum (the Rev. C. H. Young, chairman), Missions Study (the Rev. Dr. J. H. Hopkins, chairman), Worship (the Rev. Dr. C. E. Deuel, chairman), Organization (Mr. F. D. Hoag, chairman), and Social Service (the Rev. G. W. Laidlaw, chairman). Numerous suggestions were made by each of these committees along the lines of Sunday school improvement, and another meeting is to be held within a few days in order to discuss as many as possible of these excellent suggestions, with an object of putting them together in some concrete form which may be sent to all the Sunday schools of the diocese, for their consideration and possible adoption.

There is an increased conviction in all parts of the diocese that much more can be done than is even now being done, toward deepening and widening the scope of our Sunday school work. The clergy are putting forth, here and there, printed advertisements and announcements of their Sunday school gradings and studies, and are scattering these throughout their respective neighborhoods. The Sunday school of St. Christopher's mission, Oak Park, has lately published a very attractive folder of this kind, which cannot fail to impress parents and parishioners generally with the care and skill centering in such Sunday school organization.

The trustees of the Church Home for Aged Persons have now under consideration several plans for the new buildings, which must soon be erected, in order to house adequately the growing numbers belonging to this beautiful and obligatory work of caring for those who are advanced in years. A new lot has been purchased in a delightful part of Hyde Park, and active steps will soon be taken to raise the large sum necessary to erect the new building. This will involve some \$100,000, and a vigorous canvass will soon be begun. Mr. Isham Randolph is the chairman of the Board of Trustees, and he presided at a meeting held on June 23rd, at which time the purchase of the above mentioned lot was decided upon.

**New Buildings
at Church Home**

Bishop Toll has sent to Bishop Anderson a list of the four or five committees suggested for the thorough organization incidental to the holding of the united Parochial Mission throughout the diocese during the coming Lent of 1914, of which these letters have previously spoken. As soon as Bishop Anderson appoints these various committees, correspondence will be promptly commenced by those which must act first in order. There is a deep and earnest spirit among both clergy and laity that this movement ought to be furthered promptly in every possible way.

**Parochial Mission
During Lent**

Soon after Easter, the Rev. E. B. Young, formerly of Faribault, Minn., took charge of the Church of the Mediator, Morgan Park, and one of his first steps was to organize a week of special services to commemorate the anniversary of the completion of the church, which was built some twelve years ago. This week commenced with June 9th, which was observed as the festival of the dedication, and each day there was an early celebration of the Holy Eucharist, throughout the octave. On the evening of Monday, June 9th, the choir of the Church of the Holy Nativity, Longwood, assisted the parish choir in a festival evensong, and the Rev. T. N. Harrowell of the Longwood parish, preached the sermon. The congregations both on this evening and on the following Sunday, when there was another invited preacher at the evensong, were encouragingly large.

**Commemorative
Services**

On Saturday, June 21st, at the Union League Club, there was a luncheon complimentary to Mr. Alexander M. Haddan, of New York City, who was visiting Chicago partly in connection with the interests of the Brotherhood of St. Andrew. Those present included Bishop Toll, the Rev. Dr. Stone, the Rev. C. H. Young, the Rev. C. K. Thomson, Mr. Courtenay Barber, Mr. W. G. Sturgis, and others. Mr. Haddan spoke informally of the careful and extensive preparations being made for the annual convention of the Brotherhood, which is to precede immediately the opening of the General

**Luncheon to
B. S. A. Man**

Convention, this fall. Chicago is making every effort to send a large delegation to this Brotherhood convention.

The Rev. W. G. Harter, of the Cathedral staff, and secretary of the diocesan Social Service Commission, will become the assistant at Trinity Church, Chicago, this fall, succeeding the Rev. D. H. Weeks, who has been assisting the rector, the Rev. John M. McGann, since the latter took charge of Trinity parish.

A Clerical Change

The last meeting of the West Side and West Suburban Sunday School Institute for the current season, was held at St. Martin's Church, Austin (the Rev. R. F. H. Gairdner, rector), on the afternoon and evening of St. John Baptist's Day, Tuesday, June 24th.

Last Meeting of Institute

Evansong was said at 5 P. M., the address being given by the Rev. Charles H. Young. The evening address was given by the Very Rev. Charles S. Lewis, Dean of the Cathedral at Indianapolis, his subject being "The Standard Curriculum," set forth by the General Board of Religious Education.

At the annual meeting of the Men's Club of St. Martin's, Austin (which numbers some four hundred men and is the largest in the Middle West), Dr. James H. Ross was elected president; Mr. John E. Northrup, first vice-president; Mr. A. J. Legerwood, second vice-president; Mr. Leo Strauss, secretary, and Mr. B. M. Hamilton, treasurer. The June meeting of the club, on the 19th, was a "Ladies' Night," and was largely attended, the address being by Col. Adams, the superintendent of the State School for Boys at St. Charles, Ill.

Men's Club Elects Officers

The congregation of Christ Church, Harvard, Ill. (the Rev. R. S. Hannah, rector), having recently completed the payments on their rectory, have now undertaken the erection of a parish house. The building is already well under way, and when finished will be complete in every detail. The cost will approximate \$5,000.

A New Parish House

On Thursday, June 19th, the graduating exercises of St. Luke's Training School for Nurses were held in Grace Church, when the address of the evening was given by Dr. R. B. Preble. Mr. W. J. Bryson, president of the Board, presented the diplomas to the

Graduation of Nurses

forty-three members of the graduating class. Bishop Toll addressed the class, urging them to regard their work as done unto the Lord in a truly religious spirit.

On the Fifth Sunday after Trinity services were held for the first time in the rebuilt St. Andrew's Church (the Rev. F. E. Wilson, rector). There was a large attendance

Rebuilt Church Again in Use

at all of the three regular services, the rector conducting them all. So carefully has the extensive undertaking of the rebuilding of this church been managed, that the entire fabric, destroyed by fire a few months ago, has been replaced, including the organ and nearly all of the furniture, and the cost has been only about \$1,000 more than the money received from the insurance companies, and from subscriptions and for memorials. In other words, St. Andrew's has now a new church, and the indebtedness of the parish has been increased only about \$1,000.

TERTIUS.

THERE ARE NO occult forces, there are only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinite little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me, because I can also bring forth out of my chaos. I make books, which are creations; I feel in myself the future life; I am like a forest which has been more than once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with reflection of an unknown world. You say the soul is nothing but the result of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. I breathe at this hour the roses as twenty years ago, the fragrance of the lilacs and the violets. The nearer I approach the end the plainer I hear around me the immortal symphonies of the world that invites me. It is marvelous, yet simple. It is a fairy tale and it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn.—*Victor Hugo.*

THE CERTAINTY that He who went through death, who restored the connection between nature and the spiritual world, changes death to us into triumph, a triumph that is awaiting us like the warrior who is going toward a certain victory. Although I want to live and labor as long as God lets me, I consider the moment of my death as the most precious one of my life.—*Father W. J. von Schelling.*

Diocesan Conventions

VERMONT

THE last of the spring conventions is that of the diocese of Vermont, and it was held at the Church of the Good Shepherd, Barre, June 18th and 19th. Two new canons were passed creating a new Social Service Commission and a Board of Religious Education. A proposal to create a new diocesan committee especially to take care of the work of raising the apportionment for General Missions was defeated, it being generally felt that the diocesan missionary committee could discharge this duty. A committee was appointed to consider means to augment the Aged and Infirm Fund of the diocese and to increase its usefulness. A proposition to change the title of the clergyman of a mission to vicar was defeated.

The Bishop's address consisted mostly of a comparison of the diocese to-day with twenty years ago when he was consecrated to the episcopate. The comparison showed a gradual advance along all lines except in the number of Sunday school scholars and candidates for Holy Orders, which disclosed a loss. The shifting character of pastorates was deplored. One cure had had ten clergymen in charge during these twenty years. Investigation had shown that the average clerical stipend in Vermont, including rectory, was lower than that of any other diocese in New England. The Bishop pleaded for the establishment of a fund from which grants could be made for the erection of church buildings in new fields of work. At the end of his address he briefly alluded to the question of the proposed change of name of the Church. He entered his protest against instruction of deputies in any shape or form. He expressed his hope that any communication from other dioceses on this matter be received without debate.

The question of change of name was not brought before the convention in any shape.

St. Mark's, Newport, was received as a parish in connection with the diocese.

On Wednesday evening the subject of missions was brought before the convention. The report of the missionary committee of the diocese was read and discussed. The diocesan missionary (the Rev. D. L. Sanford) gave an interesting account of his work. He asked for an automobile to enable him better to cover his extensive field. The Bishop Coadjutor also gave an account of his work in the missionary field of the diocese. The Rev. W. G. Davenport, department secretary, addressed the convention in reference to the work of the General Board.

The following elections were made:

Deputies to General Convention: Clerical—The Rev. Dr. G. Y. Bliss, Burlington; the Rev. J. Reynolds, Rutland; the Rev. D. L. Sanford, Hardwick; the Rev. W. T. Forsythe, Richford. Lay—J. C. DeBoer, Montpelier; S. W. Hinds, Burlington; E. P. Gilson, Rutland; E. L. Wyman, M.D., Manchester Center.

Alternates: Clerical—The Rev. Nelson Kellogg, Poultney; the Rev. W. C. Bernard, Chester; the Rev. A. P. Grint, Ph.D., St. Johnsbury. Lay—G. Briggs, Montpelier; S. Everts, Windsor; Kittredge Haskins, Battleboro; C. E. Parker, Vergennes.

Standing Committee: The Rev. Dr. Bliss, the Rev. E. S. Stone, the Rev. A. P. Grint; Messrs. G. Briggs, C. E. Parker, E. J. Ormsbee.

The Bishop appeared, to the great joy of all present, to be in renewed health and presided with his usual vigor and energy.

SOUTH DAKOTA

MOST important in the work of the convocation was the adoption of canons (subject to approval by the House of Bishops). Noticeable among the special features of the canons are the endorsement of the duplex envelope system, a uniform year for purposes of all reports, proportionate representation in convocation from all parishes and organized missions, and the admission of women to vestry meetings in advisory capacity.

The convocation memorialized the General Convention in the matter of additional episcopal supervision, in accordance with the request of the Bishop in his annual address, asking that a canon, or canons, be provided to allow Suffragan Bishops for work in missionary districts. Further it was resolved to petition the Board of Missions favorably to endorse the prayer of the memorial.

The convocation met in the newly completed St. Mary's Church, Mitchell, on June 22nd to 24th. The opening service was the con-

secration of the new church, the Rev. F. B. Barnett, rector. The Bishop of the district was the consecrator and the Very Rev. Jesse K. Brennan, Dean of Calvary Cathedral, Sioux Falls, was the preacher. In the evening of the first day there was a special missionary service at which the speakers were the Rev. H. L. Russell of Pierre, the Rev. P. J. Deloria of Standing Rock Reservation, and the Rev. Hugh L. Burleson, secretary of the Board of Missions, New York City. Preceding this service there was an organ recital by William Leonard Gray, organist and choirmaster of St. Mary's Church.

The following were appointed on the Council of Advice: The Rev. Dr. Doherty, the Rev. Messrs. E. Wilson and S. S. Mitchell; Dr. S. A. Brown, George W. Lewis, and R. W. Folds. The Hon. J. H. Gates was appointed chancellor.

The following officers and representatives were elected by ballot: Deputies to General Convention—The Rev. F. B. Barnett, the Hon. J. H. Gates. Alternates, Rev. Wm. Holmes, Mr. Chas. Tackett.

Delegates to the Missionary Council—The Rev. Dr. Ashley, the Rev. Messrs. John Flockhart, Neville Joyner, H. L. Russell; Messrs. George W. Burnside, S. W. Russell, Felix Brunot, G. F. Livingstone.

Monday evening at 6:30, a men's banquet was held. The most important speakers were W. R. Ronald, president of the Mitchell Commercial Club, Mr. Frank Jackson of Dallas, the Rev. E. B. Woodruff of St. Paul, and the Rev. C. C. Rollit of Minneapolis, the Bishop acting as toastmaster.

At the corporate Communion at 7:30 A. M., 175 of the clergy and lay delegates made their Communions, which was a unique feature of the convocation.

In conjunction with the meeting of the convocation, delegates of the women's organizations of the district met in the Carnegie Library and adopted a constitution for the Women Workers of the missionary district. The object of this association is to unite all the Churchwomen and children in their work for the Church. Two thousand dollars was pledged by this organization for special missionaries under the direction of the Bishop.

A second missionary service was held at the close of the sessions, the speakers being the Rev. E. B. Woodruff of St. Paul, the Rev. C. C. Rollit, secretary of the Sixth Department, and the Bishop of South Dakota. The Bishop, in his closing words, spoke of three characteristic features of the convocation: viz., missionary enthusiasm, hard work, and a splendid spirit of unity among the clergy and delegates.

WYOMING

PROVISION was made for an apportionment for work in the district equal to that for the general work of the Church outside, and the use of the every-member canvass plan wherever it can possibly be introduced.

The Bishop's address showed much material progress throughout his district and good work being done. Speaking of the necessity for intensive work, he observed that within a few days one of the clergy of the district had received a letter from a man in the East, asking him to look up his records and determine whether he had ever joined a certain parish in Wyoming or whether he had ever been confirmed. He said he remembers having been to the Communion once or twice, but could not recollect whether he had ever been confirmed. On consulting the Confirmation list the Dean discovered that the inquisitor had been confirmed in the parish and his name properly enrolled on the list of communicants. "How much instruction he had received or how great an impression his Confirmation must have made upon him, you may readily conjecture. This was in the former days. Is such remissness to-day possible? I trust not, and yet as I make my visitations I am impressed by the fact that Confirmation instruction is quite inadequate.

"How I long for the day when our communicants may be counted as a spiritual force to direct, rather than a spiritual flock to be shepherded!"

The Rev. Messrs. Huston, Cross, Thornberry, Pierson, and Farr were elected clerical delegates to the Sixth Missionary Conference. It was decided that the convocation next year shall meet at Rawlins on June 19th to the 22nd.

A special service was held on the evening of the second day, at which Dean Huston gave an address on "The Christian as a Citizen," Mr. A. H. Beach on "The Christian as a Parishioner," and the Rev. C. C. Rollit on "The Christian as a Churchman."

At the close of the convocation, Dr. Dunniway, president of the University of Wyoming, gave a scholarly address on "The Historical Spirit," in which he criticized severely some of the histories "written to sell." Macaulay he described as honest but intensely partisan; McMaster as a collector of clippings, Gibbon as one of our great historians, Bancroft as absolutely partial, and referred to the best present-day ideals of what history should be.

The woman's organizations of the district met in the Cathedral chapel while the convocation was in session, Mrs. Thomas presiding. The study of China was urged upon the missions classes for the coming year, by the help of the text books of the department in New York. The secretary reported \$304 paid toward the general apportionment, and pledges were taken for the future.

THE ALBANY CATHEDRAL SUMMER SCHOOL

THE eighth annual session of the Cathedral Summer School at Albany came to a close at noon on Friday, June 27th. Sixty-eight clergymen were present from seventeen dioceses.

This school had its origin in the vision of the Rev. H. R. Talbot, who saw the opportunity of this ministry to the clergy afforded by the central position of Albany, and in the ample accommodations of the buildings of St. Agnes' School. In 1906 Dean Talbot, as he was then, with the assistance of the Rev. Edward H. Schlueter, then Canon Missioner of the diocese of Albany, and others of the diocesan clergy, secured the influential aid of the late Dr. Henry S. Nash of the Cambridge Theological School and sent out a prospectus presenting a strong body of lecturers with Dr. Nash at the head. There was a generous response from the clergy, who welcomed this opportunity for theological study, and the primary session of the school in June 1906, was carried through with the enthusiasm of success. The Summer School of 1907 was equally successful, and seemed to promise that the school had come to stay. But the following year there was a falling off in interest, and the attendance dropped to thirty clergymen. There was a change of administration in the Cathedral. Dean Talbot, the originator of the plan, resigned to remove to the West, and there was a general feeling of discouragement.

A little group of clergy of the diocese, who had been interested in the school from the start, the Rev. O. S. Newell, the Rev. Malcolm Johnston, the Rev. G. L. Richardson, and the Rev. Guy Harte Purdy, met to face the question as to whether the school represented merely a temporary flicker of enthusiasm, or whether it had the elements of permanence within it.

These men believed in the plan and believed in the methods that had been used. Though claiming no authority except that involved in the obligation of service in a cause they believed it cowardly to fail in, they constituted themselves a committee on the Summer School, with the Rev. O. S. Newell as Dean, and the Rev. Guy Harte Purdy as secretary, and began their preparations for the session of 1909.

Their faith was justified by a good attendance of men who found interest and help in valuable courses of lectures. Each session of the school since that time has seen a growing power and usefulness until, with the noteworthy week just passed, the school may be said fairly to have emerged from the experimental stage and to have proved not only the right to continue, but also the power and vitality that ensures its future in growing usefulness.

The founder of the school, Dean Talbot, has removed, and with him, Canon Schlueter, who had the management in the beginning. Dr. Nash, who gave so much to the school not only through the learning and inspiration of his lectures, but much also in brotherly companionship, is dead. Bishop Hall, who gave splendid service in teaching, and then, with his notebook in hand, gave unspoken lessons in studying, as he sat at the feet of the other lecturers, has been absent through illness. Dean Newell, who has contributed by his energy and executive ability to the recent sessions, is temporarily laid by through a breakdown. The whole burden of preparation for the session of 1913 has been borne by the Rev. Guy Harte Purdy, and yet the opinion was unanimous that, taken as a whole and in balance, the recent session was equal to the best, and in some ways in advance of any session thus far held.

"Ten dollar" scholarships established by friends of the school have brought some of the more poorly paid clergy within the inspiration of the school, to their great pleasure.

The clergy of the city of Albany where the school is held, and of Troy, but six miles distant, were conspicuous by their absence, while men from a distance came in numbers. Since the school commands the services of the ablest specialists in their respective fields, and as its reputation for work done increases, it must prove a potent factor in lifting the level of scholarship of the clergy of the Church, and means must be found to care for the larger attendance that is sure to obtain. The school is absolutely without partisan bias either in range of subjects, or in choice of lecturers.

Father Wood of Ichang, China, gave a conference on missions on Monday night, in the course of which he congratulated the American Church on the fact that its catholicity is recognized by one Catholic Communion in the fact that in the Constitution of the Church in China it is written that the Holy Catholic Church in China is in Communion with the Holy Catholic Church in the United States; because, as he explained,

the Chinese do not know the meaning of Protestant and are quite without Puritan bias.

On Tuesday evening the Rev. William E. Gardner, general secretary of the General Board of Religious Education, gave a stimulating and searching conference on the Sunday School.

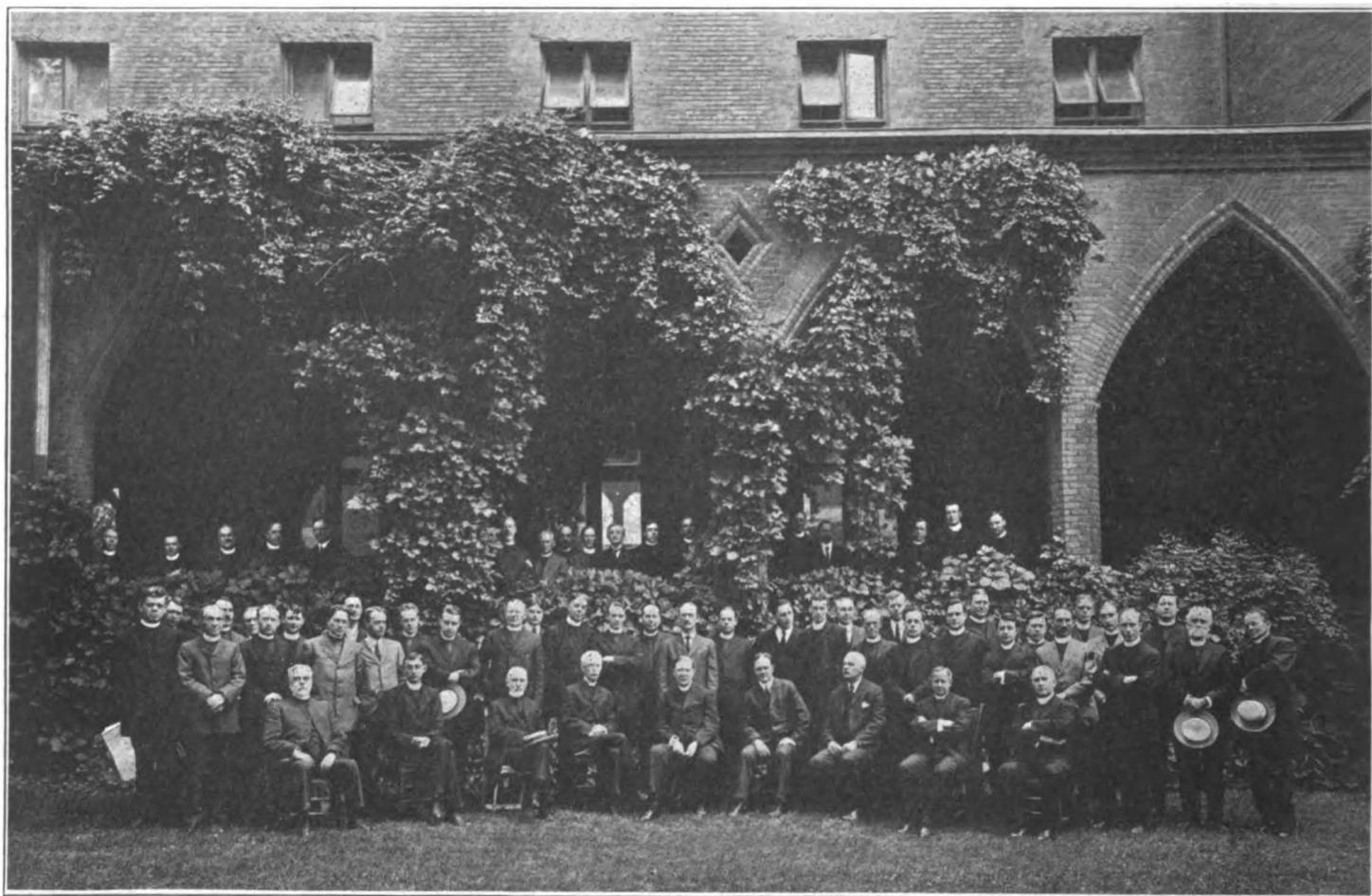
The Wednesday evening conference was given by Mr. Robert H. Gardiner of the Commission on Faith and Order. The speaker dealt with his subject with a sympathy and understanding that left the most doubtful convinced at least that in the hands of the present commission the principles of the Church run no risk of compromise, and not without hope that something of real value may be the outcome.

On Thursday evening Professor Henry N. Ogden pointed the way for the work of the clergy with reference to disease as he gave the percentages of death that are caused by contagious disease and showed how they are being conquered by modern methods with the prospect of ultimate extinction, and then turned to the deaths that are caused by the neglect or

his final lecture Dr. Drown paid an exquisite tribute to Dr. Nash.

Dr. Foley of the Philadelphia School, by common consent performed the most difficult feat assigned to a member of the faculty, in treating the subject of homiletics in a manner, and with a reality, that held his hearers. The lecturer was an interested listener at the other lectures and left as many friends as there were members of the school.

The Rev. Henry A. Atkinson, "Secretary for Labor and Social Service of the Congregational Church," gave four lectures on Social Problems. With a generous and fair minded appreciation and recognition of anything and everything that the American Church has done and is doing for the solution of social problems and with a wide knowledge of conditions in the industrial and economic world, he brought to bear upon his tremendous subject a trained mind and an intellectual grasp that compelled keen attention, and a sympathy and a longing to bring help to men, that caught his audience to him and held



GROUP AT THE ALBANY CATHEDRAL SUMMER SCHOOL

abuse of the body, where he maintained that the prevention must come through the Church with the message of Christ.

Dr. Arthur W. Jenks of the General Seminary, in four lectures put his hearers abreast of historical conclusions and methods and work. Dr. Jenks eased the burden of scientific history with a humorous appreciation that was often irresistible, as when in dealing with the difficult question of the early Alexandrian consecrations, he declared their irregularity not proven, and then added that even if it were, it could hardly be considered as establishing a precedent, any more than the first consecration of a Roman Bishop in the United States by one Bishop with the assistance of two priests, or the consecration in which Wesley and Cope figured! Dr. Jenks' contribution to the classics, however, was made when, in bidding him good-bye, one of the clergy expressed the regret that a necessary absence had cost him the enjoyment of the final lecture, whereupon the doctor replied, "Perhaps you would not have enjoyed it if you had been there." His victim confessed the next morning that it was a minute or two before he knew what the laughter was about.

Dr. Drown of Cambridge, gave four lectures of power and illumination on Ethics, in which he traced all true ethics back to their foundation in the Incarnate Christ. At the close of

them there throughout. In conversation afterwards he expressed himself as finding in return an understanding and a welcome of his message that delighted and stimulated him. As a practical instance of Christian unity within the possible limits it was cheering and stimulating, quite aside from the wide views and great knowledge he brought to the school.

The great school room of St. Agnes' provided an admirable auditorium, and the gathering in the dining hall for meals and the talks on the broad veranda were not the least valuable gifts of the school. Not only was the session an intellectual stimulus, and a school for friendship, but it had an element of the retreat, since some of the addresses bore that character, and in all the subjects, by all the speakers, as by reiterated emphasis, the students were brought back again and again to the Incarnate Christ as the Way, the Truth, and the Life.

HE WHO IS the Light of the World, the Truth and the Life, is seeking you now, my friends. Listen to Him. He says to the careless and frivolous, to the lukewarm and self-righteous, who have kept the door of their souls closed to the love of God, see, I stand before the door and knock. Oh! open the door of your heart to Him and accept the powerful redemption He offers you and, henceforth, live happy and blessed through the faith in Jesus, the Son of God.—*Sir James Young Simpson.*

SOCIAL SERVICE

◆ Clinton Rogers Woodruff, Editor ◆

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

SPEAKING of the causes of delinquency in girls, Miss Bartelme, Chicago's woman judge, names them in this order: Growing luxury of the age; man's loss of chivalry towards girls who work; immodest fashions in dress set by women of wealth; bad home environment; inadequate wages; dance-halls with bars attached; saloons with family entrances; immoral picture shows; improper supervision of public amusement places; and the "white slave" agents. Consideration of these things and their influence, according to Secretary Gilbert of the New York Diocesan Commission, "in your own parochial field should serve to outline some pretty definite tasks for the parish. The first three are more or less common to every parish. They would seem to justify, in these days, some very plain speaking on the part of the clergy. The other causes mentioned by Miss Bartelme are respectfully commended to the consideration of the parish social service committees."

THE MOVEMENT to create new governmental commissions keeps pace with the movement to create new organizations. Now the suggestion comes from Pittsburgh that there should be a woman's commission in that city to oversee the educational work of the children, to conduct the work of the various playground associations, and the open air educational work of the city. The president of the Pittsburgh Chamber of Commerce, who made the suggestion, said: "In Pittsburgh we have a shade tree commission, a city planting commission, a flood commission, an art commission, a morals efficiency commission, yet we lack one, to my mind a very important one, a woman's commission." This he regards as the most needful of the lot.

REFERENCE has often been made in this column to the prominence of Churchmen in social and forward civic work. Here is another illustration of this: Word comes to me that at the recent dedication week of the Covent Methodist Church of Evanston, Ill., a "community night" was held, at which speeches were made by the presidents of the various social, municipal, and benevolent organizations of the community. Although these organizations were in no sense Church organizations, nor affiliated with the Church, every speaker was a communicant of St. Matthew's Church, of which the Rev. A. I. Murray is rector.

"A MAN'S WORLD," by Albert Edwards, attracted the attention of social workers because of the fulness of its knowledge concerning social conditions in New York. The same author's second book, "Comrade Yetta," more than fulfills the promise of the first volume. It gives a clear insight into the relative claims and methods of the trades unionist, the socialist, and the syndicalist, without holding a brief for any one of the three. Moreover, it gives a vivid description of sweatshop methods and of the dangers both to health and morals to which such a system subjects those who come within its influence.

A TRAVELING social museum has been built up by the Chicago School of Civics and Philanthropy and is being sent to various communities in that state. The exhibit is of the same general character as the welfare exhibits of the large cities. It deals chiefly with housing and labor conditions, parks and playgrounds, municipal rehabilitation, social utilities, social phases of public hygiene, and state utilities. This exhibit is now being sent to the state universities, among other places, for the information of the students and faculty.

"SCOUTING" is the title of a new semi-monthly publication issued from the national headquarters of the Boy Scouts of America. Heretofore this movement has depended upon special bulletins and circular letters to keep all engaged in the movement informed as to its development. The new publication is designed to take the place of these occasional publications by affording a regular periodical means of inter-communication and the distribution of information.

A DIRECTORY of certificated shops in the coat, suit, and skirt industry has been issued by the joint board of sanitary control in New York. These shops are carried on under the "protocol of peace adopted September 10, 1910," and maintain all the sanitary standards which the shops subscribing to that protocol are required to maintain. All firms complying with these standards are granted what is known as "sanitary certificates."

THE HEALTH AND HAPPINESS LEAGUE is the name of an organization founded by the Metropolitan Life Insurance Co. of New York. The members take a pledge to do all in their power to help the company improve the health of its policy holders, and all in their power to preserve their own bodily health and add to the happiness of others.

THE SOCIAL SERVICE COMMISSION of the American Federation of (Roman) Catholic Societies has issued a series of bulletins dealing with such questions as, What shall our Catholic Societies do? Why Socialism is opposed to Trade and Labor Unions, and The Need of an Organized Christian Force in the American Labor Movement.

A UNITED SUMMER SCHOOL will be held in Derbyshire, England, under the auspices of the Inter-Denominational Conference of Social Service Unions, which includes the Christian Social Union (Anglican) and the (Roman) Catholic Social Guild. Canon Scott Holland is one of the leading figures in the movement.

THE TENTH international housing conference will be held at the Hague in September, in compliance with an invitation tendered by the Dutch government. Among the questions to be considered will be rural housing, slum improvement or clearance, overcrowding, city planning, and recent housing progress.

THE NEW YORK State Committee of the National Progressive Party has issued an official proposal with regard to a minimum wage act. The pamphlet containing this and the party's official bill can be had upon application to the committee at its headquarters in the Hotel Manhattan, New York City.

COMPENSATION FOR OCCUPATIONAL DISEASES is the title of a very interesting article by John B. Andrews in the *Survey*. It has been reprinted for distribution and gives the arguments for the legislation proposed by the American Association for Labor Legislation.

A WORKMAN'S COMPENSATION ACT has been prepared by the American Supply and Machinery Manufacturers Association and represents the views of employers on this important subject. Copies of it can be had of John K. Broderick, St. Louis, Mo.

A REPORT of the commission on the support of dependent minor children of widowed mothers has been issued in Massachusetts. So far as I am informed, this is the first formal state report on this question.

THE American Federation of (Roman) Catholic Societies has appointed a Social Service Commission of which the Bishop of Rockford, Illinois, is chairman, and Father Dietz of Milwaukee, the secretary.

"HOUSING" is the title of a bibliography just published by the Chicago School of Civics and Philanthropy giving reference to all the literature on the subject in the central Chicago libraries.

A LAW requiring medical examination of applicants for marriage is being urged by the Oklahoma Federation of Women's Clubs. The Governor backs up the recommendation.

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.

IS THE CHURCH A DEMOCRACY?

To the Editor of *The Living Church*:

It does seem too bad, and quite unnecessary, for your paper, which represents the great mass of Catholic Churchmen in the Episcopal Church, to play into the hands of the Church's enemies by your implication, in the editorial of the current issue, that the Church, Catholicly conceived of, is not a democracy. The Church must, I take it, be one of three things, when looked at as an organism at work in the world: (1) an absolute monarchy, (2) an aristocracy, (3) a democracy. Of course the first conception is out of the question, to any save a Rapanist. If the second is true, then the Church is out of tune with every modern development, not only in the political world, but also in every other realm of thought. If, however, the Church Catholic can claim to be in truth a democracy, which in ages past has been despoiled of its original polity by the vicissitudes of an unfortunate history, but capable of restoration to original purity, then the Church is capable of correlation with modern thought.

I presume that your belief is that the doctrine of Apostolic succession, with all it implies in the way of trust given to Bishops by God, is of necessity out of harmony with absolute democracy. This position, however, is not so generally held by scholars as one might suppose. That all authority is given, not to the apostles, but to the entire Church, and that it is this democratically held power from Christ which has been perpetuated in the persons of the Bishops, is a position thoroughly familiar to almost anyone who reads Church history in a scientific spirit.

It is surely not possible to find anything but democracy in the primitive polity of the Church, as revealed in the Bible itself. In Acts one finds that the laity participated in the decrees of the first Council of Jerusalem, and that the people elected the first elected apostle, St. Matthias, and also the first deacons. What reason have we for supposing that the other elders and deacons of whom we read were chosen in any other way? How can Paul's great doctrine of the Church being Christ's Body be interpreted as other than implying democracy of the members thereof?

Surely the mere fact that the Church grew like the Roman culture about her is enough explanation for the development of, first, an aristocratic Episcopate, and then, in natural development, a patriarchal and finally a Papal polity. The Church has in all the centuries found it necessary to modify her polity in order to meet the requirements of the political thought about her. In the Middle Ages she was Papal. With the political independence of nations, especially of insular England, she changed to a government by a national college of aristocratic persons, the Bishops. The development of American independence was reflected in the giving of suffrage to the laity again, albeit in a restricted manner. Now that democracy is rife among us, shall not the Church complete the process of revolt from Rome by coming back again to the primitive democracy of the Church in Jerusalem in the earliest days?

It seems to some, I believe many, that it is perfectly possible to be a loyal Catholic, with full faith in the Catholic Creeds, the Catholic Bible, and the Catholic Sacraments, and yet to maintain that the only authority a Bishop possesses is that derived from the fact that he represents the priestly commonalty of believers. There is no real alternative necessary between power from God to the clergy and power from the laity, no necessary antithesis between "from above" and "from below." Power from God through the assembly of believers to the Bishops and other clergy is not, we think, some of us, either an unreasonable or an uncatholic thing to believe in.

In short, maybe the Church made the Bishops, not the Bishops the Church. If so, the Church is a democracy and nothing else.
Oak Park, Ill., June 23rd. BERNARD IDDIGS BELL.

To the Editor of *The Living Church*:

MAY we have more plain speech like that of the Rev. Ferdinand Ruge, in his letter of June 21st, on the "Restlessness of the Clergy"? May many more priests see what he sees, and speak their minds, even if their words are followed by that curious silence which, in these days, so often follows the utterance of crude truth!

The struggle of the diocesan missionary has a very real relation to the struggle of his proletarian brother in the shop. Both of them are under the discipline of the uncertain job. Both of them are frequently warned, with greater or less delicacy, that their stipends or their wages will be affected by the way they cast their vote at the polls, or in conventions. Both of them are kept down to the

lowest standard of living to which they will consent, and are compelled to bear in silence the full *onus* and cost of all differences between themselves and their "employers." Since the poorer priest is foolishly ashamed to own up to his humiliating situation, and regards it as his own disgrace, and not the disgrace of the Church, he is saddled with a code of ethics better suited to the more prosperous priest. If, in his extremity, he directly seeks a new parish, and as a result cheapens himself yet further, he is insulted by lectures on "quiet self-denial," and charged with "self-seeking," "improvidence," and "unrest."

The bread-and-butter problem of the clergy bears also a very vital relation to the question of lay representation in the councils of the Church, since lay control in the Church involves lay responsibility for the condition of the priesthood. Let me go farther, sir, even than you do in your editorial: Even with all parishes electing their own deputies, without the vestries; even with the initiative, referendum, etc., in full operation, the Church would not yet be democratized, for the simple reason that the *constituency* of the Church is not democratized. There is not a "proportionate representation" of the working-class in the Church itself. The extension of the democratic principle to the preponderantly middle-class and professional element in the Church might only mean that more lawyers, merchants, bankers, would make their voices and votes tell in the Church, restraining and embarrassing all efforts at clearer utterance on social issues. It might tie down the clergy even more than to-day, to the position of retainers to the middle-class, interpreters of middle-class religion, defenders of middle-class interests. Priests whose vision extends beyond the circle of the current conceptions and assumptions of the "great middle-class," might find themselves economically and spiritually starved out.

There might be, indeed, a moral value in extending the democratic principle, even under present conditions, *if the controlling motive of the movement were more disinterested than it evidently is.* But the present advocates of the measure would be the first to arrest the process of democratization, if it really showed perilous signs of arousing a popular movement toward the Church, which they could not guide or control.

Personally, I cannot see how these problems can be *satisfactorily* solved in the present state of society. Impossibilism is not necessarily pessimism. It is the only position that can be taken by obscure folk who see problems which most of our leaders are reluctant even to face or acknowledge. When it becomes an intolerable, burning shame to more Churchmen that her diocesan missionaries should be in the situation they at present occupy; and that so far as the working-classes are concerned, the principle of lay representation is unoperative—then we shall have plenty of schemes and plans. But by that time, probably, some other developments will have gotten fairly under way.

W. M. GAMBLE.

CLERICAL STIPENDS AS VIEWED BY THE RECTOR'S WIFE

To the Editor of *The Living Church*:

I HAVE seen nothing written upon the subject of the Inadequacy of Clerical Stipends as it touches the wife of the rector. It has occurred to me that something from this standpoint might not be without interest.

The inadequate stipend of a clergyman is an undoubted hindrance in his work as priest and pastor; he is unable to give all the service he might because of the costs involved; he cannot take all the thought desirable, because his mind is often tired by the study necessary to finance an account. But in no instance does the clergyman lay aside his office; he is not primarily balked in the object of his life. He has moments of high service, in the sanctuary, or with those needing aid and ministrations, to the memory of which he can "flee as a bird to the mountains" to comfort his soul, and find rest and vindication in them.

The wife of a clergyman on insufficient stipend, especially if her husband be rector of an average middle-class Church—this means probably the majority of such—has far greater sacrifices, which she makes willingly, but, the pity of it is, which ought not to be necessary for her to make. The stipend of the rector will run a little below the average wage of the members of the congregation, and so, in order to live the life which is obligatory on the grade of society occupied by her husband's people, she must forego help in her household work, which the fewer responsibilities of her associates permit them to employ. Laying aside the rankle of lifted eyebrows and the cold: "Why! you keep no servant." the wife, who has been trained for the highest social vocation, is in the unenviable position of having to fill her mind with the exacting routine of duties usually

performed by a domestic servant. I do not slight the worthiness of these duties. But such a monotonous round of occupation occupies the time which should be given to the culture of life, to keep herself the true mate of her husband, and to the cultivation of friendship in order that the rectory might be a social home of the parish.

I am assuming of course the ability of the wife to respond to the call of these fundamental duties. This abnegation is stultifying; the round of petty detail is nerve racking; the hopelessness of participating masterfully in the fine and rich things of life is heart breaking.

Then there is the loss of opportunity. There are a dozen forms of needed activity in my husband's parish, which are untouched because there is no one to do the work: Kindergarten, mothers' classes, domestic club, kitchen and sewing and girls' classes, besides the higher opportunities: Girls' Friendly, Bible class. Here skilled and experienced service is needed; and in the apprenticeship of these things the rector's wife has served time, and has achieved proficiency. That which in the rector's life is a mountain of joy, the service of the Church and congregation, is to the rector's wife a bitter valley of disappointment. She sees the crying needs and can have no possible time or strength to give them a moment's care. She is happy if she can deafen her ears to the call. Pardon a personal note. I save "My Rector" eight hundred dollars per year; a cold-blooded business man studying the affairs of the Church estimated them as worth five hundred dollars! I have to do it, or by no possibility could he keep the church. But if that eight hundred dollars could be paid and put on the costs of the work I do, I could, as assistant in study, in correspondence, and in actual Church work, give more than double value to the Church. Besides, the rector would have more time to do the things which ought to be done but which must needs be undone.

I have no suggestion to offer; but the condition is most irrational; how irrational every minister's wife knows.

Yours truly,

JULIA THORNTON ZEIGLER.

St. Mark's Rectory, Baltimore, Md., June 23, 1913.

THE CONSTITUTION OF GENERAL CONVENTION

To the Editor of *The Living Church*:

I AM inclined to sympathize with the general conclusions of your editorial on Representation in General Convention, while totally dissenting from your unfortunate historical argument.

It must have been by some queer *lapsus mentis* that so able a writer seems to forget the original constitution of our General Convention. Unquestionably it did represent diocesan rather than communicants, but in all other respects it was all of a piece with the National Congress. There were *two* "Houses": not Bishops and deputies, as we now often loosely speak of our *three* houses, but clerical deputies and lay deputies. Besides these there was an executive—not in one person but in the total episcopate. This executive had a *veto* on legislation, and the veto could be overridden by. I think a three-fifths vote in the two houses. It was the constitution of the United States adapted to the states, and the Church in the states. The word "state" not "diocese" appeared, and that was, no doubt, why Rhode Island was represented equally with Virginia.

I am afraid, therefore, that the historical basis of your argument is rather flimsy. The English convocation of the Fifteenth century may have had some influence on the minds of the "Fathers," but when one remembers that the board of Bishops could be completely overridden by the two houses it seems clear that the national constitution was the chief and dominating influence. Would that the fathers had gone on and added to executive and legislative, a well devised judicial department.

Of course all this was afterward changed, but you were discussing ideas and origins.

LAURENS MACLURE.

Newton, Mass., June 24th.

[Our correspondent overlooks the fact that the Constitution of General Convention was drafted earlier than that of the nation and so cannot possibly have borrowed ideas from the latter. In its original form the ecclesiastical constitution was agreed to on October 4, 1785. With some few amendments it was finally adopted, subject to ratification by the Church in the several states, on June 23, 1786. The first draft of the national constitution was made at the constitutional convention in Philadelphia, May 25, 1787.—EDITOR L. C.]

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH

To the Editor of *The Living Church*:

IN your issue of the 14th inst. you publish two letters, one from the Rev. Hugh J. Spencer and one from the Rev. John Oliphant, written in response to my letter published in your issue of the 7th inst. You also publish a letter from the Rev. Orrok Colloque on the same subject. My letter above referred to, shows that I have the same understanding as to Baptism as each of these writers has, to wit, "that by Christian Baptism one becomes a member of the Church of Jesus Christ." My question was not as to that, but I assumed, as the fact is, that there is an organization known as the

Protestant Episcopal Church. I assumed too that this organization was made up of individual members, both clerical and lay, and that Baptism did not make the recipient a member of this organization, because if it did, all our Presbyterian, Baptist, Methodist, Lutheran, and Romanist friends are members of the Protestant Episcopal Church, which we know they are not. The friend about whom I asked the question, it seems clear to me, was not a member of the Protestant Episcopal Church, during the fifteen years, or more, that she was a member of the Presbyterian organization. There came a time when she ceased to be such a member and became, as I suppose and as she supposes, a member of the Protestant Episcopal Church. When was that time? I am unable to find any answer to the question in either the communication of Mr. Spencer or Mr. Oliphant.

The letter from the Rev. Orrok Colloque, taking as it does the position that no layman is a member of the Protestant Episcopal Church, if he is right, takes away all occasion for any answer to my question. In your issue of the 21st inst., the Rev. George F. Bragg, Jr., makes a direct answer to my question in these words: "After renouncing her Presbyterian allegiance, and on being received by the priest of the Church as a candidate for Confirmation, she thereupon became a member of the Protestant Episcopal Church."

This answer surprises me, but it is directly to the point. It surprises me because it naturally raises the question, what would have become of that membership, if she had, upon further consideration, after having been accepted by the priest as a candidate, decided not to be confirmed? Or if the priest or the Bishop had found her not sufficiently sound in the faith, and confirmation had been refused? The letter of Mr. Colloque has interested me much. In his first sentence he speaks of "We who have been born and raised Churchmen." I do not understand that the natural birth of any person made him a Churchman. I suppose, however, he means, those born of Church parents; but as all baptized persons are Churchmen, that is, members of the Church of Christ, then it would seem to follow that Mr. Colloque would regard all persons born of Baptist parents as included in the phrase "We who have been born . . . Churchmen." Again he says that the clergy are all members of the Protestant Episcopal Church. Does this include those who have been ordained only deacons, or must one have been ordained to the priesthood in order to be a member of the Protestant Episcopal Church?

Respectfully,

U. L. MARVIN.

Cleveland, June 20th.

To the Editor of *The Living Church*:

A LETTER in your issue of June 7th was inserted under the above caption, which admirably states a difficulty which must be felt by many more than its writer. The baptism of the member of his family who was baptized by a Presbyterian minister did make her "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," that is, by it she was introduced into the Catholic Church. When and by what means did she become a member of the Protestant Episcopal Church? This is the crux of the whole matter.

Now this Church has provided a form of service to be used when a child privately baptized in time of sickness is afterward brought to the Church to be "received." The statement in the letter that "she has never received any other baptism" implies, though it does not state, that this form was not used in her case, nor were there any sponsors provided to bring her to the Bishop to be confirmed by him. Mr. U. L. Marvin asks, "When and how did she (who had been for fifteen years a member in good standing and a communicant with the Presbyterians) become a member of the Protestant Episcopal Church, if not by Confirmation?" The only answer is, that she became a member of "this Church" when she was baptized, and she realized her membership when she decided that the Presbyterian organization, as an organization, was not the visible, historic Church of Christ into which she had been baptized. Her Confirmation was the reception by her of the gift of the Holy Ghost, which enabled her to receive the most comfortable sacrament of the Body and Blood of Christ with profit to her own soul. She obtained formal membership in this Church when she formally claimed it, and was formally recognized—possibly when she was enrolled as a candidate for Confirmation by her rector.

Mr. Marvin's letter has shown how much confusion and distress of souls is caused by neglect of the directions of the Book of Common Prayer. The Form for Receiving Children privately Baptized should always be used, when (if ever) Conditional Baptism is not felt necessary to be administered.

(Rev.) R. BARRINGTON NEVITT.

Stockport, Cheshire, England. June 16, 1913.

PASTORAL CHANGES

To the Editor of *The Living Church*:

BEING frank in public, before "the great congregation," or in the press, sacred or secular, seems to have been seldom welcomed or cultivated in that communion commonly known as the Episcopal Church. Speaking out in meeting, anywhere, not uncommonly brings down much calm advice as well as malediction

on the head of the speaker. But, while there are a few things with which I cannot agree in *THE LIVING CHURCH* (wouldn't it be a poor world if we did all agree?), its recent editorial policy of free speech and frank treatment of ordinarily tabooed questions, as well as the breezy outspokenness of its chief contributing editor, induces me to think that a hint of the other side of that much mooted problem, "Frequent Change of Rectorships," will be welcomed, and may throw some light on the subject—besides possibly inviting the hostile fire of those not liking "the other side" of any bothersome question.

The constant assumption is that it is wrong to make frequent changes, and that, if they are made, there is condemnation to be put upon either the changing rector or the vestry and parish from which he changes. A change in two years seems to be the *bête noir*, the chief offence, chargeable against large numbers of the so-called "roving clergy." As a matter of fact, probably the majority of our eminent priests and Bishops made several one, two, or three-year changes before they finally settled down to the place of dignity, good salary, etc., where they won their fair name for long and continued labors in one field.

Let me venture to mention two shining examples, taken partly at haphazard, but taken also because I personally respect each as almost if not altogether the first man of his kind in his Church and nation. The Rev. Dr. Manning, the distinguished rector of Trinity, New York, has a record of five changes in the ten years of his ministry before going to the metropolis. The present Lord Bishop of Oxford, known and loved by many, like myself, for years as Charles Gore, theologian and champion of the Church, has a record of at least a dozen official changes since 1875, three of these "changes" being in the permanent office of Bishop itself!

There are several reasons why frequent changes are not only not reprehensible but are easily explainable and may even be the truest way to do the work of the Church in its present undeveloped condition. Besides the history of devout men, two of whom I have mentioned, whose work and praise were in every century of the Church (the great workers appear to have been nearly always "frequent changers"!), it is an interesting fact that the apostolic method was one of continuous change; and it is another suggestive fact, sadly noted by many a Methodist, that the Church claiming to walk in the footsteps of the Wesleys is said to be growing far less, spiritually and materially, since it abandoned the principle of limited pastorates.

Among reasons that may make a man have a long and respected rectorship are certainly these two: (1) He has at last got into a parish where the conditions and the salary encourage him to stay; (2) he has never been called to any other, long he ever so hard for it! I know an English cleric who sorrowfully told me he had been nineteen years in that one place, and that neither the Bishop nor the other authorities ever thought of him when opportunities to change or promote such as he, came to them. Yet it was of him I heard one say, "How nice and faithful it is that he should stick to one place!"

Among reasons for changing are not only the fact that salaries are too small in so many grinding cases, or that the parish has more or less loudly hinted that a change was desirable. But there are other reasons far more creditable to Church and priest than I have yet heard mentioned. Allowing for lofty ideas of loving Church more than family, or of remaining celibate in order to serve God the better, honor should be done to the man, whose name is nearly legion, who passes from state to state to educate his children on a small income, or from climate to climate in pursuit of health for wife or child, or mother or father, all the time hating the necessity of change, but all the time likewise laboring manfully and sometimes heroically to leave that which was committed into his hands by the Church happier and nobler than he found it. Some such clergy as these would have been called saints in medieval times; and the dark ages may be thus nearer the light than we are.

Then, too, a man may be a frequent changer by intention and reason, because of his high ideals. I know one such who had to struggle his way into the Church from poverty and an environment of quarreling Christianity, who at the age of twenty made his vow that, if God ever brought him into the ministry, he would in no case remain in a work where even but two or three found him a hindrance to their progress in religion. Over-sensitive he doubtless was, and too ready to let the two or three push him out; nevertheless the sting of shame from the Church quarrels he had seen in his youth, or that had come under his observation in an active ministry—always feeling that any kind of "strife or crying" are foreign and hostile to the religion of the Prince of Peace—this rule of life, so closely related to the more heavenly and true side of Christianity, drove him about more frequently than he cared to go—made him often resign in the face of practically unanimous demands that he should stay. Who shall say that he was wrong? How much better to go and save his own soul as well as that of the one or two he feared he was hurting?

Put such men everywhere and you would have spiritual people, worthy of the Lord. Though you might not lessen the number of pastoral changes, you would be increasing the Kingdom of God.

JAMES SHEEBIN.

POSSIBILITIES OF THE BOY CHOIR

To the Editor of *The Living Church*:

IN your very interesting editorial of June 28th reference is made to the uselessness of the boy choir as a spiritual agency. I wish to take issue with this point of view as the result of considerable experience, and to suggest that the boy in the choir, and the choir itself considered as an organization, is just what the parish chooses to make it.

In this parish we have a choir of about forty boys and ten men. It is a volunteer choir. The boys rather look down upon the paid chorister. They rehearse four times a week and the average attendance is from ninety to one hundred per cent. They are given a night for play once a week and a three weeks' camp in summer. Five of the men of the choir are old choir boys and so are the crucifers. As I look over the congregation I see always a number of boys whose voices have changed. It is the best missionary agency I have in the parish.

The reason for this is that the boy has been taught to believe that he is a part of the congregation, that it is his church, and that he is rendering service and is not merely a temporary singer. This sort of *esprit de corps* takes a long time to build up and is slow in growing, but when once it has become a part of the choir spirit it makes the choir boy the most loyal member of the congregation.

Where the boy choir has failed to bring about spiritual results in the boys taken as a whole, I feel sure that the fault will be found to lie with the congregation and its attitude toward the choir problem, and not with the boy, who, after all, is young enough to be moulded if any one will take the trouble to mould him.

The average music committee says: "Go to and let us buy us a choirmaster and a choir whose voices will reach to heaven and let us make us a name"; and they get merely a kind of child labor. The boy is petted as long as his voice lasts, and then is "scrapped" both by congregation and choirmaster like so much junk or scrap iron. The boy feels this spirit of commercialism and responds in kind. You may buy his voice but you cannot buy him.

On the other hand there are a large number of parishes that have taken the trouble to build up a strong organization in which the boy is trained to Christian service as is possible in no other way. To do this requires time and patience; the choirmaster must be an educator and not merely a musician; the work must be regarded as a school for Christian service, whose special department is that of worship; the commercial idea should be blotted out and the boy regarded not as a wage earner but as a boy at school.

There are endless opportunities in choir work for the choirmaster of refinement and culture to influence boys for good in a thousand ways. The fault does not lie with the clergy. It lies in the commercialism of the music committee and the professionalism of the average musician; and whichever is the sinner, convert the committee to the larger possibilities of the choir as an educative force, and the result will be a choir that can both sing and pray. C. S. ABBOTT.

The Church of the Good Shepherd, Washington, D. C.

THE ARGUMENT FROM NUMBERS

To the Editor of *The Living Church*:

MANY of those who oppose the change of the legal title of the Church have mentioned the comparatively small number of our communicants as if that were at all pertinent to the matter. If our Church has any right to the title "American Catholic," it has that right regardless of the number of its communicants. It seems to me that this is capable of proof in a very easy manner. For example:

Should the Congregationalists, let us say, attach to their communion every Christian in the United States, they would not constitute the American Catholic Church. "American" they would be, undoubtedly; but no more "Catholic" than now.

Or again, should the Church of Rome gain the adherence of every Christian in this country, it would not be the American Catholic Church. "Catholic," if you please; but no more "American" than now.

But on the contrary, should the Episcopal Church win to herself all the Christians in the United States she would be both "American" and "Catholic"; but no more "American" and no more "Catholic" than now!

Is it not so? Then why wait until our communicants number one million, ten million, or a hundred million, to claim what is just as much our own now as it will be then? JNO. D. WING.

Church of the Incarnation, Atlanta, Ga.

IF WE, like upon a map, see before us the course of human development, a much more important and nearer contemplation forces itself upon us, namely: for what benefit to us are all those proofs of a divine power, of the harmony in nature? What for the predestined change and transformation of the earth? What for the creation of a physical and spiritual man, if with this all should be at an end; if there is no direct relationship between the individual and the Creator? But such a standstill is not our fate. On the contrary, with every step we see that the living soul is destined to something higher.

LITERARY

Manual of Early Ecclesiastical History. By Charles L. Wells, Ph.D.
The University Press: Sewanee, Tenn.

This Manual of Church History which covers the first five centuries of the Christian era in the compass of 259 pages cannot claim to be much more than a syllabus of Church history. As such however it is valuable, since it summarizes these centuries in such manner as to give a general outline for the student to fill up. For the ordinary lay reader it would be helpful too, in getting a general view which is lacking to so many of them.

TWO MORE VOLUMES of *The Great Texts of the Bible*, edited by Dr. James Hastings, have come to us. Under each of the texts chosen the editor has gathered a group of passages from the works of Bible students. Some of these passages are directly homiletical, taken from sermons and addresses by well-known preachers. Others are illustrative or suggestive and include bits of poetry and biography and many stories. The first of the two volumes, the ninth in the series, is occupied with the last nine chapters of St. John's Gospel and provides comments upon twenty-six texts. The work is well done and will no doubt be helpful to those who are obliged to preach many sermons. It should be noted, however, that books of this kind must be used with caution. Their underlying theology is necessarily vague, and they can never take the place of "spade-work," nor make unnecessary the toil out of which the best preaching must grow. The second volume in question covers texts from the Catholic Epistles. [Charles Scribner's Sons, \$3.00 per volume.]

THREE new books relating to the Orient remind us how the great nations of Asia have come into the family of nations, to be reckoned with in world movements. First we have *An Outline History of China*, by the Rev. Herbert H. Gowen, one of our American Church clergy, volume I, From the Earliest Times to the Manchu Conquest, A. D. 1644, being before us. To condense the history of four thousand years into two hundred pages does not admit of much detail, but the book gives a surprisingly good idea of the vicissitudes through which old China passed before she entered upon that final dynasty that ended old China and gave birth to the new. The interest in China which we all feel should make many desire to read this history, and its successor—when it comes. [Sherman, French & Co., Boston. \$1.20; by mail \$1.30.]

Interesting incidents of the last days of old China are related in *Old China and Young America*, by Sarah Pike Conger, wife of the United States minister at the time of the Boxer war, and who, with her husband, was shut up in Peking until the allied armies of the world rescued them. The book is especially intended for children, and the short stories with which it is filled deal partly with China and partly with America, and all alike inculcate lessons of patriotism and national honor. [F. G. Browne & Co., Chicago. Price 75 cents; postpaid 82 cents.]

In *Our Neighbors the Japanese*, by Joseph King Goodrich, sometime professor in the Imperial College, Kyoto, we have an interesting portraiture of the Japanese people, with something of their history. There are included also chapters on some of the related peoples of whom we know less than we do of "Our Neighbors the Japanese"—the Ainu, the Loochooans, and the people of Formosa and Korea. The book is well illustrated. [F. G. Browne & Co., Chicago. Price \$1.25; postpaid \$1.30.]

A STRONG drama, written by Katrina Trask in the interest of world-wide peace and in the desire to aid in making war impossible, is *In the Vanguard*. A soldier, triumphant and with promotion offered, is led by a dying soldier of the enemy to see the wickedness of war and resolves to renounce his honors and work for peace. The misunderstandings of his motives and the coldness that is shown him prove his true worth and heroism. One may not be entirely convinced that war must always be criminal, though no doubt it is always evil; but Mrs. Trask has written an eloquent tract in dramatic form and with dramatic interest to prove her belief. [The Macmillan Co., \$1.25.]

A SPLENDID addition to the long roll of books of school life for boys is *Deering of Deal*, by Latta Griswold, whom many will recognize as the head of St. George's School, Newport. Mr. Griswold is careful to explain, however, that "none of the characters in this story, either boys or masters, are portraits." With respect to some of the characters one wishes that this might not be true; but certainly Mr. Griswold has created boys and men that are as real as though they were taken from real life, and the story is an excellent one. [The Macmillan Co., \$1.25.]

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

RELIGIOUS Education will have adequate presentation at the General Convention if the plans of the General Board are carried out.

A preliminary programme has been put forth which calls for a joint session of the two Houses at 11 A. M. on Tuesday, October 14th, at which Bishop Gailor, Bishop Greer, and Mr. George W. Pepper will be the speakers.

That afternoon it is planned to have a Sunday school institute conducted by the General Board, the Sunday school convention of the Second Department, and the New York Board of Religious Education, which will subdivide, after a preliminary opening meeting, into a series of sectional conferences upon the several departments of Sunday school work, *i.e.*, primary, junior, senior, adult, and superintendents. The evening will be marked by a dinner in the interests of Religious Education at which the speakers will include such men as Dr. Coe of the Union Seminary, Mr. Gardner of the General Board, and Bishop Lawrence.

Wednesday will be given over to the meeting of the Board, and on Thursday afternoon there is planned a conference on Religious Work in Colleges and Universities, which will also be the subject of the mass meeting in Synod Hall that same night, when such men as Dr. Williams of Columbia, President Luther of Trinity, Professor Fish of Wisconsin, and Dr. Pott of St. John's College, Shanghai, are expected to speak.

On Friday and Saturday the plans call for conferences of headmistresses of secondary schools for girls under the leadership of Mr. Gardner and Deaconess Goodwin.

The Board at its St. Louis meeting asked that so far as possible the subject of addresses and sermons for Sunday, October 19th, should be Religious Education.

Finally, on Monday, the 20th, it is planned to have a great mass meeting in the Cathedral, at which the Presiding Bishop, who is *ex-officio* the president of the Board, will preside, and it is hoped that the speakers will include Professor Woodbridge of Columbia, and Dr. Bradner, who will naturally speak on teacher training.

It is proper, perhaps, to add that the above schedule of speakers is not final.

At the time of the meeting of the General Convention it is also planned, we are told, to have a carefully arranged exhibition of materials for and work done in Sunday schools, so that visiting clergy and teachers may get a better idea of what is planned and what can be accomplished than might otherwise be the case.

The general secretary of the Board of Religious Education calls attention in a recent letter to the members of the Board that there has been a steady increase in the enrollments of the Correspondence Course for Teacher Training. Among the things planned during the summer by those who have at heart the good of the Sunday school in any given place should be the wide use of this opportunity for training teachers. At a recent meeting of the West Side and Suburban Institute of the diocese of Chicago the question was frankly asked by one of the laymen present: "Do you mean that it is not best to use a graded system where you cannot get trained teachers?" It is a difficult question to answer honestly, because the answer must be Yes; and to suppose any situation where it is not best to use a graded course and adopt the Standard Curriculum is not a pleasant situation to contemplate. But after all, it is quite true that unless there is either a body of trained or partially trained teachers, or unless there is readiness on the part of the teachers to become trained, the Standard Curriculum or any properly graded scheme is a very difficult or almost impossible plan to carry out successfully. Of course this does not mean that therefore the Standard should not be adopted. On the contrary it means that there should be a definite and positive effort on the

part of the rector, superintendent, and teachers to get the school out of the class of untrained and into the class of trained teachers as quickly as possible.

Quite the best and easiest way to do this is to enroll in the Correspondence Course of the General Board. If it can be so done, the St. Louis plan is a splendid one to follow. There the rector or some one person undertakes the course and transmits the lessons to a group working under him. In this way, at a relatively small cost, the school can secure the professional aid of the instructors of the course and the whole body of teachers can be benefitted by the group work or the class work that results. We would strongly urge upon all those who are considering the question of teacher training work for next year that they should think of this scheme; and, if they want further information, write to Mr. Gardner; or to the Rev. James Wise of the Church of the Holy Communion, St. Louis, for suggestions as to how he has worked it out in that city.

ANOTHER PLAN that should commend itself to the Sunday school workers for development during the summer is a carefully worked out programme for next year. It ought not to be left till the last minute not till the vacations of the clergy take them away from their books and papers. An admirable printed schedule has come to our hands from St. Christopher's School at Oak Park, Ill. It is a four-page folder. On the front page are the usual announcements, such as date of the opening of the terms, examinations, holidays, and the like; together with a list of the officers. On the last page is a brief statement of the purposes and methods of the school. The inside pages give the curriculum, which is a local adaptation of the Standard, arranged in seven columns with practically only one line to each grade in each column. We find here, reading across, Grade, Subject; Text Book; Home Work; Hand Work; Memory Work; Service Activity.

Some such scheme as this, while it would require considerable careful study beforehand in some parts, could be very readily prepared by the help of the Standard Curriculum by any rector or superintendent and printed at a small cost that would be more than met by the increased income it would bring into the school. It is applying to the Church school—or, as the Rev. B. I. Bell calls it in this his scheme, the School of Religious Education—the principles that are at work in every school catalogue. It is, in short, just that, a brief catalogue of what is planned in work for the school the next year. We commend the plan most heartily.

To THOSE who are trying to meet the problem of interesting the children in missions we commend as of very great merit the recent pamphlet prepared by the Missions Study and Activity Committee of the General Board of Religious Education and printed by the General Board of Missions under the title *The Making of Modern Crusaders, or Mission Study in the Sunday School*. The work in prefaced by an introduction by Bishop Rhinelander, who has struck a fundamental truth when he says "the existence and dominance in our children of Christ's own missionary spirit is the only final proof of successful Christian education." To this he adds that "the persistent use and study of missionary material is the one effective means of securing this end." It is at first sight striking to read further, "we would press our point in its broadest meaning and assert confidently that nothing but missionary material should be admitted into any part of our course of study. What we mean," he goes on to say, "is that everything taught must have a missionary meaning and should be so taught as to suggest a missionary lesson"; *i.e.* to use the words from another place, "unfoldings of the missionary love of God." This little book, which ought to be in the hands of every teacher of missions, and that means every Sunday school teacher, deals with the Necessities for the Study of Missions in the Sunday School: Missionary Material: Activity that will Train the Missionary Spirit: Missionary Addresses; Hymns and Prayers; Offerings; the Annual Missionary Service: Missionary Reading: the Bible as a Missionary Book (there is a strange emphasis on a reversed order here): Missionary Recruiting; and Missions as the basis of Church Loyalty. To these chapters is added a number of illustrations of how missions have been taught in different schools. The book (64 pages of small size) is the best help that has been given us and its wide definition of "missions" makes it a guide book not only to missionary activity in the commonly accepted term, but to what the Standard Curriculum calls "Christian Service"; for after all, missions is but the extending

of the love of Christ, through the instrumentality of His Church, to those who need that love, *i.e.* to every man, woman, and child in the world.

WE HAVE RECEIVED also an account of the Brotherhood of St. Paul, which is an attempt, commended to the Board of Missions by a resolution at the Cincinnati General Convention (p. 419 of the Journal), to interest the boys of the Church in missions. The society was begun in Richmond, Va., in 1905, and now numbers some forty-eight chapters. This effort to develop a parallel organization to the Junior Auxiliary and to make it general in its scope and applied to boys in its membership is much to be commended. The plan will no doubt be considered in connection with the conference that is to be held upon the subject at the time of the General Convention. Those desiring fuller information on the plan should write to Miss Martha W. Purcell, the secretary of this Brotherhood, at 920 Park avenue, Richmond, Va. No one who has the interest of the Church at heart can question the importance of this matter of interesting boys in active missionary work, nor the possibilities that the subject opens for workers with boys. It is greatly to be hoped that some plan may be effected at this conference that will crystalize the several efforts that are being made and bring into one strong group, coördinated with the General Board of Missions, the numerous local or semi-departmental plans that are now under consideration. There is one warning that we must register. Let us be careful in all this work of organization that we do not overlay the real inspiration, which is the Church herself as the Body of Christ, commissioned by Him to His work for men, with the encrustations of many human-made societies and organizations within the Church. Newbolt says with a force that should never be forgotten, and it applies to our Sunday school activities and our missionary societies for children quite as much as to other things: "We must organize, it is obvious, that we may work; we must labor that we may work; but do not let us idolize either"; and speaking of the net work of "organizations, guilds, associations, societies of all sorts" that are to be met with today in parish work, he says: "All, it may be, excellent things in their way, but which certainly need watching, lest at times it should be impossible to see the building itself by reason of the forest of scaffolding, poles, and fragments of unfinished designs, and multiplied methods of spiritual architecture."

A CRADLE SONG

Oh, Baby, 'tis thy mother's arms
Enfold thee, she who soothes thy cry,
Chanting thee one of God's dear Psalms
For lullaby:

The Lord, wee lamb, thy Shepherd is,
In pastures green, by waters sweet,
The paths of right thou canst not miss—
He guides thy feet.

For thee He doth Himself prepare
The very bread of God; and, lo,
The cup of love doth everywhere
For thee o'erflow.

His goodness and His mercy wide
Through all thy days shall follow thee,
And thou in His own house shalt bide
Eternally.

275 Clinton Ave., Brooklyn, N. Y.

CHARLOTTE LEECH.

THE HESPERUS

Shine forth, O glorious star, shine forth,
Face the on-coming powers of night;
Behold, behind thee follow fast
The vanguard of the hosts of light.

They wait, thy foes, in dark array,
Their purple banners fill the skies;
Go forth to battle through the night,
At last the Lord of Day shall rise.

Go forth, O kingly soul, go forth,
Tread the red road the saints have trod;
Behold, behind thee follow fast
The armies of the sons of God.

MABEL C. DE VONA.

The Flag of the United States*

By [the late] COLONEL NICHOLAS SMITH

THE MAKING OF THE FIRST STAR SPANGLED BANNER

SATURDAY, the fourteenth day of June, 1777, marked the beginning of great things for the American colonists. For two years the grand little army of the Revolution had been fighting bravely and hopefully with varying fortunes, and in all that time Congress did not say a single word about a flag. Evidently some master-spirit of the Revolution finally became sensible of the unwisdom of the confusion of flags and banners which had existed in the army and navy from the commencement of the war; and a new standard was fixed in his mind that would arise like a day-star in the hearts of the people.

The first authoritative action to establish and legalize a national flag is fraught with peculiar interest. If we take history for our guide, no one knows who suggested either the stars or stripes. It would be interesting to know what prophet stood up in the Continental Congress on Saturday morning, the fourteenth of June, 1777, and called for the adoption of the resolution which declared that "the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white, in a blue field, representing a new constellation." That was a memorable day in American history. It brought into being a genuine American flag that was to challenge the respect of all the powers of the earth, and became the emblem of more glorious deeds than any other flag in history.

There is no record of any debate on the flag resolution. Everything that was necessary to be said or done to reach the supreme event of that historic Saturday morning is now forgotten. All that we can judge is that the flag raised by Washington at Cambridge in January, 1776, was considered deficient by the American Congress. The standard had become obsolete. The colonies were growing in strength. There were no unfulfilled hopes. The Declaration of Independence had been made. A flag was wanted to harmonize with the growing spirit of Americanism, one that would beautifully symbolize the aspirations of the thirteen United States.

In the very hour that a new flag was ordained another event of great import is recorded in the annals of the American Congress. It would seem as if Congress "had kept an eye on Paul Jones." Within a few minutes after the flag resolution was adopted, Captain John Roach was released from the command of the Continental ship-of-war *Ranger*, and Captain Jones was appointed commander in his stead. Professor Theodore W. Dwight of Columbia Law School, New York City, says the circumstance that the flag, ordained on the same day with the appointment of Paul Jones without any intervening act (save one), was not accidental. "It was of set, deliberate purpose. The achievements of the *Ranger* were thenceforward among the most stirring events of our history." But this matter will be referred to later on.

THE FLAG AND BETSY ROSS

We cannot escape more or less difficulty when we search for light as to who designed and manufactured the first flag

bearing the Stars and Stripes. The popular story bestows the honor upon Mrs. Betsy Ross. It is alleged that Congress appointed a committee composed of General Washington, Robert Morris, and George Ross to design a flag. These gentlemen called upon Mrs. Ross in the month of May or June, 1776, and commissioned her to make the first flag with thirteen stars to harmonize with the thirteen stripes which had been placed on the standard raised at Cambridge six months previous. Mrs. Ross enjoyed the reputation of being a needlewoman of superior skill, and was the owner of an upholstery shop at her little home, No. 239 Arch street, Philadelphia. The story runs that General Washington made an imperfect drawing of a flag which embodied the stripes and the new constellation afterward provided by Congress. The thirteen stars in the circle were six-pointed, and being peculiar to the British, Mrs. Ross suggested that a star of five points would be more symmetrical and appropriate, and the committee adopted it.

This story of the making of the first Stars and Stripes as early as 1776, comes from William J. Canby, a grandson of Mrs. Ross. In 1870 he read a paper on the American flag before the Pennsylvania Historical Society, in which he says that when a little boy his grandmother related to him the particulars concerning the making of the flag.

In contemporaneous accounts of flag-making by Mrs. Ross there is not a single recorded instance that a flag with stars was used during and portion of 1776. If Washington had assisted Mrs. Ross in designing the flag at the time given by Mr. Canby, surely the patriotism of the commander-in-chief of the army would have inspired him to raise the Star Spangled Banner when he caused the Declaration of Independence to be read to his assembled troops in New York on the tenth of July following. That event was six or seven weeks after Washington is said to have ordered the flag of Mrs. Ross; and yet when the American troops in New York heard the Declaration of Independence read, the Cambridge flag, half British and half American, was unfurled. Evidently, the Star Spangled Banner had not been born.

Some other facts should be considered in connection with Mr. Canby's statements. The annals of the American Congress do not say that any committee was appointed to design a flag. Washington made no note of a visit to Mrs. Ross' house, and his writings do not contain a word that suggests when, where, or by whom the first American flag was made. Neither do any of the distinguished historians of the Revolutionary period give us light on this question. The newspapers of Philadelphia, issued at that time, did not chronicle any portion of the story as told by Mr. Canby. It recorded however on good authority that Mrs. Ross made state colors for vessels and batteries prior to June fourteenth, 1777, but it was not until after the Stars and Stripes were ordained that she became a Government flag-maker.

Recently a statement went out in the public prints that Washington was in Philadelphia in June, 1777, to receive instructions from Congress, and on this occasion he designed the first flag, and that body immediately adopted the famous resolution which made his design the legalized national flag. But this is not history. Washington was with the army at Middlebrook, New Jersey, continuously from the latter part of May to July second of that year.

There is hardly anything more surprising than the things which people generally do not know, and among those causes

*Condensed from the second chapter of *Our Nation's Flag*, by Col. Nicholas Smith. Copyright by The Young Churchman Co., 1903.

of astonishment in this country is the prevailing lack of knowledge concerning the origin of the American flag.

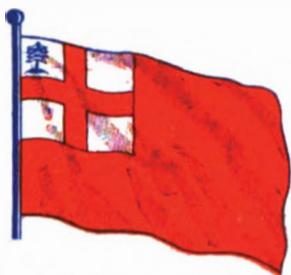
However much we may live in uncertainty as to how the nation's flag was born, we do know that it was a new creation to symbolize American patriotism and independence, and from the third day of September, 1777, when the act of June the fourteenth was officially promulgated, the Star Spangled Banner was inseparably associated with the army of the Revolution in all its trying experience, its defeats and victories, and final triumph.

HOW THE STARS AND STRIPES CAME INTO BEING

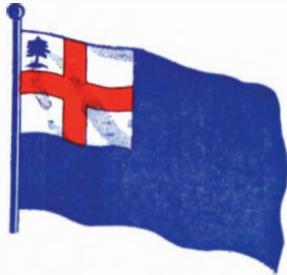
A great many theories have been advanced in late years relative to the origin of the stars and stripes which beautify our flag. Numerous newspapers, magazines, and books have sought to enlighten the public on this question, but little that is reliable has been learned from such contributions. Some very important events of history are involved in mystery, so is the combination of the stripes and stars which make "Old Glory" the most beautiful banner in the world. Much has been said in favor of the theory that they were taken from Washington's coat-of-arms, but it is hard to reconcile this supposition with the actual history of the flag. A hint has come

Many events of the Revolution have been discussed from various and conflicting view-points, and it would be strange indeed if there were not someone to challenge Lossing's account of the making of the Fort Schuyler flag. Colonel Marinus Willett, second in command at the fort, led, on the sixth of August, a successful sally against the main force of Colonel Bary St. Leger which resulted in the battle of Oriskany (some five or six miles from the fort) which the late historian, John Fiske, says was the most murderous battle of the Revolution. The colonel says: "The white stripes of the flag were cut out of ammunition shirts, furnished by the soldiers; the blue out of the camelot cloak taken away from the enemy at Peekskill; while the red stripes were made of different pieces of stuff found in the garrison." Mr. Fiske claims that the flag, "hastily extemporized out of a white shirt and an old blue jacket, and some stripes of red cloth from the petticoat of a soldier's wife, was the first American flag with stars and stripes that was ever hoisted."

Some four or five years ago the Albany (New York) Times published the statement that the Fort Stanwix flag was then in possession of Mrs. Abraham Lansing of that city and had been displayed on several important events during the past



PINE TREE FLAG OF NEW ENGLAND, 1704



BUNKER HILL FLAG 1775



COL. MOULTRIE'S FLAG 1775



RATTLESNAKE FLAG 1776

from some writers that the thirteen stripes in the canton of the banner of the Philadelphia troop of Lighthorne, which Washington first saw in June, 1775, were a suggestion for stripes in the flag hoisted at Cambridge six months later. While this seems to be quite possible, it is not accepted as conclusive by reliable historians of the flag. Perhaps the most rational explanation why the stars were chosen is that they, of all other devices, more appropriately symbolize the elevated purposes and lofty motives of the republic.

It would be interesting to know what became of the first flag made under the act of Congress in 1777. Was it raised in defense of American liberty? Was it baptized by fire on the field of battle? It has been claimed that it was borne on the field of Brandywine, September 11th, 1777, when it went down to defeat against a superior force; but the opinion that this was the first flag has not attained to any weight of character.

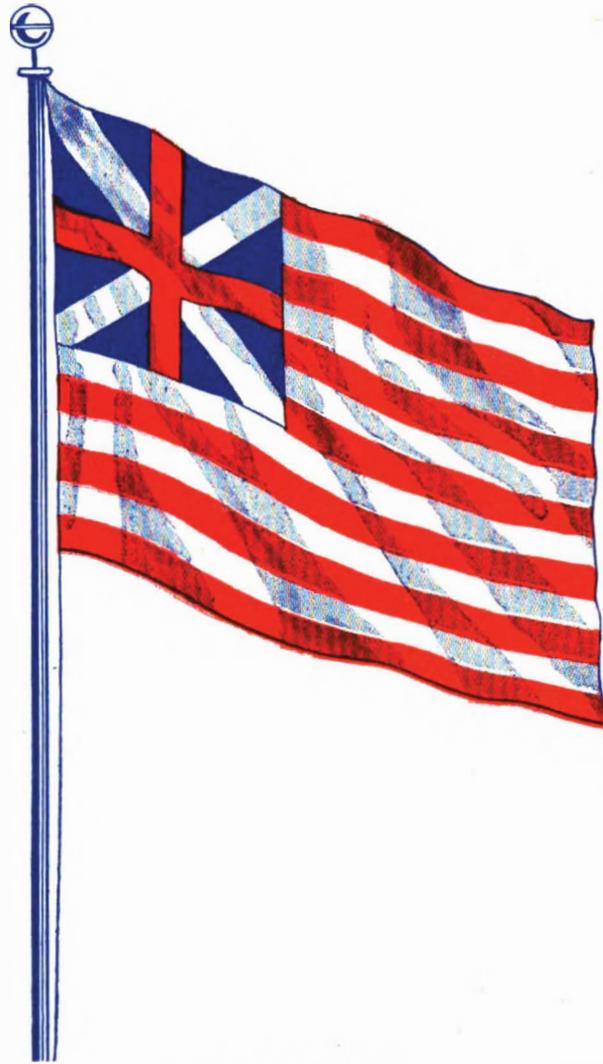
THE FLAG AT FORT SCHUYLER

There can scarcely be any doubt that the earliest use of the new flag in battle was at Fort Stanwix, renamed Schuyler, built on the site now occupied by the city of Rome, New York. The fort was without a flag or banner of any sort, and was invested by the British on the second of August, 1777. The event suggested to Commandant Peter Gansevoort and his brave officers and men, that they needed the inspiring force in an unfurled flag. They had heard that six weeks before Congress had created a new flag, and being determined to fight with American colors flying, Lossing tells us in his *Field-Book of the Revolution*, that shirts were cut up to form the white stripes, pieces of scarlet cloth were joined for the red, and the blue ground for the stars was made of a cloth cloak belonging to Captain Abraham Swartwout of Dutchess county, who was then in the fort. Before the sun went down on that day a unique flag—the genuine stars and stripes—was waving over Fort Stanwix. The courageous band of six hundred Americans pluckily resisted the siege for twenty days, when the flag, so curiously wrought, waved in triumph over the fort.

few years. But Mrs. Lansing (Catherine Gansevoort Lansing), granddaughter of General Peter Gansevoort, writes the author that the flag referred to by the *Times* has now no existence. She never heard her father speak of ever having seen the flag, and inquiries concerning it have never resulted in its discovery.

I am indebted to her, however, for the following facsimile of a letter written to Colonel Gansevoort by Captain Swartwout, in 1778, which is important in that it practically sustains Lossing's account of the making of the Fort Stanwix flag:

Dear Sir
The great distance which your duty calls us apart, obliges me at this time to give you this trouble, which otherwise I would not — You may remember I was to have an Order for eight yards of Broad Cloth, on the Commissions for Cloathing of the State, in lieu of my Blue Cloak, which was held for Coupons at Fort Schuyler, an Opportunity now presenting itself I beg you to forward an Order, enclosed to Mr. Jeremiah Rensselaer, your Master at Albany, to Mr. Henry Robinson's daughter, Albany, where I will receive it, and you will oblige me, who will always acknowledge the favor with true gratitude. —
Please to make my compliments to the Other Officers of the Regiment
I am Dear Sir
Your Obedt. Servant
Abraham Swartwout
29th Aug 1778
Colonel Peter Gansevoort
Fort Schuyler



CAMBRIDGE FLAG
Hoisted by Washington, January 2, 1776



FIRST FLAG OF THE UNITED STATES
June 14, 1777



SECOND FLAG OF THE UNITED STATES
1795

Notwithstanding the historical facts which have been presented relative to the service of the Stars and Stripes at Fort Schuyler, Delaware claims that the new flag was first hoisted in battle in that state. Mr. Henry C. Conrad, formerly librarian of the Historical Society of Delaware, maintains that the flag was first unfurled at Coach's Bridge on the third day of September, 1777, when the Americans met the British in a skirmish. At that place a monument was dedicated on the third of September, 1901, on which was inscribed:

"THE STARS AND STRIPES WERE
FIRST UNFURLED IN BATTLE AT
COACH'S BRIDGE,
SEPTEMBER THE 3RD, 1777."

"ERECTED BY THE PATRIOTIC
SOCIETIES AND CITIZENS
OF THE STATE OF DELAWARE,
SEPTEMBER THE 3RD, 1901."

Mr. Conrad's reason for this claim is absurd. He says that "on August the second, 1777, a short skirmish or sally occurred at Fort Schuyler, New York, in which the Americans floated a rudely devised flag, intended to represent the ideas embodied in the resolve of Congress; and that all historians agree that the flag floated on that occasion was merely an improvised one, and in no sense a complete and regular State flag of the United States."

In answering Mr. Conrad's theory, I cannot do better than to quote a few lines from an article contributed to the *New York Tribune* by Mr. Edward Hagan Hall, secretary of the American Scenic and Historical Preservation Society: "Thus the twenty days' siege at Fort Schuyler so courageously and successfully resisted is dismissed by Mr. Conrad as a short skirmish or rally, and the fine distinction drawn between a heroic siege with all its terrors of possible starvation and barbarous massacre, and a morning's skirmish at Coach's Bridge between two small bodies of troops formally drawn up in line of battle. I do not know of any historian who says that the Fort Schuyler flag was not 'complete,' although they do agree that it was improvised. It was under the folds of this flag that the brave Colonel Willett bore in triumph from the battlefield (Oriskany) five captured British flags and much baggage and stores."

JONES AND THE FIRST FLAG

Professor Dwight, from whom I have already quoted, says that the naval committee of Congress presented to Paul Jones the first official flag of the United States that was ever made. There is no official record, however, to confirm this statement. In his *Life of Paul Jones*, Mr. Buell says the captain displayed the new flag on the *Ranger* on the fourth of July, 1777, and made a special trip for that purpose from Boston to Portsmouth, New Hampshire, where the vessel was being fitted for sea.

Paul Jones' devotion to the flag is shown in what he said some time after Congress had bestowed upon him the honor of commanding the *Ranger*: "That flag and I are twins; born the same hour from the same womb of destiny. We cannot be parted in life or death. So long as we can float, we shall float together. If we must sink we shall go down as one."

FLOWERS

Faith is a glorious passion-flower
At the foot of the cross it grows.
Forever it carries upon its breast
The signs of the Saviour's woes
And its clinging arms entwine the wood—
But love is a red, red rose.

Hope is a lily, pure and pale,
By a garden tomb that blows;
It watches through the tears of night
Till dawn to the eastward glows,
And the Lord comes forth to greet His own—
But love is a thorn-crowned rose.

I will crown my Lord with my lilies white,
Till never a wound-mark shows;
My passion-flowers shall kiss His feet,
Wherever my dear Lord goes;
But I lay my heart on His wounded heart,
For my heart is the blood-red rose.

MABEL C. DE VONA.

AFTER FIFTY YEARS

BY JANE A. STEWART

IT was Thursday afternoon, July 3, 1863, on the Gettysburg battlefield. And General Pickett the brave Confederate leader (whose charge had been so disastrously repulsed by the Union forces that more than 2,000 men had been killed or wounded in thirty minutes) had receded in confusion with his bleeding, shattered force. When he reached Seminary Ridge again and reported to General Lee, his face was wet with tears.

As he pointed to the crimson valley he said: "My noble division lies there."

General Lee had been watching from his vantage point on Seminary Ridge the repulse of Pickett's courageous but impracticable charge. He candidly took the blame of this futile effort upon himself. And with soothing words he endeavored to assuage Pickett's grief.

"General Pickett," he said, "You and your men have covered yourself with glory."

The general looked up sadly into the strong face of his commanding officer.

"Not all the glory in the world, General Lee, could atone for the widows and orphans this day has made."

Fifty years have passed since then, and there (on the spot made famous by Lee, and where this dialogue took place), to-day stands a noble monument erected by the state of Virginia. This monument is a fitting memorial to the beloved Robert Edward Lee and the brave Virginians who followed him. It is placed on the identical site on which Lee stood to witness the Virginians, led by Pickett, charge the enemies' lines.

Fifty years is a long period. During the half century the soothing hand of time has blessed our country and it has obliterated the bitterness of strife.

This fact is demonstrated and proven, if proof were needed, by the spirit of friendly coöperation with which the Southern as well as the Northern veterans have entered into the plans of the Gettysburg semi-centennial. With one accord they have declared their wish that "the event may mark the final and complete reconciliation of those opposing armies of fifty years ago."

Among the spectacular scenes which are being enacted on the historic battlefield this week, none can be more stirring and inspiring than the alignment of the veterans who meet there after fifty years and salute each other not as enemies but as friends. There are surviving soldiers of the Confederate army; of the heroic Virginians led by Pickett, the North Carolinians who followed Hoke and Pettigrew; the South Carolinians who faced death under Anderson, Jenkins, and McGowan; the Georgians marshaled by Gordon; the Floridians under Perry; Alabama's veterans; Mississippians under Barksdale; Louisianians under Hays and Nicholls; Texans of Hood's brigade; Tennesseans who with Archer pushed through the town of Gettysburg; Marylanders under Stewart; and West Virginians under Jackson.

Side by side with "Old Glory," the soldiers with Lee and Longstreet and the soldiers with Meade and Grant are marching together in peace and good will at Gettysburg's semi-centennial. The historic battle flags and camp-banners of the Confederates are seen with those of the Union veterans. Veterans in the old gray uniform will be greeted as heartily as the Boys in Blue.

For the first time in their long history, the commanders of the G. A. R. veterans and of the United Confederate veterans, after fifty years, are coöperating in a glorious reunion. When the Lee monument is dedicated, cheers will rise from Union as well as Confederate throats. When the great Peace Memorial cornerstone is laid, on July 4th, dedicated to the spirit and solidarity of our nation, the Blue and the Gray will clasp hands about it in recognition of its crowning animus. Colonel Cowan of Kentucky (who fought the first New York battery at the point charged by Pickett), has well said apropos of this event:

"We are united now in love for one country and one flag, and neither we nor they have ceased to love the flag that led us in that fight."

After fifty years, the battlefield of Gettysburg now shows to all mankind, not the special glories of the battle, but the far greater glory—that within fifty years the passions of war have been forever buried, and the people united for the good of their country.

BE NOBLE! and the nobleness that lies in other men, sleeping, but never dead, will rise in majesty to meet thine own.—Lowell.

DEPUTIES TO GENERAL CONVENTION

[Names in *italics* designate members of the General Convention of 1910.]

CLERICAL.	DEPUTIES.	LAY.	ALABAMA.	CLERICAL.	ALTERNATES.	LAY.
<i>Rev. Stewart McQueen</i> , Montgomery.	<i>Major W. W. Scrivens</i> , Montgomery.			Rev. G. C. Tucker, Mobile, Ala.	Mr. Hartwell Douglass, Montgomery.	
<i>Rev. E. A. Penick</i> , Tuscaloosa, Ala.	<i>Mr. D. M. Drennen</i> , Birmingham.			Rev. Willis G. Clark, Birmingham.	Mr. I. O. Banks, Eutaw, Ala.	
<i>Rev. E. W. Gamble</i> , Selma, Ala.	Hon. W. H. Taylor, Uniontown.			<i>Rev. E. E. Cobbs</i> , Montgomery, Ala.	Mr. W. F. Garth, Huntsville, Ala.	
<i>Rev. Matthew Brewster</i> , D.D., Mobile, Ala.	<i>Mr. Robert Jenison</i> , Birmingham.			Rev. Horace W. Jones, Demopolis.	Mr. John E. Mitchell, Mobile, Ala.	
			ALBANY.			
<i>Rev. W. W. Battershall</i> , D.D., Albany, N. Y.	<i>Mr. Henry Griffing</i> , Warrensburg, N. Y.			Rev. W. H. Larom, Saranac Lake, N. Y.	Mr. Robt. H. Thompson, Troy, N. Y.	
<i>Rev. E. A. Enos</i> , D.D., Troy, N. Y.	<i>Mr. Robert C. Pruym</i> , Albany, N. Y.			Rev. Charles E. S. Rasay, Little Falls, N. Y.	Mr. Herman Livingston, Hudson, N. Y.	
<i>Rev. H. P. LeF. Grabau</i> , Plattsburg, N. Y.	<i>Mr. G. Hyde Clarke</i> , East Springfield, N. Y.			Rev. Geo. H. P. Grout, Delhi, N. Y.	Mr. Horace B. Finley, Troy, N. Y.	
<i>Rev. Ralph Birdsall</i> , Cooperstown, N. Y.	Hon. John A. Dix, Schuylerville, N. Y.			Rev. Guy H. Purdy, Warrensburg, N. Y.	Mr. A. Buckman Cox, Cherry Valley, N. Y.	
			ARKANSAS.			
<i>Rev. Henry N. Hyde</i> , Little Rock.	<i>Mr. H. C. Speer</i> , Fort Smith, Ark.			Rev. E. W. Saphore, Fayetteville, Ark.	<i>Col. F. B. T. Hollenberg</i> , Little Rock, Ark.	
<i>Rev. Charles H. Lockwood</i> , D.D., Helena, Ark.	<i>Mr. S. S. Faulkner</i> , Helena, Ark.			Rev. Wm. W. Walton, Helena, Ark.	Mr. John W. Ferrell, Batesville, Ark.	
<i>Rev. H. A. Stowell</i> , Batesville, Ark.	<i>Mr. P. K. Roots</i> , Little Rock, Ark.			Rev. Jas. W. Thompson, Van Buren, Ark.	Mr. Robert E. Lee, Pine Bluff, Ark.	
<i>Rev. Albert R. Lloyd</i> , Hot Springs.	<i>Mr. John T. Hicks</i> , Little Rock, Ark.			Rev. Geo. B. Myers, Little Rock, Ark.	Dr. W. B. Welch, Fayetteville, Ark.	
			ATLANTA.			
<i>Rev. C. B. Wilmer</i> , D.D., Atlanta, Ga.	<i>Mr. Thos. Egleston</i> , Atlanta, Ga.			Rev. R. K. Smith, Atlanta.	<i>Mr. T. E. Berry</i> , Columbus.	
<i>Rev. C. T. A. Pise</i> , D.D., Atlanta, Ga.	<i>Mr. Z. D. Harrison</i> , Atlanta, Ga.			Rev. S. A. Wragg, Columbus.	Mr. C. E. Pollard, Atlanta.	
<i>Rev. John S. Bunting</i> , Macon, Ga.	<i>Mr. T. H. Nickerson</i> , Athens, Ga.			Rev. W. W. Memminger, Atlanta.	Mr. H. deT. Lawrence, Marietta.	
<i>Rev. Troy Beatty</i> , Athens, Ga.	<i>Mr. Seaton Grantling</i> , Griffin, Ga.			Rev. C. B. Hudgins, Rome.	Mr. E. B. Harrold, Macon.	
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<i>Rev. H. W. Diller</i> , Pottsville, Pa.	<i>Mr. W. R. Butler</i> , Mauch Chunk, Pa.			Rev. A. H. Bradshaw, Easton, Pa.	Mr. P. R. Stetson, Reading, Pa.	
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<i>Mr. W. R. Butler</i> , Mauch Chunk, Pa.	<i>Mr. Everett Warren</i> , Scranton, Pa.			Rev. D. W. Cox, D.D., Stroudsburg, Pa.	Mr. Wm. C. Freeman, Lebanon, Pa.	
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<i>Rev. E. L. Parsons</i> , Berkeley.	<i>Mr. A. C. Kains</i> , San Francisco.			Rev. Alex. Allen, Oakland, Cal.	Mr. E. D. Beylard, San Mateo.	
<i>Rev. C. N. Lathrop</i> , San Francisco.	<i>Mr. W. H. Crocker</i> , San Francisco.			<i>Rev. H. S. Hanson</i> , Fresno.	Mr. Vincent Neale, San Rafael.	
<i>Rev. H. H. Powell</i> , D.D., Berkeley.	<i>Mr. L. F. Monteagle</i> , San Francisco.			Rev. W. H. Cambridge, San Mateo.	Mr. H. C. Wyckoff, Watsonville.	
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<i>Rev. A. R. B. Hegeman</i> , Binghamton, N. Y.	<i>Mr. T. R. Proctor</i> , Utica, N. Y.			Rev. W. W. Way, Cortland, N. Y.	Mr. J. Francis Day, Utica, N. Y.	
<i>Rev. O. Applegate</i> , D.D., Utica, N. Y.	<i>Mr. Lewis H. Leonard</i> , Owego, N. Y.			Rev. W. R. McKim, Oneida, N. Y.	Mr. R. C. Scott, Baldwinsville, N. Y.	
<i>Rev. W. B. Clarke</i> , Seneca Falls, N. Y.	<i>Mr. Frank L. Lyman</i> , Syracuse, N. Y.			Rev. R. H. Gesner, Oswego, N. Y.	<i>Mr. H. L. Preston</i> , Jordan, N. Y.	
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<i>Rev. W. O. Waters</i> , D.D., Chicago.	<i>Mr. Henry S. Hawley</i> , Chicago.			Rev. N. O. Hutton, Chicago.	Hon. Jesse Holdom, Chicago.	
<i>Rev. Jas. S. Stone</i> , D.D., Chicago.	<i>Mr. Chas. L. Chenoweth</i> , Chicago.			<i>Rev. Geo. Craig Stewart</i> , Evanston.	Mr. Ernest Reckitt, Chicago.	
<i>Rev. Frank E. Brandt</i> , Aurora, Ill.	<i>Mr. Edw. P. Bailey</i> , Chicago.			<i>Rev. W. T. Sumner</i> , D.D., Chicago.	Mr. Chas. A. Street, Chicago.	
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<i>Rev. B. W. Bonell</i> , Greeley, Colo.	<i>Mr. W. C. Sturgis</i> , Ph.D., Colorado Springs, Colo.			Rev. A. N. Taft, Colorado Springs.	Mr. A. A. Bowbay, Denver, Colo.	
<i>Rev. F. W. Touret</i> , Colorado Spgs.	<i>Mr. J. H. Bradbury</i> , Denver, Colo.			<i>Rev. T. A. Schofield</i> , Denver, Colo.	Mr. G. T. Herbert, Denver, Colo.	
<i>Rev. H. Martyn Hart</i> , D.D., Denver, Colo.	<i>Mr. J. H. Pershing</i> , Denver, Colo.			Rev. H. R. A. O'Malley, Denver.	Mr. J. H. Brewster, Boulder, Colo.	
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<i>Rev. F. W. Harriman</i> , D.D., Windsor, Conn.	Hon. Gardiner Greene, Norwich, Conn.			Rev. James Goodwin, D.D., Hartford, Conn.	Hon. L. P. Waldo Marvin, Hartford, Conn.	
<i>Rev. J. C. Linsley</i> , Torrington, Conn.	Hon. A. Heaton Robertson, New Haven, Conn.			Rev. J. N. Lewis, Jr., Waterbury, Conn.	Mr. H. H. Hemingway, Watertown.	
<i>Rev. E. deF. Miel</i> , Hartford, Conn.	<i>Mr. Burton Mansfield</i> , New Haven.			Rev. James H. George, Newtown.	General E. S. Bradley, New Haven.	
<i>Rev. E. C. Acheson</i> , Middletown.	<i>Mr. Charles A. Pease</i> , Hartford.			Rev. J. F. Plumb, New Milford.	<i>Mr. Walter Ferguson</i> , Stamford.	
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<i>Rev. C. R. D. Crittenton</i> , Weathersford, Tex.	<i>Mr. W. B. Robinson</i> , Dallas, Tex.			Rev. T. J. O. Curran, Denison, Tex.	<i>Mr. Rochester Haddoway</i> , Fort Worth, Tex.	
<i>Rev. H. T. Moore</i> , Dallas, Tex.	<i>Mr. Frank Sparrow</i> , Fort Worth.			<i>Rev. J. C. Black</i> , Corsicana, Tex.	<i>Mr. Chas. L. Kribs</i> , Dallas, Tex.	
<i>Rev. C. A. Roth</i> , Fort Worth, Tex.	<i>Mr. R. B. Malloy</i> , Corsicana, Tex.			Rev. John Power, Brownwood, Tex.	Mr. Seth Shepherd, Jr., Dallas, Tex.	
<i>Rev. B. B. Ramage</i> , Fort Worth.	<i>Judge J. L. Terrell</i> , Fort Worth.			Rev. Edward Wickens, Fort Worth.	Mr. G. W. Burroughs, Fort Worth.	
			DELAWARE.			
<i>Rev. Geo. C. Hall</i> , D.D., Wilmington, Del.	<i>Hon. E. G. Bradford</i> , Wilmington.			Rev. Wm. H. Laird, Wilmington.	Hon. Chas. M. Curtis, Wilmington.	
<i>Rev. B. F. Thompson</i> , Dover, Del.	<i>Mr. A. Felix du Pont</i> , Wilmington.			Rev. Alban Richey, D.D., Newcastle.	Mr. Henry B. Thompson, Wilmington, Del.	
<i>Rev. A. E. Race</i> , Laurel, Del.	<i>Dr. Wm. P. Orr</i> , Lewes, Del.			Rev. Chas. H. Holmead, Wilmington.	Mr. H. V. Lyons, Lewes, Del.	
<i>Rev. F. M. Kirkus</i> , Wilmington, Del.	<i>Dr. Hiram R. Burton</i> , Lewes, Del.			Rev. E. H. J. Andrews, Milford, Del.	Mr. A. N. Willets, Middletown, Del.	
			DULUTH.			
			[Facts contested. Information as to ballots refused by Secretary of Diocese.]			
			EAST CAROLINA.			
<i>Rev. Wm. H. Milton</i> , D.D., Wilmington, N. C.	<i>Mr. Wilson G. Lamb</i> , Williamston.			Rev. John H. Dickinson, Goldsboro, N. C.	Mr. Geo. C. Royall, Goldsboro, N. C.	
<i>Rev. R. B. Drane</i> , D.D., Edenton.	<i>Mr. George H. Roberts</i> , Newbern.			Rev. B. F. Huske, Newbern, N. C.	Mr. J. C. Bragaw, Jr., Washington, N. C.	
<i>Rev. J. H. Griffith</i> , Kinston, N. C.	<i>Mr. Benj. R. Huske</i> , Fayetteville.			Rev. T. F. Hos. P. Noe, Wilmington.	Hon. R. R. Cotten, Bruce, N. C.	
<i>Rev. Wm. E. Cox</i> , Wilmington, N. C.	<i>Mr. Wm. Calder</i> , Wilmington, N. C.			Rev. Morrison E. Bethea, Williams-ton, N. C.	Mr. Geo. B. Elliott, Wilmington, N. C.	
			EASTON.			
<i>Rev. S. S. Hepburn</i> , Kennedyville.	<i>Col. W. H. Gibson</i> , Centerville, Md.			<i>Rev. C. H. Weaver</i> , D.D., Princess Anne, Md.	Mr. H. L. Constable, Elkton, Md.	
<i>Rev. David Howard</i> , Sallsbury, Md.	<i>Mr. E. S. Valiant</i> , Church Hill, Md.			<i>Rev. H. B. Martin</i> , D.D., Chestertown, Md.	Mr. Edwin DeShell, Cambridge, Md.	
<i>Rev. J. Gibson Gantt</i> , Denton, Md.	Hon. H. L. D. Stanford, Princess Anne, Md.			Rev. Geo. C. Sutton, D.D., Oxford.	Mr. C. F. Griffith, Easton, Md.	
<i>Rev. W. Y. Beaven</i> , Easton, Md.	<i>Mr. W. M. Cooper</i> , Sallsbury, Md.			Rev. L. L. Williams, Pocomoke City.	Col. Henry Hollyday, Easton, Md.	
			ERIE.			
<i>Rev. Martin Aigner</i> ,* Franklin, Pa.	<i>Mr. T. W. Shacklett</i> ,* Erie, Pa.			Rev. W. E. VanDyke, Smethport.	<i>Major J. W. Reynolds</i> ,† Erie, Pa.	
<i>Rev. W. S. Jones</i> , D.D., Erie, Pa.	Hon. Josiah Howard, Emporium.			<i>Rev. F. M. S. Taylor</i> , D.D.,* Erie.	Mr. M. W. Jamieson, Warren, Pa.	
<i>Rev. J. E. Reilly</i> , D.D., Oil City, Pa.	Hon. H. Alvan Hall, Ridgway, Pa.			Rev. D. E. S. Perry, D.D., New Castle, Pa.	Mr. Severn P. Ker, Sharon, Pa.	
<i>Rev. W. H. Overs</i> , Ph.D., Bradford, Pa.	Col. E. V. D. Selden, Oil City, Pa.			Rev. W. H. Jones, Warren, Pa.	Mr. John Dick, Meadville, Pa.	
					*Deputy from Springfield, 1910.	
					†Deputy from Pittsburgh, 1910.	
			FLORIDA.			
<i>Rev. V. W. Shields</i> , D.D., Jacksonville, Fla.	<i>Mr. W. W. Hampton</i> , Gainesville.			Rev. James H. Davet, Tallahassee.	Mr. W. A. Bours, Jacksonville, Fla.	
<i>Rev. L. Fitz-James Hindry</i> , St. Augustine, Fla.	<i>Mr. Wm. M. Corry</i> , Quincy, Fla.			Rev. Wm. Wylie, Palatka, Fla.	Mr. D. A. Finlayson, Monticello.	
<i>Rev. J. William Foster</i> , Marianna.	<i>Mr. John S. Bond</i> , Jacksonville, Fla.			Rev. J. Lindsay Patton, Jacksonville, Fla.	Mr. C. B. Rogers, Jacksonville, Fla.	
<i>Rev. John H. Brown</i> , Pensacola.	<i>Mr. J. Stuart Lewis</i> , Tallahassee.			Rev. G. H. Harrison, Jacksonville.	Mr. R. M. Cary, Pensacola, Fla.	

DEPUTIES.		FOND DU LAC.		ALTERNATES.	
CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.
<i>Rev. B. T. Rogers, D.D.,</i> Fond du Lac, Wis.	<i>Mr. Wm. H. Roddis,</i> Marshfield.	<i>Rev. R. J. Campbell,</i> Oconto, Wis.	<i>Mr. Jas. T. Armstrong,</i> Fond du Lac, Wis.	<i>Rev. A. P. Curtis,</i> Sheboygan, Wis.	<i>Mr. Jas. B. Perry,</i> Fond du Lac.
<i>Rev. N. D. Stanley,</i> Sheboygan Falls, Wis.	<i>Mr. Edw. O. Brown,</i> Rhineland.	<i>Rev. John W. Greenwood,</i> Oshkosh.		<i>Rev. Doane Upjohn,</i> Appleton, Wis.	<i>Hon. Louis A. Pradt,</i> Wausau, Wis.
<i>Rev. W. B. Thorn,</i> Oneida, Wis.	<i>Mr. Geo. I. Middleton,</i> Ripon, Wis.				<i>Mr. Wm. J. Paulsen,</i> Chilton, Wis.
<i>Rev. H. W. Blackman,</i> Algoma, Wis.					<i>Mr. Wm. P. Findrisen,</i> Oshkosh.
GEORGIA.					
<i>Rev. Francis Alan Brown,</i> Savannah, Ga.	<i>Mr. H. C. Cunningham,</i> Savannah.	<i>Rev. R. E. Boykin,</i> Brunswick, Ga.		<i>Rev. W. T. Dawkin,</i> Savannah, Ga.	<i>Mr. John A. Cobb,</i> Americus, Ga.
<i>Rev. Geo. Sherwood Whitney,</i> Augusta, Ga.	<i>Mr. Edicard S. Elliott,</i> Savannah.	<i>Rev. James B. Lawrence,</i> Americus.		<i>Rev. D. W. Winn,</i> Frederica, Ga.	<i>Mr. F. P. Harrold,</i> Americus, Ga.
<i>Rev. Wm. Johnson,</i> Augusta, Ga.	<i>Mr. Wm. K. Miller,</i> Augusta, Ga.				<i>Mr. F. K. Huger,</i> Brunswick, Ga.
<i>Rev. Chas. T. Wright,</i> Albany, Ga.	<i>Mr. A. B. Moore,</i> Savannah, Ga.				<i>Mr. L. H. Jerger,</i> Thomasville, Ga.
HARRISBURG.					
<i>Rev. Robt. F. Gibson,</i> Williamsport.	<i>General Charles M. Clement,</i> Sunbury, Pa.	<i>Rev. Wm. Dorwart,</i> Newport, Pa.		<i>Rev. C. G. Twombly,</i> Lancaster, Pa.	<i>Mr. A. Duy,</i> Bloomsburg, Pa.
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<i>Rev. John M. Gilbert,</i> Harrisburg.	<i>Mr. Jas. M. Lambert,</i> Harrisburg.				<i>Mr. Thos. Brown,</i> Mt. Joy, Pa.
<i>Rev. Lewis Nichols,</i> Lock Haven, Pa.	<i>Col. W. Fred Reynolds,</i> Bellefonte.				<i>Mr. John Schmidt,</i> York, Pa.
INDIANAPOLIS.					
<i>Rev. James D. Stanley,</i> Indianapolis.	<i>Mr. Charles Shaler,</i> Indianapolis.	<i>Rev. C. S. Sargent,</i> Indianapolis.		<i>Rev. Wm. Burrows,</i> Bloomington.	<i>Mr. C. S. Way,</i> Columbus, Ind.
<i>Rev. Lewis Brown, Ph.D.,</i> Indianapolis.	<i>Mr. W. W. Hammond,</i> Indianapolis.	<i>Rev. A. Q. Bailey,</i> Jeffersonville.		<i>Rev. J. S. Lightbourn,</i> Richmond.	<i>Mr. George A. Bicknell,</i> New Albany, Ind.
<i>Rev. Geo. G. Burbank,</i> Indianapolis.	<i>Mr. J. L. Rupe,</i> Richmond, Ind.				<i>Mr. J. N. Dyer,</i> Vincennes, Ind.
<i>Rev. J. E. Sulger,</i> Terre Haute, Ind.	<i>Mr. James D. Bigelow,</i> Terre Haute.				<i>Mr. W. C. Mitchell,</i> Lafayette, Ind.
IOWA.					
<i>Rev. M. Hare, M.D.,</i> Davenport, Ia.	<i>Mr. C. D. Jones,</i> Independence, Ia.	<i>Rev. Wm. C. Hengen,</i> Ottumwa, Ia.		<i>Rev. Geo. W. Hinkle,</i> Waterloo, Ia.	<i>Mr. Arthur Cox,</i> Iowa City, Ia.
<i>Rev. Chas. J. Shutt,</i> Des Moines, Ia.	<i>Mr. J. K. Deming,</i> Dubuque, Ia.	<i>Rev. John C. Sage,</i> Keokuk, Ia.		<i>Rev. W. D. Williams,</i> Iowa City, Ia.	<i>Mr. G. H. Jackson,</i> Council Bluffs.
<i>Rev. John Arthur,</i> Cedar Rapids, Ia.	<i>Mr. Geo. F. Henry, LL.D.,</i> Des Moines, Ia.				<i>Mr. E. H. Doolittle,</i> Council Bluffs.
<i>Rev. W. D. Morrow,</i> Spencer, Ia.	<i>Mr. Samuel Mahon,</i> Ottumwa, Ia.				<i>Mr. T. W. Place,</i> Waterloo, Ia.
KANSAS.					
<i>Rev. P. T. Fenn, D.D.,</i> Wichita, Kan.	<i>Mr. G. A. Rockwell,</i> Wakefield, Kan.	<i>Rev. O. E. Gray,</i> Atchison, Kan.		<i>Rev. E. A. Edwards,</i> Lawrence, Kan.	<i>Mr. C. C. Goddard, M.D.,</i> Leavenworth, Kan.
<i>Rev. J. P. deB. Kaye,</i> Topeka, Kan.	<i>Mr. J. B. McIntire,</i> Wakefield, Kan.	<i>Rev. P. B. Peabody,</i> Blue Rapids.		<i>Rev. Carl W. Nau,</i> Iola, Kan.	<i>Mr. C. A. McGill,</i> Wichita, Kan.
<i>Rev. R. H. Mize,</i> Kansas City, Kan.	<i>Mr. R. Stephens,</i> Wichita, Kan.				<i>Mr. D. W. Nellis,</i> Topeka, Kan.
<i>Rev. R. K. Pooley,</i> Leavenworth.	<i>Mr. E. A. Mize,</i> Atchison, Kan.				<i>Mr. O. B. Hardcastle.</i>
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<i>Rev. J. Stewart-Smith,</i> Kansas City.	<i>Mr. C. A. Storcell,</i> Kansas City, Mo.	<i>Rev. C. R. Taylor,</i> Kansas City, Mo.		<i>Rev. D. H. Atwill,</i> Sedalia, Mo.	<i>Mr. Phil R. Toll,</i> Kansas City, Mo.
<i>Rev. J. D. Ritchey, D.D.,</i> Kansas City, Mo.	<i>Mr. D. H. Smith,</i> Sedalia, Mo.	<i>Rev. F. F. Beckerman,</i> Springfield.		<i>Rev. Oscar Hamburger,</i> Chillicothe.	<i>Mr. L. T. Golding,</i> St. Joseph, Mo.
<i>Rev. R. N. Spencer,</i> Kansas City.	<i>Mr. B. C. Howard,</i> Kansas City, Mo.				<i>Mr. C. B. Swan,</i> Chillicothe, Mo.
<i>Rev. C. A. Weck,</i> Joplin, Mo.	<i>Mr. F. A. H. Garlich,</i> St. Joseph.				<i>Mr. Frank L. Farlow,</i> Webb City.
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<i>Rev. Geo. C. Abblitt,</i> Hopkinsville.	<i>Mr. John J. Saunders,</i> Louisville.	<i>Rev. H. L. McCready,</i> Louisville, Ky.		<i>Rev. C. S. Quin,</i> Paducah, Ky.	<i>Mr. R. A. Robinson,</i> Louisville, Ky.
<i>Rev. D. C. Wright,</i> Louisville, Ky.	<i>Mr. R. Wells Covington,</i> Bowling Green, Ky.				<i>Mr. C. S. Grubbs,</i> Louisville, Ky.
<i>Rev. C. E. Craik, D.D.,</i> Louisville.	<i>Mr. J. E. Rankin,</i> Henderson, Ky.				<i>Mr. Hunter Wood, Sr.,</i> Hopkinsville, Ky.
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<i>Rev. J. M. Magruder,</i> Covington, Ky.	<i>Mr. J. T. Shelby,</i> Lexington, Ky.	<i>Rev. H. C. Salmon,</i> Lexington, Ky.		<i>Rev. Alex. Patterson,</i> Beattyville.	<i>Mr. A. E. Stricklett,</i> Covington, Ky.
<i>Rev. R. K. Massie, D.D.,</i> Lexington, Ky.	<i>Mr. W. D. Spalding,</i> Covington, Ky.				<i>Mr. L. B. Marshall,</i> Frankfort, Ky.
<i>Rev. G. H. Harris,</i> Paris, Ky.	<i>Mr. A. D. Cole,</i> Maysville, Ky.				<i>Mr. H. T. Duncan,</i> Lexington, Ky.
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<i>Rev. C. F. J. Wrigley, D.D.,</i> Brooklyn, N. Y.	<i>Mr. P. R. Jennings,</i> Garden City.	<i>Hon. Chas. H. Fuller,</i> Flatbush, Brooklyn, N. Y.		<i>Rev. Robt. Rogers, Ph.D.,</i> Brooklyn, N. Y.	<i>Mr. W. G. Low,</i> Brooklyn, N. Y.
<i>Rev. John R. Moses,</i> Garden City.	<i>Mr. Robt. L. Pierpont,</i> Brooklyn Heights, N. Y.				<i>Mr. Walter H. Marsh,</i> Garden City.
<i>Rev. J. Howard Melish,</i> Brooklyn.					<i>Mr. Daniel C. Whitford,</i> Far Rockaway, N. Y.
LOS ANGELES.					
<i>Rev. Wm. MacCormack, D.D.,</i> Los Angeles, Cal.	<i>Dr. J. E. Cowles,</i> Los Angeles, Cal.	<i>Rev. G. H. Cornell, D.D.,</i> Sierra Madre, Cal.		<i>Rev. Henry Quimby,</i> Monrovia, Cal.	<i>Mr. F. C. Valentine,</i> Los Angeles.
<i>Rev. Chas. L. Barnes,</i> San Diego.	<i>Mr. W. T. Hadley,</i> Los Angeles, Cal.	<i>Rev. C. E. Spaulding,</i> Coronado, Cal.		<i>Rev. A. M. Smith,</i> Los Angeles, Cal.	<i>Mr. Augustus Davies,</i> South Pasadena, Cal.
<i>Rev. R. L. Windsor,</i> Los Angeles.	<i>Mr. W. C. Mushet,</i> Los Angeles, Cal.				<i>Mr. H. Ivor Thomas,</i> Los Angeles.
<i>Rev. M. C. Dotten, Ph.D.,</i> Riverside.					<i>Mr. Alfred Moore,</i> Los Angeles, Cal.
LOUISIANA.					
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<i>Rev. G. L. Tucker,</i> Houma, La.	<i>Mr. Newton Blanchard,</i> New Orleans, La.				<i>Mr. G. W. Koppel,</i> New Orleans, La.
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<i>Rev. F. L. Vernon, D.D.,</i> Portland.					<i>Mr. J. S. Hyde,</i> Bath, Me.
<i>Rev. E. D. Johnson,</i> Brunswick, Me.					<i>Mr. W. Crashaw,</i> Lewiston, Me.
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<i>Rev. Carl G. Zeigler,</i> Ishpeming.	<i>Mr. Albert E. Miller,</i> Marquette.	<i>Rev. Frederic T. Datson,</i> Menominee, Mich.		<i>Rev. Wm. H. Cross,</i> Houghton, Mich.	<i>Mr. D. H. Ball,</i> Marquette, Mich.
<i>Rev. B. G. Burt,</i> Marquette, Mich.	<i>Mr. Thornton A. Green,</i> Ontonagon.				<i>Mr. C. F. Ewald,</i> Garden, Mich.
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<i>Rev. Wm. C. Hicks,</i> Cumberland.	<i>Mr. Geo. R. Gaither,</i> Baltimore, Md.				<i>Mr. Herbert M. Brune,</i> Baltimore.
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<i>Rev. E. S. Rousmaniere, D.D.,</i> Boston.	<i>Mr. Henry M. Lovering,</i> Taunton.				<i>Mr. Joseph F. Woods,</i> Boston.
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<i>Rev. Henry Tatlock, D.D.,</i> Ann Arbor, Mich.	<i>Mr. Samuel Post,</i> Ypsilanti, Mich.				<i>Mr. H. L. Pierson,</i> Birmingham.
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<i>Rev. W. S. Trowbridge,</i> Michigan City, Ind.	<i>Mr. W. B. Conkey,</i> Hammond, Ind.	<i>Rev. C. A. Smith,</i> Hammond, Ind.		<i>Rev. F. M. Banfil,</i> Howe, Ind.	<i>Mr. H. J. Engman,</i> South Bend, Ind.
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 Rev. Phillip H. Linky, Eau Claire.
 Rev. A. A. Ewing, Madison, Wis.

LAY.
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 Mr. Geo. E. Copeland, Milwaukee.
 Mr. Herbert N. Laflin, Milwaukee.
 Mr. T. M. Cary, Chippewa Falls.

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 Rev. C. L. Mallory, Milwaukee, Wis.
 Rev. W. F. Shero, D.D., Racine, Wis.

LAY.
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 Mr. W. S. Pirie, Milwaukee, Wis.
 Mr. E. A. Wadhams, Milwaukee.
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 Rev. E. E. Lofstrom, Faribault.

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 Rev. Albert Martin, Yazoo City.
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 Rev. W. E. Dakin, Columbus, Miss.
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 Mr. Geo. A. Randolph, St. Louis, Mo.

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 Rev. H. W. Mizner, St. Louis, Mo.
 Rev. A. Brittain, St. Louis, Mo.
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 Rev. C. P. Burnett, Livingston.

Mr. J. Henry Longmaid, Helena.
 Mr. E. C. Day, Helena, Mont.
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 Mr. N. J. Verge, Great Falls, Mont.

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Mr. W. E. Chamberlain, Great Falls, Mont.
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 Mr. W. W. Kemp, Missoula, Mont.
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 Rev. J. A. Tancock, Omaha, Neb.
 Rev. S. Mills Hayes, Lincoln, Neb.
 Rev. W. W. Burnes, Nebraska City.

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 Mr. T. L. Ringwalt, Omaha, Neb.
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 Mr. W. H. Young, Fremont, Neb.

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 Rev. W. A. Mulligan, Beatrice, Neb.
 Rev. F. C. Taylor, Norfolk, Neb.
 Rev. W. H. Moor, Omaha, Neb.

Mr. C. S. Montgomery, Omaha, Neb.
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 Rev. H. H. Hadley, Newark, N. J.

Mr. Wm. Fellowes Morgan, Short Hills, N. J.
 Dr. Hamilton W. Mable, L.L.D., Summit, N. J.
 Col. Edwin A. Stevens, Hoboken.
 Mr. Wm. M. Franklin, East Orange.

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 Rev. Charles T. Walkley, Orange.
 Rev. G. M. Foxwell, Town of Union.
 Rev. P. F. Sturges, Morristown.

Mr. Wm. Read Howe, Orange, N. J.
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 Mr. J. W. Rufus Besson, Hoboken.

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 Rev. W. Stanley Emery, Concord.
 Rev. Wm. P. Niles, Nashua, N. H.
 Rev. S. S. Drury, L.H.D., Concord.

Mr. Edw. C. Niles, Concord, N. H.
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 Mr. Wm. R. Burleigh, Manchester.
 Mr. S. E. Burroughs, Manchester.

Rev. Wm. E. Patterson, Claremont.
 Rev. Jas. C. Flanders, Rochester.
 Rev. John S. Littell, D.D., Keene.
 Rev. A. W. Jenks, D.D., New York City.

Mr. Wm. McElroy, Manchester.
 Mr. Harry H. Dudley, Hopkinton.
 Mr. Edw. K. Woodworth, Concord.
 Mr. George Cook, M.D., Concord.

NEW JERSEY.

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 Rev. R. E. Brestell, Camden, N. J.
 Rev. O. A. Glazebrook, D.D., Elizabeth, N. J.
 Rev. Chas. Martin Niles, D.D., Atlantic City, N. J.

Mr. George A. Armour, Princeton.
 Mr. Harry Humphreys, Camden.
 Mr. Wm. D'Olier, Burlington, N. J.
 Mr. A. A. DeVoe, Spottswood, N. J.

Rev. James Stoddard, Mount Holly.
 Rev. H. H. Oberly, D.D., Elizabeth.
 Rev. Robert Mackellar, Red Bank.
 Rev. Robert McKay, D.D., Morristown, N. J.

Mr. Archibald D. Russell, Princeton.
 Mr. Arthur M. Crane, Roselle Park.
 Mr. J. Lawrence Boggs, Perth Amboy, N. J.
 Mr. B. F. Haywood Shreve, Mount Holly, N. J.

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 Rev. W. T. Manning, D.D., New York.
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 Rev. Leighton Parks, D.D., New York.

Mr. Henry Lewis Morris, New York.
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 Mr. Stephen Baker, New York.
 Mr. Everett P. Wheeler, New York.

Rev. Ernest M. Stires, D.D., New York.
 Rev. Chas. L. Slattery, D.D., New York.
 Rev. Geo. A. Strong, D.D., New York.
 Rev. H. P. Nichols, D.D., New York.

Mr. Franklin D. Roosevelt, Hyde Park.
 Mr. I. M. Wainwright, New York.
 Mr. J. Van Vechten Olcott, New York.

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 Rev. M. A. Barber, Raleigh, N. C.
 Rev. B. E. Brown, Tarboro, N. C.
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 Rev. W. A. Erwin, Durham, N. C.
 Mr. W. L. London, Pittsboro, N. C.

Rev. Harris Mallinckrodt, Charlotte, N. C.
 Rev. S. S. Bost, Durham, N. C.
 Rev. R. B. Owens, Rocky Mount.
 Rev. A. B. Hunter, Raleigh, N. C.

Mr. Thos. H. Battle, Rocky Mount.
 Col. A. B. Andrews, Raleigh, N. C.
 Mr. D. Y. Cooper, Henderson, N. C.
 Mr. F. P. Haywood, Raleigh, N. C.

OHIO.

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 Rev. Thos. G. C. McCalla, Cleveland, O.
 Rev. H. W. Jones, D.D., Gambler, O.
 Rev. W. F. Pierce, L.H.D., Gambler, O.

Mr. Samuel Mather, Cleveland, O.
 Mr. Ensign N. Broien, Youngstown.
 Hon. Thos. M. Sloane, Sandusky, O.
 Mr. D. Z. Norton, Cleveland, O.

Rev. George Gunnell, Toledo, O.
 Rev. Walter R. Breed, D.D., Cleveland, O.
 Rev. Robert L. Harris, Toledo, O.
 Rev. A. L. Fraser, Youngstown, O.

Hon. U. L. Marvin, Akron, O.
 Mr. Frank E. Abbott, Cleveland, O.
 Gen. J. K. Hamilton, Toledo, O.
 Mr. Walter A. Hodge, Toledo, O.

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 Rev. R. J. Arney, Kent, Wash.
 Rev. F. T. Webb, D.D., Tacoma.
 Rev. S. H. Morgan, Seattle, Wash.

Hon. Charles E. Shepard, Seattle.
 Mr. N. B. Coffman, Chehalis, Wash.
 Mr. Geo. P. Jacobs, Tacoma, Wash.
 Mr. H. H. Daniels, Vancouver.

Rev. Wood Stewart, Seattle, Wash.
 Rev. T. A. Hilton, Seattle, Wash.
 Rev. Willis H. Stone, Seattle, Wash.
 Rev. Sidney H. James, Seattle.

Mr. E. G. Anderson, Seattle, Wash.
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 Rev. H. M. Ramsey, Portland, Ore.
 Rev. C. W. Robinson, Oregon City.
 Rev. C. W. Baker, Roseburg, Ore.

Mr. R. L. Glisan, Portland, Ore.
 Dr. S. E. Josephl, Portland, Ore.
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 Mr. R. J. Brock, Portland, Ore.

Rev. P. K. Hammond, Eugene, Ore.
 Rev. H. D. Chambers, Portland, Ore.
 Rev. E. H. Clark, Portland, Ore.
 Rev. W. A. M. Breck, Portland, Ore.

Dr. H. B. Leonard, Eugene, Ore.
 Mr. Frank Spittle, Astoria, Ore.
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 Rev. James B. Halsey, Philadelphia.
 Rev. F. W. Tomkins, D.D., Philadelphia.
 Rev. John B. Harding, Philadelphia.

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Rev. L. C. Washburn, D.D., Philadelphia.
 Rev. David M. Steele, Philadelphia.

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 Rev. Geo. B. Richards, Pittsburgh.
 Rev. C. M. Young, Oakmont, Pa.

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 Mr. D. B. Oliver, Pittsburgh, Pa.
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 Mr. George C. Burgwin, Pittsburgh.

Rev. R. E. Schulz, Pittsburgh, Pa.
 Rev. R. N. Meade, Pittsburgh, Pa.
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 Mr. Geo. H. Danner, Pittsburgh.
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 Rev. G. H. Sherwood, Rock Island.
 Rev. A. G. Musson, Moline, Ill.
 Rev. J. M. D. Davidson, D.D., Maccomb, Ill.

Mr. H. A. Williamson, Quincy, Ill.
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 Mr. A. J. Lindstrom, Rock Island.

Rev. Chipman S. Lewis, Quincy, Ill.
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 Rev. F. M. Wilson, Ph.D., Tiskilwa.
 Rev. J. T. Murrish, D.D., Cambridge, Ill.

Mr. A. E. Lamp, Rock Island, Ill.
 Mr. J. C. Paddock, Peoria, Ill.
 Mr. W. T. Oliver, Tiskilwa, Ill.

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 Rev. Frederick J. Bassett, D.D., Providence.
 Rev. Stanley C. Hughes, Newport.
 Rev. E. H. Porter, D.D., Newport.

LAY.

Mr. Geo. Gordon King, Newport.
 Mr. Rathbone Gardner, Providence.
 Mr. Winslow Upton, Providence.
 Mr. Chas. T. Dorrance, Providence.

RHODE ISLAND.

CLERICAL.

Rev. F. M. Crowder, Ph.D., Providence.
 Rev. Geo. McC. Fiske, D.D., Providence.
 Rev. Albert M. Hilliker, Lonsdale.
 Rev. Geo. L. Locke, D.D., Bristol.

ALTERNATES.

LAY.

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 Hon. Darius Baker, Newport.
 Hon. John H. Stiness, LL.D., Providence.
 Mr. Chas. C. Mumford, Providence.

SACRAMENTO.

Rev. E. A. Osborn, Chico, Cal.
 Rev. Isaac Dawson, Sacramento.
 Rev. H. A. R. Cresser, Red Bluff.
 Rev. Chas. E. Farrar, Sacramento.

Mr. C. W. Bush, Woodland, Cal.
 Mr. George Winegar, Vallejo, Cal.
 Col. W. W. Lyman, St. Helena, Cal.
 Mr. J. Dunlop, Applegate, Cal.

Rev. P. G. Snow, E. Auburn, Cal.
 Rev. I. E. Baxter, Napa, Cal.
 Rev. D. E. Holt, Sacramento, Cal.
 Rev. Fletcher Cook, Marysville, Cal.

Mr. H. E. Boudier, Napa, Cal.
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 Mr. Jerome Churchill, Yreka, Cal.
 Mr. W. L. Crooks, Benicia, Cal.

SOUTH CAROLINA.

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 Rev. A. S. Thomas, Cheraw, S. C.
 Rev. K. G. Finley, Columbia, S. C.
 Rev. A. R. Mitchell, Greenville, S. C.

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 Mr. J. P. Thomas, Columbia, S. C.
 Mr. Walter Hazard, Georgetown.

Rev. Wm. Way, Charleston, S. C.
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 Rev. Samuel Tyler, Cincinnati, O.
 Rev. S. B. Purves, Cincinnati, O.
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 Mr. Tasker Bosworth, Marietta, O.

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 Rev. W. H. Allison, Piqua, O.
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Mr. H. O. Norris, Newark, O.
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 Rev. C. O. Pruden, Chattham, Va.
 Rev. A. C. Thomson, Portsmouth.

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 Mr. L. R. Watts, Portsmouth, Va.
 Mr. Wm. A. Anderson, Lexington.

Rev. D. W. Howard, Norfolk, Va.
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 Rev. T. C. Darst, Newport News.
 Rev. R. C. Jett, Staunton, Va.

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 Rev. E. J. Houghton, Springfield.
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 Rev. John C. White, Springfield, Ill.

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 Mr. Bluford Wilson, Springfield, Ill.
 Mr. H. M. Andre, Jacksonville, Ill.

Rev. G. C. Dunlap, Springfield, Ill.
 Rev. H. C. Goodman, Champaign.
 Rev. H. B. Jefferson, Carlinville.
 Rev. H. R. Neely,* Mattoon, Ill.

Prof. D. K. Dodge, Champaign, Ill.
 Mr. B. C. Cooper, Danville, Ill.
 Dr. C. A. Frazer, Springfield, Ill.
 Mr. J. F. Cadwallader, Springfield.

*Deputy from Michigan City in 1910.

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 Rev. H. J. Mikell, D.D., Nashville.
 Rev. Loaring Clark, Chattanooga.
 Rev. J. Craik Morris, Memphis.

Mr. G. M. Darrow, Murfreesboro.
 Mr. W. B. Hall, M.D., Sewanee.
 Capt. B. H. Wilkins, Tullahoma.
 Mr. James Maynard, Knoxville.

Rev. W. D. Buckner, LL.D., Memphis, Tenn.
 Rev. M. P. Logan, D.D., Nashville.
 Rev. T. D. Windlate, Nashville.
 Rev. John B. Cannon, Memphis.

Mr. W. D. Gale, Nashville, Tenn.
 Mr. John Shortridge, Memphis.
 Mr. R. H. Allen, Memphis, Tenn.
 Mr. A. W. Burke, Chattanooga.

TEXAS.

Rev. C. C. Kramer, Marshall, Tex.
 Rev. P. G. Sears, Houston, Tex.
 Rev. John Sloan, Bay City, Tex.
 Rev. W. P. Witsell, Waco, Tex.

Mr. C. L. Johnson, Waco, Tex.
 Mr. G. F. Taylor, Tyler, Tex.
 Mr. Rufus Cage, Houston, Tex.
 Mr. C. P. Magill, Galveston, Tex.

Rev. G. B. Norton, D.D., Beaumont, Tex.
 Rev. M. P. Worsham, Austin, Tex.
 Rev. W. W. Daup, Bryan, Tex.

Mr. Tom J. Lamb, Beaumont, Tex.
 Mr. Sterling Myer, Houston, Tex.
 Mr. W. S. Simpkins, Austin, Tex.
 Mr. A. S. Cleveland, Houston, Tex.

VERMONT.

Rev. Geo. Y. Bliss, D.D., Burlington, Vt.
 Mr. Jos. Reynolds, Rutland, Vt.
 Rev. D. L. Sanford, Hardwick, Vt.
 Rev. W. T. Forsythe, Richford, Vt.

Mr. J. C. DeBoer, Montpelier, Vt.
 Mr. S. W. Hinde, Burlington, Vt.
 Mr. E. P. Gilson, Rutland, Vt.
 Mr. E. L. Wyman, M.D., Manchester Center, Vt.

Rev. Nelson Kellogg, Poultney, Vt.
 Rev. W. C. Bernard, Chester, Vt.
 Rev. A. P. Grint, Ph.D., St. Johnsbury, Vt.

Mr. George Briggs, Montpelier, Vt.
 Mr. S. Evarts, Windsor, Vt.
 Mr. Kittredge Haskins, Brattleboro.
 Mr. C. E. Parker, Vergennes, Vt.

VIRGINIA.

Rev. Wm. Meade Clark, D.D., Richmond, Va.
 Rev. E. L. Goodwin, D.D., Ashland.
 Rev. Wm. D. Smith, Winchester.
 Rev. Angus Crauford, D.D., Theological Seminary, Va.

Hon. R. Carter Scott, Richmond, Va.
 Mr. J. K. M. Norton, Alexandria.
 Mr. P. H. Mayo, Richmond, Va.
 Mr. Rosewell Page, Beaver Dam, Va.

Rev. Jas. W. Morris, D.D., Richmond, Va.
 Rev. J. J. Gravatt, D.D., Richmond.
 Rev. W. Russell Bowle, Richmond.
 Rev. Wm. J. Morton, Alexandria.

Mr. Henry L. Lyman, Charlottesville, Va.
 Mr. John Stewart Bryan, Richmond.
 Mr. A. W. Wallace, Fredericksburg.
 Hon. T. R. B. Wright, Tappanhook, Va.

WASHINGTON.

Rev. R. H. McKim, D.D., Washington, D. C.
 Rev. R. P. Williams, Washington.
 Rev. Roland Cotton Smith, D.D., Washington, D. C.
 Rev. A. S. Johns, Washington, D. C.

Mr. A. S. Browne, Washington.
 Mr. J. Holsworth Gordon, Washington, D. C.
 Mr. George Truesdell, Washington.
 Mr. Wm. H. Singleton, Washington, D. C.

Rev. C. E. Buck, Washington, D. C.
 Rev. F. B. Howden, Washington.
 Rev. J. J. Dimon, Washington, D. C.
 Rev. J. H. W. Blake, Washington.

Mr. W. C. Rives, M.D., Washington, D. C.
 Admiral M. T. Endicott, U.S.N., Washington, D. C.
 Admiral C. H. Stockton, U.S.N., Washington, D. C.

WESTERN MASSACHUSETTS.

Rev. T. W. Nickerson, Pittsfield.
 Rev. Chas. J. Sniffen, South Lee.
 Rev. Thos. H. Yardley, Stockbridge.
 Rev. George H. Thomas, Fitchburg.

Mr. George B. Inches, North Grafton, Mass.
 Mr. Edmund P. Kendrick, Springfield, Mass.
 Mr. Henry H. Skinner, Springfield.
 Hon. Allen T. Treadway, Stockbridge, Mass.

Rev. J. T. Carter, Williamstown.
 Rev. C. E. Hill, Springfield, Mass.
 Rev. S. W. Linsley, Webster, Mass.
 Rev. R. K. Smith, Westfield, Mass.

Mr. G. W. Folsom, Lenox, Mass.
 Mr. W. E. Hoyt, Williamstown.
 Mr. F. S. Pratt, Worcester, Mass.
 Mr. F. M. Pudan, Springfield, Mass.

WESTERN MICHIGAN.

Rev. F. S. White, Grand Rapids.
 Rev. J. E. Wilkinson, Ph.D., Manistee, Mich.
 Rev. G. P. T. Sargent, Battle Creek.
 Rev. F. R. Godolphin, Grand Rapids.

Mr. Jacob Kleinhaus, Grand Rapids.
 Mr. M. P. Carney, Battle Creek.
 Hon. W. J. Stuart, Grand Rapids.
 Mr. Thomas Hume, Muskegon, Mich.

Rev. L. R. Vercoe, Grand Ledge.
 Rev. Geo. Huntington, Niles, Mich.
 Rev. F. Roudenbush, Kalamazoo.
 Rev. F. O. Granniss, Holland, Mich.

Dr. Chas. E. Hooker, Grand Rapids, Mich.
 Mr. H. C. Angell, Grand Rapids.
 Mr. C. W. Carpenter, Kalamazoo.
 Mr. S. B. Drake, Grand Rapids.

WESTERN NEW YORK.

Rev. W. A. R. Goodwin, Rochester.
 Rev. Chas. M. Sills, D.D., Geneva.
 Rev. J. W. Ashton, D.D., Olean.
 Rev. Chas. H. Smith, D.D., Buffalo, N. Y.

Mr. John Lord O'Brian, Buffalo.
 Mr. A. B. Houghton, Corning, N. Y.
 Mr. Lewis Stockton, Buffalo, N. Y.
 Mr. Rufus A. Sibley, Rochester.

Rev. Pierre Cushing, LeRoy, N. Y.
 Rev. C. J. Davis, Buffalo, N. Y.
 Rev. John B. Hubbs, D.D., Geneva.
 Rev. John C. Ward, Buffalo, N. Y.

Mr. H. A. Bull, Buffalo, N. Y.
 Mr. Henry B. Graves, Geneva, N. Y.
 Mr. J. M. Prophet, Mt. Morris, N. Y.
 Hon. Chas. McLouth, Palmyra, N. Y.

WEST TEXAS.

Rev. Philip Cook, San Antonio, Tex.
 Rev. Albert Massey, Boerne, Tex.
 Rev. U. B. Bosden, Cuero, Tex.
 Rev. J. W. Sykes, Corpus Christi.

Mr. J. C. Jones, Gonzales, Tex.
 Mr. A. J. Thcis, Boerne, Tex.
 Mr. Edw. Galbraith, Kerrville, Tex.
 Mr. Hiram Partee, San Antonio.

Rev. C. W. Cook, Laredo, Tex.
 Rev. R. Y. Barber, San Antonio.
 Rev. H. J. Fenwick, Uvalde, Tex.
 Rev. A. W. S. Garden, San Antonio.

Mr. J. S. Lockwood, San Antonio.
 Mr. W. A. Springall, San Antonio.
 Mr. J. A. Chase, Beeville, Tex.
 Mr. R. W. Hudson, Pearsall, Tex.

WEST VIRGINIA.

Rev. John S. Douglas, Huntington.
 Rev. R. D. Roller, D.D., Charleston, W. Va.
 Rev. Jacob Brittingham, D.D., Wheeling, W. Va.
 Rev. John S. Alfriend, Charles Town, W. Va.

Col. R. P. Chew, Charles Town.
 Mr. J. C. Brady, Wheeling, W. Va.
 Dr. G. A. Aschman, Wheeling, W. Va.
 Mr. C. A. Miller, Martinsburg.

Rev. W. P. Chrisman, Hansford.
 Rev. S. S. Moore, D.D., Parkersburg, W. Va.
 Rev. G. A. Gibbons, Romney, W. Va.
 Rev. A. B. Mitchell, Parkersburg.

Mr. W. G. Peterkin, Parkersburg.
 Mr. B. M. Ambler, Parkersburg.
 Mr. I. E. Sands, Wheeling.
 Mr. C. B. Alexander, Clarksburg.

Delegates from Missionary Districts

DEPUTIES.		ASHEVILLE.		ALTERNATES.	
CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.
Rev. F. D. Lobdell, Rutherfordton.					
ALASKA.					
ARIZONA.					
Rev. J. R. Jenkins, Prescott, Ariz.	Mr. Percy S. Rider, Tucson, Ariz.	Rev. R. B. Cocks, Phoenix, Ariz.		Hon. J. J. Hawkins, Prescott, Ariz.	
EASTERN OKLAHOMA.					
Rev. Samuel G. Welles, Chelsea.	Dr. Marcus Simpson, Alluwe, Okla.	Rev. Wm. Metcalf, Bartlesville.		Mr. Edgar T. Noble, Okmulgee.	
EASTERN OREGON.					
Rev. B. A. Warren, The Dalles, Ore.	Mr. J. D. Slater, LaGrande, Ore.	Rev. Owen F. Jones, Hermiston.		Mr. A. Longwell.	
HONOLULU.					
IDAHO.					
Rev. H. G. Taylor, Spirit Lake.	Mr. D. D. Williams, Boise, Idaho.	Rev. E. P. Smith, Boise, Idaho.		Mr. Stanley Easton, Kellogg, Idaho.	
KEARNEY.					
Rev. George G. Ware, Alliance, Neb.	Hon. R. R. Horth, Grand Island.	Rev. C. F. Chapman, North Platte.		Mr. W. S. Clapp, Kearney, Neb.	
NEVADA.					
Rev. L. B. Thomas, Carson City.	Hon. Geo. S. Brown, Reno.	Rev. H. E. Henriques, Battle Mountain.		Hon. John A. McBride, Elko.	
NEW MEXICO.					
Rev. W. E. Warren, Albuquerque.	Hon. L. Bradford Prince, LL.D., Santa Fe, N. M.	Rev. Henry Easter, El Paso, Tex.		Hon. Wm. J. Mills, East Las Vegas.	
NORTH DAKOTA.					
Rev. G. J. Childs, Casselton, N. D.	Hon. W. B. Overson, Williston, N. D.	Rev. J. S. Brayfield, Jamestown.		Mr. E. J. Chamberlain, Devils Lake.	
NORTH TEXAS.					
Rev. E. C. Seaman, Stamford, Tex.	Hon. Arthur Yonge, Snyder, Tex.	Rev. W. A. Williams, Ph.D., Clarendon, Tex.		Mr. J. C. Prude, Colorado, Tex.	
OKLAHOMA.					
Rev. Francis P. Kelcher, Ardmore.	Mr. Clinton O. Bunn, Oklahoma City.	Rev. Wm. N. Colton, Oklahoma City.		Mr. A. J. Cammack, Shawnee.	
PHILIPPINE ISLANDS.					
PORTO RICO.					
SALINA.					
Rev. Geo. B. Kinkead, 3d, Salina.	Dr. J. H. Winterbotham, Salina.				
SAN JOAQUIN.					
Rev. G. B. E. MacDonald, Fresno.	Mr. F. N. Vail.	Rev. R. W. Rhames, Fresno, Cal.		Mr. B. L. Barney.	
SOUTH DAKOTA.					
Rev. F. B. Barnett, Mitchell, S. D.	Mr. J. Howard Gates, Pierre, S. D.				
SOUTHERN FLORIDA.					
Rev. Campbell Gray, Key West, Fla.	Mr. F. H. Rand, Sanford, Fla.	Rev. J. H. Weddell, Lakeland, Fla.		Col. Horace Alleman, Orlando, Fla.	
SPOKANE.					
Rev. W. C. Hicks, Spokane, Wash.	Mr. J. P. M. Richards, Spokane.	Rev. H. J. Purdue, Spokane, Wash.		Mr. M. H. Reeves, Spokane, Wash.	
UTAH.					
Rev. M. J. Hersey, Randlett, Utah.	Mr. J. W. Thompson, Salt Lake City, Utah.	Rev. Paul Jones, Logan, Utah.		Hon. M. L. Ritchie, Salt Lake City.	
WESTERN COLORADO.					
Rev. J. H. Dennis, Montrose, Colo.	Mr. W. L. Hogg, Telluride, Colo.	Rev. A. Miller, Montrose, Colo.		Mr. Percy Coombe, Delta, Colo.	
WYOMING.					
Rev. Ernest Dray, Laramie, Wyo.	Hon. B. B. Brooks, Casper, Wyo.	Rev. D. W. Thornberry, Sheridan.		Mr. Geo. Brimmer, Rawlins, Wyo.	
EUROPEAN CHURCHES.					
Rev. C. M. Belden, Geneva, Switzerland.	Mr. E. J. White, Paris, France.	Rev. J. F. Butterworth, D.D., New York.		Mr. Frank Mather, Florence, Italy.	
CAPE PALMAS.					
SHANGHAI.					
HANKOW.					
WUHU.					
TOKYO.					
Rev. A. W. Cooke, Sendai.	Rudolph B. Teusler, M.D., Tokyo.	Rev. J. Hubert Lloyd, Fuku.		Mr. John Reifsnider, Tokyo.	
KYOTO.					
CUBA.					
Rev. W. W. Steel, Havana.	Mr. E. G. Harris, Havana, Box 650.	Rev. J. M. Lopez-Gullen, Guana-bocoo.		Mr. T. H. Harris, Havana, Box 650.	
MEXICO.					
Rev. Samuel Salinas.	Mr. Fred Adams.	Rev. A. L. Burleson, Guadalajara.		Mr. M. A. Kilvert.	
SOUTHERN BRAZIL.					

Proper Lessons for Holy Days and Their Eves

THE experience of Churchmen in using the new lessons for Holy Days and their eves that were set forth for trial use by the General Commission of 1910, has been utilized by the Commission on the Lectionary and a sub-committee consisting of the Rev. G. Woolsey Hodge, D.D., the Rev. T. W. Harris, and Mr. Arthur S. Browne has now prepared a new table for the purpose, which will probably be accepted by the full Commission, with or without changes, in its final report to the coming General Convention. In the meantime, the sub-committee asks

to have the table published and carefully scrutinized by Church people, in order that any suggestions may be made before the final meeting of the Commission in September. Such suggestions should be addressed to the Rev. Dr. Harris, Littleton, N. H.

In addition to this table the sub-committee also recommends a rule that "When the Order for Holy Communion is not used on a Holy Day, the Epistle and Gospel appointed for the day may be used in place of the lessons if desired."

DAYS.		FIRST LESSON.	SECOND LESSON.
S. Andrew,	Eve. M. P. E. P.	Gen. 12 to v. 10. Num. 10, v. 29. Isalah 55.	I. Cor. 4 to v. 17. John 1, v. 29 to 37. John 12, v. 20 to 42.
S. Thomas,	Eve. M. P. E. P.	II. Kings 6, v. 8 to 24. II. Kings 7. Job 42 to v. 10.	John 11 to v. 17. John 14 to v. 15. Mark 16, v. 9.
Nativity,	Eve. M. P. E. P.	Ezek. 34, v. 20. Isalah 9 to v. 8. Isalah 7, v. 10 to 17.	I. John 4, v. 7. Luke 2 to v. 15. I. John 5.
S. Stephen,	M. P. E. P.	Gen. 4 to v. 17. II. Chr. 24, v. 15 to 26.	Acts 6. Acts 8 to v. 14.
S. John, Evangelist,	M. P. E. P.	Ex. 33, v. 7. Deut. 34.	John 13, v. 21 to 36. II. John.
Holy Innocents,	M. P. E. P.	Jer. 31 to v. 18. Isalah 49, v. 13.	Matt. 18 to v. 15. Mark 10, v. 13 to 28.
Circumcision,	Eve. M. P. E. P.	Gen. 17 to v. 15. Ex. 6, v. 2 to 9. Gen. 32, v. 24 to 31.	Gal. 3, v. 7. Col. 2, v. 8 to 18. Rom. 2, v. 17.
Epiphany,	Eve. M. P. E. P.	Isalah 49 to v. 13. Isalah 60. Isalah 61, & 62 to v. 5.	Luke 3, v. 15 to 23. John 2 to v. 13. Rom. 11, v. 13.
Conversion of S. Paul,	Eve. M. P. E. P.	I. Sam. 9, v. 15 & 10 to 2. Ecclus. 39 to v. 11. Jer. 1 to v. 11.	Galatians 1. Acts 26. II. Tim. 3, v. 10 & 4 to v. 9.
Purification,	Eve. M. P. E. P.	Ex. 6, v. 2 to 9. I. Sam. 1, v. 20. Haggai 2 to v. 10.	Heb. 7 to v. 18. Gal. 3, v. 15 & 4 to v. 8. I. John 3 to v. 9.
S. Matthias,	Eve. M. P. E. P.	I. Kings 2, 1, v. 26 to 36. I. Sam. 2, v. 13. Isalah 22, v. 15.	Luke 10 to v. 21. Luke 12, v. 13 to 45. I. John 2, v. 15.
Annunciation,	Eve. M. P. E. P.	Gen. 3 to v. 16. I. Sam. 1 to v. 21. I. Sam. 2 to v. 11.	Phil. 2, v. 5 to 12. Revelation 12. Luke 1, v. 39 to 57.
Ash Wednesday,	M. P. E. P.	Isalah 58. Jonah 3.	Luke 15 to v. 11. Luke 15, v. 11.
Monday before Easter,	M. P. E. P.	Gen. 3, v. 20 & 4 to v. 17. Num. 20 to v. 14.	John 13, v. 31 & 14. I. Cor. 10 to v. 12.
Tuesday before Easter,	M. P. E. P.	Num. 21 to v. 10. Lev. 16, v. 6 to 25.	John 15. Heb. 9 to v. 16.
Wednesday before Easter,	M. P. E. P.	Zech. 11. Gen. 37, v. 3 to 20.	John 16. I. Peter 1 to v. 22.
Thursday before Easter,	M. P. E. P.	Ex. 16 to v. 16. Gen. 14, v. 13.	John 6, v. 27. Hebrews 7.
Good Friday,	M. P. E. P.	Gen. 22 to v. 19. Isalah 52, v. 13 & 53.	John 18. Phil. 3 to v. 12.
Easter Even,	M. P. E. P.	Isalah 38, v. 9 to 21. Exodus 13.	Luke 23, v. 50. Hebrews 4.
Easter Monday,	M. P. E. P.	Ex. 14 to v. 15. Ex. 14, v. 15.	Luke 24 to v. 18. Mark 16.
Easter Tuesday,	M. P. E. P.	Isalah 26 to v. 20. Daniel 12.	John 21 to v. 15. John 21, v. 15.
Ascension,	Eve. M. P. E. P.	Gen. 5, v. 18. II. Kings 2 to v. 16. Dan. 7, v. 9 to 15.	Rom. 8, v. 26. Luke 24, v. 44. Eph. 4 to v. 17.
Whitsunday,	Eve.	Ex. 19 to v. 15.	Matt. 19, v. 16 to 22.
Whitsun-Monday,	M. P. E. P.	Gen. 11 to v. 10. Num. 11, v. 16 to 31.	I. Cor. 14 to v. 20. I. Cor. 12.
Whitsun-Tuesday,	M. P. E. P.	Ezek. 36, v. 29. Ezek. 37 to v. 15.	Acts 2, v. 12 to 22. Galatians 5.
S. Mark,	Eve. M. P. E. P.	Ezek. 1 to v. 15. Isalah 62. Jer. 36 to v. 11.	Acts 12, v. 24 & 13 to v. 14. Acts 15, v. 35. II. Tim. 4, v. 9.
SS. Philip and James,	Eve. M. P. E. P.	Gen. 19 to v. 4 & v. 15 to v. 26. Isalah 43 to v. 13. Zech. 4.	John 6 to v. 22. Acts 15 to v. 32. Rev. 11 to v. 14.
S. Barnabas,	Eve. M. P. E. P.	II. Esd. 2, v. 33 to 48. Jer. 31 to v. 10. Deut. 30.	Acts 4, v. 23. Acts 13, v. 43 & 14 to v. 19. I. Cor. 4, v. 9 to 17.
S. John Baptist,	Eve. M. P. E. P.	Judges 13. Mal. 3 to v. 13. I. Kings 21, v. 17.	Luke 1, v. 5 to 26. Matt. 3. Mark 6, v. 14 to v. 30.
S. Peter,	Eve. M. P. E. P.	Ezek. 3, v. 4 to 15. Ezek. 34 to v. 17. Zech. 3.	Mark 1, v. 14 to 23. John 21 to v. 20. Acts 4, v. 8 to 23.
S. James,	Eve. M. P. E. P.	I. Sam. 22 to v. 20. Jer. 26 to v. 16. II. Kings 1 to v. 17.	Mark 3, v. 13 to 20. Matt. 10 to v. 24. Luke 9, v. 46.

PROPER LESSONS FOR THE HOLY DAYS AND THEIR EVES

DAYS.		FIRST LESSON.	SECOND LESSON.
Transfiguration,	Eve. M. P. E. P.	Ex. 33, v. 7. Ex. 34, v. 29. Mal. 4, v. 2.	Matt. 17 to v. 14. Revelation 1. Mark 9, v. 2 to v. 14.
S. Bartholomew,	Eve. M. P. E. P.	Deut. 18, v. 15. Micah 4 to v. 8. Gen. 28, v. 10.	Luke 11, v. 29 to 37. John 1, v. 43. I. Peter 1, v. 22 & 2 to v. 13.
S. Matthew,	Eve. M. P. E. P.	II. Chr. 31 to v. 11. I. Kings 19. Isalah 52 to v. 13.	Mark 2, v. 13. Matt. 19 to v. 23. Rom. 10 to v. 16.
S. Michael and All Angels,	Eve. M. P. E. P.	Gen. 18 to v. 23. Gen. 32 to v. 31. Dan. 10, v. 4.	Revelation 8. Acts 12 to v. 24. Rev. 14, v. 6 & 15.
S. Luke,	Eve. M. P. E. P.	Ecclus. 38 to v. 16. II. Kings 20 to v. 12. Ezek. 47 to v. 13.	Colossians 4. Philemon. Acts 15, v. 40 & 16 to v. 19.
SS. Simon and Jude,	Eve. M. P. E. P.	Ecclus. 2. Isalah 28, v. 9 to 19. Jer. 3, v. 12 to 19.	Luke 9 to v. 12. John 14, v. 15. Ephesians 2.
All Saints,	Eve. M. P. E. P.	Ecclus. 44 to v. 16. Wisdom 3 to v. 10. Wisdom 5 to v. 17.	Heb. 11, v. 32 & 12 to v. 7. Rev. 19 to v. 17. Rev. 21 & 22 to v. 6.

COMMON LESSONS FOR PATRONAL FESTIVALS

FOR A BISHOP:

1. Isalah 61, or Isalah 52 to v. 11.
2. Matthew 10, or John 20, v. 19 to 24.

FOR A CONFESSOR:

1. Daniel 1, or Isalah 49 to v. 13.
2. Eph. 4 to v. 14, or Acts 4, v. 5 to 32.

FOR A MARTYR:

1. II. Chr. 36, v. 11 to 22, or Lam. 2, v. 10.
2. Luke 6, v. 20, or Rev. 7, v. 9.

FOR A VIRGIN:

1. Joel 2, v. 21, or Judges 11, v. 29.
2. Matt. 25 to v. 14, or I. Cor. 13.

FOR A MATRON:

1. Prov. 31, v. 10, or Isalah 54.
2. Romans 12, or II. John.

FOR ALL SOULS:

1. Daniel 12.
2. Rev. 20, v. 11 & 21 to v. 5.

When We Were All Virginians

By CHARLES MINOR BLACKFORD, M.D.

ONE hundred and seven years passed after the settlement of Virginia before the settlers ventured to explore the regions that lay along and beyond the Blue Ridge Mountains. The perils of the unknown forests, infested with wild beasts and hostile Indians, were sufficient to keep the colonists close to their strongholds near the rivers or on the coast, but in 1714, Governor Spotswood, with an adventurous band of young gentlemen, braved the dangers of the inland country and explored the upper reaches of the Rappahannock river. Following that stream until the Piedmont region was attained, they saw on the horizon the purple masses of the Blue Ridge, or, as they were then called, the Alleghany Mountains, and fired with a new ambition, the little party climbed the slopes of Rockfish Gap to the summit of the range, from which the eye of a white man gazed for the first time on the Shenandoah Valley. Inspired with patriotic zeal, the governor carved the name of King George on a rock on the mountain top, and one of his companions carved the name of the governor on another, and having done this, the expedition returned to Williamsburg. In memory of this feat and to encourage further exploration, the governor created an order of knighthood, dubbing each of the participants a "Knight of the Golden Horseshoe," and bestowing on each a tiny horseshoe of gold, studded with diamonds, as an insignia. The parsimony of the British government led the king to refuse to pay for these jewels, and the governor was forced to furnish them at his personal expense, but the results well repaid the cost.

ADVENTURERS STIRRED

The reports brought back by this expedition stirred hardy adventurers to follow in their trail and settle on the rich lands of which they were told. Grants were made out to the wild lands lying in the eastern foothills of the mountains, and in 1734 Orange county was created by act of the House of Burgesses. The new county extended from Spottsylvania county on the east to the western limits of the colony, which, by royal charter granted to the London company, ran to the Pacific Ocean, and "one hundred miles out to sea," but practically the western boundary was the crest of the Blue Ridge. Sturdy settlers crossed this boundary or came into the valley by ascending the Potomac and Shenandoah rivers, and gradually the valley of Virginia became fairly densely populated. The

mountains formed a serious obstacle to the easy access of these settlers to the county seat, and in 1739 the House of Burgesses took steps to divide the county. It was therefore, enacted that the portion of Orange county lying west of the Blue Ridge be divided into two counties by "a line drawn from the head spring of the Hedgeman river to the head spring of the River Potowmack" (Potomac), and that all of the territory lying northeast of that line be Frederick county, and that the remainder, "from the summits of the Blue Ridge to the utmost limits of Virginia," should be "one county and one parish, to be known as Augusta county and Augusta parish."

The old idea of Virginia as extending out into the Pacific Ocean had been abandoned, but it is interesting to remember that the county and parish so defined, embraced the territory now composing the states of West Virginia, Ohio, Indiana, Illinois, Michigan, and Wisconsin. It was to defend this portion of Virginia that Colonel Washington accompanied the ill-fated Braddock on his disastrous expedition in 1755. The new counties were named in honor of Frederick, Prince of Wales, and Augusta of Saxe Gotha, his wife, and had this prince lived and succeeded to the throne instead of his younger brother, George, the history of America might have read differently.

STAUNTON IS COUNTY SEAT

The county seat of Augusta county was fixed at Staunton, a town named in honor of Lady Staunton, wife of Governor Gooch. There the parish church was built, and the first election held in the county was that for the members of the vestry. As the Church of England was the established church of the colony, the members of the vestry were the legislators for the county, and this was practically the secular organization of the district. The election resulted in the choice of James Patton, John Buchanan, John Madison, Patrick Hays, John Christian, Colonel John Buchanan, Robert Alexander, Thomas Gordon, James Lochart, John Archer, John Matthews, and John Smith, names still preserved in local history and geography. The election was held in 1746, and on April 6, 1747, they assembled to elect a rector. Largely on the recommendation of Governor Gooch, the Rev. John Hindman was chosen unanimously, and he was the first priest of the Church of England who ever set foot on the soil of Augusta, or who preached the gospel in this home of the savage.—Richmond (Va.) *Times-Dispatch*.

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. C. F. BIGLER has taken up mission work in Kendallville and Garrett, in the diocese of Michigan City. He should be addressed at Kendallville, Indiana.

THE address of the BISHOP OF INDIANAPOLIS during July and August will be Bellport, N. Y.

THE Rev. WILLIAM S. BISHOP, D.D., has resigned the chair of Dogmatic Theology in the University of the South. His address remains for the present in care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London, England.

THE Rev. HIRAM BULLIS of Evanston, Wyoming, was elected secretary of the missionary district of Wyoming at the convocation held in Laramie, Wyo., on June 17th.

THE Rev. EDWIN S. CARSON, rector of the Memorial Church of St. Paul, Fifteenth and Porter streets, Philadelphia, will have charge of the services during July and August at St. Paul's Church, Ogontz, Pa., in the absence of the rector, the Rev. J. Thompson Cole, who is visiting abroad. All letters and communications should be sent in care of St. Paul's rectory, Cheltenham P. O., Pa.

FOR the months of July and August, the Rev. BENJAMIN E. CHAPMAN, rector of St. Matthew's Church, Newton, Kansas, will serve as *locum tenens* at the Church of the Epiphany, Chicago, Ill.

THE Rev. OLIVER FESTUS CRAWFORD, who served his diaconate of one year as curate at the Church of Our Saviour, Akron, Ohio, has now become rector of St. Paul's, Bellevue, and minister in charge of the rural parish of Trinity, Lyme.

THE address of the Rev. O. F. CRAWFORD is changed from 162 S. Maple street, Akron, Ohio, to St. Paul's rectory, Bellevue, Ohio.

ON and after July 2, 1913, the address of the Rev. GEORGE FORSEY will be 12048 Eggleston avenue, West Pullman, Chicago.

THE summer address of the Rev. C. A. HAMILTON, D.D., is Quoque, L. I., N. Y.

ALL communications for the Standing Committee of the diocese of Western Michigan should be addressed to Dr. CHARLES E. HOOKER, secretary, Metz Building, Grand Rapids, Mich.

THE Rev. F. C. JEWELL will be in charge of Christ Church, Media, Pa., during the absence of the Rev. H. Ransome in Europe. Address 18 West street, Media, Pa.

THE address of the Rev. W. NORTHEY JONES of Christ Church, Williamsport, Pa., for the month of July will be Ocean View Hotel, Bay Head, N. J.

THE Very Rev. CHAPMAN S. LEWIS, Dean of St. John's Cathedral, Quincy, Ill., will have charge of St. John's Church, Jamaica Plain, Boston, during July and August.

THE Rev. WALTER R. LORD, rector of St. John's, Buffalo, N. Y., will be absent from his parish during July and August. From June 29th through July 13th his place will be supplied by the Rev. Thomas B. Berry, warden of the Delancey Divinity School, and the remainder of the summer by the Rev. Charles H. Boynton, D.D., professor of homiletics in the General Theological Seminary.

THE Rev. ALBERT MASSEY should be addressed during July at Kerrville, Texas, and in August at Comfort, Texas.

UNTIL October 15th the address of the Rev. J. M. McGRATH will be the Mount Pleasant, Bretton Woods, N. H., instead of 526 Chamber of Commerce, Birmingham, Ala.

UNTIL September 5th the address of the Rev. H. A. LYNWOOD SADDLER, rector of St. Paul's Church, Rahway, N. J., will be Mt. Meenahza Hotel, Ellenville, Ulster county, N. Y. The parish gave Mr. Saddler a large purse before his departure.

THE Rev. M. B. STEWART, professor of history at the Western Theological Seminary, has been appointed principal of St. John's Military School at Salina, Kansas, and not headmaster, as previously stated. The Bishop of Salina is rector and the headmaster is the Rev. R. C. Talbot.

UNDER the new canon of the diocese of Delaware, merging the Archdeacons of Wilmington and Dover, the Rev. BENJAMIN FISH THOMPSON, rector of Christ Church, Dover, has been appointed by the Bishop and elected by the missionary committee, Archdeacon of Delaware. Address, Dover, Del.

MAIL intended for the secretary of the diocese of Atlanta should be sent to the Rev. JOHN D. WING, 295A Gordon street, Atlanta, Ga.

THE Rev. WILLIAM COPLEY WINSLOW of Boston will be for the summer, at Samoset House, Plymouth, Mass. Important letters, particularly regarding explorations in Egypt, should be addressed there.

ORDINATIONS

DEACONS

MARYLAND.—In the Pro-Cathedral, Baltimore, on Saturday, June 21st, the Rt. Rev. J. G. Murray, D. D., Bishop of Maryland, ordained to the diaconate PHILIP HOWARD WILLIAMS, CARLTON BARNWELL, THEODORE SINCLAIR WILL, WILLIAM LEVINGOOD HAUPT, and SAMUEL STEINMETZ. The candidates were presented respectively by Canon Atkinson, the Rev. Dr. E. B. Niver, the Rev. Prof. Wallis, the Rev. W. G. Haupt, and the Rev. R. W. Hogue. Mr. Barnwell and Mr. Will are graduates of the Alexandria Seminary, and Mr. Haupt of the General Seminary. Mr. Steinmetz was formerly a Baptist minister. The sermon was preached by the Rev. Middleton S. Barnwell, rector of the Church of the Advent, Birmingham, Ala., and a brother of the Rev. Carleton Barnwell.

PRIESTS

CALIFORNIA.—On Sunday, June 22nd, in the Church of St. Matthew, San Mateo, the Bishop of California advanced to the priesthood the Rev. ROSS TURMAN, assistant in this parish. The candidate was presented by the rector, the Rev. W. H. Cambridge, and the sermon was preached by the Rev. Edward L. Parsons, now rector of St. Mark's Church, Berkeley, a former rector of the church in San Mateo. This is the second ordination in this parish of an assistant in the parish, the other being the ordination of the present Bishop of Nevada, who was made deacon in 1886 in this same church by Bishop Kip. The Rev. Mr. Robinson was at that time an instructor in St. Matthew's School and an assistant in the parish, both of which were then under the charge of the Rev. A. L. Brewer, D.D.

MISSISSIPPI.—On St. John Baptist Day, in the Chapel of the Incarnation, West Point, Miss., Bishop Bratton advanced to the priesthood the Rev. R. BLAND MITCHELL. The candidate was presented by the Rev. John B. Cannon, rector of Grace Church, Memphis, Tenn., and the sermon was preached by the Rev. J. Lundy Syker, priest in charge, whose assistant the Rev. Mr. Mitchell is. There were also present the Ven. De Bernier Waddell, Archdeacon of East Mississippi, the Ven. George Gordon Smeade, LL.D., Archdeacon of Mississippi, the Rev. Willis E. Clark, the Rev. Walter E. Dakin, who together with the presenter and the preacher joined in the laying on of hands.

OHIO.—On Thursday, June 26th, in St. Paul's Church, Bellevue, Ohio, the Rt. Rev. James H. Van Vuren, D.D., acting for Bishop Leonard, advanced to the priesthood the Rev. OLIVER FESTUS CRAWFORD, B.D. The Rev. James H. Young of Tiffin presented the candidate and acted as gospeller. The Rev. Thomas Jenkins of Fremont was the epistoler. The two latter gentlemen assisted in the laying on of hands. Bishop Van Vuren preached the sermon. Mr. Crawford becomes the rector of St. Paul's Church at Bellevue, and Trinity Church, Lyme.

SOUTHERN OHIO.—At the Cathedral of St. Paul, Cincinnati, Ohio, on the Fifth Sunday after Trinity, the Rt. Rev. Boyd Vincent, D.D., ordained to the priesthood the Rev. HENRY CLAY MITCHELL, in charge of St. John's Church, Worthington, the oldest church in the diocese. The sermon was preached and the candidate presented by the Rev. Stuart B. Purves, vicar of the Cathedral and the vicar with the curate, the Rev. Henry G. Raps, were the coördinating presbyters.

VIRGINIA.—At the Virginia Theological Seminary, Alexandria, Va., on Friday, June 20th, the Rev. GEORGE V. BELL of Aquina Church, Stafford Co., was advanced to the priesthood by Bishop Gibson of Virginia, and the Rev. JOSIAH T. CARTER of Roncaverte, W. Va., was advanced to the priesthood by Bishop Gravatt, Bishop Conductor of West Virginia. The sermon was preached by the Rev. H. B. Lee, D.D., of Charlottesville, Va.

WASHINGTON.—On Tuesday, July 1st, at Emmanuel Church, Anacosta, the Rt. Rev. Alfred Harding D.D., LL.D., advanced to the priesthood the Rev. WILLIAM OSCAR ROOME. The candidate was presented by the Rev. W. G. Davenport, rector emeritus, and the sermon was preached by Canon Dudley.

DEGREES CONFERRED

DARTMOUTH COLLEGE.—D.D. upon the Very Rev. WALTER T. SUMNER, Dean of the Cathedral of SS. Peter and Paul, Chicago.

UNIVERSITY OF BISHOPS' COLLEGE, QUEBEC, CANADA.—L.S.T. upon the Rev. VINCENT CORBETT LACEY, assistant priest at Howe School, Howe, Indiana.

DIED

SEYMOUR.—Mrs. MARY BROWN SEYMOUR, author, and the wife of the Rev. Dr. Storrs O. Seymour, rector of St. Michael's Church, Litchfield, Conn., died suddenly at her home on Thursday, June 26th. Mrs. Seymour was born in Oxford, Conn., in 1835. She was educated in Brooklyn and Baltimore and married Dr. Seymour June 20, 1861. She possessed marked literary ability, and besides contributing articles to periodicals and children's papers wrote several books. Besides her husband, she leaves a son, Mr. Edward W. Seymour. The funeral was held in the parish church on Saturday, June 29th.

STANWOOD.—Entered into rest of Paradise, in the Communion of the Catholic Church. EDWIN LINCOLN STANWOOD, only son of Helen Aborn and the late Edwin Lincoln Stanwood of Portland, Maine, born October 3, 1867, died June 25, 1913.

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

MEMORIALS

ALICE MARY HALL

Born: Niagara-on-the-Lake, April 9th, 1858.
 Died: Sewanee, May 13th, 1913.

"There is that which proclaimeth itself loudly and is of no value; there is that which is silent but is more precious than rubies." The proverb is anonymous, but it may well be studied in an age where charity proclaims itself upon the house tops, and good works delight in advertisement. But more powerful than proverbs is the sermon of a just, consistent, and unselfish life."

These recent words of Bishop Boyd Carpenter may well be applied to the too short career at Sewanee of one who had greatly endeared herself to this community—ALICE MARY HALL, matron of St. Luke's, the Theological Department of the University of the South. In recent years Sewanee has lost not a little of its only riches, not a few of its most attractive and influential personalities—men and women "rich towards God," and therefore rich in good works and beneficence towards their fellows. Such an one was the genial, gracious and beloved woman whose sudden death has left us the poorer by her departure, but yet richer for the happy memories and lasting influences of the serene and unselfish life which she lived among us. Miss Hall was much more than the official matron of St. Luke's, diligent and efficient as a housekeeper. She had made here a place peculiarly her own. She had become a true mother to the "Theologs," making her house a happy home for them—ministering to each and all with genuine affection, with tenderness and tact, with sympathy and generosity, yet with prudent judgment, wise counsel, and, when necessary, righteous rebuke. Her happy temperament, cheerful countenance and radiant smile, her love of young people and love of fun, all enriched and transfigured by her love of God—this was the sunny atmosphere of St. Luke's under our "Abbess," our "Lady Hilda." The last day of her beautiful life was just like the other days, "bound each to each by natural plety." At Eventide she was in her accustomed place for Evening Prayer; then she presided, as always, at supper, and afterwards she was surrounded, as usual, by her boys till bedtime. But the next morning she was missing from her place, and soon the sad tidings spread that she had been found dead in her room from heart-failure. "In a moment, in the twinkling of an eye" her serene spirit had returned to God who gave it. All her life here she had "walked with God," and then she "was not, for God took her." For her, what a happy close to a good and useful Christian life!

"Twilight and evening bell,
 And after that the dark!
 And may there be no sadness of Farewell
 When I embark;

"For tho' from out our bourne of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crost the bar."

T. A. TIDBALL,
 W. H. DUBOSE.

For the Theological Faculty,
 University of the South.

RETREATS

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

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: **THE LIVING CHURCH, Milwaukee, Wisconsin.**

WANTED

POSITIONS OFFERED—CLERICAL

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

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

POSITIONS WANTED—CLERICAL

PRIEST.—Experienced, considered good extempore preacher, visitor, desires locum tenency for August, or would consider work with a view to permanency. Address "T. J.," 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.**

POSITIONS WANTED—MISCELLANEOUS

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

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

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.**

EXPERIENCED TEACHING or nursery governess desires position in the South, but willing to go anywhere. Capable, conscientious. Can take entire charge if desired. Latin, but neither French nor music. References, present and past employers. M. **ETHEL HOLROYD, Watertown, Fla.**

A CULTURED MUSICIAN—pianist, organist, and theorist—wishes position in church school. Highest recommendations. Address "MUSICIAN," care **LIVING CHURCH, Milwaukee, Wis.**

EPISCOPAL CLERICAL REGISTRY

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

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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 **HINNERS ORGAN COMPANY, Pekin, Illinois,** who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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FOR SALE

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General Convention, the triennial legislative body of the American Church, meets in New York next October. From now on, the issues that will come before that body for discussion will be carefully presented, week by week, in



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THE Sisters of the Holy Nativity have a free Library of Church books to be lent to the clergy and laity. For Catalogue apply to **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

CAUTION

HILL.—Caution is suggested in connection with a man who is "working the South." He gives the name of **HILL**, is well posted on the Virginia churches and clergy, especially in Alexandria, tells a plausible story of a recent prison sentence, repentance, reform, etc.; is well dressed, has gentlemanly manners, wants \$20.00 to reach his home wife and children. Information may be obtained from the Rev. S. J. FRENCH, Brunswick, Ga.

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.

MISCELLANEOUS.

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

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.

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

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

THE AMERICAN CHURCH UNION

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

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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.

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.

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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.]

MOUGHTON MIFFLIN CO. Boston, Mass.

A Scout of To-day. By Isabel Hornbrook, author of *Camp and Trail*, *Lost in Maine Woods*, *Captain Curly's Boys*, etc. With illustrations. Price \$1.00 net.

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SHERMAN, FRENCH & CO. Boston, Mass.

The Sail Which Hath Passed and Other Poems. By George Killingle, author of *In the Name of the King*, *Make Thy Way Mine*, *Laus Deo*, etc. Price \$1.00 net.

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The Religious Life of the Anglo-Saxon Race. By M. V. B. Knox, author of *A Summer's Saunterings*, *A Legend of Schroon Lake*, *A Winter in India and Malaysia*, etc. Price \$2.00 net.

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A Prisoner in Fairyland. (The Book that "Uncle Paul" Wrote.) By Algernon Blackwood, author of *Jimbo*, *John Silence*, *The Centaur*, *Education of Uncle Paul*, etc. Price \$1.35 net.

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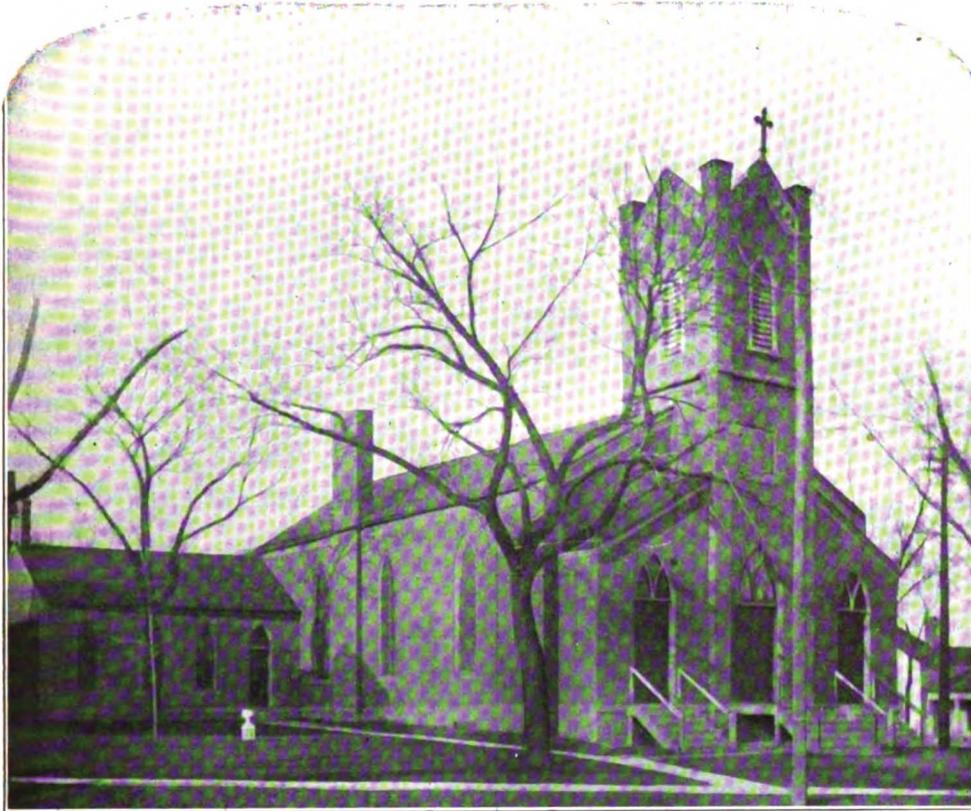
The Tonsils and The Voice in Science, Surgery, Speech and Song. A comprehensive monograph on the Structure, Utility, Derangements and Treatment of the Tonsils, and of their Relationship to Perfect Tone Production. A Research Study With Original Contributions from the Highest Medical and Voice Authorities. By Richard B. Faulkner, M.D. (Columbia University) with an Introduction by Professor George M. Sleeth, Instructor in Elocution, Western Theological Seminary.

YEAR BOOKS

The Year Book of Christ Church Cathedral and The Cathedral House of Louisville, Kentucky. For Year ending April 30, 1913.

THERE is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not to see the glory of life. *Theodore Tilton.*

THE CHURCH AT WORK



TRINITY CHURCH, JANESVILLE, WIS.
[which celebrated sixty-fifth anniversary as told last week.]

Church on Wednesday morning at 8 o'clock, assisted by the Rev. W. S. D. Lamont, rector of Holy Trinity Church, and read the burial service at 5 P.M., assisted by several of the Kansas City clergy.

NEW HOME FOR BISHOP BILLER

THE CONTRACT has been let for the erection of the new episcopal residence for the Bishop of South Dakota. It will be built on the northeast corner of the campus of All Saints' School at Sioux Falls and is to cost \$14,700.

ANNUAL SUMMER SCHOOL FOR CALIFORNIA WORKERS

THE SECOND ANNUAL summer school for Bible students and Sunday school workers was held in the Church Divinity School, San Francisco, beginning Monday evening, June 16th, and ending Friday afternoon, June 20th. This school is conducted under the auspices of the diocesan board of Christian education, Miss Caroline L. Fiedler, educational secretary of the board being chairman of the committee which carried it through.

The work covered was the second year of the standard teacher training course, as follows: "The Gospels and the Life of Christ" were taken by the Rev. R. F. Hart, assistant in St. Paul's Church, Oakland—there being one address each day—the time for "Christian Doctrine" was taken by the Rev. H. H. Powell, D.D., professor in the Church Divinity School, who gave four valuable addresses on Dr. Moberly's book on "The Atonement and Personality." The third hour on Wednesday was taken by Miss Anna Head of Berkeley, who gave an address on "Teaching Hymns to Children," and on Thursday morning followed with an address on "Some Early Sources of our Hymns." The afternoons had two periods, the first of which was occupied by the Rev. A. L. Mitchell of Christ Church, San Jose, who gave four addresses on "The Christian Year"; the second period was devoted to "Principles of Sunday School Teaching," with addresses by Miss Caroline L. Fiedler, Dr. Margaret Schallenberger, principal of the teacher training department of the State Normal School at San Jose; Dr. Sarah Wise, an active and successful teacher of a young woman's Bible class in San Francisco, and by the Rev. E. L. Parsons.

Perhaps the most striking lecture of the whole session was on Thursday evening by the Hon. John E. Richards, Judge of the Superior Court of Santa Clara county, on the "Trial



REV. H. WILLMANN
Rector of Trinity Church, Janesville, Wis.

METHODIST MINISTER CONFIRMED

THE REV. RALPH F. BLANNING, a minister of the Methodist Church for some time in Montana, and his wife, were confirmed by Bishop Brewer in St. Peter's Hospital, Helena, on Wednesday, June 25th. The candidates were presented by the Rev. H. S. Gatley of Missoula. The infant daughter of Mr. and Mrs. Blanning was baptized immediately after the confirmation service. Mr. Blanning was also admitted a postulant and will take up his residence in Kalispel, where he will study for holy orders under the Rev. C. H. Linley, rector, and assist him in the missionary work in the vicinity of Kalispel.

MR. SILVER'S DECLINATION OF HIS TEXAS ELECTION

THE FOLLOWING, in part, is the letter of declination from the Rev. H. Percy Silver to the diocese of Texas:

"TOPEKA, KANSAS, June 6, 1913.

"To the Standing Committee of the diocese of Texas (through the Rev. C. S. Aves, president):

"MY DEAR BRETHREN:

"I deeply appreciate the confidence and affection of my brethren of the diocese of Texas in electing me to the office of Bishop Coadjutor . . . and thereby calling upon me to assist your noble Bishop, who is one of my truest and most beloved friends.

"I have given this call that serious and heart-searching consideration which it merits. . . . I have consulted many whose counsels I value . . . and have wrestled in prayer to know the Master's will.

"During the three weeks which have elapsed since the action of your council, I have honestly endeavored to find the Light which would enable me to see clearly the pathway of duty, and I believe I am acting under guidance when I say that I feel it to be my duty to decline the election, and, therefore, I respectfully ask that my name be

not sent to the Standing Committees and Bishops of the Church requesting their consent to my consecration.

"It is with sorrow that I feel constrained to do this, for both the clergy and laity of your diocese are peculiarly near to me and there are so many ties binding us together in the common service of our Blessed Lord.

"Praying God's richest blessings to rest upon the work and the workers in the diocese of Texas. I have the honor to be,

Faithfully and fraternally yours,
(Signed) H. PERCY SILVER."

SON OF THE REV. E. H. ECKEL KILLED

ALBERT REYNOLDS ECKEL, aged 18, younger son of the Rev. Edward Henry Eckel, rector of Christ Church parish, St. Joseph, Mo. (diocese of Kansas City), died in Ensworth Hospital, Tuesday evening, June 24th, as the result of an accident of a few hours earlier. The youth, who had just completed his freshman year in the school of journalism of the University of Missouri, had recently taken up summer work as time-keeper for a construction gang on the Burlington railroad. In attempting to board a slow-moving train nearing Corning, some fifty miles from St. Joseph, he was thrown under and his left leg was severed from the body near the hip. He retained consciousness until a few minutes before his death, and repeated portions of the communion service with his father about to administer the viaticum, but became unconscious before the administration of the holy Communion, which his mother and a few friends received.

The deplorable accident evoked the sorrow and sympathy of all classes and creeds in the community, where the young man was graduated from the Central high school a year ago. He had an unusually bright mind and devout spirit, and had won several scholastic and literary honors. Bishop Partridge celebrated a mortuary Eucharist in Christ

of Jesus." Judge Richards, of course, approached his subject from the standpoint of a lawyer, and showed most convincingly how thoroughly the whole trial was contrary to both the letter and the spirit of both the Jewish and the Roman law as then existing, and under which the trial was presumably conducted.

At the opening service the Bishop awarded diplomas to the six ladies who had completed the three years' course of study, as outlined by the general board or its predecessors.

AUTOMOBILE PRESENTED TO ROCHESTER, N. Y., RECTOR

AN AUTOMOBILE was presented to the Rev. David L. Ferris, rector of Christ Church, Rochester, N. Y., at a special meeting, held last week, of the Dr. Doty Bible class. Dr. J. W. Neefus, president of the class, made the presentation, on behalf of the class and parish in general. Mr. Ferris expressed his deep sense of appreciation not only of the gift but of the good will of the parish of which he has been rector a little over a year. The Dr. Doty Bible class has an enrollment of 135 men and Mr. Ferris is the teacher.

AFFAIRS OF SEABURY DIVINITY SCHOOL

THE ANNUAL MEETING of the trustees of Seabury Divinity School was held at the episcopal residence in Minneapolis on Thursday, June 26th. Bishop Brewster of Western Colorado took his seat as representative of the Sixth Department. Other Bishops present were Bishops Cameron Mann of North Dakota, J. D. Morrison of Duluth, T. N. Morrison of Iowa, and the two Bishops in Minnesota. Twelve of the local trustees were also present.

The treasurer's report showed a healthy condition of the finances, with a net gain of \$406 over the running expenses, and an accumulated endowment of \$451,922. Mr. H. C. Theopold reported for the finance committee, recommending repairs and improvements to the extent of \$445. The warden reported twenty-four students enrolled during the past year, a present enrollment of seventeen and an expected increase to thirty in September. Fourteen men had enrolled in the correspondence course and the summer school held in June had proved a marked success, eighteen priests having been in attendance. At the recommendation of the warden the term of the preparatory department was extended to two years.

The Rev. I. P. Johnson, D.D., was elected Professor of Old Testament Literature, for a term of five years, in addition to his position as instructor in Church History, his duties to commence in September.

A VIRGINIA SUMMER SCHOOL

ARRANGEMENTS are completed for a summer school for Sunday school teachers to be held at Roanoke, Va., and for which quite elaborate plans have been made. In these plans the Roanoke Sunday School Institute is coöperating with the Third Department Board of Religious Education and the Bishop and Bishop Coadjutor of Southern Virginia. The school opens on Monday afternoon, July 7th, and extends through the following Friday. Each day begins with Holy Communion at 7:30 and there are many conferences, addresses, and lectures, such as will appeal to Church workers and especially those in the Sunday school. Among the instructors and speakers during the week are the Rev. Howard W. Diller, executive chairman of the Board of Religious Education of the Third Department; the Rev. Thomas Semmes, Covington Va.; Miss Jane Millikin, superintendent of teacher training department, diocese of Maryland; Professor J. M. McBryde, Ph.D., University of the South; the Rev. G. C. F.

Bratenahl, D.D., department secretary; the Rev. S. U. Mitman, Ph.D., field secretary of the Board of Religious Education of the Third Department, and a number of others.

COMMENCEMENT AT ST. STEPHEN'S COLLEGE

COMMENCEMENT this year at St. Stephen's was signalized by most beautiful weather all through. It had a special character as the last of the active years of Dr. Hopson's half century of service to the college. This brought seventy-one graduates and former students back and the enthusiasm for their old teacher was evidenced by the gift of a purse of gold, over \$600. Other gifts intended to show appreciation were a handsome traveling bag from the faculty, a fine Bible and Prayer Book in one from the student body, and various individual gifts from president and friends. The trustees have made Dr. Hopson Professor Emeritus of Latin and given him a pension of \$1,000.

On commencement Sunday there was a sermon by the Rev. H. B. Dickinson, vicar of



REV. GEO. B. HOPSON, D.D.

St. Stephen's, Lewisham, London, a colleague of Dr. Roper thirty years ago. Bishop Burch preached the same afternoon, and the baccalaureate sermon was given by the Rev. Dr. George C. Houghton, rector of the Transfiguration, New York, an alumnus who had not been back for over twenty years. His sermon was a direct and strong appeal to the graduating class for manliness and courage in their future career and a recognition of the soundness of the principles inculcated at St. Stephen's, where the Christian religion is made the basis of the life. On Tuesday evening the Rev. Dr. Anthony of St. Augustine chapel, New York, preached a notable sermon. There were six graduates, of whom two go to the General Theological Seminary, one to the Cambridge Theological School, and one to the Western Theological Seminary.

The college year closed with seventy men in attendance and next year there will be eighty, additional room having been secured by improvements that have been made in the plant. A suitable house having been erected for the president, the large house formerly occupied by him is now set free for professors' rooms and recitation and administration halls. Mr. Cram of Boston is making plans for the reconstruction of the interior of the chapel, including new vestries and organ chamber and a new altar. The present altar will then be used as a side altar for daily Eucharists, which will be begun as soon as possible after the alterations are made.

DAUGHTERS OF THE KING OF TWO DIOCESES

THE NINTH local assembly of the Daughters of the King for the dioceses of Albany and Central New York was held in St. August-

tine's Church, Iliou, N. Y., on Wednesday and Thursday, June 25th and 26th.

There was a quiet hour ably conducted by the Rev. J. Malcolm-Smith of Baldwinsville, N. Y., at 4 P. M. Thursday. Evening prayer was read by the rector, the Rev. L. R. Benson, who also made the opening address, emphasizing the need of careful observance of the twofold rule. The Rev. G. C. Dickenson of Oneonta, N. Y., spoke of the corporate life, and the Rev. Charles E. S. Rasay of Little Falls, N. Y., told of the practical ways in which a chapter could be of service in a parish.

A corporate Communion was celebrated at 7:30 Thursday morning. At the business session the delegates voted in favor of adopting the amendments to the constitution as offered by the council. Mrs. Welton Stanford of Schenectady was elected delegate to the triennial convention for the diocese of Albany, and Miss Ashton of Ithaca for Central New York.

Deaconess Pell-Clark was reelected president; Miss Collins of Ithaca, vice-president, and Miss F. C. White of Ithaca, secretary-treasurer.

The assembly will meet in 1914 at Cortlandt, N. Y.

FOUNDER'S DAY AT DE VEAUX COLLEGE

DEVEAUX COLLEGE, Niagara Falls, N. Y. (the Rev. William Stanley Barrows, headmaster), celebrated its fifty-sixth Founder's Day on June 21st. The ceremonies began with service in the chapel at 10:30 A. M., followed by the commencement exercises, which were held in the gymnasium. The diplomas were presented by the Bishop of the diocese, who also awarded the prizes to the following boys: Head boy, John Blair Barnwell; the Walter Mathematical Medal, John Charles Witkop; the Reed Military Medal, Kenneth Crissy Kidder, and the Cowell Prize for efficiency in military drill, Ralph Shelley

BANISHED

Coffee Finally Had to Go

The way some persons cling to coffee, even after they know it is doing them harm, is a puzzler. But it is an easy matter to give it up for good, when Postum is properly made and used instead. A girl writes:

"Mother had been suffering with nervous headaches for seven weary years, but kept on drinking coffee.

"One day I asked her why she did not give up coffee, as a cousin of mine had done who had taken to Postum. But Mother was such a slave to coffee she thought it would be terrible to give it up.

"Finally, one day, she made the change to Postum, and quickly her headaches disappeared. One morning while she was drinking Postum so freely and with such relish. I asked for a taste.

"That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now."

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

"There's a Reason" for Postum.

Pickett. At the meeting of the Old Boys' Association, held in the afternoon, announcement was made of a gift of \$7,500 from Albert Henry Lewis of Bridgeport, Conn. (DeVeaux '57-62), the gift to be in the form of a chime of bells for the school tower, or else to be added to the endowment fund. The trustees, however, have voted unanimously to accept the chime of bells.

PROMINENT PENNSYLVANIA LAYMAN DIES SUDDENLY

ON TUESDAY, June 17th, Mr. Guy E. Farquhar of Trinity Church, Pottsville, Pa., one of the alternate lay deputies to the General Convention, elected at Reading a few weeks ago, and the oldest practicing attorney in Schuylkill county at the time of his decease, succumbed suddenly to arterial sclerosis at the court house during the trial of a case. Mr. Farquhar had represented the diocese in several General Conventions and had been for some time a member of the Standing Committee and the board of missions of the diocese. Bishop Talbot, assisted by the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, officiated at the burial service on Friday, June 20th.

CONFERENCE OF CHURCH WORKERS AMONG THE DEAF

A CONFERENCE of Church workers among the deaf will be held in Grace Church, Cleveland, Ohio (the Rev. Charles Clinch Bubb, rector), on August 24th and 25th. The Ven. Asa A. Abbott, Archdeacon of the diocese of Ohio, will deliver the conference sermon. The Rev. Brewster Randall Allabough, missionary to the deaf in the Middle West, is chairman of the conference, and the Rev. Oliver J. Whildin, missionary to the deaf in the South, is secretary. The membership of the conference is composed of all the deaf mute clergy and a large number of deaf mute lay workers. Among the clergy who are expected to be present and take part in the deliberations of the conference are the Rev. Mr. Allabough and the Rev. Mr. Whildin; the Rev. G. F. Flick of All Angels' mission, Chicago; the Rev. G. H. Hefflon of the diocese of Connecticut, the Rev. F. C. Smielau of the Central Pennsylvania diocese, the Rev. Harry Van Allen of the diocese of Albany, the Rev. John H. Keiser and the Rev. Dr. Chamberlain of the New York diocese, the Rev. J. H. Cloud of St. Louis, the Rev. H. L. Tracy of the Gulf Coast dioceses, the Rev. Herbert C. Merrill of the diocese of Washington, the Rev. Jacob M. Koehler of Kansas City, and the Rev. C. O. Dantzer of Philadelphia. The meetings in Cleveland will be among the most important held by the conference in several years. Among the subjects to be discussed will be the question of placing deaf mute work under the authority of the missionary departments, also the question of adequate support for the work now being carried on.

MEMORIALS AND GIFTS

THE NEW ST. JAMES' CHURCH, Long Branch, N. J. (the Rev. E. Briggs Nash, rector), is being enriched with handsome memorials. On Whitsunday a cross of six candlesticks for the high altar were blessed as memorials of the Rev. Robert Andrews Poole, who was rector of the parish from 1861 to 1873, and whose death occurred in February at Ellicott City, Md. On June 22nd a sanctuary lamp, richly finished in silver, was blessed, being given in memory of Harriet Mahala Presley, a faithful communicant of the parish. It will hang before the altar in the chapel. All these memorials are from designs of Brazer & Robb, the architects of the church, and are fine examples of taste and fitness. The lamp was made by Enos & Wat-



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By the Rev. Geo. Congreve, M.A., S.S.J.E. Pages xii + 344. Cloth Bound, \$2.00; by Mail, \$2.11.

The title of the book is taken from the first paper, but there are in all twenty-eight addresses, on a variety of topics, all of course of a devotional character. There is one very comforting address delivered on All Souls' Day. Then there are sermons for Epiphany, Lent, Easter and Trinity Sunday, besides several on various occasions, one being on "Holidays"

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kings, and the cross and candlesticks by the Gorham company.

RECENT GIFTS to St. John's Church, Grand Haven, Mich., are handsomely bound chancel Prayer Books and Hymnals, a thankoffering from the confirmation class of 1913, and a beautiful white dossal, the gift of Mr. and Mrs. George L. Bitting, as a thankoffering for their marriage which was solemnized in the church on June 21st.

BY THE will of the late Mrs. Annie E. Spriggs, who died on June 19th, the bulk of her estate, said to amount to \$60,000, is bequeathed to the convention of the Protestant Episcopal Church in the diocese of Maryland for the benefit of the superannuated and disabled clergy of the diocese.

KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Rev. E. H. Eckel Declines Election to General Convention—Bishop Partridge Observes Second Anniversary

IN PRINTING the report of the diocesan council it should have been mentioned in connection with elections for General Convention that on the first ballot the Rev. Edward Henry Eckel was tied with another nominee and thereupon withdrew his name from the contest. On the next ballot he was elected as a deputy and declined the election.

BISHOP PARTRIDGE commemorated the second anniversary of his enthronement as Bishop of this diocese by a celebration of the Holy Communion at Grace Church on the morning of the 27th. Most of the clergy of the city were present and afterwards partook of the Bishop's hospitality at the breakfast table. The two years have brought a more hopeful spirit into the diocese. Confidence in the leadership of our Diocesan is great and evidence may be seen on every hand of a determination to move forward.

OHIO

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

Bishop and Mrs. Leonard Abroad—Girls Friendly Society Holiday House—Other News

THE BISHOP of the diocese writing from Bellagio, Italy, says that he and Mrs. Leonard had a delightful and to both a beneficial voyage of fourteen days, stopping at Maderia, Gibraltar, Geneva, and Milan. They have no plans for the summer beyond that of seeking the climate best adapted to Mrs. Leonard's health.

THE GIRL'S FRIENDLY SOCIETY holiday house, Miss Elizabeth C. Carroll in charge, located at Salida Beach, opened the middle of June with twenty-five girls. Arrangements have been consummated for a service at the house to be conducted by clergymen from Cleveland and adjacent parishes, each Sunday afternoon during the season. The capacity of the holiday house is about fifty, and already it is rapidly filling up.

DEAN DUMOULIN of Trinity Cathedral, Cleveland, has gone to the Atlantic coast with his family, and the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron; the Rev. George F. Smythe, D.D., rector of Harcourt parish, Gambier, and the Rev. Walter R. Breed, D.D., rector of St. Paul's, Cleveland, have gone to Europe for the summer.

PITTSBURGH

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

Bishop in Charge of St. Mark's, Pittsburgh—Rector Instituted

ON THURSDAY EVENING, June 26th, St. Mark's Church, Pittsburgh, celebrated its sixty-first anniversary. Evening Prayer was

said with an address by the Bishop of the diocese. After the service there was a reception and English tea in the guild house, tea being served by the members of the ladies' guild. Bishop Whitehead became rector of St. Mark's parish on June 25th and will be in charge until such time as arrangements can be made for a regular clergyman.

ON FRIDAY evening, June 27th, the Rev. William Porkess was instituted into the rectorship of Grace Church, Pittsburgh, by the Bishop of the diocese. The keys of the church were presented by the senior warden, Mr. M. L. Stout, and the sermon preached by the Rev. R. E. Schulz, rector of the St. James' Memorial Church. Other clergymen taking part in the service were the Ven. T. J. Bigham, Archdeacon of Pittsburgh; the Rev. W. N. Clapp, vicar of the St. Mary Memorial; the Rev. Dr. John Dows Hills, rector of the Church of the Epiphany of Bellevue, and the Rev. J. R. Pickells, a former rector of the parish. At the close of the institution service a reception was tendered the rector and Mrs. Porkess.

SOUTHERN VIRGINIA

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

New Archdeacon Appointed

THE REV. ERNEST A. RICH of Graham, Va., has been appointed Archdeacon of Southwestern Virginia, to succeed the Rev. J. J. Lloyd, recently deceased. Mr. Rich is the son of the late Rev. A. J. Rich, who was president of Hannah Moore Academy, Maryland.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Richmond Church Completed and Opened

THE CONGREGATION of St. James' Church, Richmond, rejoiced on Sunday, June 22nd, when their new church, which has been under course of erection for two or more years, was finally completed and opened for services. There was an early celebration of the Holy Eucharist, the rector, the Rev. William Meade Clark, D.D., being celebrant, assisted by the Rev. J. T. Downman, D.D., rector of All Saints' Church. At the later service Bishop Peterkin of West Virginia preached from the text, Joshua 3: 4, "Ye have not passed this way before." Bishop Peterkin was a member of the parish in his early years, his father, the Rev. Joshua Peterkin, being rector of the parish for thirty-eight years, remaining in charge until his death in 1892. At the evening service the rector was assisted by the Rev. W. Russell Bowie, rector of St. Paul's Church, and the Rev. R. A. Goodwin, D.D., rector of St. John's Church. The church is of the perpendicular Gothic style of architecture and is regarded most complete in all its appointments. The organ, costing about \$10,000, is one of the finest in the diocese.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Bishop McCormick's Appointments—Gift of Land to Men's Club

BISHOP MCCORMICK will leave for New York on July 5th to be the special preacher during July, at both morning and afternoon services, in the Cathedral of St. John the Divine. He will return to the diocese in time to make visitations in the northern part during the month of August.

THE MEN'S NOONDAY CLUB of St. Mark's Pro-Cathedral, Grand Rapids, held its final meeting of the season on June 17th. A large number of men were present, including members of the Men's Club of Grace Church. Announcement was made of an additional

gift of twenty-three acres of land for Camp Anderson. This splendid property now consists of sixty-three acres, adjacent to Bostwick Lake and including Little Bostwick Lake. It will be used for the summer outings of the various clubs and societies connected with the Pro-Cathedral. The donor of the land, Mr. Anderson of Grand Rapids, explained the situation and topography of the property.

THE STANDING COMMITTEE of the diocese has organized by electing the Rev. F. R. Godolphin, rector of Grace Church, Grand Rapids, president, and Dr. C. E. Hooker of Grand Rapids, secretary.

CANADA

News of the Dioceses

Diocese of Ontario

THE CONSECRATION of the very Rev. Dean Bidwell as Bishop of Kingston took place in St. George's Cathedral, Kingston, June 24th, St. John the Baptist Day. The Bishop of Salina was not able to preach on the occasion as had been expected, in consequence of his illness, but his place was taken by Dean Llwyd of Halifax. On the afternoon of the same day the installation of the Rev. Canon Starr as rector of the Cathedral and Dean of the diocese took place.

School Commencements

HOOSAC SCHOOL

COMMENCEMENT at Hoosac School, Hoosac, N. Y., occurred on June 19th before a large number of alumni, parents, and friends of the school. The exercises began with a service of choral evensong in the school chapel, which was beautifully sung by the boy choir of the school. The exercises in the gymnasium began with the prize speaking contests, which were won, in the lower school, by Walton Ferguson Dater of Stamford, Conn., and in the upper school by Francis Yvonnet Van Schoonhoven of Troy, N. Y. The address of the evening was made by President H. A.

A SENSITIVE FOOD

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CHURCH ORGANS

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Garfield, LL.D., of Williams College, and other short addresses were made by the Rev. C. B. Perry of Cambridge, N. Y.; the Rev. H. E. Pike of Hoosick Falls, N. Y.; Father B. R. T. Anderson, O.H.C., and Mr. George C. Burgwin of Pittsburgh. These were followed by the awarding of scholarship prizes for excellence in individual subjects and for the first ten in rank in the upper and lower schools for the year. The first boy in the lower school was Sherwood Perry Smedley of Williamstown, Mass., while the leader of the upper school and head of the school was James Craig Smith of Greenwich, N. Y., to whom the scholar's cup was awarded for the year. The rector, the Rev. E. D. Tibbits, D.D., then made an address to the graduating class, and presented them with diplomas and copies of the Greek testament.

VIRGINIA THEOLOGICAL SEMINARY

THE NINETY-FIRST commencement exercises of the Theological Seminary at Alexandria, Va., were held on Friday, June 20th. Besides a large number of the clergy and laity, there were present Bishop Gibson of Virginia, Bishop Randolph and Bishop Tucker of Southern Virginia, Bishop Peterkin and Bishop Gravatt of West Virginia. At the ordination service held in the chapel there were ten admitted to the diaconate by Bishop Gibson. Of the other members of the graduating class three were ordained by Bishop Murray of Maryland on the following day; two had been previously ordained by Bishop Harding of Washington and one by Bishop Darlington of Harrisburg. At the same service the Rev. George V. Bell of Aquia Church, Stafford county, was ordained priest by Bishop Gibson, and the Rev. Josiah T. Carter of Roncaverte, W. Va., was ordained priest by Bishop Gravatt, Bishop Coadjutor of West Virginia. Several of the deacons are going as missionaries to Japan, China, and the Philippine Islands, and two intend to take up advanced courses of study at the General Theological Seminary and Columbia College. The sermon was preached by the Rev. H. B. Lee, D.D., of Charlottesville, Va.

COLLEGES

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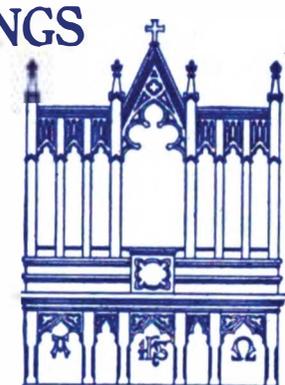
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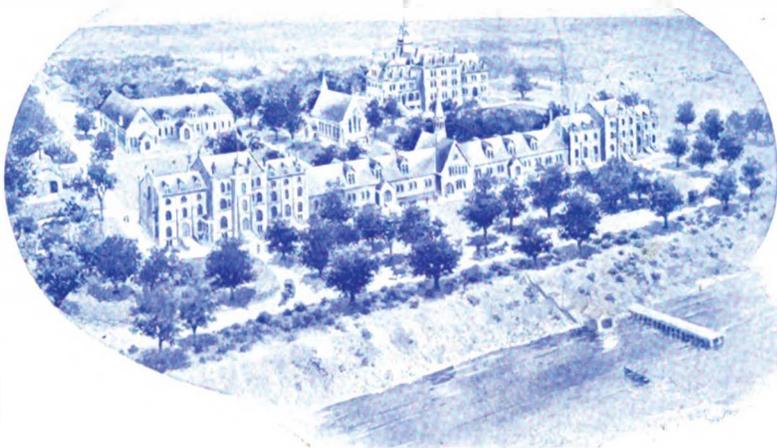
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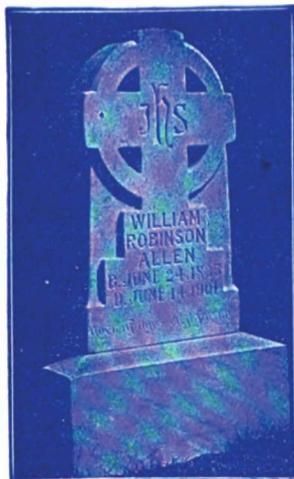
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