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# The Living Church

VOL. LII

MILWAUKEE, WISCONSIN.—JUNE 26, 1915

NO. 9

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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

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

### OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).  
 Chicago: 19 S. La Salle Street (Advertising headquarters).  
 New York: 11 West Forty-fifth Street.  
 London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

**SPECIAL NOTICE.**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING

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

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

All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 1/2 inches. Pages, 480 lines total.

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

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A CHILD comes into the world from God, and yet when born it has no knowledge of God. As it grows in years, God's earnest wish is that it grow in grace and in the knowledge and love of Him. That seems to me to be the essence of Christianity—a kind of unfolding process, in which the soul may be likened to the bud, which gladly receives the precious water necessary to its growth, and which, in the fullness of time, develops into the beautiful flower. God's grace and mercy is the living water, and the Lord Jesus Christ is the Gardener of Life.—W. C. Hopkins.



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VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 26, 1915

NO. 9



## The Peace of the World

**I**NDPENDENCE HALL, Philadelphia, has been the scene hitherto of much that has made history, and the declaration sent forth from its historic portals on the anniversary of the Battle of Bunker Hill last week may be the beginning of a long step toward world peace. That some of the most distinguished of Americans participated, Mr. Taft accepting the presidency of the meeting, portends well for its usefulness. Whether the resulting "League to Enforce Peace, American Branch," will be able to fulfil the expectancy of its title may be open to question; but the declaration set forth is well worthy of consideration. It reads as follows:

"Throughout 5,000 years of recorded history, peace, here and there established, has been kept, and its area has been widened in one way only. Individuals have combined their efforts to suppress violence in the local community. Communities have coöperated to maintain the authoritative state and to preserve peace within its borders. States have formed leagues or confederations or have otherwise coöperated to establish peace among themselves. Always peace has been made and kept, when made and kept at all, by the superior power of superior numbers acting in unity for the common good.

"Mindful of this teaching of experience, we believe and solemnly urge that the time has come to devise and to create a working union of sovereign nations to establish peace among themselves and to guarantee it by all known and available sanctions at their command, to the end that civilization may be conserved and the progress of mankind in comfort, enlightenment, and happiness may continue.

"We, therefore, believe it to be desirable for the United States to join a league of nations binding the signatories to the following:

"1. All justiciable questions arising between the signatory powers not settled by negotiation shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

"2. All other questions arising between the signatories and not settled by negotiations shall be submitted to a council of conciliation for hearing, consideration, and recommendation.

"3. The signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war or commits acts of hostility against another of the signatories before any question arising shall be submitted as provided in the foregoing.

"4. Conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the judicial tribunal mentioned in article 1."

But we submit two considerations in connection with this programme.

The first is that, like The Hague agreements and similar conventions in recent years, this seeks to accomplish too much. The family of nations, great and small, is not yet sufficiently homogeneous, sufficiently alike in ideals, for any plan treating them all alike to be successful. The once-proposed Hague court became impossible because the smaller nations would consent to

naught but equality with the larger, and these latter were unwilling to trust their destinies to courts composed largely of the weaker nations of the world—weaker, quite frequently, in other characteristics than population or military strength. Thus there are possibilities of agreement between, for instance, the United States and Great Britain, or the United States and Germany, that would be inapplicable to the United States and Mexico or Venezuela, or to Great Britain and Liberia. The fundamental postulate of the equality of nations precludes blanket agreements among them all from a probability of success.

What is most needed is a League of the Powers, from which, at the outset at least, it would seem better to exclude all nations not thus included. There would thus be nearer equality among the contracting parties in all that makes for peace and for war alike. To consolidate the old-time Triple Alliance with the Triple Entente, to add the United States and Japan as powers not mixed up with European politics and likely to exert a restraining influence upon the others, to make this League purely a means of friendly comity and bind the parties to earnest attempts to preserve world peace inviolably, to confer among themselves as to means of peace if other nations should seem to threaten hostilities, to conference prior to mobilization of forces, and to fix a stated time between mobilization and the crossing of national boundary lines, would be a much more modest programme than that which is set forth by this newly organized League. We believe that a programme such as this might have been feasible at the time of the last Hague conference, when the attempt to merge all the nations, great and small, in an international court, failed. We believe that at the close of the present war, when the exhausted nations see ahead of them the terrible task of reconstruction, it may possibly become feasible again. At any rate it would seem to us far simpler than most of the peace plans that have been broached and much more likely to succeed. If this "Concert of Powers"—how long it is since we have heard that refreshing term, which, in the ponderosity of its implication, we used to laugh at—could not or would not restrain war among the Balkans or in Mexico, there would at least be a considerable probability that it would go far to prevent a world-wide catastrophe such as the present. And on the American hemisphere a similar entente between the United States and the A. B. C. nations might also be useful, and our cordial approach to South America which such statesmen as Mr. Root and Mr. Barrett have made possible, may well become a permanent national policy. Yet it would be necessary that every such entente on the part of the United States be carefully scrutinized lest it become one of those "entangling alliances" against which the Father of his Country so wisely warned us, and of which the United States must forever beware.

And secondly this present proposal is, ultimately, an appeal to force. "The signatory powers shall jointly use forthwith

both their economic and military forces," etc., against any breach of the peace by one of them. We believe that the omission of this threat would be preferable. What we want is to evolve the machinery to prevent war; not an agreement that in certain contingencies, however remote, the whole world would unite in war.

But, it will be asked, what will be substituted as the final preventive of breach of the peace by any of the signatory powers? The answer is, Nothing.

We cannot make war impossible. What we can do is to make it an anachronism. We can provide means for drawing

the nations closer to each other; for purifying their diplomatic relations; for giving them time to think when questions arise between them. Perhaps we shall be stronger if we do not attempt to go beyond this. The United States, at least, never could—never ought to—become a party to a guarantee of European peace by means of force.

If a League to Promote Peace among the World Powers, working out suggestions such as these, might be devised in place of a League to Enforce Peace among all nations, we believe that a longer step toward the end desired by us all would be taken.

## Missionary Organization

AT this time of world stress, when the great things of history are being wrought out and civilization itself is tottering, it is difficult for any of us to focus our minds on administrative details of our own land or our American Church. We would much prefer that a very general *status quo* might be preserved and that whatever improvements could be put off for a more convenient season might be deferred.

But this preference in which—notwithstanding a current difference of opinion that has unhappily been forced upon the Church—most Americans, we are confident, are agreed, must not blind us to what is really necessary in the administration of the affairs that have been entrusted to us. THE LIVING CHURCH has always deemed it the particular duty of the Church press to assist, both editorially and through the hospitality of its columns, in formulating the mind of the Church in regard to such details; and where there is a difference of opinion among Churchmen, so much more incumbent upon our press does this duty seem to become. We say this plainly at the outset because our good friend, the *Churchman*, in its wisdom, has lately announced a contrary policy. The *Churchman*, we are told by its editor in the issue for June 5th, "under its present editorial control has studiously refrained from taking issue in many of those matters upon which the mind of our Church people is divided." This, on the contrary, is the very kind of question which THE LIVING CHURCH seeks to elucidate, feeling that the questions upon which everybody is agreed do not require much discussion, and having some aversion to the mere repetition of platitudes that nobody contradicts. The unwillingness of our contemporary to enter into such controversies is explained by saying that they "only blind the would-be controversialists to the all-engaging task of the Church." That, undoubtedly, is a good reason. It still remains true, however, that, if there are questions that must be determined, somebody has to think about them and discuss them, even at that risk; and the sort of people who *can* engage in controversy without such blinding effects are grateful to the other kind for keeping aloof from it. THE LIVING CHURCH enters upon controversial questions, from time to time, with the sole purpose of helping to illuminate them. If we fail, it must be because of our inability to do better rather than because of an unwillingness to try. Our own policy with respect to such questions may therefore be stated as exactly the reverse of that of the *Churchman*, and we think it well that we should be as frank about it as our contemporary has been.

In the particular question that we are now considering, we are acting on the invitation of the secretary of the Joint Commission on Missionary Organization and Administration, the Very Rev. Dean Rousmaniere, who states in an article printed on another page that he has been requested by the Joint Commission "to publish the tentative conclusions of the Commission in the Church papers, in order to elicit constructive criticism." A summary of these conclusions was, indeed, printed in our news columns last fall, and at that time we felt that some discussion of them ought to follow; and now that this specific request for "constructive criticism" is made, we feel that it is a duty to give such illumination as we can to the subject.

AND FIRST we would express the opinion that the Commission has discussed details rather to the exclusion of fundamental principles. We hasten to add that in most of those details we find ourselves in general accord with the Commis-

sion; but we feel that the things for which the Joint Commission was actually appointed have thus far been left undone.

It will be remembered that only three years had elapsed since that very complete reorganization of the Board of Missions that was made at Cincinnati in 1910, until this present Commission was appointed by the General Convention of 1913. The composition of the Board had been materially changed and the element of provincial representation in addition to the membership chosen in General Convention had been accepted, while the dignified office of President of the Board had been created, and a Bishop of the Church was chosen for a term of six years to fill that position.

But this latter phase of the Cincinnati programme was a makeshift. The desire that was generally felt at the time was that, the Presiding Bishopric being changed to an elective office, the incumbent of that office should be placed at the head of the Board of Missions. Thus should finally be worked out the idea that Missions constitute the chief corporate work of the national Church and are not the particular province of a select group, standing apart from the legislative body and the other activities of the Church. Thus should the national Church have a chief executive, in touch with *all* those activities, able to correlate their several spheres; chosen because of his gifts of leadership, able to devise wise policies for the whole Church and statesman-like enough to lay such policies wisely before the whole Church for consideration before they should finally be consummated. But to secure such a Presiding Bishop it was found necessary to amend the constitution, a process which requires the concurrent action of two General Conventions. The reorganization of the Board of Missions, however, could be effected by canon—the Board being the creature of General Convention and having only such rights and duties as might by canon be vested in it—and thus could be completed in one Convention. So all the proposed reorganization was effected by canon in 1910 *except* the most important part of all—the relation of the Board of Missions corporately to the national Church by placing the active Presiding Bishop at its head. The first step toward the latter end was, however, taken by the tentative adoption of the constitutional amendment to create the elective Presiding Bishopric.

This constitutional amendment came before both Houses for final adoption in 1913. It passed the House of Deputies without serious challenge, but the House of Bishops saw in certain of the details a possible menace which it seemed necessary to correct. The amendment as first passed seemed to provide for an extra-diocesan Presiding Bishop, whose whole time should be given to that office. The Bishops demurred at the creation of so exalted a functionary, whose future relations with other Bishops would be quite problematical. It was pointed out that even the Pope retained the bishopric of Rome and the English Archbishops were diocesans as well. Quite properly, in our judgment, the House of Bishops halted this programme. Refusing to concur in the amendment that had passed both Houses in 1910 and the lower House in 1913, the House of Bishops required the procedure for the creation of the elective Presiding Bishopric to begin *de novo*. As adopted then by both Houses in 1913, the amendment provides for the election of a Presiding Bishop, but does not relieve him of his prior duties as Bishop of a diocese. Only those Bishops "having jurisdiction within the United States" will be eligible for election to that office. This is the form in which the amendment will come before the General Convention of 1916 for final action.

So nearly unanimous has the Church proven to be in its desire to accomplish the purpose, that the final enactment of that amendment at the next Convention may be said to be practically assured.

It was to relate the missionary organization more closely to the Church by means of the Presiding Bishopric that this Joint Commission was appointed. The resolution, introduced in the House of Deputies by Dr. White, chairman of the committee on canons, was as follows:

"Resolved, the House of Bishops concurring, That a Joint Commission of three Bishops, three Presbyters, and three Laymen be appointed, to whom shall be referred the question of amending Canon 53, the question of providing the duties of the Presiding Bishop and his relation to the Board of Missions, and the further question of the coördination of the missionary, educational, and judicial departmental systems; and that the said Commission be instructed to recommend suitable action thereon to the next General Convention" (Journal 1913, p. 234).

The coördination of the three-fold departmental system by a merger into the single Provincial System was accomplished in the same Convention. The House of Bishops took action before the question of missionary organization could be brought in detail before the House of Deputies. In place of insisting upon the language of Dr. White's resolution, he himself, as chairman of the committee on canons, asked the House of Deputies to concur with the Bishops in a resolution asking for a Joint Commission "to investigate the whole question of missionary organization and administration and report to the next Convention." This was the form of the resolution as finally passed, and the Joint Commission for which Dean Rousmaniere speaks in this present issue is the result of the resolution.

Such being the history of its appointment, we are confident that there will be general regret that the Joint Commission has not placed at the head of its tentative conclusions a plan for relating the Board to General Convention by providing that the Presiding Bishop shall be *ex officio* and *actively* the executive of the Board of Missions.

We say *actively*. We do not mean by a mere courtesy of rank. We mean that the Church should no longer tolerate the idea that the Church and the Board of Missions are separate entities. We mean that the Presiding Bishop, drawing a sufficient salary from the missionary funds to enable him to be frequently in his office in the Missions House—his principal salary being derived, of course, from his diocese—should be the actual head of the missionary enterprise, relating it in proper manner to all other enterprises in the Church. He would be the Church's executive leader. He would formulate and present policies. By being in close touch with all the activities of the Church, he would keep the Board of Missions from intruding into activities foreign to its constitution or officially committed to other groups in the Church.

Of course there would be need also for another official, under him, ranking first in his absence among the office force at the Missions House. We can conceive of the secretaries constituting the Church's board of strategy, and a chairman of that board, preferably in priest's orders, being recognized as the office head in the absence of the Presiding Bishop. Upon that board of strategy and its chairman would devolve the determination of office details of administration, such as constantly arise in the daily mail. This would require very little adaptation of the present admirable secretarial system, a chairman being added to the present group of secretaries.

This, in our judgment, is the primary need in missionary organization. It is simply the completion of the plan that was adopted, so far as it could be, in 1910. It is the utilization of the elective Presiding Bishopric for the chief purpose for which the constitutional amendment is proposed. Without such utilization we shall have created, by constitutional amendment, a highly ornamental, very dignified, and actually useless functionary and shall have clothed him with titles rather than with opportunities. We cannot think that this is the intention of the Church. But it remains for this present Joint Commission to draft the canon that shall give effect to this requirement.

We do not forget that, quite properly, the new provision for an elective Presiding Bishop takes effect, not immediately, but "upon the expiration of the term of office of the Presiding Bishop," and that provision must be made by canon to fix such term of office. We deem it a misfortune that the task of framing a canon relating to the Presiding Bishop, contingent on the ratification of this constitutional amendment, was not com-

mitted specifically either to this or to some other Joint Commission. Since, however, it is obvious that such a canon must be framed, and since the missionary organization cannot properly be completed apart from such a canon, our suggestion would be that this Joint Commission could be of great service to the Church if its members would take upon themselves the burden of preparing that canon, whether for presentation as a part of their committee report or merely as individuals. Thus, and, in fact, thus only can they carry into effect the expectation of the Church which led to the creation of the Joint Commission upon which they have been called to serve. It would be a misfortune if the Joint Commission should confine its work merely to details of administration and leave undone the primary work of completing the organization of the Board of Missions according to the expectation of 1910. The Commission is expressly described in its title as one of "Missionary Organization and Administration."

We may possibly discuss somewhat later the various propositions relating to details of administration which the Joint Commission has laid before the Church. We ask, however, that this primary suggestion receive their careful consideration.

**S**ELDOM have we printed an item of news that seemed to us of more far-reaching value than that under the heading of Religious Education for New York School Children, printed in this issue. Smaller communities in different parts of the country have experimented from time to time in the attempt to make the opportunity to give religious education to public school children in such wise as neither to infringe upon the rightful liberty of the individual nor the religious neutrality of the public school building, and the little city of Gary, Indiana, has achieved for itself greater fame for its experiment in this direction than for the steel industry that has built the city.

But when New York succeeds in so harmonizing the diverse religious viewpoints of its citizens as to make a like experiment possible, the beginning of a new stage of the American public school system is in sight. For this the seers of the Religious Education Association, who refused to be pessimists when their ideals seemed simply impossible of even ultimate attainment, must come in for a large share of praise. Their battle is not won; but they have created a public opinion in the interest of the movement to which they have given so large an amount of thought, and that informed public opinion will lead to success.

And incidentally, this movement, as it has been outlined in connection with New York, is a working model of the sort of "coöperation" among people of varying religious faiths, which is entirely feasible and which involves no sort of embarrassing questions or compromise of principle. It may well be taken as a precedent for like coöperative movements among Christian people in other activities.

**S**INCE publishing the criticism of John Barrett on the plan of the Panama Conference, we learn with amazement that the attempt is being made to suppress Mr. Barrett's interview and keep it from the public. A request to the executive secretary of the "Committee on Coöperation in Latin America" for a copy of the Barrett interview elicited a reply to the effect that "This report is confidential in nature and is not for general circulation. We should like to learn for what purposes you wish the document."

But the polemic and wholly improper "Bulletin" which Mr. Barrett criticised so severely, as also did THE LIVING CHURCH, continues to be given out as being the plan upon which this Latin-American conference proceeds.

If the committee, after giving consideration to Mr. Barrett's view, had determined to act upon it, and had thereupon suppressed the unhappy partisan document which had been issued, we should have felt that at least they were trying to rise above narrow partisanship, however unhappily they had failed at the outset. But they suppress Mr. Barrett's view and circulate that Bulletin.

So if there is any Churchman who questioned the propriety of the Protest made by THE LIVING CHURCH against the complicity of our Board of Missions in this unhappy polemical conference, we believe this new exhibition of its underlying spirit will be convincing.

#### The Gary Plan

#### The Barrett Interview Suppressed

**A**N item printed recently in the Philadelphia papers, and very likely in others, stated that a certain man, the brother of one of our clergy in the diocese of Harrisburg, had recently re-married a week after being divorced and that his brother, the priest mentioned, had solemnized the marriage. The report has been made the subject of inquiry, with the result that it is found that though the marriage did take place under the circumstances shown, the priest-brother not only did not officiate but did not even attend it. A Baptist minister performed the ceremony.

Whether the man married purports to be a Churchman we are not informed.

**T**HE following very kind letter of appreciation of assistance rendered to the American Church at Rome by THE LIVING CHURCH WAR RELIEF FUND is printed with much pleasure:

"The rector, wardens, and vestry of St. Paul's American Protestant Episcopal Church in Rome desire to express to THE LIVING CHURCH their hearty appreciation for the help which has been extended to this Church and its charities by the Fund which was so promptly and providently raised in America.

"The receipt of 11,111 lire from this Fund has been of inestimable assistance in this year of manifold difficulty. A large part of this sum (3,090 lire) went to the relief of sufferers from earthquake, about the same amount to the support of a home for orphan boys, while the remainder was used for the maintenance of this parish and its ordinary charities.

"They would express not only gratitude for the help which has eased their burden, but also a lively sense of admiration for the high spirit of Christian charity and ecclesiastical solidarity which prompted the collection of this Fund and has guided its distribution.

"JESSE BENEDICT CARTER,  
"Secretary of the Vestry Pro Tem.  
"WALTER LOWRIE, Rector.  
"THOMAS NELSON PAGE,  
"American Ambassador."

In a personal letter, the rector, the Rev. Walter Lowrie, telling again of the pressing necessity for assistance in his work among students, anticipates also the need that must soon come—has probably come before these words are printed—for relief to be administered among families of soldiers.

"I have no doubt that Italy will be much in need of American help. No definite plan of help has yet been devised, however. It is my opinion that we had better not offer our aid as Americans until the Italians realize that they need it. Their disposition is to be jealous of foreign help, as though it reflected upon their own ability or willingness. It will not be long, I am sure, before they will welcome our offer, and it is well that we should be prepared to give it.

"The calmness with which this people goes to war is very amazing and very admirable. After giving to the whole world the impression that they were looking for their own advantage exclusively they (the people) made it plain in the crisis which preceded the war that they were moved by an ethical motive. Under such conditions I am glad they have gone into the fight."

**T**HE contributions to the Fund for the week ending Monday, June 21st, are as follows:

Mrs. W. F. Shero, Racine, Wis.....	\$	5.00
B. M. W., Vermont, Mo.....		3.00
"Marina," New Haven, Conn.....		10.00
J. H. L., Asheville, N. C.....		50.00
K. K., Bloomfield, N. J.....		10.00
Mrs. L. W. Fiske.....		2.00
A Churchwoman, Trenton, Tenn.....		4.00
Syracuse Special.....		1.00
Two friends, Syracuse, N. Y.....		3.00
E. C. L.*.....		1.00
Mrs T. C., Minneapolis†.....		10.00
Total for the week.....	\$	99.00
Previously acknowledged.....		12,234.69
		\$12,333.69

\* Special for Paris.  
† For Belgian relief.

### ANSWERS TO CORRESPONDENTS

A. B. C.—Hatless women in church are among the trials of the present-day combination of style and irreverence; but we should not be inclined to lay too much stress upon the infraction of good sense thus involved.

DO WHAT YOU CAN—give what you have. Only stop not with feelings; carry your charity into deeds; do and give what costs you something.—*J. H. Thom.*

### "UNTIL SHE PASSED"

Until she passed and left him poor,  
His world a sphere bejeweled seemed,  
With joys that promised to endure,  
With skies where happy omens beamed;  
He scaled life's ladder, blithe the while,  
Spurred by the splendor of her smile.

'Twas she the true, the strong, the wise,  
That turned his wayward feet aright,  
And taught his dreams to vitalize  
To deeds of use and worth and might;  
With merry step life's race he ran,  
Her tender kiss his talisman.

'Twas she that coaxed his best awake  
And sent him forth a conqueror;  
He fought and triumphed for her sake,  
And home the spoils of battle bore;  
He waged life's war with cheerful vim,  
Her challenge made it play for him.

Thus, heart enthused, his path he forced  
From height to height, love's hero then,  
And every charging foe unhorsed,  
And every cloud dispelled again;  
His world—the only one he knew—  
Was wonderful and fair to view.

\* \* \* \* \*

And then befell that day of days,  
He stood forlorn amid the crowd,  
A tragic ache in rapture's place,  
His treasures shriveled to a shroud;  
His hope behind death's mystic door,  
Her call, her smile, her kiss no more.

Death's mystic door? Ah, life was all  
So full he never gave it thought,  
Nor planned their future when the pall  
Profound should change their blissful lot.  
The life beyond? He wondered where—  
Her sweetness surely blossomed there!

And, agonized, he groped his way  
From fear to faith, grief's pilgrim now;  
He found the world of endless day,  
And felt its peace upon his brow;  
He reached the riches that abide—  
Superb his other gains beside.

Until she passed and left him poor,  
He never garnered gold supreme;  
The opening of that grim door  
By which she went, let in the gleam  
Of skies with ever shining sun—  
Of Love whose light is never done!

JAMES C. McNALLY.

### UNDEVELOPED RESOURCES

[FROM THE CONVOCATION ADDRESS OF THE BISHOP OF NEVADA]

**O**NE of the greatest of the undeveloped resources of Nevada is the ability to help and serve the Master and His Kingdom which is possessed by nominal Christians. Nominal—yes, for they were so named as His at their baptism.

"The Nevada Reclamation Project, so far as this Church is concerned, does not rest wholly with the nine clergymen in this chancel to-day, but with the 1,030 communicants in the forty odd parishes and missions.

"Men have died in our deserts where now it blossoms as the rose, because the water has been developed and conserved. So there is spiritual death where the water of life might be developed and conserved in much similar way.

"The hope of the Kingdom is in the laity. All are priests unto God. Each must take up the burden in the cheery, courageous way western men and women in the past and to-day have undertaken to conquer material odds; and so shall we hasten in our little field and way the coming of the Kingdom of our Lord Jesus Christ. Amen."

### BISHOPS BEREAVED BY THE WAR

**S**EVERAL of our Bishops have already lost sons in the war. The Bishops of Hereford, St. Asaph, Buckingham, and Ossory, and Bishop Fyson (late of Hokkaido), have been thus bereaved. Two sons of the late Bishop Atlay, of Hereford, have also lost their lives, as well as two grandsons of the late Bishop Bickersteth, of Exeter, and a nephew of both the Archbishop of Armagh and of the Bishop of Southwell. The Bishop of Exeter's youngest son, Mr. Hugh Robertson, who enlisted in a Devon regiment soon after the war began; and has been for some months at Aldershot, crossed to France last week.—*The Guardian.*

## THE KEYS OF THE KINGDOM OF HEAVEN

FOURTH SUNDAY AFTER TRINITY

By H. C. TOLMAN, D.D., LL.D.

CHRIST'S Sonship with the Father was revealed to Peter when he uttered the memorable words, "Thou art the Christ, the Son of the living God." Our Lord signifies to him that with such a revelation of the divine his life will become fixed, immovable, stable; "Thou art Peter (Rock) and on this rock I will build My Church," to be the repository of the powers of the spiritual life, the keys of the Kingdom of Heaven.

We all know the dogmatic controversies waged over these words of Christ. The recognition of Peter as *princeps apostolorum*, the foundation of the Church, met the demand of the age. When Rome lost her political authority, she transferred it to ecclesiastical domination. The Bishop of Rome took the power and prestige of the imperial Caesar and in accordance with this change these words of Christ became the foundation of ecclesiastical monarchy, words which in this interpretation at best were a *vaticinium post eventum*.

It was doubtless the Providence of God that this should become the dominant idea of those centuries, for nothing but implicit obedience to an unquestioned and infallible authority could have perpetuated the life of the Church through the years of confusion, discord, and political strife. However much we reject such interpretation yet we should thank God that this thought was crystallized in the early life of the Christian Church and thus prevented her being swept away by the waves of vacillating thought and opinion, by the vicissitudes of nations, and changes in civilization. Even to-day the Roman Church remains the most perfect organization the world has ever seen. The visitor cannot but feel awed as he stands beneath the huge dome of St. Peter's in Rome, and reads in the light of centuries the great letters in blue upon the gilt mosaic frieze: *Tu es Petrus et super hanc petram aedificabo ecclesiam meam et tibi dabo claves regni caelorum*.

The keys are given by the oriental landowner to the steward of his farm as the sign of his stewardship. Christ, we remember, draws His figures from familiar life, the sower of the field, the grain ripe for harvest, the vine by the wayside. It is not likely that we have a strange or unnatural meaning in the words which it took four centuries to fathom. The keys were to Peter the pledge of his stewardship. Stewardship over what? Over the Kingdom of Heaven, but as far as personal responsibility is concerned the Kingdom of Heaven is the divine life in the soul. The keys are not the pass keys to a literal or theologic Heaven. It is likely that our Lord spoke Aramaic, and in that language the phrase here translated into Greek means not so much the realm where God's laws are operative as the "rule of God." Whether we take the social or the personal view of the Kingdom, the sense is the same, the divine sovereignty in society, the divine sovereignty in the heart of man.

Christ means that by vision of His divine Sonship Peter finds the door of the spiritual world open before him. This he can open to others by his example, or close by faithlessness to this ideal.

What Christ gave to Peter He gives to us. We like Peter must have the vision; away from the low, the base, the selfish, to the transcendence of love, purity and service. To us the keys of Heaven are given. We enter with our Lord into His divine life. Ours is the awful responsibility of opening the higher life to others, or by our greed and sordidness of closing fast the door.

WE HAVE been placed upon the Way. We have been taught the Truth. We have been made partakers of the Life. The Way must be traversed; the Truth must be pursued; the Life must be realized. Then cometh the end. Our pilgrimage, long as it may be or short, if we have walked in Christ, will leave us by the throne of God; our partial knowledge, if we have looked upon all things in Christ, will be lost in open sight; our little lives, perfected, purified, harmonized in Him whom we have trusted, will become, in due order, parts of the One Divine Life, when God is all in all.—*Westcott*.

IF THE WISH is awakened in our soul to be ever in His presence, let us go to Him this moment, and ask Him what to do, and how to feel, believing that He is more ready to hear than we to pray. He will give us realization of His love, and convictions of duty. Let us follow those convictions implicitly; let us ask Him every day to teach us more, and help us more; and we shall soon say, with Paul, "Thanks be unto God, for His unspeakable gift!"—*William R. Huntington*.



IN June, one must write of commencement. What other theme can have the same inspiration? Whether it be the fairy festivities that mark the kindergarten closing, the promotions from grade to grade in the public schools, each duly signalized by flowers, music, and ribbon-tied certificates, the more serious ceremonials that mark completion of high school and other secondary school courses, or the solemn conferring of academic degrees by some robed and hooded figure, *pro auctoritate mihi commissa*, commencement is the yearly recurring festival of youth, and I love it. Like most things intimately human, it is at once exuberantly joyous and profoundly sad: somehow, the spectator realizes the Greek philosopher's perpetual flux, as he recalls his own participation in such pageants of attainment that is only beginning and tries to tell where the years have gone!

As always, I have had my share of such occasions this year: at the great university and the dear little country college that, between them, divide the larger part of my loyalty; in the primary school, where I feel happiest among people my own particular age; and at the boarding schools for boys and for girls, east and west, which allow me to have a place in their merry-making. But I cannot refrain from recording a protest against the all-too-prevailing tendency to substitute addresses by any guests, however distinguished, for demonstrations of what the scholars themselves can do. I had rather hear a 17-year old boy reconstruct society according to his own flaming ideals (on that day which is for him so memorable) than listen to any big gun that ever thundered eloquence intrusive on that occasion. I had rather share some girl-graduate's opinions about literature, crude as they would seem, than be fobbed off with orchestral numbers rendered by paid and uninterested musicians. Who can read over the titles of theses prepared by our new B.A.'s and M.A.'s and Ph.D.'s, without a sigh for the good old days of salutatories and valedictories, Latin orations, and class poems? "Plautus' Use of the Subjunctive" leaves me cold; and "The Impermanency of High Explosives," as a theme for such a day, makes me highly explosive, if only impermanently! Give me generalities, glittering, or dull-finished, rather than the tedium of imitative and fruitless over-specialization.

I MET my friend the rector of St. Charles the Martyr's the other day, looking more boyish than usual, even. He wore a bow of brightly colored ribbon on his lapel, a Greek-letter pin was visibly displayed on his waistcoat, and he swung a huge walking-stick almost after the fashion of the old-style drum-major.

"What's up?" I questioned.

"Five-and-twenty years," he answered, oracularly if ungrammatically; and then condescended to explain: "I've been back keeping the quarter-centennial of my class at Arethusa," he said, "and I've learned that I am still learning—a mere boy after all those years and able to enjoy life as vividly as in my senior year, and perhaps more intelligently. Hurray for '90 and the old crowd!" (He was a little flushed, but I knew his total abstinence principles; and at Arethusa all banquets are "dry" in the technical sense.)

"Yes," he went on, "I was the youngest man in the class, and I am yet; but it wasn't unmixed joy. There were vacant places, with no letters to explain the absence. Some died within a year or two of graduation; one, alas! came to a tragic end. Others had dropped out of sight, absorbed in their own successes or failures, centered in affairs that had little to do with old college days. But, when we met round the table, those that were there had no need to be re-introduced to one another, and the old nicknames came readily enough. The famous physician, the mining engineer with silvered beard and a dash of *Hasta mañana* in his bearing, the solitary plutocrat of the class, far more interested in his five-months'-old daughter than in his

new palace or his yacht, the country parson, a little shy as if drawn reluctantly from his study, the genial school-master with his infectious laugh: they all took up the old relations with never a stumble, and the room rocked with laughter at their reminiscences. Most were married, some widowed; only two or three had staid single—and looked as if they regretted it when they heard the others describing their families!

"On the hill, changes were more apparent. The far-reaching rampart of hills was the same, the shining shield of the lake remote beyond the city's spires; but vast buildings upreared unfamiliar bulks and gave a certain orderless effect of expanse without unity. There was need of another generation to clothe all that raw splendor with green; but doubtless it will come. At any rate all the old familiar edifices were there to welcome us.

"But of the faculty, how few remained! One, dearest and most honored, unbent by time, ripened and sweetened by the humanities he has taught so long and so well, still impersonates the noblest traditions of the place. *Vivat Decanus!* Or, in the colloquial phrase of undergraduate affection, 'Good boy, Frankie?' But the others, that loomed so large before us once, where are they? Prexy, gracious, sweet-voiced, smiling, kindly; a dormitory preserves his name. Charlie, who made the past seem more intensely alive than the present, as he expounded the philosophy of history; John, austere and accurately just, but hiding a warm heart under his mathematical toga; Atwood, casual, informal, utterly unconventional, but master of all the secrets of zoölogy and joyful if he found someone who really cared to share them with him; Dan Burns, whose blue pencil and acrid comment helped to prune our too florid style of its worst excrescences; Wellington, courtly, precise, exact, illuminating the dark ways of Greek philosophy with his own sympathetic interpretations, but too often wearied by the hebetude of his students, impervious even to his sarcasms: all these, and many another, have passed out of earthly lecture-halls into regions where, as we believe, their works do follow them. There were giants in those days; and their successors, learned gentlemen though they be, could not inspire in us of '90 the same emotions we felt in their presence. I hope they know something of our affectionate and grateful remembrance, in those habitations of peace where they dwell.

"A big touring-car whirled me round old familiar regions; and everywhere I breathed the rich, heavy scent of syringas and locust-blossoms, always associated with June in Lakeland, and bringing up phantoms of boyhood, when there were no motor-cars. Little nine-year-old Elizabeth, who bore me company, smiled graciously on 'Daddy's friend,' and I saw traits of two happily-remembered faces blended in that smile. If only,—but

"The thoughts of youth are long, long thoughts!"

"I lingered long in the great hall where degrees were awarded; not large enough now for classes of six hundred, but ample for us. It was only last spring, surely, that I stood there to receive my bachelor's sheepskin, glancing down, as I took it, to where my dearest ones watched! Yet now they sleep among the hills of my boyhood; while I, with superfluity of diplomas since, would give them all to have them back a single day. Well, I shall go to them, though they may not return to me; and death itself can not quench love."

The rector of St. Charles the Martyr's polished his big shell-framed glasses silently; and I had, for the moment, a vision of a chubby little boy, an only son, walking between mother and father along pleasant paths and by waters of refreshment, unknowing what pangs of separation must be endured. But, just then, my old friend put on his spectacles once more, and said, in a changed voice:

"To get back to the present, what do you think about this Panama Pan-Protestant Pow-wow?"

There wasn't time to answer him fully, for the bell rang us to Evensong.

"UP AND BE *doing*," is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for. Is there no want, no suffering, no sorrow that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, or honor, to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed by which you can promote the glory of God, or good will among men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it.—*Arthur P. Stanley.*

## THE EMERGENCY FUND

HERE has been a \$10,000 increase in the Emergency Fund since last week, making the total in hand \$231,000 on June 19th.

The meeting of the Emergency Committee, which was held at the Missions House last week, brought out some fruitful suggestions. The main one was the necessity of keeping up the apportionment in this final stretch of the fiscal year, and not to build the Emergency Fund at the expense of the apportionment. So far the clergy have been particular to make the Emergency Fund supplementary to the apportionment. It is very vital to the campaign that, in the desire to meet the apportionment in full before September 1st, there be no tendency to allow the Emergency Fund to supplant it in any way. The plan is to raise this \$400,000 above and beyond the apportionment for the current year. If there is any deviation from this and any slackening of efforts, it will work a hardship on the apportionment, and cripple the fund. The hope was also expressed that parish treasurers would see to it that all offerings to the fund be sent in promptly, and the committee would request the clergy to see that this is done, not only in regard to the Emergency, but also to the apportionment.

One interested layman, speaking from a layman's standpoint, deplored the fact that the clergy should be responsible for the financial obligations of the parish, and suggested that the diocesan missionary committee should endeavor to organize in each parish a missionary committee of laymen. He felt that the laymen could get in touch with many other laymen who do not always go to church, and consequently are not reached by the clergy.

A further helpful suggestion was that people at summer resorts should appoint themselves a committee of one for personal work among Churchmen at these resorts, and induce them to join in on this campaign. It was also mentioned that the clergy in charge of summer chapels should lose no opportunity of bringing the appeal before their congregations.

Of the success of this campaign no one has any serious doubts, unless there is a decided slump in gathering the apportionment during the summer weather. The fund has reached that measure of success which always inspires people to "get into the band-wagon," but nobody is denying that the raising of the last \$100,000 will take hard work.

The indirect results of the appeal are often spoken of. The greatest of these became evident when a lady, as soon as the appeal was announced, gave \$50,000 to be added to the reserve deposit. This gift was not credited to the Emergency Fund, but it goes for the same purpose—replenishing the reserve.

From the cotton mill section of the South comes a gift of \$1.25, representing a day's income. The clergyman writes of the donor: "She works in one of our cotton mills, and did extra work for some days to be able to make this contribution. Her gift meant a real sacrifice, for she supports two little children."

Gifts to the fund should be sent to the rector of the parish, or to Mr. George Gordon King, Treasurer, 281 Fourth avenue, New York.

### CHILD'S MORNING HYMN

Softly morning light is glowing  
In the distant eastern skies:  
As its beams are brighter growing  
Earthly things from slumber rise.

While Thy little ones were sleeping,  
Heavenly Father, Thou wert near,  
And Thine angels watch were keeping,  
Guarding them from harm and fear.

In this new day Thou hast given  
Keep me, Lord, from evil free,  
So that looking down from heaven  
Thou with love may'st smile on me.

Teach my heart, O Lord, to render  
Love in all I say and do,  
To Thee for Thy mercies tender,  
And to friends who love me, too.

So that safe within Thy keeping  
When the light has gone away  
This sweet thought may soothe my sleeping,  
"I have pleased Thee, Lord, to-day."

SOPHIA STANSFIELD.



## PLANS FOR NAVE OF NEW YORK CATHEDRAL

Paper Model is Now on Exhibition

TRINITY CHANCEL TO BE ENRICHED

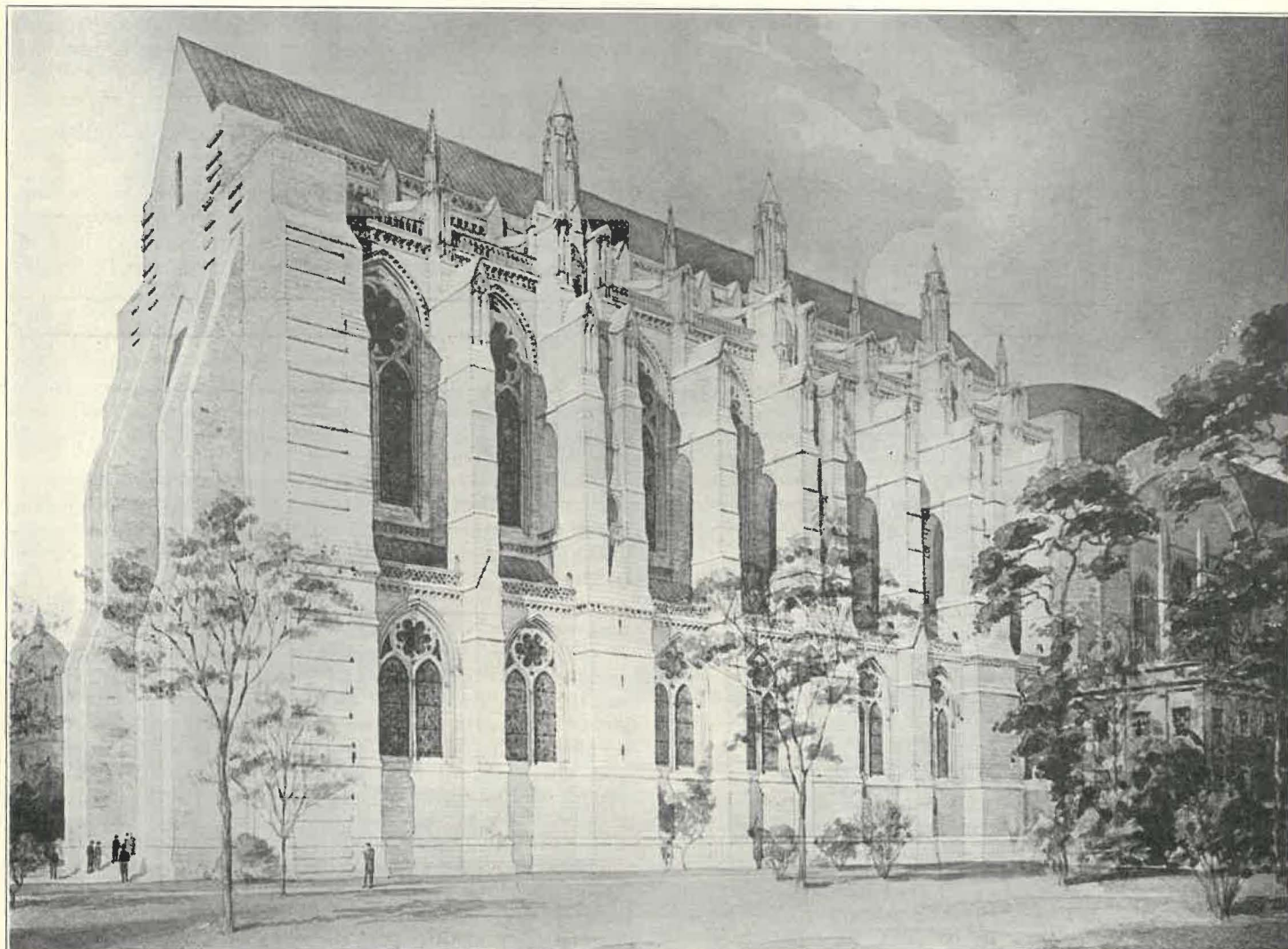
New York Office of The Living Church }  
 11 West 45th St. }  
 New York, June 21, 1915 }

**M**ODERN Cathedral building throws methods of ancient Cathedral building into the ways that are obsolete, just as modern war throws Napoleon's wars, and even the Civil War's methods, into ways no longer tolerable. The trustees of the Cathedral of St. John the Divine, now building in this city, have adopted the plan of building a paper nave, a perfect one, in order to determine just what the stone nave will look like.

Keen and intelligent interest has been shown by New York in all of the Cathedral plans, and the present ones are made public at this time in order, in part, to get intelligent criticism. For the same reason invitation is extended to persons versed in such matters to visit the exhibited model as shown in Forty-second street. Concerning it, and the Cathedral itself as it is sometime to appear, the architects say in a formal statement made public yesterday:

"We have made no attempt to develop a final scheme for the crossing, transepts, towers, and west front. The time has not come for decision on these points. The question of a central dome, tower, or spire as against transeptal or other towers should await the construction of the nave. As at present designed we are persuaded this nave will harmonize equally well with a central tower or with transeptal towers.

"Regarding the west front we are of the opinion that the towers should be moved further north and south, so that the front on Am-



PROPOSED NAVE, CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

This paper nave, no ordinary model by any means, will be shown in the architect's office in the Æolian Building, beginning on Monday. The public in limited numbers is privileged to see it. It is declared to be the most elaborate model ever constructed, four men having been at work upon it for six months.

It is also built of material never before used for such purpose, and it is large enough to show exactly how the real portion of the great edifice will look. When one erects a nave that costs \$1,000,000, and an entire edifice that will run up to \$10,000,000 it may be, one wants to know what the thing is to be like when it is completed. Old Cathedral builders took chances, and some succeeded and some failed. American Cathedral builders take few chances. They build one nave to know how to build another.

The trustees of St. John's Cathedral have just adopted the following resolution:

"Resolved, That general approval be and hereby is given to the preliminary sketches of the nave of the Cathedral, submitted by Cram & Ferguson, with possible modification of buttresses and other details to be determined by the trustees in conferences with the architects. Subject to minor revisions, therefore, the plans here shown for the Cathedral nave have been accepted."

sterdam avenue should, in general mass, approximate more nearly that of Bourges than that of Notre Dame, Paris.

"It is understood of course that the details of ornament, the carving, etc., are tentative only, as they appear in the model. This refers to tracery, panelling, balustrades, parapets, capitals, niches, and pinnacles. For materials we believe the interior should continue the color effect already in use in the choir, with the introduction of yellow Mohegan granite for the columns. The main walls of the exterior should be of Mohegan granite, while the cut work could well be of the Kingwood stone used with good results for the exterior of the Potter chapel."

The model to be shown on and after next Monday is built of Bristol board in solid masses, fixed together under pressure. The carved work is of papier mache. The windows are faithful reproductions of old glass and are made of celluloid. Work on construction of this nave is to start at once, and will require five years to finish. About \$200,000 will be expended each year. The present seats used at public worship occupy the space formed by the crossing of nave and transepts. The nave now to be built extends from the present west temporary doors westward well toward Amsterdam avenue. Much of the stone now seen is eventually to be covered, and is not that which will determine the exterior appearance of the great building.

Through a handsome gift received by the rector and vestry of Trinity Church, the chancel of that historic church will, during the summer, be considerably enriched and beautified.

The authorities at Old Trinity have for some time felt that the chancel furnishings were not adequate nor in accord with the superb altar and reredos given in memory of William B. Astor by his sons John Jacob Astor and Waldorf Astor in 1877. The gift now received is to provide richly-carved canopied clergy stall and choir stalls, Communion rail, and organ screens, and also new marble tiling for the floor of the chancel in conformity with the plan as a whole. The organ will also be reconstructed and enlarged and divided so as to be on each side of the chancel. It is said that the elaborately-carved oak stalls and other appointments will be comparable only with those in the churches of Europe. Although the name of the donor of the gift is not announced it will stand as a memorial to the late Mr. and Mrs. Isaac Bell of New York.

The designs have been completed and work will be begun shortly under the direction of Thomas Nash. It is expected that it will be completed early in the autumn. In the meantime the chancel will be screened off and a temporary altar will be placed in the nave, together with seats for the clergy and choir, and regular services will continue in the church throughout the summer.

The last meeting of the Junior Clergy Missionary Association for this season was held on Tuesday, June 1st, at St. Andrew's Church, Richmond, Staten Island, by invitation of the rector, the Rev. Robert B. Kimber, who, with the Rev. Thomas J. Crosby, rector of Trinity Church, New Dorp, met the members at the New Dorp station and took them in automobiles to the old parish church. After the missionary litany had been said by the rector, the interesting building and graveyard were seen for the first time by many. The business meeting took place on the lawn of the rectory and luncheon was served in the same beautiful surroundings by Mrs. Kimber and her daughters.

The election of officers, which had been called for this month instead of November, resulted in the choice of the following to serve during the coming year:

President, the Rev. A. S. Winslow of the chapel of the Intercession, New York City; vice-president, the Rev. Herbert P. Hames of All Angel's Church, Manhattan; secretary, the Rev. E. Briggs Nash of the Cathedral of St. John the Divine; treasurer, the Rev. Roscoe C. Hatch, rector, Christ Church, Tarrytown, N. Y.; executive committee, the Rev. Daniel W. Gateson of St. Thomas' chapel; the Rev. John A. Wade, rector, St. John Evangelist, New York City; the Rev. Eliot White of the City Mission Society; the Rev. Edward Gabler of the St. Mark's chapel, New York City.

Addresses were made by the Rev. Cameron F. McRae of Shanghai, China, and the Rev. Arthur J. Smith, D.D., of the evangelistic committee of New York. The latter address led to a general discussion of the coming campaign; the tent services at the Cathedral; street preaching; and open-air meetings in general. The association pledged its support to the committee of the New York Churchman's Association, all of whom are active or contributing members of the J. C. M. A. Next fall the work will open in October, with a special meeting, probably a visit to some institution in or near the city. The first regular meeting is set for November 23rd.

The list of summer preachers at the Cathedral of St. John the Divine has been announced:

June 27th, 11 A. M., Rev. Dr. John F. Steen, rector of Ascension Memorial, New York City. 4 P. M., Rev. Francis A. Brown, rector of St. Mary's, Bronx, New York City.

July 4th, 11 A. M., Very Rev. Dr. Wm. M. Grosvenor, Dean of the Cathedral of St. John the Divine.

July 11th, 11 and 4, Very Rev. Dr. J. P. D. Llywyd, Dean of Nova Scotia.

July 16th, 11 and 4, Rt. Rev. Dr. Chas. E. Woodcock, Bishop of Kentucky.

July 25th, 11 and 4, same.

August 1st, 11 and 4, Rev. Stuart L. Tyson, Princeton, New Jersey.

August 8th, 11 and 4, same.

August 15th, 11 and 4, same.

August 22nd, 11 and 4, Rev. Dr. Robert J. Renison, rector of Church of the Ascension, Hamilton, Ont.

August 29th, 11 and 4, same.

September 5th, 11 A. M., Rev. Dr. Floyd S. Leach. 4 P. M., Rev. S. N. Ussher, vicar St. Bartholomew's, New York City.

September 12th, 11 A. M., Very Rev. Dean Grosvenor. 4 P. M., Rev. Dr. W. L. Bevan.

September 19th, 11 A. M., Very Rev. Dean Grosvenor. 4 P. M., Rev. Canon Geo. F. Nelson.

September 26th, 11 A. M., Very Rev. Dean Grosvenor. 4 P. M., Rev. Geo. D. Hadley, St. John's Church, Jersey City, N. J.

The Actors' Church Alliance of America in New York held its final service of the season at Ascension Memorial Church last Sunday evening. The preacher was the Rev. Tallaferro F. Caskey, D.D., late rector of St. John's Church, Dresden, Germany, whose subject was: "The Servant in the House." The last reception of the season will be held at Ascension Memorial Church on the evening of July 1st.

The Actors' Church Alliance

The closing exercises of the 206th year of Trinity School were held on Friday afternoon, June 4th. After prayers, read by the

Rev. Dr. William H. Vibbert, there were recitations by primary and grammar school pupils. The salutatory address was made by

Horace Adams Phinney. Delivery of high school diplomas and certificates was made by the rector, the Rev. Dr. Lawrence T. Cole. The Hon. J. Van Vechten Olcott, LL.D., addressed the large gathering of pupils and friends on the peculiar advantages given by schools in which religious instruction is an important feature of the curriculum. After announcement of prizes the valedictory address was made by John Spencer Farquarson. "America" was sung and the benediction said by the Rev. Dr. Vibbert.

The same trustees have the oversight of a school for girls—St. Agatha's, on West End avenue, corner of Eighty-seventh street. The commencement exercises of this institution were held on Friday morning, the Rev. Dr. Vibbert officiating at the opening service. The high school singing class sang several selections. The Bishop of New York made the address of the day. The conferring of diplomas and award of certificates to the eighth grade were made by Miss Sebring.

## RELIGIOUS EDUCATION FOR NEW YORK SCHOOL CHILDREN

A PERMANENT Inter-Church committee, to cooperate with the public schools of this city, has now been organized as a result of the conference held at Columbia University last month, at the instance of the committee on the Demonstration School of the Commission on Religious Education.

The Inter-Church committee is made up of about forty delegates, officially appointed, so far as possible. The Church representatives are Bishop Courtney, the Ven. Archdeacon Pott, the Rev. W. B. Stevens, and Dr. Abby Porter Leland. Bishop Courtney was elected permanent chairman, and Commissioner Whalen, of the Roman Catholic Church, secretary, at the last meeting of the committee.

To begin the experiment of arranging for the children of the public schools to be dismissed to their respective religious bodies for instruction during school hours, the committee picked out three centers, one in the Bronx, one in Manhattan, and one in Brooklyn.

For the Bronx, which is to have its school system reorganized on the Gary plan next fall, Mr. Angelo Patri, principal of P. S. 45, and Dr. Taylor, district superintendent, told of the work which is being done at P. S. 45, which for the past year has been dismissing 1,600 of its children three times a week, eighty minutes at each time, for religious instruction. It was decided by the committee to choose for its work next fall an area around P. S. 45 large enough to include several other schools, and to organize the local churches for the work. Commissioner Whalen was appointed chairman of this committee, and among its members are Archdeacon Pott and Mr. Stevens.

For Brooklyn, a committee was appointed with power to secure a site and to obtain the cooperation of the clergy in the vicinity of it. Dr. Albert G. Lawson, Baptist, was made chairman of this committee, and among its members are Miss Brady (Roman Catholic), the Rev. Mr. Flint (Methodist), and the Rev. Mr. Reed (Congregationalist).

For Manhattan, it was decided that the Manhattanville valley be taken, owing to its nearness to Columbia, the fact that the Demonstration School has already been started there at St. Mary's, and that there are two seminaries, Jewish and Protestant, in the immediate vicinity. Dr. Abby Porter Leland was made chairman of this committee.

Though the introduction of the Gary type of public school makes this present time strategic to introduce religious instruction into New York City, through the official cooperation of all religious bodies, the committee will by no means confine its attention to this one type of school. The committee is prepared to cooperate with any other type of school, so long as the children are released during school hours. For the first time the religious forces of this city are uniting to meet the challenge of the public school to the Church, and the welfare of more than 500,000 children of New York City is involved in the answer of the Church.

THOU GIVEST within and without precisely what the soul needs for its advancement in a life of faith and self-renunciation. I have then only to receive this bread, and to accept, in the spirit of self-sacrifice, whatever Thou shalt ordain, of bitterness in my external circumstances, or within my heart. For whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and to feed upon it.—*Fénelon*.

CHURCH WORK AMONG HARVARD STUDENTS

Work Is Done by Several Instrumentalities

LAST WEEK'S HAPPENINGS IN BOSTON AND VICINITY

The Living Church News Bureau }  
Boston, June 21, 1915 }

THE academic year just ending at Harvard University has had some encouraging features for Churchmen, who often feel—and justifiably—fears for the spiritual welfare of the undergraduates. Many of the Church boys who enter college are but poorly instructed in the principles of the Christian religion. Although the motto of the college seal is *Christo et Ecclesiae*, no one acquainted with Harvard can deny that a very serious testing of one's faith results from the general conditions of undergraduate life. Things are better now than they were fifteen years ago, however, and especially within the past two or three years there has been a decided improvement.

Most of the religious activity at Harvard (apart from attending services) centers at the Phillips Brooks House. The Church society (St. Paul's) has its rooms there, with a library and oratory. It coöperates with other societies in good works of various kinds, but has its own religious life. The year opens with a reception to Church freshmen, at old Christ Church. Last autumn one hundred and twenty freshmen attended. Cards were given out to these men, with the locations and hours of services in the Cambridge and Boston parishes. A corporate Communion is held once every month in Christ Church and weekly evening meetings for devotion, discussion, and instruction. During Advent and Lent Evensong is said daily.

Churchmen are also given opportunities to engage in social service, both in a general way by teaching classes of working men and boys and also by Sunday school and other Church work in Christ Church, Somerville. In addition mission and Bible study classes are carried on. Last winter the New England Conference of Student Churchmen met in Cambridge. The St. Paul's Society has had an active membership this past year of 225. The number of Churchmen in Harvard is variously estimated at from 400 to 700.

The diocese of Massachusetts, for the first time, is formally represented among the Harvard students by the appointment of the Rev. Artley B. Parson, of the Cathedral staff, as a sort of chaplain at large. His work is with the St. Paul's Society and he also calls on all student Churchmen and tries to stimulate their Church life and to get them to attend services in some one parish.

About three years ago, the Cowley fathers started a very useful work at Cambridge. Here in three or four rooms they have a little chapel where the Holy Eucharist is said every Wednesday and Saturday and Fr. Powell or Fr. Burton are to be found three days a week. An increasing number of men are coming to these rooms to talk with the fathers, to make their confessions, to attend the Bible class, or the services. This work has been very much of a blessing to an ever widening circle. Several students have by their influence been brought to Confirmation, and a larger number have had their Churchmanship retained or strengthened. The Cowley fathers use the following prayer, based on the motto of Harvard's seal:

"Almighty Father, who in Thy loving mercy hast revealed the Truth in Thine only-begotten Son, Jesus Christ; Grant to the members of Harvard University, we humbly beseech Thee, so to know and love the Truth that they may ever be devoted to Christ and the Church."

The Alumni Association of the Episcopal Theological School met on June 16th. The sermon was preached by the Rev. Howard C.

Robbins, rector of the Church of the Incarnation, New York City, a member of the class of 1893. On June 17th, the 47th annual commencement exercises were held. The Rev. Dr. Mann of Trinity Church, Boston, conferred the degrees and preached the sermon.

Within a short time, St. Mark's School, at Southborough, and Groton School, at Groton, have had their prize days. At St. Mark's, Dr. Thayer, after reviewing the work of the year, made a strong appeal for an endowment fund, in order to strengthen the academic side of the school.

He announced that he had already received over \$20,000 toward such a fund.

The last meeting till the autumn of the Boston Catholic Club was on Monday, June 14th, at the Church of the Good Shepherd, East Dedham. Fr. Cheney was host and the members greatly enjoyed sitting out under the pine trees beside the church, while they

listened to an excellent paper on "Sacrifice," by the Rev. D. A. Paroe of St. Philip's Church, Cambridge. J. H. CABOT.

PHILADELPHIA SUBURBAN CHURCH CONSECRATED

Unique Edifice of St. Alban's, Olney

SUCCESSFUL WORK FOR REFORM OF INEBRIATES

The Living Church News Bureau }  
Philadelphia, June 21, 1915 }

ST. ALBAN'S CHURCH, Olney, was consecrated on the Third Sunday after Trinity, June 20th, by the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, at 10:30. The form of the Prayer Book, prefaced by part of the ancient service, sanctioned by the Bishop of Pennsylvania, was used. The procession started from the guild house and proceeding outside went to the main door of the entrance under the belfry tower, chanting as they went.

After the entrance and solemn consecration of the Church and its appointments, Matins was said, after which followed a procession, and then a Solemn High Celebration of the Holy Eucharist followed. The rector, the Rev. Archibald Campbell Knowles, was celebrant, with Fr. Ward of St. Elisabeth's as deacon and Fr. Cronch as sub-deacon. Schubert's Mass was sung by a large vested choir. The preacher was the Bishop of Fond du Lac. Among the clergy present were Fr. Hutchinson, rector of St. Clement's; Fr. Odell, rector of the Annunciation; Fr. Hathaway, rector of St. John's, Norristown; and Dr. Hodge, rector of the Ascension.

St. Alban's Church, Olney, Philadelphia, started as a mission in 1892, removing to the present site in 1897 and organizing into a parish in 1907. It has been built from very small beginnings into a strong center of Church life. For almost seventeen years the work has been fostered and developed by the Rev. Archibald Campbell Knowles, now its first rector, one of whose books, *The Practice of Religion*, is one of the most popular and well-known books of devotion.

St. Alban's is essentially an "ecclesia docens," where the Catholic faith and practice are clearly set forth. All six points obtain. The aim is in all ways to be a thorough Catholic parish.

Through the influence of the rector and the interest of many of his family and friends, St. Alban's has prospered materially in a way rarely seen in a suburban parish of its character, where most of the members are possessed of little means. The new church is the crowning blessing of all, and it should be the means not only of being an enduring memorial to him in whose memory it was built, but also an inspiration to a clearer realization of the ideal and standard which makes St. Alban's what it is, and has given rise to the saying at Olney, "When you go to St. Alban's you feel religious."

It is an instance of the interest in the welfare of St. Alban's and its people by the rector and his family, that when a memorial to his father, the late George Lambert Knowles, was thought of, it was determined to build this church at Olney and not, as it might have been expected, in a section of the city where it would have been seen by those who knew him best. The new church thus stands as a kind of symbol of Christian brotherhood which unites "all sorts and conditions of men." There are probably few places such as Olney which possess such a parish church as St. Alban's.

St. Alban's Church is one of the most beautiful suburban churches of its size. The architect was Mr. George T. Pearson and the builders and contractors were Messrs. Sinclair and Driscoll. They have reason to be proud of their work, which has given to the diocese a beautiful parish church and to the community a building most attractive and noteworthy. The general style of the Church is French Gothic of the decorated period, treated in a way to give the impression of great dignity, beauty, and simplicity. The church seats about 400 but will hold many more. It is about 90 feet in length over all, almost 50 feet in height, and 22 feet in width between the clerestory columns and 45 feet in width including the aisles. The effect is one of spaciousness for a structure of this size, largely due to the unusual height of the arches and piers and to the slender shafts which are carried on the clerestory. The interior is Indiana limestone. It is not vaulted but is closed with a high timbered roof, which, unlike most roofs, is an ornament in itself, with its heavy tracery and cornice.

At present the windows are filled with Cathedral glass, but it is proposed at an early date to replace these with stained glass set in stone tracery, illustrating our Lord's life and the *Te Deum*.

The apse is very impressive, from its proportions, very unusual in a church of this size, for the chancel and sanctuary and apse, while 22 feet wide, are over 30 feet in length and almost 50 feet in height, and lighted by long narrow windows similar to those in

French churches. Six large buttresses with numerous offsets support the apse on the outside, running up above the cornice of the roof, being surmounted with high crocketed gables with finials. The effect of the apse is rendered still more impressive in the interior by the position of the altar and reredos, which stand out from the walls with an ambulatory around them.

This high altar and reredos (the work of the Whitman Studios, Philadelphia) are of white marble, in the French decorated Gothic period. The altar is beautifully panelled, with elaborately carved grapevine borders. The reredos is divided into seven Gothic arches, the central one by a canopied spire, the top of which stands about 22 feet from the sanctuary level. In the central arch is a beautiful representation of our Lord vested as a priest, with His hand raised in blessing, the figure standing on the globe and surrounded by aureole of clouds and angels. An unique and very lovely feature of the reredos is the termination of the steps of the gradine, where at each end is an angel kneeling in adoration, facing the tabernacle.

The sanctuary floor is paved in American gray and white marble, laid by Belfi Brothers of Philadelphia. The sanctuary rail is of white marble, also the work of the Whitman Studios, carved with the "motif" of grape-vine.

The rood screen is of wood, and consists of seven arches surmounted by a rood beam on which is a Calvary. The rood screen and most of the carved wood in the church are the work of Mr. John Barber of Philadelphia. The carved figures were done by Mr. Maene. His modeller, Henry F. Plasschaert, deserves mention as the artist who fashioned the representation of Christ made for the reredos, modelled after the suggestion of the rector.

On either side of the chancel is a carved screen of four arches, on the Epistle side opening into the Lady chapel, on the Gospel side enclosing the organ. Between these screens are the stalls for the clergy and the choir.

The Lady chapel opens from the chancel and also the side aisle. The altar and the reredos are of wood and well worthy of their beautiful surroundings. In the center of the reredos is a painting brought from Florence by the rector, being a splendid copy of Murillo's Madonna.

In canopied niches on either side of this painting are the carved figures of angels—six in all—two swinging censers, two engaged in devotion, two playing musical instruments. This little Lady chapel is lined with Indiana limestone like the church and paved with marble mosaic and is lighted with one large window with simple but beautiful design in its tracery. It has its own entrance from the church grounds and another from the side aisle of the church. The effect as one enters from the tower porch, looking up the aisle, through the arch to the little vista beyond with the altar of St. Mary at the far end, is very lovely.

The belfry tower stands slightly away from the church walls, connected by a little corridor. Corner buttresses are carried up to the top, having little gabled offsets. This enables the second stage of the belfry tower to be treated octagonally, with a Gothic lantern effect, lighted with French decorated tracery, reminding one just a little of the upper part of some of the French Cathedrals. This tower is given by Mrs. Elliot as a memorial to her husband. Mrs. Elliot is also the donor of the organ.

On the wall facing the chancel is a tablet richly carved with the grape-vine, a recurring "motif" in the church, and with the following inscription, in Mediaeval Gothic lettering:

This Church is erected to  
The Glory of God  
and  
In Loving Memory  
of  
GEORGE LAMBERT KNOWLES  
for  
The Worship and Praise of Almighty God  
according to the use of  
The One, Holy, Catholic, and Apostolic Church  
"The Lord is in His Holy Temple"  
Speak Softly: Move Quietly: Act Reverently  
and when there is no service  
"Let All the Earth Keep Silence before Him"

Along the high roof line runs a copper "cresting" of the conventional French fleur-de-lis, and at the intersection of the nave and the choir is a very beautiful, slender spire or "fleche," over twenty feet in height, of arched tracery surmounted by a cross made of copper, bronze color. This is a very striking feature of the church. In the "fleche" is a "Sacring Bell" to be rung at the usual places in the service.

Altogether St. Alban's is a notable little building, the influence of which should be far reaching. All seats are free.

St. Alban's day, June 17th, was observed at St. Alban's Church with unusual enthusiasm. About twenty-five of the clergy, most of them special friends of the rector, were present and in the procession, among them being the rectors of St. Mark's and St. Clement's, and the Rev. Fathers Aitkins, Ball, Booth, Bakewell, Green, Carr, Craven, Cavanagh, Emhardt, Gorgas, Hathaway, Hodge, Jordan, Lincoln, McHenry, McMullin, Niles, Quin, Steel, Sherlock, Townsend, Weizel, and others. The Mass was Hall's in F. A large congregation was present. After the service an informal lunch was served

in the guild house, after which were the usual presentation of the choir rewards and speeches by many of the visiting clergy.

One of the most instructive experiences was permitted to a large number of prominent laymen and clergymen of the Church at the fifth anniversary of "Old St. Paul's Club," an organization for reformation of inebriates.

Old St. Paul's  
Club

The club was organized by the Rev. H. Cresson McHenry with the aid of five men who had been addicted to the drink habit, in the room formerly occupied by the Philadelphia city mission, then under the superintendency of the Rev. Dr. Duhring. After the removal of the city mission to its present site in Old St. Paul's Church the entire house was devoted to the work of the club. Rooms were fitted out on the upper floors in which men who were homeless and out of work were given lodging until they had a chance to recover themselves and secure employment. Several hundred men have enjoyed the help and encouragement of the club during the five years of its existence. At the anniversary the usual business of the week was conducted for the edification of the visitors. At this time the new men who wished to reform were given the pledge of the club. With these men a sponsor also took a pledge to assist and follow them up should they fail. Another lot of men who had failed but who have been successful for a week were restored to membership. At the close all the members renewed their pledge for the week. This is routine. A remarkable feature of the work is that under the system used few of the men fail more than once, for they are compelled to confess their failure publicly. Each man who remains sober for a period of two months receives a blue button; those for a longer period a white; for a still longer period a silver, and for five years a gold button. There are two members who have received the gold and several who have received the silver button. At the anniversary several of these buttons were given, three of the members receiving the silver. This work has been one of the most successful works of its kind in this city and has received the favorable attention of prominent men in and out of the Church.

Beginning Friday, June 18th, and continuing until June 28th, the priest and people of St. Michael and All Angels, West Philadelphia, are celebrating their twenty-fifth anniversary of the consecration of the church. On

St. Michael  
and All Angels

Friday, and each day thereafter, there was a celebration of the Holy Communion at 7:30. The hours between 7:30 A. M. and 7:30 P. M. were devoted to intercessions for the parish, the Church in general, and the nation. In the evening the Bishop was present and confirmed a large class. At the High Celebration on Sunday the anniversary sermon was preached by the Rev. Elliot White, rector of St. Mark's Church, and president of the Board of Managers. Other preachers during the week were the Rev. Frs. Craven, John R. Logan, E. Sydnor Thomas, and William E. Hendricks. A parish supper is to be given in the guild house on the last evening. For some months this work has been under the care of the Rev. J. DeCosta Harewood and has made wonderful progress. He is the first colored priest to be in charge. The congregation is composed of a very large colored element in the immediate vicinity of the church and other more remote parts of West Philadelphia. From its beginning it has been conducted along strictly Catholic lines.

On Saturday, June 12th, in Boston, Sister Christina, a daughter of the Rev. C. A. Maison, who for thirty-five years was rector of St.

Death of  
Sister Christina

James' Church, Kingsessing, passed to her rest. Her death followed an operation. For many years she was a member of St. Margaret's Sisterhood, in Boston. Her father is retired and lives in this city.

#### THE GIFT OF LIFE

This gift of life, who can tell how it came?  
Each way we turn, some spirit of mystery waits,  
Like to the angel with the sword of flame  
That guarded Eden's gates.

Unknowing we take it in our baby hands,  
We have no skill by which to hold it fast,  
And, like the ebb-tide draining from the sands,  
It slips from us at last.

It slips from us—nay! Life is not withdrawn,  
A gift once granted, swiftly taken away,  
But we are swallowed up of Life, as dawn  
Is lost in the full day.

GEORGE LYNDE RICHARDSON.

LET PRAISE—I say not merely thanksgiving, but praise—always form an ingredient of thy prayers. We thank God for what He is to us; for the benefits which He confers and the blessings with which He visits us. But we praise Him for what He is in Himself—for His glorious excellences and perfections, independently of their bearing on the welfare of the creature. And it shall often happen that when thy heart is numb and torpid, and yields not to the action of prayer, it shall begin to thaw, and at last burst, like streams under the breath of spring from their icy prison, with the warm and genial exercise of praise.—Edward M. Goulburn.

**NEW RECTOR FOR CHICAGO PARISH**

**Rev. F. S. Fleming Begins Work at the Atonement**

**SUCCESSFUL SCHOOL IS HELD FOR SUNDAY SCHOOL WORKERS**

The Living Church News Bureau }  
Chicago, June 21, 1915 }

AS already reported in the Personals, the Rev. Frederic Sydney Fleming, S.T.B., at present priest in charge of the mission of St. Paul, La Salle, Ill., has entered upon the rectorship of the Church of the Atonement, Edgewater. Mr. Fleming is one of the younger priests of the diocese, a graduate of the Western Theological Seminary, and was appointed to his late charge in January, 1912. Since that time he has done exceptional work in La Salle, which is a busy manufacturing city on the Illinois river in the southern part of the diocese. The congregation at Edgewater is very fortunate in securing so able and devoted a priest as Mr. Fleming.



REV. F. S. FLEMING  
Photo by Gibson, Sykes & Fowler

**Summer School for S. S. Workers**

A summer school for Sunday school workers was held at the Church Club rooms, June 15th, 16th, and 17th, under the auspices of the Diocesan Board of Religious Education. The school was conducted by the Rev. W. E. Gardner, D.D., General Secretary. The general subject was the Christian Nurture Course. This plan of Sunday school work has been "evolved by the General Board of Religious Education, after many years of careful thought and painstaking investigation," and is for the purpose "of fostering the spiritual life of children with a view to producing intelligent Christians and good Churchmen." Heretofore this course has been mapped out only in a very general way. Now the General Board is ready to develop a concrete application of the plan such as may be put into serviceable operation in any school. During the three days of the school Dr. Gardner worked out this course in detail. The text book used was the latest edition of his own work, *The Children's Challenge to the Church*. The school was in session afternoon and evening of each day. In spite of the street car strike, which demoralized transportation in Chicago for nearly three days, the attendance at the classes was excellent. The clergy were largely represented, and there were several visitors from out of town. The total enrollment was 86, and the aggregate attendance at all the classes on the first day was nearly 250, and this number was maintained throughout. On Thursday evening, Dr. Gardner presented the certificates awarded by the General Board, to 32 candidates who had passed the examinations of the Church School of Religious Instruction. This school, which has been so successful, will re-open October 1st at St. James' Church. At the close of the summer school it was voted to give Dr. Gardner \$95, to be used for the printing of the schedules of the new Christian Nurture course.

Grace Church forum, where every man may have his say and says it, closed its second season on the last Sunday night in April.

**Grace Church Forum**

Chicago, recognized and appreciated by men and women of all sorts and conditions, as performing a service greatly needed and hitherto neglected." Since the closing of the forum, Dr. Waters has received many letters praising its work. One written by a workingman, who encloses a donation of \$5, says: "I think that the forum teaches the workingmen something which they all should know." The opportunities to hear good speakers, and to join in debate, are appreciated, as well as those of attending the services held in the church beforehand. "What a pity," says another correspondent, "that the working people missed the beautiful music and the magnificent services. I want to say that my attendance at the forum has been of the greatest educational value and broadened my point of view. Also I believe the forum has been of value to Chicago in that it has broadened the view of the Syndicalists and the I. W. W. and has helped check any action on their part that would be dangerous to our city. This forum, like forums everywhere, is society's safeguard in that it forces the people that advocate armed action to bring their wild ideas before the bar of reason." In view of these statements, one is disposed to ask why not let the good work continue during the summer and fall months? Boston Common and Trafalgar Square have always been great safety valves, and many summer forums properly directed in our parks would do much good in this city, which is the industrial center of the whole country.

Waterman Hall, the diocesan school for girls, held its closing services and exercises from June 5th to 8th. They began on Saturday evening with the annual ball given by the juniors to the seniors. At the services in the chapel on Sunday morning, the rector, Dr. Fleetwood, preached the baccalaureate sermon. On Monday evening the senior class and a selected chorus presented the play, "Castles in Spain." On Tuesday Bishop Anderson celebrated the Holy Eucharist at 7:30 A. M., when the chapel was completely filled. At 11 the pupils, including the graduating class, with the faculty, the visiting clergy, and about 200 guests, gathered in the assembly hall for the commencement exercises, which Bishop Anderson began with prayer. The Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston, gave the address, in which he urged the need of keeping to the highest ideals of Christian womanhood. Dr. Fleetwood then presented the graduates, fifteen in number, to Bishop Anderson who awarded them their diplomas and gave them his blessing. Twelve of the graduates were from the academic department, and three from the electives. Ten of the class were from Chicago and its suburbs. Miss Beatrice Roberts delivered the valedictory address. At the conclusion, Dr. Fleetwood spoke of the excellent condition of the school, and read the honor roll of the last month. The Rev. F. E. Brandt, rector of Trinity Church, Aurora, gave the blessing. Afterwards the simple and impressive custom occurred of placing the class stone in the front wall of Tower Hall. The annual meeting of the alumnae was held early in the afternoon. During the 26 years of Waterman Hall's existence, there have been over 1,000 boarders, and 200 day and special pupils. The school has now 253 alumnae.

On June 16th, 17th, and 18th, at the Moody Bible Institute was held a "Keswick Conference," similar to the conference of that name held every summer in the Cumberland Lake district in England. It was conducted by the Rev. W. H. Griffith-Thomas, D.D., formerly of Oxford, England, and now professor at Wickliffe College, Toronto. Dr. Thomas has been a leading teacher at the English "Keswick Conference." The evening meetings held in the Moody church were of a popular kind. Those in the afternoon were of the nature of a retreat for ministers, evangelists, missionaries, theological students, and other Christian workers. Since June 8th Dr. Thomas has been lecturing at the Institute on Bible Doctrine, The Pastoral Epistles, and Expository Preaching. He will continue his course until July 3rd. He has also been one of the speakers at the meetings held each noon in the *Inter Ocean* building. These noon meetings, which were to end this week, have been so popular, that the committee in charge of them will continue them a week longer upon request.

**Keswick Conference**

The Men's Club of Grace Church, Oak Park, is planning a Citizens' Day for July 4th. All the political, fraternal, and civic organizations in the neighborhood have been invited to attend the 11 o'clock service, which will be the regular celebration of the Holy Eucharist. The choir assisted by a brass band will give special music, and national songs will be sung. The rector will make an address on the duties and privileges of an American citizen. The offering will be for Red Cross work. The Men's Club has arranged to have several thousand flags for distribution, and will decorate the church with the national colors.

**Citizens' Day at Oak Park**

The wardens and vestrymen of St. Paul's Church, Kenwood, have added to the standing committees of the parish a committee on memorials. The members are Judge Jesse Holdom, C. G. Fellows, D. J. Molloy, and W. R. Townley. The duty of the committee is to call to the remembrance of the people of the parish from time to time the names of persons for whom memorial gifts have been made. The committee proposes to gather and publish a list of the many possible gifts and works of sacred art that will beautify the church. A series of subjects for the church windows is to be selected and drawings and prices obtained and exhibited. The people of the congregation are invited to advise with the memorial committee. A committee of this kind might well exist in every parish. It would save many innocents suffering for the sins of their forefathers unto the third and fourth generation.

**A Committee on Memorials**

The vestry of St. Paul's Church has awarded the contract for the Bishop Page Organ to the Austin Company of Hartford, Conn. The organ is to be installed and to be ready for use by the middle of September. It is to be four-manual, electro-pneumatic, containing 56 stops, and is to be divided into six separate parts. All parts will be controlled and played from one console, which will be placed directly opposite the present one. It will be necessary to remove the entire wall including the window over the present organ. This space will be covered by the new organ case designed by Cram & Ferguson of Boston, and will be made of carved wood to harmonize with the rest of the wood-work in the church. The total cost of the organ will be \$18,000, of which \$10,000 has been pledged. The vestry are also considering the completion of the woodwork including the clergy stalls on the north and south walls, at a cost approximately of \$5,000.

**The Bishop Page Organ**

Mr. Harrison Wild, organist and choirmaster at Grace Church,

(Continued on page 320)

## The Church at the Panama-Pacific International Exposition

By MARGARET JEFFERYS HOBART

FOR the first time at an international exposition the Church has displayed an exhibit of her work. In the Palace of Education and Social Economy, near the main entrance opposite the lagoon of Fine Arts, there is a section devoted to religious and ethical societies. It is a sad picture of our unhappy divisions, this section of the palace, with little booths arrayed under the banners, "Unitarian," "Roman Catholic," "Rosicrucian," "King's Daughters," "New Thotist See," and even "Christian Theosophist"; with the Federal Council of Churches occupying the central space, and only accentuating the divisions by its carefully labelled screens, apportioning a small part of its space to each of the many Christian bodies represented therein; with our own beloved Church flanked on one side by the Christian Science exhibit and on the other by a Buddhist

Tsukiji compound in Tokyo, showing the Cathedral, St. Margaret's School, St. Paul's College, and St. Luke's Hospital. A larger model of Boone Library is a prominent feature; as are also models of the Hobart Indian church at Oneida, Wis.; the Navajo hospital and chapel at Fort Defiance, Ariz.; the Cathedral buildings in Manila; and the plant at Christ School, Arden, N. C. This last model was made by the boys themselves for "Everywhere" in 1913, and is in many ways one of the most interesting models in the exhibit. There are also large photographs of our missions, telling the story of the Church's work for the expansion of the Kingdom, from the Board rooms and the chapel at the Church Missions House, to the schools and hospitals and churches in Liberia and Alaska and China. Other pictures of the work are shown as lantern slides which are dis-



CHURCH MISSIONARY EXHIBIT. PANAMA-PACIFIC EXPOSITION

altar. In many of these booths the display is limited to mere propaganda. In others, as one examines one exhibit after another, the pitiful duplication of effort, the flagrant loss of opportunity, are emphasized to a tragic degree.

Nevertheless we are glad to have the Church exhibit there. Our section is divided from the rest by a rood screen, which serves to mark and differentiate it so that it is unmistakably our own. The rood, on the screen, is the only cross so displayed on the fair grounds, save for the crucifix in the arms of the old monk on the Tower of Jewels. It gives one a sense of reality and solidity amidst all the sham and tawdry display that are inevitable in an exposition. The Church exhibit space is the largest occupied by any single religious body, and covers two sections: one small one under the Girls' Friendly Society, and the main section over which is emblazoned the title "Domestic and Foreign Missionary Society of the Episcopal Church." The only pity is that the Church exhibit is not more representative, that the General Board of Religious Education, the Social Service Commission, the Seamen's Church Institute of America, the Brotherhood of St. Andrew, and other important organizations are not shown. The presence of tables on which the leading Church periodicals are displayed helps somewhat to broaden the exhibit.

The Girls' Friendly exhibit consists of posters and photographs telling the story of the work so faithfully performed by that Christ-like society. In the missionary exhibit, the outstanding feature is the display of models of schools, hospitals, and churches built and maintained by the Board of Missions. Some of these models are familiar to those who have seen former Church missionary exhibits, but several of them are new. There is a model of the Jessfield compound, Shanghai, showing clearly all the buildings of St. John's University, and another of the

played by the stereotograph or automatic stereopticon. The lantern slides are explained as they are thrown on the screen by the "stewards" or demonstrators, and there is often a little group of ten or fifteen persons clustered about the machine. The walls are covered with "war maps," on which colored thumb-tacks show the positions occupied by the King's army, and by posters telling the statistics of the missions. In the show-cases are missionary curios, such as the Confirmation crosses given by Bishop Hare and his successors, by Bishop Rowe, and by Bishop Restarick; translations and original works by our missionaries and their pupils in the languages of the mission field; samples of weaving, lace, and embroidery done in the industrial schools of the missions; dolls dressed in native costumes; and similar objects portraying the life and work of our missionaries, and the need for and response to their message.

In order to supplement the exhibit of missionary work under the direction of the Board of Missions, a display of pictures illustrating the diocesan and city missionary work of the diocese of California has been prepared. This is explained as merely typical of similar work in all the dioceses throughout the country. Several of these photographs show the work among the Orientals in San Francisco and Oakland, the two True Sunshine missions to the Chinese and the mission to the Japanese. This work is partly supported by the Board of Missions and serves to show the way that the Board is able to do foreign missionary work within the borders of our own land.

On the Saturday after Easter a Church missionary rally was held in the auditorium of the Y. W. C. A. building on the Fair grounds. There were addresses by the members of the Church Exhibit committee, impersonations in costume such as have been used so much, especially in the East, in the last two years, and songs and hymns in their native tongues sung

by the little children from the Chinese and Japanese missions. Many of the Church people of the diocese gathered for the rally, and afterwards visited the Church exhibit in the Palace of Education.

The missionary exhibit has been placed at the P.-P. I. E. at the request of the Eighth Province. Although one of the staff of the Educational Department at the Church Missions House installed the exhibit and worked with the stewards for the first two months, the real responsibility for making the exhibit the live and telling witness for Christ and His Church which it is, rests with the Church people of San Francisco Bay. Each week one of the clergy acts as "clerical captain" of the week, and every day there are present three or four men or women to act partly as hosts and partly as demonstrators of the exhibit. The whole is under the direction of a committee consisting of the Rev. Edward F. Gee, chairman; Dr. Powell, Archdeacon Emery, Mrs. A. L. McLeish, Miss Fiedler, Mrs. C. E. Holmes, and Miss Lansdale. The San Francisco committee needs help in order to man the exhibit for the entire ten months. Therefore they have asked any Church people who are visiting the Exposition to share with them the interest and privilege of acting as stewards at the exhibit. If any desire to volunteer for service for one day or for as many days as possible, they should communicate with the secretary of the committee, Mrs. A. L. McLeish, 2205 Sacramento street, San Francisco, as long beforehand as possible. Mrs. McLeish will then give them in-



A CORNER OF THE CHURCH BOOTH

structions for reaching the exhibit, etc., and will send them a participant's permit for the day of service.

Some have questioned the wisdom and value of our missionary exhibit, but no one who has had the privilege of serving day after day in the booth, of watching the growing enthusiasm of the stewards, and the keen interest, not unmingled with surprise, of the visitors, can fail to appreciate its worth. The booth is the Church headquarters at the P.-P. I. E. Many a jaded sight-seer have we seen step quickly into the booth with a glad, "Why, here I am at home!" To every visitor the stewards give a little card, prepared by the Dean of the Cathedral, with a list of the churches and hours of service in the city, and with the names of the clergy, that any Church people may know who is the parish priest in that part of the city where they are stopping. There is a registry-book, and although usually only one in six of those who stop long enough to examine the exhibit register, yet the registrations are nearing three thousand at this writing. In fact our booth is the most popular in that section of the building, and we have had frequent inquiries as to whether we always arranged a special reception between two and five in the afternoon.

To the careless and indifferent, our little cross uplifted on the rood screen speaks of values greater than those material ones which the Exposition with its glorification of human achievement cries aloud. To those who do not know our Church, for what she stands and what she does, the exhibit reveals a little what her heritage is and how she is using it. To Churchmen and Churchwomen, the models, pictures, lantern slides, maps, and show-cases vivify the work they are doing, or should be doing, through their Board of Missions. Thus in a threefold manner the Church missionary exhibit witnesses faithfully to Christ and to His Church.

IF ONE sign surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The least look, the faintest expression, the casual act, may tell more of the secret power of Jesus in the soul, than world-famed acts of self-devotion.—Carter.

## MISSIONARY ORGANIZATION AND ADMINISTRATION

BY THE VERY REV. EDMUND S. ROUSMANIERE

*Dean of the Cathedral Church of St. Paul, Boston*

AT the last meeting of the Joint Commission on Missionary Organization and Administration appointed by the last General Convention, I was requested, as Secretary, to publish the tentative conclusions of the Commission in the Church papers, in order to elicit constructive criticism.

The Commission was appointed by the General Convention "to investigate and consider the whole question of Missionary Organization and Administration." The following resolutions were adopted at its last meeting:

"1. *Resolved*, That a central missionary authority, primarily the General Convention, and secondarily the Board of Missions and its officers, should direct the general outlines of the Church's missionary work, such as the gross amount of apportionments and appropriations, the division of the appropriations among different branches of missionary work, and the making of appropriations in gross to the different dioceses and districts.

"2. *Resolved*, That the differences of condition between the missionary work within and without the coast line of the United States are such as to make it inexpedient to apply precisely the same administrative principles to both.

"3. *Resolved*, That the scope of appropriations in the domestic field should not be limited to salaries of workers, but should include plant and equipment and all other items for which appropriations are now made in the foreign field.

"4. *Resolved*, That a rigidly business-like system of financial accounting should be adopted and enforced alike in the domestic and in the foreign field.

"5. *Resolved*, That the differing conditions in the several domestic districts and dioceses receiving aid from the Church at large make it inexpedient to standardize missionary stipends.

"6. *Resolved*, That when a Bishop employs a missionary whose stipend is to be paid wholly or in part out of funds supplied through the Board of Missions, the Board should have the right to pass upon the credentials of the missionary for the purpose of determining his moral worth and his fitness for the work to be assigned to him.

"7. *Resolved*, That a distinction should be recognized between work within a diocese or district similar in kind to all the rest of the work of the diocese, and work of such a special character as to constitute it a responsibility of the whole Church. Of the latter sort, for example, is work among Indians, negroes, and non-English speaking peoples and in student centres. When the Bishop asks and receives the help of the Board for work of this sort he should be regarded as the representative of the whole Church and the work in question should be administered by the Bishop and the Board in coöperation, as is now the case with work in foreign fields.

"8. *Resolved*, That subject to the foregoing resolutions each missionary within the coast line of the United States should be regarded as the appointee of the Bishop, and that attention to the details of administration within each diocese and district should be exclusively the function of the Bishop and local authorities.

"9. *Resolved*, That the offices of President and Treasurer and the location of the offices of the Board of Missions should be continued as at present, and that the number of members of the Board and the method of their election should likewise be continued, except that those elected by the General Convention should be divided into classes to serve for three and six years respectively.

"10. *Resolved*, That the use of the term 'Missionary District,' as descriptive of territory within the coast line of the United States, be discontinued, and that the term 'Unorganized Diocese' or some similar term be substituted.

"11. *Resolved*, That a voice in the selection of a Bishop for an unorganized diocese be accorded to such diocese, either through the Convocation or through the Synod of the Province in which the diocese is represented; provided, however, that before such a voice is accorded to the diocese satisfactory assurance shall have been given of local provision toward the support of the Episcopate.

"12. *Resolved*, That the work of the American Church Building Fund Commission should be coördinated with the work of the Board of Missions.

"13. *Resolved*, That the missionary districts of Alaska, Porto Rico, the Hawaiian Islands, the Philippine Islands, the district, if any, erected in the Canal Zone, and all other districts beyond the coast line of the United States be classified as foreign missionary districts and administered as such."

It was also resolved that Section 1 of Article 3 of Canon 55 be amended so as to read as follows:

"The Board of Missions shall make annually to the Church by publication a full report of its work, a complete exhibit of all trust funds and other resources of the Society, a detailed account of receipts and expenditures, including an item showing the aggregate

amount of salaries paid to all officers and employees. It shall also make a triennial report to each General Convention." (Residue of Section to remain as at present.)

### FOND DU LAC ON THE PANAMA CONFERENCE

THE following remarks, made in the annual address to his council by the Rt. Rev. Dr. Weller, Bishop of Fond du Lac, were endorsed unanimously by the council, which ordered them printed and sent to each member of the Board of Missions and to all Church papers:

"At the March meeting of the General Board of Missions a resolution authorizing the appointment of delegates to a proposed Pan-Protestant Conference at Panama on work in South America was defeated. The resolution was re-introduced at the meeting of May 12th, which, being the eve of the Ascension, was poorly attended, especially by members from the West. Unable to attend, I sent in my protest in advance, as did the Rev. Dr. Manning, rector of Trinity Church, New York, and possibly others, but the resolution was adopted. This is a very serious matter. The prospectus of the conference speaks of South America as 'an empty continent' and 'without true religion.' Such a conference will not only offend the cultured and sensitive people of that great continent, but is a deliberate attack on the Roman Church. Surely with the needs crying out to us from our own and from pagan lands, needs which we are confessedly unable to meet, there is no need for us to join in a Pan-Protestant attack upon Roman Catholic countries. We have a Commission on a World Conference on Faith and Order which is doing good work, but such federated movements of one portion of Christendom against another do immeasurable harm. It is because we believe in and are striving for the unity of Christendom that we cannot join in sectarian strife and misrepresentation.

"But there is another most serious objection. This question of the General Board's taking independent action in these federated movements that tend to compromise important issues has come up in Board meetings before and its right to act has been challenged. A resolution recognizing that right was introduced in the last General Convention and rejected by the House of Bishops. The Board's action, therefore, rides rough-shod over the House of Bishops. It is giving serious pain to many earnest Churchmen to whom the historic position of this Church on faith, worship, the ministry, and sacraments is of vital importance. I not only entered my protest before the action, but have repeated it strongly since."

### BISHOP HALL ON THE PANAMA CONFERENCE

IN his address to the diocesan convention, June 16th, Bishop Hall said:

"I give warning that the Board of Missions can look for no sort of help from me if its action concerning the Panama Conference is to be a specimen of its activities. I will have nothing to do with Pan-Protestantism, nor with a movement which begins with insulting the religion (however greatly in need of reformation—as is our own) and the recognized ecclesiastical authorities of the people whom it is proposed to help."

### NEW RECTOR FOR CHICAGO PARISH

(Continued from page 317)

has been seriously ill with appendicitis, for which he was operated upon at the end of May. He is now recovering, and will spend July and August at Plum Lake, Wisconsin.—At the annual baccalaureate services of the Pontiac township high school, held on Sunday evening, June 13th, at the First Presbyterian church, Pontiac, the Rev. George E. Young, rector of Grace Church, was the preacher, and the choir of Grace Church assisted in the service.—The Rev. R. F. Keicher, rector of the Church of the Good Shepherd, Momence, recently made addresses at the raising of the municipal flag staff, at the commencement service of the high school, at the memorial service of the Woodmen at Pontiac and St. Anne, and at a similar service of the Odd Fellows.—Christ Church, Woodlawn, has a troop of Boy Scouts numbering nearly sixty, and a chapter of the Knights of King Arthur for boys of high school age has recently been organized. In the same parish is a club of Camp Fire girls, with six members, who are planning to go to their summer camp in Michigan. The Blue Birds is a club of younger girls preparing for the Camp Fire club.—St. Edmund's, Chicago, has organized a junior chapter of the Brotherhood of St. Andrew with five charter members.

H. B. GWYN.

THE LIFE which we are meant to lead under the dispensation of the Spirit, who has been given for our guidance into Truth, is one which does not take us out of the world, but keeps us from its evil, enabling us to live a heavenly existence on earth, and so to span over the chasm which divides us from heaven.—Edward Thring.

## SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

### THE PROPERTY OF CHURCHMEN

AT the recent meeting of the Pennsylvania diocesan commission, the committee on housing was directed to get in touch with the secretary of the Housing Association to ascertain if there were any Churchmen owning properties which were a violation of the spirit and letter of the housing law. The committee stated that it had already made preliminary inquiry to that effect and that the answer was on the whole reassuring, but that it proposed to continue the investigation. The rector of one of the older and wealthier parishes who was present, stated that he had had a list of properties belonging to his vestry prepared and proposed taking up with them individually the question of the condition of their holdings.

This is applied social service—a rather striking contrast to the conduct of a priest of a near-by diocese, who has repeatedly refused to put his premises in shape, although his attention has been time and again called to the matter. It is a serious question whether the matter ought not to be called to the attention of the Social Service Commission of his diocese in order that he may be made to see that his conduct is at variance with the policy of the organized social service work of the Church.

In this connection it is both interesting and impressive to note the fact that Christ Church parish, Philadelphia, which has a considerable endowment, has on several occasions refused higher rentals for its downtown property because it preferred to have the property used for unexceptional purposes rather than to increase its income.

### RURAL CHURCH CONFERENCE

The Rural Church conference held at Lafayette, Ind., in May, under the auspices of the Agricultural Extension Department of Purdue University, was a most successful gathering. Representatives from nearly every county in the state were present, and ministers of eleven different faiths took part. The dominant theme was the country church, its present status and its future activity and influence. One of the most promising results of the conference was the unanimous desire expressed for closer fellowship and more coöperation, the consensus of opinion being that excessive competition was at the bottom of the difficulty now confronting organized Protestant Christianity in rural communities. The following paragraph taken from the report of the committee on resolutions will express quite clearly the feeling of the conference: "The conference has been greatly impressed with the need of coöperation among denominations dealing with our religious problems." By vote of the conference a committee of seven was appointed to work with the Indiana Federation of Churches in trying to put an end to overlapping and the use of denominationalism in the villages and rural communities of Indiana. The conference voted unanimously to request Purdue University to provide for a similar conference next year.

### CHICAGO ON VICE RESTRICTION

"Control of Vice Conditions in European Cities" is the title of a pamphlet issued by the Chicago city council. It embodies the observations of two of the aldermen who visited Europe a year ago before the war broke out. In concluding their observations these aldermen say:

"Chicago must not return to her former policy of allowing houses of ill-fame to operate. The present policy of suppression must be actively carried out. The city should at once arrange for the establishment of an industrial farm where fallen women may be sent to receive medical attention, moral enlightenment, and industrial training amid surroundings conducive to health and reformation. The municipality should encourage in every way campaigns of moral and hygienic education and should exercise a stricter supervision over housing conditions, dance-halls, and the care of the feeble-minded and delinquent. Suppression of prostitution must not be allowed to constitute oppression of the prostitute. The latter should be given a new chance and a fresh start in life. Fines and repeated fines will avail little. The farm colony, as has been proven in certain European



sections, as well as in New York, can work wonders in solving this problem for Chicago. At all times it must be remembered that 'an ounce of prevention is worth a pound of cure.' Means for the prevention of prostitution should be given careful consideration and study by municipal officials generally."

#### LATE PAMPHLETS

The first part of the proceedings of the eleventh annual conference of the National Child Labor Committee contains papers dealing with the immediate need of reforms and some striking papers on the child as ward of the nation. The document can be had of the committee at 105 East Twenty-second street, New York.—A SERIES of leaflets on sexual hygiene has been published by the Spokane Society of Social and Moral Hygiene, an organization of the medical men and the laity of that city.—THE WELFARE WORK conducted by the Metropolitan Life Insurance Company is described in an interesting pamphlet issued by that company; it also publishes a pamphlet on *The Health of the Worker*, being a discussion of the dangers to health in the factory and shop and how to avoid them.—"ARE ALL CHILDREN ALIKE?" is the title of a leaflet issued by the Toronto bureau of municipal research, in which special reference is made to the need for attention to wayward and delinquent children.

#### A VILLAGE OF FEEBLE-MINDED

To look after the feeble-minded and epileptic, New York state is to establish Letchworth Village. In the report of the advisory committee on the plan of development occur these significant words: "It has long been recognized that there is in the body social a large number of feeble-minded and epileptic people who are not afforded any proper protection from neglect or mistreatment or who cannot utilize their limited abilities in a useful way under the social conditions of ordinary community life and whose presence causes social disturbance both in the family and in the community."

To offset these dangers New York is to build the Letchworth village and carry it along under the most approved modern lines. The results will be watched with great interest.

#### "CITY GOVERNMENT AS A SOCIAL SERVICE."

In commenting on the question of "City Government as a Social Service," the Philadelphia *Ledger* said recently:

"Municipal government has sprung in ten years from a dirty political game to a civic art. That is the meaning of the meetings of the Utilities Bureau and the National Municipal League here and in Baltimore, and the newly organized convention of City Managers in Springfield, Ohio, and of the discussion of municipal engineering by the Society of Mechanical Engineers in New York. The city has become a constructive social force."

THERE IS a social service moving picture bureau at 80 Fifth avenue, New York, which is making a specialty of sociological pictures. The claims of the bureau have been investigated by the secretary of our Joint Commission on Social Service, who reports that he went to see the sociological films, of which six or seven were listed. He reports that he saw most of these and found them totally unsuited for the purpose he had in mind. Only two of them could have been called really sociological, "and the sociological value of one of these was incidental, while the other was rather a capitalistic defense than a really sociological film. In other words, the first of these films showed the efforts of a society for the prevention of tuberculosis in the form of a sugarcoated narrative, and the other the disastrous results of the workingmen's collection of safety devices."

ALDERMAN-PROFESSOR MERRIAM of Chicago has introduced an ordinance forbidding the sale of spirituous liquor in Chicago. If his measure should become law, nothing could be dispensed over the bars of the city save beer, light wines, and soft drinks.

Speaking of saloons brings to mind an interesting quotation from a recent bulletin of the Toronto Public Library:

"In the days gone by, saloons were plentiful on the landscape and libraries were scarce. The day is coming when libraries will be plentiful and saloons will be scarce. With this end in view, I would urge and recommend to the board a continuance of the policy which has governed it in the past few years until there shall not be a section which has not a branch of this great library within easy access of every man, woman, and child."

SOME TIME AGO, in describing the excellent work being done in Baltimore among colored people, we referred to an address made by the widow of a "colored congressman from Louisiana." It appears that the speaker was Mrs. B. K. Bruce, whose husband as a matter of fact was a senator from the state of Mississippi. We have been asked to correct this statement, which we very gladly do, although the editor of this Department is at a loss to see its importance. The significant thing is that effective work is being done among colored women in southern cities, and in this work those connected with the former movements are coöperating.

"A STATE MANAGER NEXT!" This is the suggestion of the *Seattle Municipal News*. In arguing for this move, attention is called to the fact that over a century ago Benjamin Thomson, later known as Count Rumford, was the state manager of Bavaria. The editor, in referring to this fact, says: "When we replace our political governors with state managers selected for fitness, is it not possible that we shall look back to the work of this son of Massachusetts, born twenty-two years before the battle of Lexington, and say that though his public career was abroad he was our first state manager?"

"WE WANT to make the label 'Made in the U. S. A.' mean," says Mary Antin, "that the thing that it is stamped upon is the very best article of its kind that it is possible to make; but we can never do this until we imbue the whole people with the real spirit of America, so that everything they do is consciously done for the glory of America and the man who turns out a dishonest article will feel that he is not only a cheat in his goods, but that he is a traitor to his country."

THE VOTERS of Dunkirk, New York, have defeated a proposition to adopt the city manager form of government. On asking a local observer as to the reasons for this, he wrote as follows:

1. Socialists.
2. Hyphenated Americans.
3. Apathy."

This is submitted without further comment.

ONE AFTER ANOTHER the American cities are falling into line to make July 4th Americanization Day. Naturally, New York will have the largest celebration because no other city has so many new Americans. The plans there are being carried on by a committee in which Commissioner of Immigration Howe and Mayor Mitchell are the leading spirits.

SO FAR, four of the diocesan Social Service Commissions employ paid secretaries: New York, Newark, Long Island, and Chicago. In three instances the secretaries devote their whole time to the work, in the other only part time. Two other commissions, Maryland and Massachusetts, are negotiating for paid executives.

AMONG the most interesting of the recently published reports of Social Service Commissions are those of the dioceses of New York and Long Island. Both are brief, as is that of the Pennsylvania commission, but recount a considerable amount of important work accomplished during the period covered.

"THE VISITING NURSE SERVICE" is the title of a leaflet issued by the Metropolitan Life Insurance Company, describing the work which that organization is doing in the way of improving the health of its industrial policy holders. It is a very interesting story of a social-commercial enterprise.

THE NEW YORK legislature has passed a bill providing for a more effective administration of elections and the elimination of conditions making for fraud; likewise authorizing the use of schoolhouses and other public buildings as polling places.

THE LONG ISLAND Social Service Commission, feeling that the bulletin of the New York commission was of equal force for its own diocese and approving of the subject matter, has arranged to have it sent throughout that diocese.



## 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 shall be published.

### THE MISSIONARY EMERGENCY FUND

To the Editor of *The Living Church*:

WILL you permit me to make an earnest plea with your readers, not to let summer plans interfere with the endeavor to get in the apportionment for general missions and build up the Emergency Fund, so that September 1st may find the great burden upon the mission work of the Church lifted? It is just the critical time in the undertaking when vigorous effort throughout the Church means success and relaxation of effort means failure.

To-day word came from the Board of Missions that the Emergency Fund has reached \$227,000, but until the June receipts are tabulated we cannot know whether the apportionment is being obscured by the Emergency Fund or not. The Emergency Fund has probably helped the apportionment.

We are not beyond the danger of failure to meet the expectations of the Church, while we are in sight, if we work hard everywhere, of the completion of a fine undertaking. Failure now would be a very serious matter, a wrong to those who have made real sacrifices and shown great zeal to carry out this project. It is strange that only a few hundreds of our people have given one hundred dollars or more for the Emergency Fund, only fourteen hundred congregations are represented. We have not begun to get at our resources, and now the effort should be everywhere to interest parishes and people that have not given, and see if we cannot finish well what we have well begun. There are some thousands of men and women who will read this letter who ought at once, by personal appeal or by letters, to plead with people for the love and good name of the Church to have part in this undertaking.

Respectfully yours,

EDWIN S. LINES,

Chairman of the Emergency Committee.

Newark, June 17, 1915.

### THE PANAMA CONFERENCE

[CONDENSED]

To the Editor of *The Living Church*:

WILL you permit me to express through the columns of your paper my appreciation of the splendid article written by the Rev. Dr. Manning, and published in the current issue of *THE LIVING CHURCH*, relative to the action of the Board of Missions in the matter of the Panama Conference?

His criticism, coming as it does from one held in high esteem throughout the entire American Church, and himself a member of the Board of Missions, deserves the gratitude of all Churchmen who feel this action of the Board to have placed the Church in a false position before the whole Christian world.

For months past there has been an urgent plea made to all in the Church, regardless of any particular Churchmanship, to come to the Board's assistance in a financial crisis; and now in the face of this, for the Board practically to commit the Church to a position which in the minds of a very large number of our people is both compromising and humiliating seems, to say the least, an unwarrantable breach of trust.

Catholic Churchmen have had much to endure in the past few years because of entangling alliances with various Protestant movements, quite inconsistent, we believe, with the Church's true position, and at the same time it has been insisted that there should be the loyal support by all of the Church's missionary work, which is largely conducted by those who, it would seem, are doing all in their power to retard the spread of the Catholic Faith.

Yours respectfully,

SEVERN R. ALLNUTT.

Baltimore, Md., June 14, 1915.

To the Editor of *The Living Church*:

YOUR issue of June 19th has just reached me. I note the letters in reference to the "Panama Conference," signed by representative Churchmen.

I realize that on account of lack of space you can publish but few letters of a similar nature, showing how many other Churchmen feel, but I believe you could publish each week names of Churchmen who agree with the stand you have taken, and I think it would be of the utmost value to learn in this manner how the Church at large views the matter. I am sure if such a course is suggested to your readers you will be able to print each week many names.

Faithfully yours,

CHAS. K. FARRINGTON.

Orange, N. J., June 19th.

### THE PREACHING MISSION

To the Editor of *The Living Church*:

IN availing ourselves of the glorious opportunities for service afforded by the proposed "Nation-wide Preaching Mission," may we not well do personal work, preach sermons, and offer prayers with the intention that young men may be influenced to answer the call of the Holy Spirit into the Sacred Ministry?

That young men of sterling character and attainments are needed to give themselves to the work of our Lord and His Church, no one will deny. With so many churches vacant for lack of clerical supply, and others becoming so by reason of the death or retirement of aged priests, to say nothing of the crying need for men to carry the service of the Church into new places as they are opened up, does it not behoove the faithful to petition the Bishops to inaugurate a novena that we may offer up our prayers before the throne of grace that God will raise up men to offer themselves as candidates for the ministry?

On one occasion, as our Lord was preaching, "when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Turning to His disciples, He said, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (St. Matthew 9: 36-38). The word which has been translated "send forth" is much stronger in the Greek. It is *ekbata* and literally means to *thrust forth*. It is as though a farmer were to see his crop wasting for lack of the help to harvest it and should pick up farm hands in the road and *thrust* them into his fields. God is going to send men to preach the Gospel but we have got to *pray* that they be *thrust forth* to do His will and serve His righteous purpose.

"Say not ye, There are yet four months, and then cometh harvest! behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (St. John 4: 35). "Now is the accepted time; behold, now is the day of salvation."

Baltimore, Md.

ALAN PRESSLEY WILSON.

### CLERICAL PENSIONS

To the Editor of *The Living Church*:

THE two questions that at present agitate the mind of the Protestant Episcopal Church are Church Unity and the Pension Fund. Would it not be well to consider them in their relationship one to the other?

The great Protestant churches give but little consideration to our claims of apostolic succession—no more in fact than we consider the claims of papal succession. To them, apostolic succession without the apostolic spirit would be as a husk without the kernel, or a body without the soul. Would anyone dare assert that the apostolic spirit is anywhere manifest in the unequal pension scheme? Can we imagine those first apostles discriminating between St. James of Jerusalem and St. Paul, the self-sacrificing missionary to the Gentiles; suggesting that the former in old age should receive a two thousand dollar pension and the latter six hundred, or perhaps nothing? Such a spirit is neither Christian nor apostolic, and would undoubtedly retard Christian unity. However, it is no proof, as suggested by one fearless correspondent, that this is the Church of the rich. We have no monopoly of the world's wealth. There are unjust poor men as well as unjust rich men. Is it not rather a spirit of unjust snobbery, consciously or unconsciously expressed, and foreign to the spirit of Christ?

Yours very sincerely,

EDWARD JOHN BAIRD.

Diocese of Southern Ohio, June 15, 1915.

### DIVERSE COLOR USES

To the Editor of *The Living Church*:

RECENTLY I received a printed folder headed "The Washington Color Use." It states that for patriotic as well as ecclesiastical reasons the Bishop of Washington, after consultation with the residentiary canons, has departed from the color sequence now in common use, and that the Cathedral will in the future use red, white, and blue.

It does seem that it is rather unfortunate for either individuals or single dioceses to depart from the color sequence now in general use. It tends to muddle things. We are aware that there is a lack of uniformity in the ritual of the Protestant Episcopal Church, but for a while there was uniformity in color sequence at least. All Church calendars agreed, for the most part, in directing the use of

the colors. Recently there have arisen individuals here and there who claim to have returned to "more primitive usages." The result is that in one place a man is following the Roman sequence, in another Sarum, in another Percy Dearmer, and who can tell but what someone will be following the "Washington Color Use"?

Now since there is such an aversion to anything that is Roman, and since scholars differ as to what is English and what is not, why would it be impossible for the American Church to legislate on this matter and decide once and for all what are the proper colors for use in the American Church? We claim to be a National Church; why then should we care what is Roman, English, or Continental?

Let the Church decide what is American and thus do away with individual fancies.

Yours for American Catholicity,  
Ascension Rectory,  
Springfield, S. D., June 17th.

WILLIAM T. METZ.

### FATHER MATURIN AND GERMAN THOUGHT

To the Editor of *The Living Church*:

RESPECTFULLY protest against the mischievous use by Mr. W. C. Hall of the phrase "German anti-Christian materialism," in his communication to *THE LIVING CHURCH*, entitled "Father Maturin," No. 8, p. 286. Evidently, for Mr. Hall, German thought, research, etc., are incommensurable quantities; with Rénan or Loisy he might get on, to say nothing of the goodly company of English deists. For the rest, virile thinkers will agree that what drove Maturin from "this Church" was, in the final analysis, the Thirty-nine Articles, specifically Art. 25 and 28, which got their gist from Geneva and Zürich. German methods of study could have saved Maturin from the snare of scholasticism, a snare to which Mr. Hall, however, is no more likely to succumb than to German thought. "*Omnis Germanus haereticus*" is still a proverb where scholasticism reigns. If certain powers could "crush Germany" the happy days might soon return when every theologian who really knew Greek and Hebrew, to say nothing of history and philosophy, was suspected of heresy.

DR. A. A. MUELLER.

Chilton, Wis., June 19, 1915.

### THEMES FOR THE POET

PROFESSOR PATTEN of the University of Pennsylvania is a great economist and a great student of human nature. Therefore he knows a lot about the things that appeal to people and how to reach them. Recently he has been greatly interested in promoting the writing of social hymns, because he believes that there are many like himself who want an emotional expression of what to them is a holy cause. In commenting on his desires a short time since, he said that good themes come to all of us in moments of inspiration. If each of us told how we see the coming events in such moments, we could direct some poet's thought into right channels. In a recent poetic contest at Oxford, the entrance of King Richard into Jerusalem was set as the theme; but Professor Patten asks, "Cannot we get nearer home than that?" Then in the *Survey* he suggests a theme in the hope that others following suit may turn the thought of some poet in the right direction. And here is his idea:

During the great meteoric display, some eighty years ago, a sailor fixed his eye on the North Star in the belief that he was safe so long as it remained in its place. Finally he thought, he saw it start its downward path. Thinking the end of the world had come, he fell on his knees begging for mercy.

So runs the story. Are we not like the sailor? asks Dr. Patten. In the darkness and bewilderment of past ages some north star was our guide. To this we cling when the light of day is making it dimmer and finally will cause it to disappear. Should we, bemoaning its disappearance, sink in terror at the loss of our former guide, when the conveying beams indicate so plainly the rising sun? Could not some one, bidding an affectionate farewell to the good old north star, turn our attention to the coming dawn? The "Golden City," with its ruby-paved streets, might also be replaced by the future city where we would all like to dwell. "Somehow or other all poets want to revive the past. Is it impossible to turn them about so that they see what the future has to offer?"

THE LORD calls for our burdens, would not have us wrestle with them ourselves, but roll them over on Him. Now, the desires that are breathed forth in prayer are, as it were, the very unloading of the heart; each request that goes forth carries out somewhat of the burden with it, and lays it on God. Tell Him what are your desires, and leave them there with Him, and so you are sure to be rid of all further disquieting care of them.—*Robert Leighton*.



### BIOGRAPHY

*Hugh. Memoirs of a Brother.* By Arthur Christopher Benson. Longmans, Green, & Co. Price \$1.75 net.

This memoir of Robert Hugh Benson is not intended to rival an official *Life*, which is in process of preparation, but is an informal, personal study which aims at suggesting "the tone and sense of that vivid and animated atmosphere which Hugh always created about him." No one in England is better qualified to write such a character sketch than Mr. A. C. Benson, whose fraternal loyalty in no way interferes with the judicial detachment of a biographer. This book is most satisfactory both as a study in personality and as a record of a beautiful brotherhood. Hugh Benson was always interesting. He had much of the "good, spoiled child" about him, was independent and unconventional, and developed considerable force.

Anglican readers—who will be somewhat irritated by the antithesis of "Anglican" and "Catholic"—will be especially interested in what is said of the reasons for Hugh Benson's abandonment of the Church of England for the Church of Rome. His brother's references corroborate the impression given by *Confessions of a Convert*. Through craving for definite assertion of authority he, like many others, was irresistibly drawn to the Latin Communion. "The misery of being an Anglican was that it was all so rational—you had to make up your mind on every single point. 'Why not,' he said, 'make it up on one point—the authority of the Church—and have done with it?'" It was the rational as well as the rationalistic that he found irksome; hence it was natural for him to heed the call of professed infallibility.

F. J. K.

### RELIGIOUS

*"The Good News of the Spiritual Realm."* By Dwight Goddard. Ann Arbor, Mich.: The Ann Arbor Press. Price \$1.00.

The author says: "The book is an interweaving of the Four Gospels into one connected account of the Life and Teachings of Jesus of Nazareth in which the attempt is made by free translation and paraphrase to bring out the unity and reasonableness of His system of thought from a modern point of view."

Some of the phrases, "Oh, men, how little you trust Me," "Today's troubles are quite enough for to-day," remind one of Dr. Moffatt's scholarly new translation of the New Testament; and others, such as, "She wrapped Him in His baby clothes and laid Him to sleep in a manger," "He invited him (Levi) to become His disciple"; "You have been workers of wickedness, you must go away"; "But they ridiculed the idea," for, "They laughed Him to scorn"; "Little girl, I want you to get up," in place of "Maid, arise"; "There will be weeping and vain regret"—rather savor of a culture club from which the reviewer was expelled, justly, being a Philistine.

Instead of God, we have "Sovereign Love"; instead of the Logos, "Love Thought"; instead of the Holy Spirit, "Love Vitality." We are not of those who, with G. Lowes Dickinson, object to "pet names for God," yet perhaps these are not intended for pet names, perhaps they are intended as philosophic definitions. Surely the old Anglo-Saxon word *God* connotes more than "Sovereign Love," and the Greek *Logos* more than "Love Thought."

The paraphrases are curious: Our Blessed Lord is made to say to Nicodemus, "He that accepts it, however, is made confident that Sovereign Love is supreme reality, and that he, whom Sovereign Love has sent, is a true expression of the Very Love Thought of Sovereign Love, for he has been given Love Vitality without measure." St. John 5: 20, 21 is paraphrased, "Sovereign Love recognizes and vitalizes the Love Thought anywhere and everywhere, and the Love Thought can intuitively understand what is in the heart of Sovereign Love and what Love is doing." The last sentence in the book is: "And the Lord added daily to their numbers those who in faith were cherishing the Love Thought and who by the power of Love Vitality were following Jesus by His way of loving-kindness into the Spiritual Realm."

If you like this sort of thing, this is the sort of thing you like; but it is the sort of adaptation of the glorious Gospel of Jesus Christ, the Son of God, to modern sentimentalism that we do not care for.

*Prisoners of Hope.* By the Bishop of the Philippines. Longmans, Green, & Co. Price \$1.50 net.

Another inspirational volume from Bishop Brent. This is a collection of sermons preached in many places and on various occasions. All of them are of the highest order and many of them—very many—will be called great. Bishop Brent has always been able to take people up with him where a vision could be seen. Like Ingram of London and Bethnel Green, and Grenfell of Labrador and the Ice Floe, Brent of Boston's Decatur street and the Philippines has proved that adventure for God is real and practical.

In the sermons we constantly see the author's personality, but

we also see that which we may be very sure he desires us to see—quite as distinctly past him to the very Christ. No right-minded reader will fail at times to be thrilled by these sermons, and always to be uplifted. Perhaps its strength lies in telling sentences which, though not epigrammatic, suddenly sum up in one illuminative phrase what has been elucidated in the past page or more.

For the clergyman it will also prove a help in seasons of aridity. It is decidedly a man's book and should be pressed upon the notice of laymen.

BRIAN C. ROBERTS.

*The Revelation of Discovery.* By the Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippines. Longmans, Green, & Co. Price \$1.00 net.

Bishop Brent's splendid faculty of setting forth the deep things of life with such clarity that they seem simple and easy, is used this time to make plain many theological truths. The Relation of Discovery to Revelation, The Revelation and Discovery of Ideal Love, The Incarnation, The Intellect and the Heart, The Virgin-Birth and the Virgin-Born, The Cross and the Passion, The Resurrection, The Holy Spirit, and the Communion of Saints are not subjects plain and simple, but upon these topics are given messages which sound the very depths and heights, yet with such directness and ease that they can reach the average reader.

The more one is versed in theology the more he will appreciate the message; the less one is versed in theology, the more amazed he will become to find how human, how fascinating, and how clear theology is, after all!

B. C. R.

*The Mysticism of Music.* By R. Heber Newton, D.D. G. P. Putnam's Sons. Price 75 cents.

In this little treatise we have the very apotheosis of music. It is music which offers the highest symbol of cosmic truth and beauty and attainment. Music can lead us to God, and "the musician is the fit theologian of our age." As "the Magi were led to Christ by the Star—through their favorite study of astronomy—so truly wise men in every line of science and art may be led to the Christ of God through their favorite studies." "Music is the sacrament of the one spiritual reality which is at the heart of the Christian Creed." "If we should feel constrained to close our Bibles and wander from the Church, we should still find a theology in music."

The Nicene Creed receives an apology which would arouse comment if it appeared in a less obviously poetic production than this musical fancy.

B. C. R.

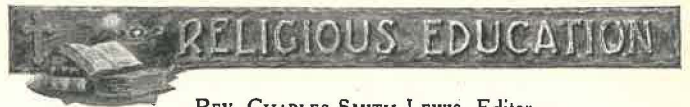
#### MISCELLANEOUS

*India: Its Life and Thought.* By John P. Jones, D.D. New York: The Macmillan Co. Price \$1.50 net.

This is the fifth edition of a work that speaks in no uncertain tones of the condition of life and thought as they exist in India. Dr. Jones spent many years in the southern part of the great empire as a missionary. He gave careful thought and study to the many problems of that marvellous land of religion, superstition, and philosophy. A whole library of books has been written on the country, its people, and its religions, yet the student of humanity will find in this work a vast amount of information in a compact form that would take months of study to find elsewhere. Dr. Jones has the happy faculty of brevity with a thorough statement of the facts. At the outset he treats of the unrest of India, but it is not the supposed dissatisfaction with the English rule so much as the desire to retain their old religions and at the same time to make them more suitable to modern ideas. The writer summarizes the great faiths of India with absolute fairness and a clear statement of their characteristics. The extent of the British Empire and the system of government are dealt with in the spirit of a native rather than that of a "Britisher." He does not hesitate to criticise where such censure is needed. The caste system, with its baleful blighting of the life of the people, is dealt with not in the spirit of disgust but that of pity for its victims and an earnest endeavor to discover some relief from the yoke. Treatment of the books of India finds here no want of appreciation of their value while showing their inconsistencies and failure to produce such a culture as is needed for the fuller life of the Hindu. It would be difficult to think of a subject which is of importance in India that is omitted in this book. We commend it to our readers with the assurance that they will enjoy its pages.

JOSEPH RUSHTON.

LET US remember that it is not God who makes many of the crosses that we find in our way, such as we commonly call "crosses." Our Heavenly Father makes "straight paths for our feet," and, if we would go in His way, if we would straighten our wills to His will, and lay them side by side, there would be no crosses. But when the path that God points out goes north and south, and our stubborn wills lead us east and west, the consequence is "a cross"—a cross of our own making, not that which our Master bids us "take up and carry after Him," and of which it has been well said, "He always carries the heaviest end Himself."—*Annie Webb-Peplow.*



REV. CHARLES SMITH LEWIS, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

HERE are two ways of looking at the Old Testament which affect profoundly its use in education. The one, which is, broadly speaking, the standpoint of those who have accepted the general results of criticism, sees in the Old Testament a story of how the Hebrew people struggled toward a recognition of God as the God of all the world. It is a picture, whose lineaments can only be picked out from a mass of later forms, and interpreted only as we go back through this mass to the original story. The Old Testament, to borrow a phrase from the parchments, is a palimpsest. Over the early and true picture is a later picture which is of lesser value.

According to this teaching, the stories as we have them of the earlier periods are not true historically, and are only true religiously when interpreted according to the standpoint of their writers. We can use the stories in two ways. For very little children, as mere stories, they serve to carry religious truths which may be drawn from them according to the religious insight and experience of the teacher, or after the view that stands upon the face of the narrative. How differently they may serve is familiar to all of us, and how much they are regarded as "mere stories" is seen in such references as put them side by side with the folk lore of our own people, and class some of them with "Jack the Giant Killer" and similar childhood tales.

Children of later years, however, must not have this view of them, this form of them. They now need to get back to the originals, and so we find, for the days when the historical sense is awakening among our boys and girls, that they are to get the versions of the old stories that are the outcome of that dissecting process by which we have learned to distinguish between the prophetic and the priestly narratives of the Old Testament and to value them according to their age. Still further in the prophetic narrative we can distinguish the still older strata and untangle the strands which its author wove together with such indifferent skill. Choosing, as most moderns do, the prophetic narrative because it treats—and is so reconstructed as to teach—the story of Israel from the standpoint of written prophecies, rather than from the standpoint of ritual and priesthood and the divine institution within the nation, the junior children are put at the stage of progress which in this theory comes first in the nation's progress upward. Finally, in the upper classes and in the Bible classes or in college work we come upon the later narratives and the later viewpoint and that concept of Israel's history that underlies the New Testament.

The scheme is clearly wrought out and well developed. Passing from the earlier stories through the "historical" versions of them, we finally reach the later religious interpretation and so come to the days of Jesus Christ.

It is not our purpose to discuss this scheme in its details. We want at this time simply to point out two important postulates which seem to lie behind it. First is that one to which we have already referred. Israel is a nation led by God, it is true (but so are all other nations), and striving gradually to attain to a vision of God. There is nothing in it of God reaching down to man to lift him up. We quite miss the idea of divine revelation as the unfolding of something that by himself man could not see. The Church's idea that God revealed Himself in sundry manners and at divers times—or in different parts—is only found here in terms that are quite different from its ordinary meaning. Is it too much to say that it is the difference between the Catholic and the Protestant standpoints; between that idea of the chosen people—not to use the word Church—as those who are reaching up to God, struggling by their own power to come to see and know Him more and more clearly; and that other idea of the chosen people as those whom God selected, to whom He stooped down, revealing Himself, and by whom that revelation was to be carried to the world? Striving upward, seeking to see through a veil; and on the other hand reaching upward to take hold on that love of God that stooped to our poor condition and is revealing Himself to us who without His part could never come to the truth?

There is a second point from which this position might well be studied and criticised as a working basis for teaching.

What is the Bible? Is it a compilation or collection of the sacred books of the Jews, which are of interest to us first as any sacred books might be, and second as being that set of sacred books that lie behind our own religious and moral ideals? Or is it the record of the way in which God has revealed Himself to men, preserving in that record all things which, in His judgment, not man's, were of permanent value, and in that form which serves His purpose as a record of that revelation?

This question goes much further than appears on the surface. If it be true, as we believe, that God spake by the prophets, and under that statement of the Creed we are to understand that the Scriptures are the written record of that speaking, then we have this further question, What is the inspired record? J, or E, or P—whatever may be the symbol that may be used to distinguish the component parts out of which possibly the present book was compiled—or that volume itself? To put it more simply: granted for a moment that the use of earlier writings enters into the compilation of the Old Testament far more than we used to believe; what is the Word of God, the written revelation to which we are turned for the account of how God showed Himself to men? Is it the fragments that by human skill we can now reconstruct, or is it the original, if it could be found, which was used as a "source" of the present Old Testament, or is it the Scriptures of the Old Testament as they are now received by the Church?

Let it be granted again that some early prophet wrote the story of his day—as we have read in the first lessons from day to day during this past month was actually so; assume for a moment that we can pick out the parts of the narrative of David which Nathan the prophet wrote or the parts of the narrative of Uzziah which Isaiah the prophet wrote; is it this which has the stamp of God upon it, or is it that result which some unnamed writer was guided by God to compile, so that after ages might know how, underneath the story of human life and human sin and human victories, there was the leading of the Holy Spirit, the revealing of God's will to men? Do we not need to give the children of our schools a picture of how God wrought rather than of how man strove?

But you will tell us that when the children come to years of manhood or at least to later high school and college days, all this will be thrown down under the instruction which they will there get along the lines of reconstructed criticism. Not if these earlier foundations have been firmly laid, unless the principle of God's revealing is lost. What odds is it to a boy in college who has learned God's version of Israel's history, if he learns then the human interpretation of that history which goes back to the raw material? Of course if we leave our high school boys and girls ignorant of how, out of the raw material of earlier writings, God guided His prophets to show in their books His hand underneath the incidents of the nation's life, then we may fear for the outcome. But given this knowledge—and it can be given fearlessly—the beauty and truth of the record will no more be disturbed than will the beauty and truth of a great picture be lost to sight if one knows that beneath it lie canvas and pigment, and behind it lie preliminary studies and sketches. The result is the vision of truth. The Israelites were far wiser than we when they called what we speak of as historical books, prophetic books. They are the record of God's revelation.

We believe that this second way of looking at the Old Testament is the only way that belongs to the Church, and that if our leaders and those who write books for us on this subject would treat it in this way, remembering that it is God's record of His revelation, much more real religious worth would come out from its pages, and that deep underlying principle would not be lost to sight. God was using His people Israel that through them all the world might be blessed.

*Religious Education in the Family.* By Henry F. Cope, General Secretary of the Religious Education Association. Published by the University of Chicago Press, Chicago. Price \$1.25 net, postage extra.

Dr. Cope has written interestingly and well on the varied aspect of the family. His interpretation is very broad. Religion with him seems to be service to one's fellows and living a life like to that of Jesus Christ. Somehow one misses in reading it the atmosphere of

the Church, as we understand that word. The thought of worship, of love to God in and of Himself, of devotion to Jesus our Lord that is much more personal than doing for others, all this side is missed. Writing from a thoroughly non-denominational standpoint for the Constructive Studies of the University of Chicago, one could not

expect the author to do otherwise. This is particularly noticeable in the section on family worship.

*The General Education Board.* An Account of its Activities, 1902-1914. With 32 full-page Illustrations and 31 Maps. New York: General Education Board, 61 Broadway.

This interesting volume deals with the Board itself first of all, what it is, its recourses and expenditures, and then takes up in order the following topics: Farm Demonstrations; Secondary Education; Colleges and Universities; Medical Education; Rural Education; and Negro Education. Its charter and certain other documents bearing on its work are printed in the appendices. The book deals primarily with educational conditions in the South, as that was Mr. Rockefeller's wish. But no one can read the story of what has been done and see the vision of what can be done without a recognition of the help the Foundation has given in educational work.

*How the Cross Goes Round the World. A Lesson Series on the Results of Missions.* By Rev. Phillips E. Osgood. Published by the Educational Department of the Domestic and Foreign Missionary Society, 281 Fourth Avenue.

It is rather late to call attention to the volume put out by the Board for Lenten Study, but it is not too late to suggest that it might well serve for use during the difficult coming weeks, when in many schools it is not advisable to close the school and yet conditions make it impossible to keep the full force of teachers at work or to get such a proportion of children as will justify continuing the regular lessons of a graded course. We recall a splendid series of lessons on Missions published as leaflets by Jacobs along the lines of the Joint Diocesan Lesson Series. If anyone has that set, together with this book of Mr. Osgood's, it would be possible to construct a workable course for the school for the summer term. The worth of Mr. Osgood's book has been proved in many schools. Its presentation of the facts and its ample illustrations have played no small part in this success.

### "MINISTER BAITING"

**M**INISTER BAITING" is very popular these days—but then, for that matter, has it not always been? Those who maintain higher standards are a class apart and often misunderstood, and moreover, they are judged by their own and even higher standards, instead of by those of every-day life. Here is a story, however, which goes a long way to show that with a little patient reasoning even the heedless may be made to see. It's an old story, but it points a helpful lesson.

A group of men in the smoking compartment of a Pullman car were discussing the shocking downfall of a Boston minister. The tide seemed to run all one way. They were business men, not idlers. For a time the injury done by one recreant minister seemed to be a crusher. His crime was made to discredit all preachers of righteousness. To listen was to feel the foundations of good citizenship crack and crumble.

Suddenly a quiet man in the corner removed his cigar, laid down the paper he had been reading, and put his finger on a modestly printed news item. "Hear this," he said. "It is in the same daily news. A hardy Bishop of Alaska reports that he has covered thousands of miles on snowbanks with only an Indian guide. Mercury seventy degrees below zero often—generally fifty degrees below. This clergyman is physician to the sick Indians; he is dentist; he is adviser; he marries them and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provisions to the starving, solitary miner's hut."

"That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment, that was slumping in social ruin, was changed. Men smiled as if in real relief.

Perhaps the worthy Bishop, in the words of the *Parish Messenger*, will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virtue, is like the "salt of the earth." "It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old. There is no man living who has no day-star—none who has not, somewhere, sometime, seen the face of a human being that was so illuminated by goodness that it is an infallible proof of all things that are good and true."

THE LORD'S love is the love of communicating all that He has to all His creatures; for He desires the happiness of all; and a similar love prevails in those who love Him, because the Lord is in them.—*Emanuel Swedenborg.*

## Church Calendar



June 1—Tuesday.  
 " 6—First Sunday after Trinity.  
 " 11—Friday. St. Barnabas.  
 " 13—Second Sunday after Trinity.  
 " 20—Third Sunday after Trinity.  
 " 24—Thursday. Nativity St. John Baptist.  
 " 27—Fourth Sunday after Trinity.  
 " 29—Tuesday. St. Peter.  
 " 30—Wednesday.

### CALENDAR OF COMING EVENTS

July 3-10—Summer Conference of Church Workers, Second Province, Geneva, N. Y.

### MISSIONARIES AVAILABLE FOR APPOINTMENT

**CHINA**  
 Rev. Arthur M. Sherman.

**HANKOW**  
 Miss S. H. Higgins.  
 Dr. John MacWille.

**SHANGHAI**  
 Dr. W. H. Jefferys.  
 Rev. H. A. McNulty.  
 Rev. C. F. McRae.

**JAPAN**  
 Kyoto  
 Rev. Isaac Dooman.

**LIBERIA**  
 Miss S. E. Conway.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

## Personal Mention

THE REV. HARRY M. BABIN, rector of St. Paul's Church, Marshalltown, Iowa, preached the baccalaureate sermon to the graduating class of the high school of Marshalltown on the Second Sunday after Trinity.

THE REV. J. KNOX BODEL of Hilo, Hawaii, has been elected secretary of convocation for the missionary district of Honolulu, succeeding the Rev. W. E. Potwine, formerly of Honolulu.

THE REV. WYATT BROWN, Litt.D., of Trinity parish, Asheville, N. C., has been called to be rector of the Church of the Ascension, Pittsburgh, Pa.

THE REV. WALTER N. CLAPP is now resident at 812 St. James street, Pittsburgh, Pa.

THE REV. BERTRAND R. COCKS, superintendent of St. Luke's Home, Phoenix, and canon of the pro-Cathedral, has been elected chaplain of the Arizona state senate.

THE REV. SIDNEY DIXON, rector of Christ Church, Mansfield, La., preached the baccalaureate sermon at the Minden High School on Whit-sunday. On Trinity Sunday, Mr. Dixon preached the annual sermon at St. John's Church, Minden, La., to the Knights of Pythias.

THE REV. WILLIAM DORWARD, rector of the Church of the Nativity, Newport, Pa., is at the "Haven of Rest," St. Saviour's rectory, Maspeth, N. Y., recuperating from an attack of typhoid fever.

THE REV. Z. F. FARLAND, curate of St. Paul's Church, Rochester, N. Y., has accepted the call to become rector of Christ Church, Corning, and will assume his duties September 1st.

THE REV. GEORGE L. FREERBERN should be addressed at "The Rectory," Holdrege, Neb.

THE REV. FRANCIS J. HALL, D.D., should be addressed at Onokama, Mich., until September 15th.

THE present address of the Rev. W. W. JENNINGS, formerly of Munich, Bavaria, is Cairo, N. Y.

THE REV. W. O. LESLIE, JR., of Grove City, Pa., was elected registrar of the diocese of Erie at the convention in Sharon. Diocesan journals, etc., should be addressed to him.

UNTIL September 1st, the address of Professor LEWIS of the Western Seminary will be Craggs-moor, N. Y.

THE REV. J. M. McGRATH should be addressed care The Mount Pleasant, Bretton Woods, New Hampshire, until October 15th.

THE address of the Rev. HENRY R. NEELY, is changed from Jacksonville, Ill., to 1644 Morse Ave., Rogers Park, Chicago, until October 1st. During this time he is assisting at the Ascension, Chicago.

THE REV. JOHN L. OLDHAM, rector of Christ Church, Clayton, N. Y., preached the baccalaureate sermon before the Clayton High School, Sunday, June 20th.

THE address of the Rev. WILLIAM HENRY PERTUS, rector of St. James' Church, West Somerville, Mass., during July, August, and September, will be "The Rockledge," Nahant, Mass.

THE VEN. W. W. STEEL, Archdeacon of Havana, is spending his furlough in the United States, and may be addressed at the Church House, Twelfth and Walnut streets, Philadelphia, Pa., until further notice.

THE REV. JOHN WARNOCK, rector of St. John's Church, Ashland, Pa., preached the baccalaureate sermon to the graduating class of the Ashland High School.

### ORDINATIONS

#### PRIESTS

MARYLAND.—In the Pro-Cathedral, Baltimore, on St. Barnabas' Day, Friday, June 11th, the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, ordained to the priesthood, the Rev. ARTHUR J. TORREY, formerly a minister of the Methodist Protestant Church. The candidate was presented for ordination by Archdeacon Edward Helfenstein and the Rev. Wiley J. Page. The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, preached the sermon. The Rev. Mr. Torrey will now become rector of old Queen Caroline parish in Howard and Anne Arundel counties, of which, as a deacon, he has been in charge for the past year.

WESTERN COLORADO.—On June 10th the Rev. PHILIP NELSON was advanced to the priesthood in St. Barnabas' Church, Glenwood Springs, by the Rt. Rev. Benjamin Brewster, D.D. The candidate was presented and the sermon preached by the Rev. C. P. Burgoon. At the Holy Communion the Rev. Edwin Johnson acted as gospel-er and the Rev. F. C. Smith, epistoler. These priests, with the Rev. Oliver Kingman, joined in the laying on of hands. Mr. Nelson is a graduate of Seabury Divinity School and has for four years been connected with the district as lay reader, candidate, and deacon. He assumed charge of St. James' Church, Meeker, June 12th.

WYOMING.—On the Second Sunday after Trinity, June 13th, the Bishop of Wyoming advanced to the priesthood the Rev. SAMUEL EARNEST WEST, presented by the Rev. T. G. C. McCalla of Rawlins, and the Rev. FRANCIS JAMES CHIPP, presented by Archdeacon Dray, in St. Mark's Church, Cheyenne. The sermon was preached by the Rev. E. M. Cross of Sheridan, and as the convocation was in session most of the clergy of the district took part in the laying on of hands. Both of the ordinands have been working in the district, and as priests will return to their respective fields. The Epistle was read by the Rev. Hiram Bullis, and the Gospel by the Rev. G. C. Rafter.

#### DEACONS AND PRIESTS

SOUTHERN OHIO.—In Trinity Church, Columbus, Ohio, on St. Barnabas' Day, Mr. CLARENCE C. CHARLES and Mr. BERTON S. LEVERING were ordained to the diaconate, and the Rev. JOHN N. SAMUELS-BELBODEN to the priesthood. Mr. Charles is a deaf mute and will work among deaf mutes. He was presented by the Rev. B. R. Allabough. Mr. Samuels-Belboden was presented by the Ven. Joseph H. Dodshon, and Mr. Levering was presented by the Rev. John M. Hunter. The sermon was preached by the Rev. Charles E. Byrer. The Rev. E. F. Chauncey was master of ceremonies, and the Rev. Harry C. Robinson, chaplain to the Bishop. The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, was the ordaining Bishop.

#### DEACONS

KANSAS.—In St. John's Church, Abilene, on the Second Sunday after Trinity, Mr. HARRY PERRY was ordered deacon by Bishop Millsbaugh. The candidate was presented by the Ven. Creighton Spencer, Archdeacon of Kansas, who also preached the sermon. Mr. Perry will have charge of St. John's Church at Abilene and St. James the Less at Herington.

OHIO.—On Sunday, June 13, 1915, in the College Church of the Holy Spirit, Gambier, Ohio, the following gentlemen, graduates of Bexley Hall, were ordained deacons by the Bishop of Ohio, the Rt. Rev. William A. Leonard: Messrs. VERNON C. McMASTER, FREDERICK G. HARKNESS, HAYWARD S. ABLEWHITE, J. ERNEST CARHART, WALTER F. TUNKS. Presenter, the Rev. Dr. D. F. Davies; preacher, the Very Rev. H. P. Almon Abbott.

NORTH DAKOTA.—In St. Paul's Church, Grand Forks, on June 6th, by the Rt. Rev. John Poyntz Tyler, Mr. CHARLES P. DREW of Lakota was ordered deacon.

### DEGREES CONFERRED

AT Hobart College on June 17th the degree of Doctor of Divinity was conferred upon the Rt. Rev. HIRAM RICHARD HULSE, Bishop of Cuba, and the Rev. RAYMOND COLYER KNOX, chaplain of Columbia University. The degree of Doctor of Laws was conferred upon the Rev. KARL REILAND, D.D., rector of St. George's Church, New York City.

THE degree of Doctor of Divinity was conferred upon the Rt. Rev. PAUL MATHEWS at the opening service of the Seabury Summer School on June 8th.

THE REV. ZE BARNEY THORNE PHILLIPS, rector of St. Peter's Church, St. Louis, received the degree of Doctor of Divinity from his alma mater, Wittenberg College, Springfield, Ohio, on June 9th, the twentieth anniversary of his graduation. He preached the baccalaureate sermon on June 6th. He received the same degree on June 15th at the annual commencement of the University of the South at Sewanee.

AT St. Stephen's College, Annandale, N. Y., June 16th, honorary degrees of Doctor of Divinity were conferred upon the Rev. GEORGE H. TOOP, rector of the Church of the Holy Apostles, Philadelphia, the Rev. ARCHIBALD R. MANSFIELD, superintendent of the Seamen's Church Institute, in New York, and the Rev. HENRY R. FREEMAN, rector of St. John's Church, Troy, N. Y.

### HOLY BAPTISM

KNAUFF.—MARY, the daughter of the Rev. and Mrs. GRANT KNAUFF, was baptized by the Rev. J. H. Townsend in Grace Church, Haddonfield, New Jersey, on the 5th of June, 1915.

### MARRIED

BOWLES-GOUGH.—On Thursday, June 10th, at St. Mary's Church, East Boston, Mass., by the Rev. Kenneth R. Forbes, the Rev. ALBERT E. BOWLES, rector of St. Matthew's Church, Goffstown, N. H., to Miss E. RHODA GOUGH of the parish of SS. Mary and John, Cowley St. John, Oxford, England.

GEORGE-BECKER.—At Sewaren, N. J., on Thursday, June 16, 1915, FRANCES MARIAN LOUISE BECKER, formerly of Arlington, N. J., to SAMUEL EDWARD GEORGE of Rahway, N. J., by the Rev. John Keller.

VAN SYCKEL-BARTLETT.—On Wednesday, June 16th, at St. James' Church, Watkins, N. Y., by the Rev. F. G. Bouck, rector, ANNIE LAURIE BARTLETT, daughter of Mr. and Mrs. John J. Shaffer of Magnolia Plantation, Terrebonne Parish, La., to the Rev. N. DUNHAM VAN SYCKEL of Nashotah, Wis.

### DIED

CLARK.—In active service in France, June 17th, Lieut. CHARLES LOARING CLARK, eldest son of the Rev. Dr. J. W. Loaring Clark of Chattanooga, Tenn.

May he rest in peace!

DANA.—At St. Mary's rectory, East Providence, R. I., Thursday afternoon, June 17th, Mrs. AMELIA M. DANA, mother of the rector. The funeral was held on the 19th from St. Mary's Church. Mrs. Dana leaves a husband and four adult children, the Rev. Herbert C. Dana and Miss Minerva R. Dana of East Providence, Edward P. Dana of Boston, and Albert J. Dana of Providence.

ELMENDORF.—Entered into rest, on Sunday, June 13, 1915, at No. 27 Washington Square, New York, MARY CROOKE, daughter of the late Dr. James B. and Elizabeth Frelinghuysen ELMENDORF, in the seventy-seventh year of her age.

"Sweet is the calm of Paradise the blest.  
 Alleluia!"

MORRELL.—In St. Petersburg, Fla., Miss JESSIE MORRELL. Funeral services in St. Peter's Church on Saturday, June 6th, the Rev. E. E. Madeira officiating.

PEARSON.—On June 7th, in Macon, Ga., MARY AYRES PEARSON, for three years president of the Junior Auxiliary of Atlanta. The funeral service was held by Bisop Nelson in Christ Church.

"Onward, Christian soldier."

REEVES.—Entered into Life Eternal, on May 22, 1915, at the home of her brother, Mr. A. C. Yard, Trenton, N. J., ELIZABETH S. REEVES, widow of Samuel Southard Reeves.

"Father, in Thy gracious keeping,  
 Leave we now Thy servant sleeping."

TOWNSEND.—Entered into Life, on Thursday morning, June 17, 1915, from her son's residence, Quaker Farms, Conn., CHARLOTTE T., wife of the Rev. J. H. TOWNSEND, and only daughter of the late Hon. Townsend and Anne Helme Cox. Burial service and interment at St. Paul's, Glen Cove, Long Island.



## BOOKS FOR SALE

The following are offered: used but in good condition:  
 The Ante-Nicene Fathers, 10 vols., cloth, \$12.00.  
 Ten Epochs of Church History, 10 vols., half leather, \$6.00.  
 Church History, Van Antwerp, 3 vols., cloth, \$1.50.  
 Sadler's Commentaries, Gospels and Acts, 5 vols., \$3.00.  
 Schaff-Herzog Ency. of Relig. Kn., 4 vols., \$2.50.  
 The Preacher's Homiletical Commentary, 21 vols. and Index, \$15.00.  
 The People's Bible, Jos. Parker, 28 vols. (new), \$20.00.  
 Milman's History of Jews, 2 vols., \$1.50.  
 In each case carriage at purchaser's expense.  
 REV. CHARLES R. HODGE, Evansville, Ind.

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## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

**S**T. MARGARET'S School of Embroidery, Boston, Mass., closed from June 15th to October 1st, 1915. Letters can be sent to SISTER

TERESA, St. Margaret's Convent, South Duxbury, Mass.

## THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

## APPEAL

## GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. \$30,000 each quarter.

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

## ANNUAL CONVENTIONS



AT THE THIRTEENTH ANNUAL CONVOCATION OF THE DISTRICT OF HONOLULU  
 (Five peoples are represented—white, Chinese, Japanese, Korean, and Hawaiian)

## SUMMARY

COLORADO revised its canons and voted to petition the courts for a consolidation of its trust funds. Participation in the Nation-wide Preaching Mission was provided for, and the pension scheme was held over for a year for further discussion.—FOND DU LAC refused concurrence in the pension plan. A canon was passed providing for publication of the banns of marriage. A Sunday school "standard" was adopted, and the diocese will participate in the Nation-wide Preaching Mission.—MARQUETTE convention heard the report of a prosperous year.—The business of the VERMONT convention was largely routine. Action on the pension fund was postponed.—HONOLULU discussed the Emergency Fund and endorsed the pension system.—NEVADA celebrated the fiftieth anniversary of its senior presbyter. On clergy pensions, a committee was appointed to report next year. The district will join in the Advent preaching mission.—NORTH DAKOTA appointed a committee

on clergy pensions, to report next year. A laymen's association for the district was organized.

## COLORADO

AFTER a celebration of the Holy Communion the council was called to order by the Rev. Canon Marshall on Wednesday, June 10th. The Rev. James McLaughlin and Mr. W. H. Fraser were elected secretaries, and Mr. Dupont Parker proceeded to read the revised canons, which were passed with little discussion.

The action taken by the mass meeting of the diocese on January 27th was next approved. This was a vote to petition the courts to allow a consolidation of the various trust funds of the diocese so as to save those most seriously threatened by financial depression. The Rev. Dr. Launt, the Rev. H. R. A. O'Malley, the Rev. F. H. Touret, and Messrs. Pershing, Rattle, and Hudston were appointed a committee to arrange for the

Nation-wide Preaching Mission to be held in Advent. The clergy pension scheme was held over for a year for discussion.

The present Standing Committee was continued for another year, and the following delegates to the Primary Synod of the Sixth Province were elected: The Rev. Messrs. F. H. Touret, H. S. Foster, J. A. Stansfield, R. B. H. Bell, A. N. Taft, and Messrs. Pershing, Titsworth, Rattle, Whitehead, and Parker.

Mr. J. H. Bradbury was elected treasurer of the diocese.

A record of excellent work done by the Standing Committee in the absence of the Bishop was read by Mr. A. D. Parker, and the general business of the diocese terminated with a vote of thanks to the four Bishops who have so willingly given their services during the past year, namely, the Bishops of Western Colorado, Wyoming, and Nebraska, and Bishop Lloyd.

On Thursday it remained to discuss increased assessments rendered necessary by the



fact that the estimated income of the diocese for next year will fall short of the expenditure by \$4,000, making a total of \$10,800 to be raised during the year for all purposes, exclusive of General Missions. It would not seem so difficult divided amongst the 7,000 reported communicants, but some of these, especially in the large city parishes, are very poor and many of them are children. In addition the Rev. F. H. Touret proposed to raise \$5,000 for the support of a Coadjutor Bishop, but this was regarded as impracticable for the time. Cordial satisfaction was expressed with the excellent work done by the committees on finance and revision of the canons, which have sat for months three evenings a week to produce such excellent results as promise to give the diocese increased vigor and prosperity in the future. Some splendid reports of work were read, including that of the Church Institute and Convalescent Home, by the Rev. S. R. S. Gray, and the Oakes Home reports and statement, sent in by the Rev. F. W. Oakes.

#### FOND DU LAC

THERE WAS a solemn high celebration of the Holy Eucharist at ten o'clock on the first morning of the forty-first annual council, which met in St. Paul's Cathedral, Fond du Lac, on Tuesday and Wednesday, June 15th and 16th. The Bishop was celebrant, the Ven. B. T. Rogers, D.D., was deacon, and the Ven. E. Croft Gear was sub-deacon. In place of a sermon the Bishop delivered his annual charge.

In the course of this charge the Bishop touched forcefully upon the following matters: 1. The war, which he declared marked the failure, not of Christianity, but of worldliness. 2. Loyalty to the President, which he said was the only guarantee of honorable peace for this nation. 3. Prayers for the dead, which he said it were impossible not to have in natural outflow when so many thousands of souls were being rushed each week into the presence of God on fields of carnage. 4. The Emergency Fund for missions, in which he expressed himself as more anxious that his people should stop deficits by meeting apportionments than that they should make them up after they were made. 5. The participation of our Board of Missions in the "Pan-Protestant Conference" at Panama, as a deliberate riding rough-shod over the House of Bishops and as a great hindrance to Christian Unity. 6. The signing of Magna Charta, of which the day of meeting was the seven hundredth anniversary. 7. The happy coming of a student chaplain to the state university at Madison. 8. The resignation of the Rev. Mr. Greenwood, who after thirty years has laid down the pastorate of the largest congregation in the diocese, Trinity Church, Oshkosh. 9. The internal affairs of the diocese, the condition of which, the Bishop said, was most encouraging.

The main activities of the convention were as follows: After careful discussion the diocese unanimously refused to concur in the pension plan as recommended by General Convention, and appointed a committee, consisting of the Bishop and four others, to draw up a memorial to be presented to General Convention and to others who may be interested, protesting against any pension scheme which penalized a priest for staying in a small-salaried position.

A canon was passed, also unanimously, requiring the publication of the bans of marriage in churches at least once before every solemnization of that sacrament, that publication to be upon the nearest Sunday before the ceremony. In the discussion connected with this motion the utter hopelessness of heading off divorce by legislation was expressed and the great necessity of making marriages public and as dignified a thing as possible.

Upon motion, the council voted its hearty concurrence in the remarks of the Bishop about the participation of the Board of Missions in the Panama Conference, and ordered copies of that portion of his address printed and sent, endorsed by the council, to every member of the Board of Missions and to all Church papers. The concurrence of the council was unanimous and enthusiastic.

A children's home which has been incorporated in Fond du Lac received diocesan endorsement. This home is to be open to all children, of any denomination. A motion to require Church instruction of the children before the diocese endorsed it was voted down. It is, therefore, to be an undenominational home, although housed in property owned by the Cathedral, and with a board of trustees the majority of whom are Churchmen.

A canon was adopted creating a board of religious education, and a Sunday school "standard" for the diocese was passed, features of which are: (a) a graded school where there are fifty children or over, and a department school where there are less; (b) mission instruction in every school; (c) an attendance equal to half the number of communicants; (d) persons in each cure to take the General Board's correspondence work; (e) a font roll and at least one adult class in each cure; (f) regular participation in worship each Sunday by every child. Money was appropriated for the General Board of Religious Education and for the new diocesan commission.

A committee was appointed to arrange for some suitable memorial to mark the fifteenth episcopal anniversary of the Bishop next autumn.

A committee was appointed to cooperate with the Bishop in arranging for diocesan participation in the Nation-wide Preaching Mission.

The elections resulted in a much changed Standing Committee. The new committee, as organized, is as follows: The Rev. N. D. Stanley, president; the Rev. L. H. Hopkins, secretary; the Rev. Doane Upjohn, the Rev. Campbell Gray; and Messrs. E. R. Herren, F. A. Foster, and Charles Cowan.

The delegates to the Provincial Synod were the same as last year, except that Dean Bell takes the place of Archdeacon Campbell. The ecclesiastical court is changed, Dr. Somerville and the Rev. B. P. T. Jenkins taking the places of Archdeacon Rogers and the Rev. Doane Upjohn.

There was no change in the other officials of the diocese. The Rev. Graeme Davis was appointed chairman of the social service commission and Dean Bell was made chairman of the new religious education commission.

On the evening of the first day there was a banquet of laymen, with the clergy as their guests, at a local hotel. Over two hundred covers were laid. Addresses were made by the Bishop, on "Cheerfulness and Joy in Religion," by Mr. Franklin Spencer of Chicago, on "The Brotherhood of St. Andrew's Ideals," and by the Rev. Frederick S. Penfold, rector of St. Luke's Church, Racine, Wis., on "Democracy and Responsibility in the Church." This last address was so remarkable that the entire audience with one accord rose at the end of it and cheered the speaker for over five minutes by the clock.

A week before the council meeting the annual conference of the Woman's Auxiliary of the diocese was held. All the old officers were reelected, and pledges were made, much larger than last year. A proposal to change the meeting time to the autumn was referred to a referendum of the local Auxiliaries. Addresses were made to the conference by the Bishop, Dean Bell, and Canon Rogers, on various phases of missionary activity. The annual sermon was preached by the Ven. E. Croft Gear of Stevens Point. This meeting was also held at the Cathedral.

#### MARQUETTE

THE OPENING service of the convention was held at 10 o'clock on Wednesday morning, June 9th. There was an ordination to the diaconate, and the Rev. A. A. W. Hastings preached the sermon. The Bishop made his address to the convention at 2 o'clock, and the business session followed. Late in the afternoon there was a social hour at the rectory and in the evening an organ recital in the church, followed by a missionary rally. The Rev. A. A. W. Hastings delivered an address on "The World for Christ." The closing session was held Thursday at 9:30.

The convention was a success in every way and although there were counter attractions due to commencement affairs the attendance was large. The missionary service on Wednesday night was inspiring and impressive, and the combined choirs of Ishpeming, Negaunee, and Marquette sang splendidly. There were one hundred and fifty-four choristers and clergy in the procession.

The financial statement showed the best condition by far ever reported, and the missionary zeal of the lay forces of the diocese seems to be awakening.

The personnel of the officers and committees is little changed.

Mr. Corbin Douglas of Houghton was elected treasurer of the diocesan board of missions, and Mr. A. E. Miller, treasurer of the Episcopal Fund.

Delegates to the Provincial Synod are: The Rev. Messrs. C. G. Ziegler, William Poyseor, William R. Cross, J. E. Curzon, J. A. Ten Broeck; and Messrs. John G. Stone, Peter W. Phelps, J. J. Webster, A. E. Miller, and Dr. L. L. Hubbard.

The Bishop reported 239 confirmations and 304 baptisms, with more reports to come before the final statement.

#### VERMONT

IN TRINITY CHURCH, Rutland, the 125th annual convention was held on Wednesday, June 16th. The principal service was, as usual, the choral celebration of the Holy Communion at 9:30 A. M. Directly following the service, the members of the convention assembled in the parish house and listened to the annual address of Bishop Hall.

It was rather a routine convention, nothing of special importance occurring. Owing to the prolonged illness of Mr. J. A. De Boer, the chairman of the committee on the Church Pension Fund, the diocese took no action on this matter, but continued the committee for another year.

The Standing Committee consists of the Rev. Messrs. E. S. Stone, A. P. Grint, H. A. Flint, and Messrs. George Briggs, Charles E. Parker, and M. D. Chittenden.

Two new members of the missionary committee were appointed, the Rev. R. W. Magoon and Mr. W. J. Brown.

Deputies to the Provincial Synod: The Rev. Messrs. G. W. Davenport, A. C. Wilson, H. A. Flint, T. F. Turner, and Messrs. S. W. Hinds, C. A. Adams, J. T. Stearns, and E. P. Gibson.

The evening session was given up to missionary matters, an interesting review of diocesan conditions being given by the Rt. Rev. George Y. Bliss, Bishop Coadjutor.

#### HONOLULU

AS STEAMERS from the other islands of the Hawaiian group arrive at Honolulu on Saturday morning, it was necessary for the thirteenth annual convocation of Honolulu to begin its sessions on Saturday, May 22nd, thus enabling the clergy to be home again the following week.

The business matters were carried through with a systematic order which showed all reports were in readiness.

The Bishop delivered his annual address

on Whitsunday, dealing with questions which concerned the work of the Church in the Islands, and touching upon its duties and responsibilities.

In the evening service was held in the interest of the Emergency Fund. Addresses were made by Messrs. Guy H. Buttolph and Robbins B. Anderson, and by a young Chinese man of St. Peter's Church, who gave a remarkably clear statement of the duties of the people in regard to the Fund.

Monday afternoon was devoted to the discussion of Christian Education, when a number of well prepared papers were read. On Monday night the convocation discussed the proposed pension plan. The convocation resolved itself into a committee of the whole and a layman, H. Gooding Field, read an excellent synopsis of the various papers and letters which have appeared on the subject, after which the laity present discussed the matter fully, with the result that later the convocation endorsed the plan proposed.

Woman's Auxiliary day is always of great interest in Honolulu. The attendance was larger than ever before, 150 taking luncheon in the dining room of St. Andrew's priory, kindly loaned for the occasion. Reports showed that the women had raised for missions, mostly within the district, the value of \$2,762, and that in addition to this boxes to the value of \$235.15 had been sent. The Auxiliary supports scholarships in China, Tennessee, and elsewhere, but it has much to do with purely missionary work in the Islands, and is of great assistance to the Bishop in assisting to build and furnish chapels, and so on. This year the Auxiliary has provided \$960 towards the building of a mission chapel, and several hundred dollars towards a mission school.

The number of young men in convocation and the interest they show is remarkable. The treasurer, secretary, and assistant secretary are all young men. They are R. B. McGrew, the Rev. J. Knox Bodel, E. F. Melanphy.

The report of John Guild, treasurer of the corporation which holds the Church property, is always a model of expert accounting. The missionary district is very fortunate in having for its officers trained business men who take a deep interest in the business affairs of the missionary district.

The Bishop appointed the following as the Council of Advice: The Rev. Canons William Ault and John Osborne, and the Rev. F. W. Merrill; and Messrs. H. M. von Holt, Robbins B. Anderson, and John Guild.

#### NEVADA

AT TRINITY CHURCH, Reno, on Friday, June 11th, the eighth annual convocation assembled at 10 A. M. The Litany was read by the Ven. A. Lester Hazlett. Bishop Hunting was the celebrant at the Holy Communion; the Rev. Samuel Unsworth, epistoler; the Rev. T. L. Bellam, gospeller. The convocation was called for this date as an expression of esteem for the senior presbyter of the district, that the members of the convocation might join with him in the commemoration of a half century of service. In his annual address the Bishop alluded to the joyous occasion, saying: "The most happy thought at this meeting of the convocation is the jubilee of our most honored presbyter. Fifty years ago to-day Thomas Lloyd Bellam graduated from Nashotah Seminary with the degree of Bachelor of Divinity, and was ordained a deacon. These fifty years have been given to missionary work in the West, nearly half of them, over twenty-three years, to Nevada. A half century of untiring, loyal, faithful service; fifty years filled with joys and sorrows, the joys, I know, outweighing far the sorrows, as have the toiling days the rest days. He stood sponsor for me, a young fledgling deacon, when I was ordained priest in Virginia City, and nearly twenty years

later again stood by my side to attend me when I was made Bishop of Nevada. When I speak for myself I know I speak for all—we love you, Father Bellam, and may God's blessing rest upon you, and may you have many more years of service for your Lord."

The Bishop also said: "The isolation of the clergy is one of the greatest trials in a field like Nevada, and anything that draws us together actually or in spirit helps greatly in making firm that courage which enables us 'to stand and having done all, to stand.' Let us form among ourselves a league of prayer. We know something of a brother's needs and we should pray for each other. I remember each of you clergy by name every day in my prayers and I beg your prayers for me and for each other. There is nothing else which will bring us nearer in heart and endeavor and enable us for our great work. At the early celebrations and on holy days let the intention be the Church's work in Nevada and our fellow-laborers. This knowledge of a common intercession must certainly draw us closer together, unify our larger interests and strengthen us for our task."

After the service the convocation organized, with all the clergy of the district, eight in number, present, together with the required number of lay delegates.

After luncheon, served at Trinity parish house by the ladies of the parish, the women members of the convocation met for a conference on women's work, while the male members met to consider the report of the committee on canons appointed at the last convention. The report was adopted with very few alterations.

During the afternoon the Rev. T. L. Bellam was formally congratulated upon his anniversary, the Rev. Mr. Unsworth acting as spokesman. He presented Mr. Bellam with a purse of fifty dollars gold, the gift of his fellow-clergy.

Bishop Hunting invited the clergy to an informal round table at his apartment in the evening. The clergy pension plan was discussed pro and con, after which the Rev. P. S. Smithe presented some suggestions for the curriculum of a small Sunday school.

A resolution, proposed by Mr. Gunn, was adopted, providing that a committee be appointed to take into consideration the relation that the district of Nevada should bear to the Church Pension Fund, and to report at the next convocation.

Mr. Gunn proposed a resolution calling attention to the anniversary of the signing of Magna Charta, and suggesting that it be observed on June 20th. It was adopted.

The committee on the Bishop's address reported resolutions commending the use of the income of the Burr Fund to assist Churchwomen, residents of Nevada, to obtain an education at the University of Nevada, and urging that the members of convocation be diligent in making nominations of beneficiaries. Another resolution commended the purpose to build a Bishop's House. Both resolutions were adopted.

Due to the generosity of Mrs. Clinton Ogilvie of New York City, the clergy of the district are to have the privilege of meeting together at a winter conference. It was decided to have the conference this year in November, partly as a preparation for the preaching mission, in which they decided to join. The invitation of the Rev. Mr. Thomas of Carson, to hold the conference as guests of St. Peter's parish, was accepted.

The next convocation will be held in Elko, upon the invitation of the Rev. Mr. Price of St. Paul's parish.

Convocation adjourned *sine die*, after passing votes of thanks to Trinity parish and its members who so hospitably entertained.

Delegates to the Eighth Province Synod: Clerical, Rev. Messrs. Hazlett, Thomas, Gunn, and Price; lay, Messrs. Withers, Brown, Pope, and Vanderlieth.

The Bishop's appointments were as follows:

Archdeacon: The Ven. A. Lester Hazlett.  
Chancellor: Hon. George S. Brown.  
Registrar and *eo officio* Secretary: Rev. Joseph W. Gunn.

Treasurer: Mr. Wayne T. Wilson.

Council of Advice: Rev. Messrs. Bellam, Unsworth, Hazlett, and Thomas; Messrs. George S. Brown, R. G. Withers, E. D. Vanderlieth, and F. E. Patten.

The celebration of the Holy Communion at the opening of the convocation was also a corporate Communion for the Woman's Auxiliary and was attended by a number of women interested in the missionary work of the Church. After the service the Auxiliary held a meeting which was stimulating in the interest displayed, and which promised a marked growth in the organization of Auxiliaries throughout the district.

#### NORTH DAKOTA

THE SUNDAY services were made the great feature of the thirty-first annual convocation, which met in St. Paul's Church, Grand Forks, June 6th to 8th. These services consisted of Holy Communion at 7:30, Morning Prayer at 10, ordination to the diaconate and convocation sermon at 10:30, Sunday school service and presentation of the banner at 3:30, and convocation service, with layman's address and Bishop's annual address at 7:30. The convocation sermon was preached by the Rev. Samuel Currie of Park River and was most helpful. Mr. Charles P. Drew of Lakota was ordered deacon. The Sunday school banner was won by the school at Valley City, with a per capita average of \$6.41. The highest total offering of former years was again exceeded. The layman's address was by Mr. John Frame of Fargo on the subject, "Church Finance." It was at once practical and deeply spiritual, holding valuable suggestions and high inspiration. The Bishop's address dealt chiefly with statistics and conditions in the district, both of which were presented as encouraging.

There was little of special note in the business sessions on Monday and Tuesday. A commission was appointed to consider thoroughly the subject of clergy pensions, and report to the next convocation. The other acts were chiefly of local interest.

Monday evening a men's supper was held for clergymen and laymen. After the supper, and several interesting speeches, the clergy withdrew, and the laymen proceeded to the organization of the Laymen's Association of the Episcopal Church of North Dakota. This is to serve as an organization to unite the laymen, and to promote the formation of Church clubs in every possible place in the state.

The meeting of the Woman's Auxiliary and guilds of the district was held Monday afternoon. It was most encouraging throughout. Its most prominent feature was an address by Mrs. Wild of Fort Berthold, N. D., a full blood Grosventre Indian. She described the work among her people with a pathos and power which swept the meeting off its feet.

The next annual meeting is to be held in Fargo on the third Sunday in May, with the Monday and Tuesday following.

CONVERSION, real conversion, is almost always the effect of individual loving-kindness, of personal and quiet love, of intercourse between a happy and an unhappy soul in the normal colloquies of friendship, of passionate seeking of the lost by those whose lives are inspired by unselfish love. Conversion is a quite common experience among ordinary men, is very often nothing more than a secret turning of the face toward God, a private decision to live a new life, a personal and wholly tranquil choice of the soul for Christ.—*Harold Begbie.*

# THE CHURCH AT WORK



BISHOP COADJUTOR OF SOUTHERN OHIO AND CLERGY AT ORDINATION SERVICE, TRINITY CHURCH, COLUMBUS, JUNE 11  
[See page 332]

FIRST ROW:—The Rev. Oliver J. Whildin, The Rev. Clarence W. Charles, The Rev. J. N. Samuels-Belboder, Bishop Reese, The Rev. Berton S. Levering, The Rev. A. J. J. Gruetter, The Rev. Maurice Clark.  
SECOND ROW:—The Rev. E. F. Chauncey, The Rev. Albert O. Tritsch, The Rev. B. R. Allabough, Archdeacon Dodshon, The Rev. Abdiel Ramsay, The Rev. John M. Hunter, The Rev. Lewis Franklin, The Rev. Alonzo Vaughan, The Rev. Benj. J. Myers.  
REAR ROW:—The Rev. Herbert W. Smith, The Rev. E. A. Powell, The Rev. Charles E. Byrer, The Rev. Harry E. Robinson, The Rev. A. J. Wilder.

## A WELCOME TO DR. FISKE

THE REV. DR. CHARLES FISKE was the guest of honor at a formal reception held in Trinity parish house, Syracuse, N. Y., on Thursday, June 18th. Dr. Fiske, having formally accepted his election as Bishop Coadjutor of Central New York, arrived in Syracuse on Thursday evening. Plans concerning Dr. Fiske's consecration are not yet completed, although it is thought that the service will take place in his home parish, the Church of St. Michael and All Angels, Baltimore.

## BISHOP CROES' CENTENNIAL ANNIVERSARY

THE JOINT COMMISSION of the dioceses of New Jersey and Newark have arranged for the service commemorating Bishop Croes' centennial. It will be held in Christ Church, New Brunswick, on Friday, November 19th, at 10:30 A. M. Applications for tickets of admission must be received by the Anniversary Committee, 45 Paterson street, New Brunswick, N. J., by November 1st.

The Bishops request recognition of the anniversary in all parishes and missions on Sunday, November 21st.

## SUDDEN DEATH OF CLERGYMAN'S WIFE

ON THE 7th of June the rector of Christ Church, Ontario, Calif., the Rev. Richard Hodges Gushee, received a telegram informing him of the sudden death of his wife in Vancouver, B. C., while on a journey. Mrs. Gushee was taken ill on the train, and an acute attack of pleurisy developing, she was taken to a hospital in Vancouver.

The funeral was held in Ontario on Satur-

day, June 12th, many of the clergy being present. As Mr. Gushee had been for over twenty years engaged in ministerial work in this diocese, both himself and his wife were widely known, and all who knew them loved and revered them. In Ontario, where Mrs. Gushee had particularly endeared herself to all who knew her, the entire town was in mourning.

## THIRTIETH ANNIVERSARY OF DAKOTA SCHOOL

ALL SAINTS' SCHOOL, at Sioux Falls, S. D., founded by Bishop Hare primarily to provide for the education of the children of his missionaries, has just completed thirty years of uninterrupted prosperity. In its early days the sons as well as the daughters of the clergy found a home under its roof, but the increased demand for places for girls soon banished the boys.

During these thirty years the school has been blessed in having the same principal, Miss Helen S. Peabody. This fact was celebrated at the late commencement by the presentation to the school of an oil portrait of its principal, the gift of the alumnae, who also gave to Miss Peabody herself a token of their affectionate appreciation of her long years of service in the form of a "Book of Remembrance," the first page of which was a draft for \$1,000. Friends of the founder of the school—Bishop Hare—through his successor, Bishop Biller, added another thousand. The State Board of Regents, on recommendation of the faculty of the University of South Dakota, recently conferred on Miss Peabody the degree of Doctor of Letters in recognition of her service to the state as an educator.

The exhibits of the work of the different departments of the school testified to a satis-

factory year. Twelve girls completed courses which entitled them to receive the diploma of the school. One of them, the daughter of the associate principal of thirty years ago, received also a diploma in music.

The Alumnae Association this year conferred three scholarships. These go to girls whose loyalty is unquestioned and whose desire to excel evident.

That All Saints' School has been able to move steadily forward and keep well abreast of the best Church schools in the country is largely due to the interest of Eastern friends who have contributed generously to building and endowment funds.

## NEW MISSION FOR COLORED PEOPLE

AT THE diocesan convention in Sewickley, Pa., two years ago, a considerable sum of money was raised for the enlargement of work among colored people in Pittsburgh, to which additional gifts have since been added, bringing the aggregate amount up to about \$14,000. At that time the only church for them was St. Augustine's mission, situated in a rather inadequate building on the North Side, whereas the bulk of the colored people live in what is known as the "Hill Section" of the city. Much delay was occasioned in getting the work started by search for an eligible location, and troublesome litigation concerning a title. A hall was rented about six months ago, and a Sunday school and afternoon service started, so that there is now a flourishing Sunday school and a good congregation. During the last few weeks St. Paul's Memorial Church, built in the Hill district, several years ago before the colored element was so numerous in the neighborhood, has been purchased from that congregation by the board of trustees for the diocese, for the use of the new colored congregation, for the sum of \$12,500. St. Paul's will probably now locate on Herron's Hill, where our Church is not as yet represented. The new mission has been called St. Philip's, and is under the charge of the Rev. Scott Wood, D.D., formerly priest in charge of St. Augustine's, North Side. The latter will be cared for by the Laymen's Missionary League until such time as a suitable clergyman can be secured.

The first service was held in the church on Sunday evening, June 13th, when Archdeacon Bigham, chaplain of the Laymen's League, preached. Superintendent Hance of St. Barnabas' Home made a few congratulatory remarks, and the Bishop confirmed a class of thirty-two, the first fruits of the mission.

The church is a substantial edifice of brick.

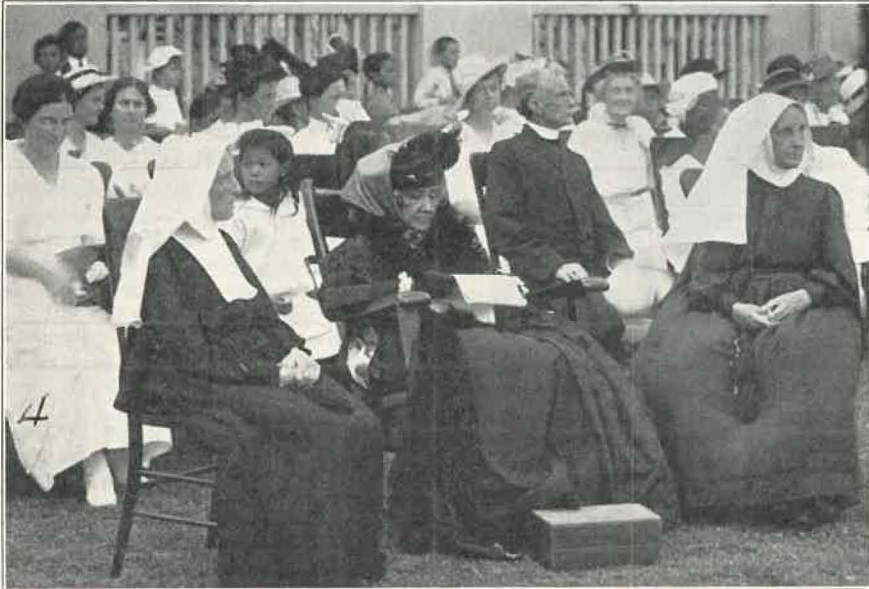
## BURNING OF ST. MARK'S MISSION, LOS ANGELES

ON THE morning of June 7th the buildings occupied under the title of St. Mark's mission in the down-town district of Los Angeles were partly destroyed by fire, the origin of which is attributed to crossed electric wires. This mission had recently been placed under new management and was being largely used as a refuge for deserving men. Until a few months ago the work had been most successfully carried on under the enthusiastic management of Mr. W. T. Hadley. During the year 1913-14, 1,365 men were brought into touch with the Church in various ways. Meals, baths, second-hand clothing, etc., were furnished. Owing to a nervous breakdown, Mr. Hadley was compelled to give up the work some months ago, and it was placed in the hands of an efficient committee. While there was insurance on the plant, it

will hardly prove sufficient to rebuild under the restrictions imposed by the city ordinances.

#### QUEEN LILIUOKALANI AT ST. ANDREW'S PRIORY, HONOLULU

ST. ANDREW'S PRIORY, Honolulu, was founded by the efforts of Queen Emma, and the succeeding monarchs of the kingdom were always interested in the school. Since Bishop Restarick went to Honolulu and the sisters retired from active service, the Queen, Liliuokalani, has frequently attended closing exercises of the school. Of late years she does not go out much, but on June 4th, when the flower play, arranged by Miss Marsh, the



AT ST. ANDREW'S PRIORY

[The Queen is at the center, in front; Bishop Restarick at her left, and to the rear]

principal, was presented by 160 girls, the Queen attended, and expressed herself as very much pleased with the singing and folk dances of the children. She followed the words of the play very closely and as the different flowers were represented, she expressed her appreciation. The Queen sat between Sisters Beatrice and Albertina, who retired from work twelve years ago. The Bishop is seated just behind the Queen to the right.

At the close of the play a queen was selected, and was crowned with Golden Shower. A large number of the friends of the school were present. The Priory, as it is called, continues its efficient work for girls. The majority of those who attend are Hawaiians and part Hawaiians, although there are always a number of Chinese and white girls.

#### FR. OFFICER A SUBSTITUTED INSTRUCTOR

OWING TO the serious illness of Canon Douglas, the instruction in plain chant is being given by the Rev. Harvey Officer at the Summer School for Church Music which is held at Cambridge, Mass., from June 24th to July 8th. Fr. Officer's knowledge of plain chant has been obtained direct from the Solesmes Benedictines in the first place, while during recent years he has been cooperating with Canon Douglas. Occasional organ recitals will be a feature of the school. A tentative list of conferences follows:

Prof. W. R. Spalding, Church Music from the Layman's Point of View; Mr. Wallace Goodrich, Education of Church Musicians; Rev. F. W. Fitts, Practical Questions in Connection with Church Services; Mr. Walter J. Clemson, Choir Music: Anthems and Settings; Mr. Albert Snow, Organ Accompaniment of Church Services; Mr. Henry King Fitts, Music in an Ordinary Parish; Mr. Henry L. Gideon, Music of the Synagogue.

#### CLERICUS OF NEW JERSEY IN JOINT MEETING

THE MEMBERS of the Newark clericus and of the Paterson clericus visited the new building of the Seamen's Church Institute, New York, on Monday morning, June 14th. The superintendent, the Rev. Dr. Archibald R. Mansfield, received his guests and escorted them through the great building, explaining the manifold and extensive agencies and appliances for assuring safety and comfort of the vast army of seafaring men who come to the port of New York. By the use of the institute's new and commodious tender, the *J. Hooker Hamersley*, seamen on ships arriving and docking at Hoboken, Jersey City, and

Hinde, who built the church as a memorial to his daughter, and whose death, a few months ago, was a severe loss to the parish. The Rev. Charles E. Spalding, who has been rector of this parish since 1901, spoke most touchingly of the help and encouragement accorded him by Captain Hinde. At the luncheon served by the women of the parish, an address was given by the Rev. Willard B. Thorpe of San Diego, many of the clergy present also congratulating the parish and its most popular rector on the occasion.

In the evening a reception given by the rector and his wife was largely attended by the people of Coronado and vicinity.

Coronado is a sea coast town most delightfully situated on the Pacific, to which year by year many wealthy and fashionable tourists find their way. The Church in Coronado dates back to the year 1888, having been made a parish in 1897 and admitted into union with the diocese the same year. Under Mr. Spalding's administration great advance has been made in many ways. At present there are some sixty communicants, a Sunday school of about seventy, and the financial receipts average about \$4,000 per annum, a large percentage being subscribed to objects outside the parish. The church is valued at \$30,000, the rectory at \$8,500, and the parish house at \$7,000.

#### HARRISBURG CLERGY HONOR MAGNA CHARTA

AT NOON on June 15th a number of the prominent clergy and laymen of the diocese assembled in the chapel of the Holy Spirit at the Bishop's house at Harrisburg to commemorate the seven hundredth anniversary of Magna Charta. After a few prayers, the Rev. Floyd Appleton, rector of St. Paul's Church in the same city, made an address at the request of the Bishop, in which he outlined the story of the troubled career of Archbishop Langton, calling attention to the famous meeting at St. Edmundsbury, the welcome given by London to the Army of God and Holy Church, and the royal assent to the Charter at Runnymede. Attention was then called to the violent opposition of the Pope to the Charter, to his severe punishment of all who had any part in securing it from King John, and to the lack of attention which England even then gave to papal decrees.

#### AN UNUSUAL ORDINATION

IN TRINITY CHURCH, Columbus, Ohio, there was held on St. Barnabas' Day, June 17th, an unusual ordination. Mr. Clarence W. Charles and Mr. Berton S. Levering were ordained to the diaconate, and the Rev. John N. Samuels-Belboder to the priesthood.

Mr. Charles is a deaf-mute, who for many years as a lay reader has been conducting Sunday services for the deaf in Trinity chapel. He is the second deaf-mute to be ordained by the Church west of the Ohio river. He was presented by the Rev. B. R. Allabough, a missionary for the deaf in the Mid-West mission. Mr. Levering was graduated from the General Theological Seminary this year and has been assigned to St. Peter's Church, Delaware, in Southern Ohio. He was presented by the Rev. John M. Hunter, rector of St. Luke's Church, Marietta, in which parish Mr. Levering was confirmed while a student in Marietta College. The Rev. John N. Samuels-Belboder, presented by Archdeacon Dodshon, was graduated last year from the General Seminary, and assigned to St. Mark's mission to the colored race in Dayton. There he has done excellent work and will continue as missionary in charge.

A large number of deaf-mutes from Columbus and vicinity were present at the ordination service. For them, the sermon was interpreted by Mrs. Schory and the service

Brooklyn are cared for and brought to the new building on the lower East river.

Annual meetings of the two clerical organizations were held and officers elected.

The Newark clericus at the beginning of its twenty-sixth year has these officers: President, Rev. C. Malcolm Douglas; vice-president, Rev. Douglas Matthews; secretary-treasurer, Rev. John Keller; executive committee, Archdeacon McCleary, Rev. Barrett P. Tyler.

The Paterson clericus has these officers: President, Archdeacon Ladd; secretary-treasurer, Rev. John G. Martin; executive committee, Rev. George P. Armstrong, Rev. Francis W. Kirwan.

After luncheon a joint meeting was held, the Rev. Henry H. Hadley presiding. By request the secretary of the Newark clericus gave a brief review of the twenty-five years' history of that organization; conditions in the diocese and allusions to the past and present population of the northern part of New Jersey; and the circumstances leading up to the formation of the Paterson clericus. On presentation by the Rev. David N. Kirkby, several important diocesan matters were considered and special committees appointed to make further consideration and report.

A short trip on the upper New York Bay closed an enjoyable and profitable day's outing.

#### CONSECRATION OF CORONADO CHURCH

THE BISHOP of Los Angeles, assisted by many of the clergy resident in the southern portion of the diocese, consecrated Christ Church, Coronado, Calif., on June 8th.

The sermon was preached by the Dean of St. Paul's Pro-Cathedral, Los Angeles. Dean MacCormack took occasion to refer to the donor of the church, Captain Charles T.

by the Rev. Oliver J. Whildin, general missionary of the Southern mission to the deaf-mutes. In another part of the church was a representative body from the colored missions of the diocese. The sermon was preached by the Rev. Charles E. Byrer, rector of Christ Church, Springfield. It was a splendid appeal for the importance of the religious life as constituting the real enduring power of the Christian ministry. The Rev. E. F. Chauncey, rector of Trinity Church, Columbus, was master of ceremonies, and the Rev. Harry C. Robinson, rector of St. John's Church, Columbus, chaplain to the Bishop. The Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio, was the Bishop ordaining. About twenty clergy were present from various parts of the diocese.

**APPRECIATION OF AN ORGANIST'S SERVICE**

A COMMEMORATION service was recently given in St. Paul's Church, Flatbush, N. Y. (Rev. T. G. Jackson, D.D., rector), commemorating twenty years of service by Mr. T. Allen Cleaver, organist and choirmaster. The ex-choir boys and men who formed the procession filled two aisles of the large church and during the service completely filled the chancel. Mr. Cleaver received several gifts in commemoration of the occasion, including a gold watch from the vestry and Church corporation; a chain, the gift from the rectory; gold cuff-links from the present choir; a silver loving cup from old time choir boys; and a purse of gold from the women of the parish and their friends.

**DEATH OF REV. C. W. DUANE**

THE REV. CHARLES W. DUANE, who for seventeen years was rector of Christ Church, Boston, died at Ventnor, N. J., on Sunday, June 13th, at the age of 78, after six years of retirement from active service.

**DEATH OF REV. EMERSON JESSUP**

CONNECTICUT lost one of its aged retired clergy in the death, on Saturday, June 12th, of the Rev. Emerson Jessup, in the seventy-seventh year of his age.

Mr. Jessup was ordained deacon in 1871 by Bishop Williams, and served in several Connecticut parishes, including those at Suffield, Clinton, and North Guilford. He was an invalid for many years. His body was interred at Westfield, Mass.

**FIFTY YEARS IN THE MINISTRY**

THE FIFTIETH anniversary of the ordination of the Rev. Julian E. Ingle was observed at the Church of the Good Shepherd, Raleigh, N. C., Friday, June 11th. Several of the local clergy were present to assist in commemorating this anniversary. Mr. Ingle was ordained in St. Paul's Church, Boston, on St. Barnabas' Day in 1865, and he has spent over thirty years of his ministry in North Carolina.

**DEATH OF REV. G. W. WYE**

THE REV. GEORGE WILLIAM WYE died recently at his home in Neponset, L. I. Mr. Wye was of English birth, but came with his parents in early childhood to Canada. He was a graduate of Huron College, London, Canada, and received holy orders in 1869 and 1870 at the hands of the Bishop of Huron. From 1869 till 1896 he held charges in Dunganon; at Wardsville, Newbery, and Glencoe; at Port Burwell; at Watford; and at Amherstburg, in Canada. In the United States, he became assistant at Bay City, Mich., in 1896, and was rector of the church at East Tawas, Mich., from 1898 till 1902. His last parish was All Saints', Sunderland, Md., from which he retired in 1908, after about six years service.

**FIFTH ST. MARY'S CONFERENCE**

IT IS pleasant to be able to record any of the many indications of progress in the South. At St. Mary's School, Raleigh, N. C., which is the largest of our Church boarding schools for girls in the whole country, there was held in the week May 31st to June 5th a conference which was easily one of the very largest and most important of Church conferences. Officials, speakers, and members from out of town staying at the school for practically a whole week numbered 122, while many others attended one or more sessions.

The guests were practically all present and settled in their rooms by 8 P. M. on Monday. First there was a short rehearsal in order to enable all to join in concert in all parts of the services of the conference. After this there was a reception by the trustees and the rector. After the reception there was a short service in the chapel with a devotional address preparatory to the Holy Communion by the Rev. Augustine Elmendorf.

The programme of the next four days was uniform: Holy Communion at 7:30 A. M.,

the alumnae of St. Mary's school, under Mrs. Ernest Cruikshank.

Supper was followed immediately by prayers in the chapel, with short addresses by the Rev. Warren W. Way, rector of St. Luke's Church, Salisbury, N. C. Illness prevented Mr. Way from speaking on Thursday and Friday, and his place was filled by the Rev. Dr. Bradner and the Rev. Dr. Starr. From 8:30 to 10 P. M. addresses were delivered in the auditorium on the Forward Movement by the Rev. Robert W. Patton, provincial secretary of the Fourth (Sewanee) Province, and by the Rev. William E. Cox and the Ven. Thomas P. Noe, who have done remarkable work in spreading this movement over the whole of their diocese.

Thursday night was "stunt night," when all the members, with a large number from the city, had a most enjoyable evening with music, recitations, and other "stunts" by the members.

Friday night the closing service was held in the chapel, with addresses by the Rev. Dr. Bradner and the rector of the school. Most



AT THE FIFTH ST. MARY'S CONFERENCE, RALEIGH, N. C.

chapel, 9 A. M. This was immediately followed by addresses on the better rendering of the concerted parts of the Church service, by the rector of the school. These addresses were suggested by the results of the short practice conducted each Monday night at former conferences, and were delivered at the request of members of last year's conference.

After an intermission of fifteen minutes there followed, from 10 to 11:30, addresses on social service by the Rev. Augustine Elmendorf. About a third of the time was given to questions, remarks, and suggestions by other members of the conference.

After the next intermission followed addresses on Religious Education by the Rev. Lester Bradner, Ph.D. Dr. Bradner spoke on the work of the Sunday school on the first three days, while on Friday he spoke on religious nurture in the home. Again there was free discussion.

After dinner on Tuesday the members organized by electing a "steering committee," which had entire charge of the programme during free periods. These periods were fully used. There were meetings on How to Reach People in the Country, under the Rev. A. S. Lawrence; on Story Telling, under Miss E. B. Taft; on Primary Work in the Sunday School, under Mrs. C. L. Hunter; on the Forward Movement for the Diocese of North Carolina, under Bishop Cheshire; on the Girls' Friendly Society, under Mrs. H. M. Bonner; on Junior Teachers, under Dr. Bradner; and on Senior Teachers, under Mrs. Bradner. Meetings were also held of the executive committee of the conference for Church workers in industrial communities, under the Rev. H. A. Willey; of the social service commission of the diocese of North Carolina, under the Rev. G. W. Lay; and of

of the members stayed throughout the conference and left on the morning trains on Saturday.

A bulletin with a fuller account of the conference will be published at an early date, which may be obtained from the school free by anyone.

**SERBIAN RELIEF**

THE FOLLOWING letter of acknowledgment was recently received by the treasurer of the Serbian Relief Fund:

"NISCHE, 7-20-V-1915.

"DEAR SIR: I have received with much pleasure your letter of the 26th April with the enclosed second cheque of 7,907.25 francs.

"I am most obliged to the committee that has so kindly taken up the charge of collecting funds to relieve the needs of my people. I wish to express to all the generous contributors and especially to the members of the Holy Episcopal Church my deep gratitude for their Christian remembrance of fellow-creatures in such dire distress and for their heartfelt sympathy in our present troubles.

"With best regards and my fatherly blessing,

"(Signed) The Archbishop of Belgrade and Metropolitan of Serbia: DIMITRY."

**MEMORIALS AND GIFTS**

AT A special service held the Third Sunday after Trinity in St. Paul's Church, Newark, a window was dedicated in memory of Miss Anna A. Burnet. An impressive tablet in memory of Mr. Jerimiah C. Carthwaite was also dedicated at the same time, as well as a beautiful baptistry window given by an anonymous friend of the parish.

By THE will of the late Henry D. Dox of Geneva, N. Y., the sum of \$5,000 is left to St. Peter's Church of that city, in memory of the testator's father, Richard D. Dox. It is directed that the principal be kept intact and that the income of the fund be used for defraying the general expenses of the church. By the same will a similar amount is given to the Church Home of Geneva, the same directions to be applied in regard to the Home as well.

AT THE recent unveiling of the tablet marking the gift of land, on which the handsome new Hutchinson High School stands in Buffalo, N. Y., the Rev. Charles A. Jessup, D.D., rector of St. Paul's Church, officiated at the devotional exercises, and the Rev. Charles D. Broughton, rector of the Church of the Ascension, pronounced the benediction. Mr. and Mrs. Hutchinson, who gave the site of their former home to the city for a new high school, are parishioners of St. Paul's, of which Mr. Hutchinson is also a vestryman.

SUNDAY, JUNE 13th, an eagle lectern, given by the late Rev. William Hothersall Gardam, D.D., in memory of his wife, Mary Chase Gardam, was received and dedicated in St. Luke's Church, Ypsilanti, Mich. (Rev. William Heilman, rector). The Rev. William D. Maxon, D.D., rector of Christ Church, Detroit, was the preacher. The inscription engraved upon the lectern is:

GIVEN TO ST. LUKE'S CHURCH

BY

WILLIAM HOTHERSALL GARDAM, D.D.

IN LOVING MEMORY OF HIS WIFE,

MARY CHASE GARDAM,

AUGUST TWENTY-FIFTH, NINETEEN TWELVE

"And this is the promise which he promised us, even the life eternal" (I. John 2:25).

TWO BEAUTIFUL memorials were unveiled in St. Paul's Church, Salem, diocese of Albany (Rev. Frederick T. Ashton, rector), at the time of Bishop Nelson's annual visitation to the parish, June 9th. One of these is a handsome bronze tablet mounted on Siena marble, and is given by Mark L. Sheldon, Esq., of Salem, in memory of his sister. The tablet was made by John Williams, Inc., of New York City, and the inscription reads as follows:

To the glory of God, and in loving memory of MARY ELIZABETH SHELDON, a faithful and devout member of this parish, who entered into Life Eternal, January 11, 1914. "Grant unto her eternal rest, O Lord, and let light perpetual shine upon her."

The second memorial is a stained glass window, placed over the entrance to the nave, and is given by Mrs. A. J. Haggart of Salem in memory of her husband, Andrew James Haggart.

#### ALABAMA

C. M. BECKWITH, D.D., Bishop  
Anniston's Parish School

AN ADMIRABLE educational work is being done in the parish school of St. Michael and All Angels, Anniston (Rev. Charles Knight Weller, rector), where more than six hundred children are unable to find entrance into the public schools. The commencement exercises were held on May 27th, when prizes were given for practical work done by the pupils.

#### ALBANY

R. H. NELSON, D.D., Bishop  
Ancient Mortgage Paid

A MORTGAGE which had existed ever since the church was erected in 1871 has lately been paid off by a determined effort of the ladies of Trinity Church, Troy (Rev. Seth A. Mills, rector). During the time the mortgage existed \$4,700 had been paid in interest.

#### ATLANTA

C. K. NELSON, D.D., Bishop  
Preparing for the Preaching Mission  
THE MEMBERS of the clericus of Atlanta

and vicinity have resolved by formal motion to use all the intervening meetings between now and Advent in preparation for the proposed Nation-wide Preaching Mission, to which they have given their full endorsement.

#### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop  
Woman Suffrage in Ithaca Parish

THURSDAY EVENING, June 10th, a men's supper was held in St. John's parish, Ithaca (Rev. Henry P. Horton, rector), and a report on the recent convention of the diocese and its proceedings was given by each of the lay delegates. After the supper a vote was taken by the legalized voters of the parish on the question submitted to the parishes by the convention regarding the right of women to vote at Church elections and meetings of the congregation. The vote was unanimously in the affirmative. This means that in the enlargement of the vestry by four, already provided for and to begin next Easter, the women of the parish will have a voice in their nomination and election.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop  
Material Improvements—Hartford Archdeaconry  
—Death of Wethersfield Churchman

THE MEMBERS of Christ Church parish, Hartford, are planning extensive improvements and general restoration of the interior of their church edifice in the near future.

THE DIOCESAN committee having in charge the restoration and care of the old glebe house at Woodbury are planning to make it, so soon as the necessary funds are forthcoming, a center for social service and neighborhood work in that vicinity.

THE MEMBERS of St. George's parish, Bridgeport (Rev. Henry E. Kelly, rector), are planning the purchase of land bounded by three streets, as a site for their church, which they hope to build in the near future. The present building, which has been in use for the past ten years as a joint parish house and chapel, will in the event of the purchase of the new site be moved thereupon.

THE ANNUAL meeting of the Hartford archdeaconry will be held in St. Paul's parish, Southington, Tuesday afternoon and evening, June 29th. The evening session will be given up to a missionary rally, at which the speakers will be the Rev. Edward Campion Acheson, Bishop Suffragan-elect, and Mr. Burton Mansfield of New Haven.

THE NEW parish house recently completed for St. John's Church, Hartford (Rev. James W. Bradin, rector), was formally opened Tuesday evening, June 15th. Addresses were given by the rector and by the senior warden, Mr. Charles A. Pease. At the conclusion of these exercises an opportunity was given those present to inspect the beautiful new building.

IN THE death of Edward Gardner Woodhouse, senior warden, Trinity Church, Wethersfield, has lost a most faithful and earnest communicant. Serving the parish for many years as treasurer and warden, he freely gave and spent of the best he had for its betterment.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop  
Auxiliary Meets at Cathedral

THE ANNUAL meeting of the Woman's Auxiliary to the Board of Missions was held at St. Paul's Cathedral on Thursday, June 10th. There was a corporate Communion at 7:30, and choral Eucharist at 9:30, at which Bishop Weller was celebrant and the Rev. Mr. Gear of Stevens Point, preacher. The business meeting followed. Nearly a hundred women and a number of the clergy were pres-

ent. Mrs. Field of Ripon was elected president. Bishop Weller made an earnest appeal for a more generous response to the call for general missions and the Rev. Dr. Rogers for help for the home for dependent children soon to be opened in Fond du Lac. The suggestion was made to hold the annual meeting hereafter in September instead of June and the matter is for consideration among the various branches of the Auxiliary. An invitation from Stevens Point for the next annual meeting was accepted.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop  
Archdeaconry Meeting—"Holiday Home"—Open-Air Vespers

THE SPRING meeting of the archdeaconry of Baltimore was held at the diocesan house, Baltimore, on Wednesday, June 9th. Bishop Murray presided. Archdeacon Wroth reported that fifty-two per cent. of the diocesan apportionment had been paid. Encouraging reports were received from the various missions of the archdeaconry. A committee was appointed to furnish stereopticon views, illustrating work in this archdeaconry.

THE MARYLAND local assembly of the Brotherhood of St. Andrew met at Grace Church, Elkridge, Howard county (Rev. Robert A. Castleman, rector), on Saturday, June 12th. The members assembled at 3 P. M. After a game of baseball and a swim in the Patapsco river, refreshments were served on the lawn by the ladies of the parish. At 8 P. M. there was a meeting in the parish hall. Following an address of welcome by the rector, an excellent address was delivered by the Rev. Benjamin B. Lovett, rector of the Church of Our Saviour, Baltimore.

THE "HOLIDAY HOME" of the Maryland branch of the Shut-in Society at Pikerville, Baltimore county, was opened for the summer on June 9th. The members of the society felt that a month away from a sick room or the usual environment of a person confined indoors by illness or deformity, would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society and a prominent Churchwoman, the home, a fine old building of quaint colonial architecture, known as the Old Sudbrook Tavern, was loaned to the society. The interior has been equipped in the most modern way, and a number of rooms have been fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month, until the home closes in September. Mrs. William Dallam Morgan, wife of the rector of St. John's Church, Waverly, Baltimore, is the president of the society, and is assisted in her work by many prominent Churchwomen of the diocese.

SUNDAY AFTERNOON, June 6th, at 5 o'clock, on the grounds adjoining the Pro-Cathedral, Baltimore, the open-air Vesper services which were so successful last summer were resumed. A large stand, containing seats for the clergy and choir, has been erected, at the rear of which has been placed a massive and beautiful wooden cross about ten feet high. In front, on the lawn, chairs are provided for the congregation, which usually numbers four or five hundred persons. The fine vested choir of thirty voices of the Pro-Cathedral always sings, and the sermon is preached by prominent clergy of the diocese.

#### MISSOURI

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

St. Louis Clericus Elects Officers

MONDAY, June 7th, the last meeting for this year of the St. Louis clericus was held at St. Stephen's-in-the-Hills, the summer camp of St. Stephen's House (Rev. H. W.

Mizner, rector). The Rev. Edmund Duckworth read a paper on Nietzsche, and a discussion of the paper followed. After luncheon the election of officers took place, the Rev. H. W. Mizner being elected chairman, the Rev. J. H. Harvey, secretary. The day was closed with prayer in the chapel, led by Bishop Tuttle.

**SPRINGFIELD**

EDWARD W. OSBORNE, D.D., Bishop  
Parish and Priest Celebrate Together

THE BISHOP made his visitation to Trinity Church, Lincoln, on Trinity Sunday, the dedication festival of the parish and twenty-fourth anniversary of the ordination of the priest in charge, the Rev. John C. White. This parish has made great progress in the reduction of its bonded indebtedness and hopes in another year to pay off all its debts and be ready to call a resident rector.

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop  
Clericus Meeting—Report on Home for Children—Bishop Harding Resting

THE CLERICUS met at The Gordon on Tuesday, June 15th, at 1 P. M. Forty priests were present, the Rev. George H. McGrew, D.D., presiding. An excellent luncheon was served. The Rev. George F. Dudley read an excellent paper on "The Lord's Prayer in the Prayer Book," showing the manifest inconsistency of the rubrics with reference to the Lord's Prayer and expressing a hope that the next General Convention would remedy the defects. This was the last meeting of the clericus for the summer.

THE REPORT of the special committee on the management of the Episcopal Home for Children, formerly known as the Bell Home, has been made to the Bishop. This report goes fully into all the details for the management of the Home for a number of years back and its splendid endorsement is signed by a committee whose judgment on this subject will command universal respect and acceptance. The Rev. Dr. and Mrs. Davenport have given unstintingly of their time and love for the benefit of the little children under their care. Mrs. Davenport has raised, by the assistance of kind friends, \$57,800 for the purchase of the land and buildings and the completion of the plants at Anacostia, D. C., and Colonial Beach, Md. In addition to this she has raised \$2,975 for maintenance. This of course is only part of the great work done by individual effort and the large amounts given by individual contributors. There are over fifty children at the home at the present time and they receive splendid moral and Church training.

BISHOP HARDING, it is announced, has been forbidden by his physician to keep his engagements for the present, as he is still suffering from the shock to his nervous system by reason of his recent automobile accident.

OPEN-AIR services are being held every Sunday around the Peace Cross at the Cathedral close. Last Sunday the sermon was preached by the Rev. C. P. Sparling, rector of St. John's Church, Georgetown, D. C.

THE SUNDAY SCHOOLS of Ascension, St. Mark's, St. Stephen's, Epiphany chapel, and the chapel of the Good Shepherd united on an excursion down the Potomac river to Marshall Hall, Saturday, June 19th. A programme of athletic and other features was provided.

DURING THE winter St. John's Church, Norwood parish, Bethesda, Md. (Rev. James Kirkpatrick, rector), was burned. The old frame church has been replaced by a handsome church of blue Potomac stone, and services are being held in the building, free from

a dollar indebtedness. The rector and vestry are to be congratulated.

**WESTERN MICHIGAN**

JOHN N. McCORMICK, D.D., Bishop

Good Work in Dowagiac—Corpus Christi

ST. PAUL'S CHURCH, Dowagiac, recently admitted a parish by the Muskegon convention, will be served during the summer by the Rev. John Brian McCormick, son of Bishop McCormick. This church has had a remarkable growth since April 27, 1911, when the Rev. George Huntington, rector of Trinity Church, Niles, conducted the first service in Library Hall. About twenty-five confirmed persons had then been found. Since then there have been ninety-five baptisms, sixty-eight persons being "of riper years," ninety-eight confirmed, and one admitted from the Roman Church. Pledges amounting to \$1,350 have been secured towards the annual budget. Mr. Huntington has maintained Sunday afternoon services in Dowagiac for four years, without receiving any aid from the missionary board of which he is a member.

ON THE Sunday after Ascension, the local Commandery of Knights Templar attended the morning service in St. Mark's, Coldwater, and listened to an excellent sermon by the Rev. John Hewitt. On the following Wednesday evening they held a reception in the asylum in honor of the rector and his wife.

THE REV. L. R. VERCOE, rector of Trinity Church, Grand Ledge, conducted Memorial Day services for the local members of the G. A. R., delivering an address on "Keeping Faith."

A GROUP MEETING of the Woman's Auxiliaries in the parishes at Niles, St. Joseph, Dowagiac, and the mission at Three Rivers was held in Holy Trinity Church, Benton Harbor (Rev. Wallace Blake, rector), on June 16th.

THE FESTIVAL of Corpus Christi was observed at St. Paul's Church, Grand Rapids, by a high celebration of the Holy Eucharist. Persons from many parts of the city attended; and, as an outcome, the Rev. Mr. Brewin hopes to establish a ward of the Confraternity of the Blessed Sacrament.

**WESTERN NEW YORK**

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

Masons' Day at Church Home—A Fortieth Anniversary—G. F. S. Service

MASONS' DAY, to which the children of the Church Home, Buffalo, look forward each year with happy anticipation, was celebrated on the afternoon of Sunday, June 6th, in the Hutchinson Memorial chapel of the Home. About sixty members of the Hugh de Payens Commandery, Knights Templar, in full regalia, were present at the service, which was conducted by the Rev. Charles D. Broughton, rector of the Church of the Ascension. After the service a social hour was spent preceding the formal presentation of the commandery's annual gift to the Home, which this year consisted of furnishings for the girls' playroom. This makes the ninth annual contribution from the commandery. The former gifts have consisted of furnishings for the girls' sewing room, two hundred books and three large book-cases, a music pavilion, \$250 in cash for the boys' play room, kindergarten and dining room, basketball and handball courts, and a skating rink, rugs, and the keeping of the playgrounds in order. As the Masons filed into the Home they were met on the steps by the younger children, who placed a carnation in the lapel of each Sir Knight. Each child was also presented with a box of candy. There are sixty-eight children at present in the orphanage.

TRINITY SUNDAY marked the fortieth anniversary of the ordination of the Rev. Charles

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The Bishop of London in his "Foreword" expresses the view that this book "will be of help and comfort to many. It faces the awful force of sudden and unexpected sorrow and the desolate loneliness which comes after the death of a husband or wife to the one which is left. It does not minimize the anguish of it all, and in beautiful language and with the disciplined experience of one who has been through it all, it draws out the sure and certain grounds for hope which a Christian has, and holds up the 'Mirror of Divine Comfort.'"

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M. Sills, D.D., rector of Trinity Church, Geneva, and the service that day was marked in a very impressive manner by the presentation of a handsome American silk flag, upon which the stars are all embroidered instead of being woven. It was given to the church, to be used for patriotic and other special occasions, by Mrs. James L. Truslow of Scarsdale, N. Y., in memory of Brigadier General A. B. Wells and Major Eugene A. Ellis. The procession, headed by the crucifer, behind which was the flag, carried by Hamilton Ellis, son of Major Ellis, and nephew of General Wells, guarded by three members of the state militia in uniform, passed up the centre aisle to the altar, where the flag, after being saluted by the soldiers, was presented to the rector. Dr. Sills in accepting it said: "This flag has been presented to Trinity church in loving memory of two brave and devoted soldiers of this country. It is brought to the altar under military guard and escort, and is now received by the church as its permanent property to hang from its walls and to remind us all that Church and Nation must ever carry on their noblest works for truth and honor and righteousness under the glorious banner of the cross of Christ."

A SPECIAL service for the Girls' Friendly Society in Rochester was held on the Second Sunday after Trinity in St. Paul's Church in that city. A large number attended and parts of the service were taken by five different clergymen. The Girls' Friendly Society hymn, "True Friends Help Each Other," was sung as a recessional.

AT THE meeting of the trustees it was voted to build a temporary chapel, on the site of a permanent one, for the use of Wm. Smith College, Geneva. It is to cost about \$1,000, and it is purposed to lay greater emphasis upon the higher life of the women students. A new Dean, Miss Ann Blitz, assumes her duties July 1st, and is not merely a Churchwoman but is devoted to Churchly interest.

#### WEST MISSOURI

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

Institution of Rector at Carthage

ON THE First Sunday after Trinity, June 6th, at Grace Church, Carthage, Bishop Partridge instituted the Rev. Herbert E. Martin as rector. The service was most impressive and the church was packed. In the evening the rector presented a large class to the Bishop for confirmation.

#### WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop  
WM. THEODOTUS CAPERS, D.D., Bp. Coadj.

Meeting of Diocesan Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary met in St. Mary's Hall, San Antonio, on the 2nd and 3rd of June, in connection with the convention. The treasurer's report showed that \$1,204.44 had been raised for missionary purposes during the year. A resolution was adopted providing for union with the provincial organization. The following officers were elected for the next triennium: President, Mrs. A. W. S. Garden; first vice-president, Mrs. George Allensworth; corresponding secretary, Mrs. J. H. Sutherland; recording secretary, Miss Alleen Badger; treasurer, Mrs. J. H. Savage.

#### CANADA

Ordinations—Diocesan Synod in Toronto

Diocese of Columbia

THE LAST official act of Bishop Roper before his departure to Ottawa was the induction and installing of the Very Rev. Dean Schofield as rector and Dean of the Cathedral

Church, Victoria. A large number of clergy were present.

Diocese of Huron

BISHOP WILLIAMS consecrated Trinity Church, St. Thomas, on Trinity Sunday. Thirty years ago, on Trinity Sunday, the church was dedicated. It has now been freed from debt. The only member still alive of the first building committee is Judge Ermatinger.

Diocese of Montreal

AT THE last meeting of the executive committee of the diocese, two veteran members received the hearty congratulations of the committee. Dr. Davidson, chancellor of the diocese, celebrated his golden wedding, June 1st, and Mr. George Durnford, treasurer of the Synod, recently did likewise. The next quarterly meeting of the committee, in August, has been cancelled on account of the meeting of the General Synod in September.—BISHOP FARTHING is to hold an ordination in the Cathedral, Montreal, June 13th, when seven are to be ordained to the priesthood and five to the diaconate.—A NEW parsonage is to be built this summer in St. Michael's parish, Terretowne.—ST. THOMAS' CHURCH and parsonage, Rougemont, has been greatly improved; there are eight fine memorial windows.

Diocese of Niagara

IN HIS charge at the recent meeting of the diocesan synod, Bishop Clark made a strong patriotic appeal, with some special words to encourage recruiting for the army. He mentioned the fact that the Anglican Church in Canada is sending more than fifty per cent. of the soldiers, in no spirit of boastfulness, he said, but rather of gratitude. He also referred to the fact that at a recent meeting of the House of Bishops a resolution was unanimously passed that leave of absence should not be granted to clergymen who desired to go to the front as "combatants." The Bishop

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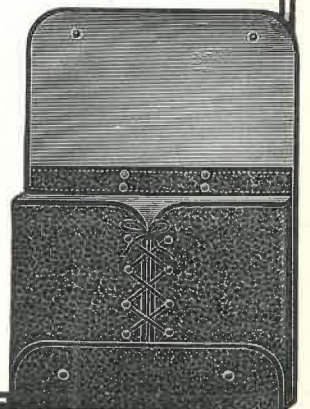
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referred to the subject of temperance, and said they should gratefully remember the labors of the three former Bishops of the diocese, Bishop Fuller, Archbishop Hamilton, and Bishop Du Moulin. The increase in almsgiving in forty years is shown by this fact. At that time the total of the freewill offerings were represented by \$45,000. The receipts this year were \$180,000. The Bishop held a general ordination in St. George's Church, St. Catharines, when four candidates were ordered deacons and three priests. The preacher was Archdeacon Perry, rector of St. Thomas' Church, St. Catharines.

*Diocese of Ontario*

AT THE ordination in St. George's Cathedral, Kingston, on Trinity Sunday, the Bishop was the preacher. Two men were ordered deacons.

*Diocese of Quebec*

THE QUARANTINE station at Grosse Isle, in the River St. Lawrence below Quebec, is to have the same chaplain as last year, the Rev. J. B. Debbage.—THE CHURCH SOCIETY of Quebec has decided, at a special meeting of the Central Board, to transfer the custody of the stocks and bonds which are now held by the society to the Royal Trust Co. These amount to over \$1,000,000 in value.

*Diocese of Rupertsland*

THE MAY meetings of the rural deanery of Dufferin, in St. Stephen's parish, Glenboro, were very well attended. The Woman's Auxiliary of the deanery held their meetings at the same time.—ALTHOUGH six were advanced to the order of priesthood and ten were ordered deacons, at the ordination by the Primate in St. Luke's Church, Winnipeg, there is still a shortage of clergy in the diocese. Four more are needed to enable all the vacancies to be filled.

*Diocese of Toronto*

AT THE opening service of the diocesan synod, June 8th, in St. James' Cathedral, Toronto, the preacher was Bishop Thornloe of Algoma. The business session opened at noon in St. James' school house, Bishop Sweeny in the chair. At the choral Evensong the preacher was again the Bishop of Algoma. The public missionary meeting on the evening of the second day was held in St. James' parish house. The usual reception given to delegates by the Bishop and Mrs. Sweeny was omitted this year on account of the war.—THE EXECUTIVE COMMITTEE has a proposal under consideration for the erection of a synod building.—AT THE Trinity Sunday ordination in St. Alban's Cathedral, Toronto, ten men were ordered priests and eleven received deacon's orders. The Rev. Canon Powell was the preacher.—THE UNVEILING of the new reredos in St. Simon's Church, Toronto, was conducted by Rural Dean Cayley.

—THERE WAS a corporate celebration of the Holy Communion for the St. Andrew's Brotherhood in the Church of Holy Trinity, Toronto, May 27th. Canon Powell was the celebrant. He had conducted a service of preparation the previous day.

THE FALSE IN THE TRUE

IN MANY campaigns for human betterment, the cry is raised:

"You can't compel men to be good. You cannot make men good by law. You cannot legislate men into goodness."

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We cannot legislate men into goodness, but we can legislate temptation and moral obstacles into the paths of men and women, and we can as surely legislate them away.—*Passaic News.*

Educational

THE SIXTY-THIRD commencement of Racine College began with Evensong on Sunday, June 6th, when the Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, preached the sermon. At the conclusion of the service the members of the graduating class, seventeen in number, received from the warden of the college the handsome gold crosses which are bestowed in token of the Christian training given by the school. The entire congregation then went in procession to the graves of the Rev. Dr. Roswell Park, the founder of the college, and of the Rev. Dr. De Koven, where suitable commemorations and prayers were recited. The procession passed to the north wall of the chapel, where the class stone was placed with appropriate ceremonies. Monday was field day, and Tuesday was taken up with various activities. Wednesday at ten o'clock there was a military exhibition, and at eleven the graduating exercises were held in the gymnasium. Prizes and medals were awarded. The address was given by Bishop Weller. Great enthusiasm was evoked by the announcement that Mr. August H. Vogel of Milwaukee, whose son was in the graduating class, had promised to construct a running track on the campus. Luncheon was served to all the guests in the dining room, at the close of which Congressman H. A. Cooper, being called on, made a very impressive speech in introducing a remarkable poem written by a young Filipino. The commencement was pronounced one of the most interesting that had ever been held at the old school.

THE MOUNT ST. ALBAN Summer School for Sunday School Workers was held, for the second year, in the Washington Cathedral Close, from June 7th to 11th. The Bishop of Washington, in his address of welcome, called the Cathedral Close a "Little City of Peace," and tendered all the keys of that city. His words proved most apt and happily chosen. The Rev. Edmund L. Woodward of the diocese of Virginia brought a party of fourteen a distance of more than eighty miles, in automobiles, and such an example of interest and loyal coöperation between rector and teachers was an inspiration to the whole school. Those responsible for the summer school feel that while the first year the school was a *trial*, this year it is a *fact*. The registration was about one-fourth larger than last year, the enthusiasm from last year held good through this, perhaps even increased if that could be, the splendid lectures and conferences were faithfully attended, and the enthusiastic interest of the members of the school continued to the end.

THE ANNUAL summer school for Sunday school teachers, under the auspices of the boards of religious education of the diocese of Bethlehem and the Province of Washington, will be held from Monday to Friday, June 28th to July 2nd, at Bishopthorpe Manor, South Bethlehem, Pa. The Holy Communion will be celebrated daily at 7:30 A. M., beginning with Tuesday. On Monday, at 4:30 P. M., the school will open with four conferences, as follows: For primary grade teachers, "Characteristics of Beginners and Primary Pupils," by Miss Helen I. Jennings of Pottsville; for junior grade teachers, "The Junior as We Find Him," by Miss Jane Millikin, superintendent of teacher training, diocese of Maryland; for senior grade teachers, "What Shall be the Curriculum?" by the Rev. Harvey P. Walter of Reading; for clergy and superintendents, "The Organization of the Church School," by the Rev. Stewart U. Mitman, Ph.D. At 8 P. M. Monday there will be an address of welcome by Bishop Talbot, followed by a reception for the delegates.

COMMENCEMENT exercises occupied Friday, Saturday, and Sunday of last week at St. Alban's School for Boys, Knoxville, Ill.



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Eleven boys were promoted from the lower school and four graduated from the upper school. Saturday was graduation day, and opened with a celebration of the Holy Communion in St. Alban's chapel at 7:30, the rector, the Rev. L. B. Hastings, celebrating. The graduating exercises were held in the large gymnasium, beginning at 10 o'clock. The address to the graduates was given by Dr. Hubert William Hurt, Ph.D., president of Lombard College, Galesburg. Dr. Leffingwell, founder of the school, presented the diplomas, certificates, and school prizes. On Sunday there was a corporate Communion of the school in chapel at 7 o'clock, the rector celebrating. The sermon to the graduates and friends was preached by the Bishop of Western Michigan at the 10 o'clock service in Grace Church, Galesburg. The exercises marked the completion of a most encouraging year.

NEARLY FIFTY of the clergy, Sunday school superintendents, and teachers of the Church in the dioceses of Erie, Pittsburgh, Ohio, and Western New York met at Conneaut Lake, Pa., May 31st to June 4th, for the first annual summer school. Owing to the fact that a summer school had not been decided upon until the eleventh hour a greater number of the workers were from the diocese of Erie. The sessions of the school followed a celebration of the Holy Communion every morning in the parlors of the hotel. The afternoon was free for recreation until 4:30, when conferences were held by the instructors. Every department of Sunday school work was ably and thoroughly presented. The summer school, following close after numerous local Sunday school institutes, served to give a greater impetus to progressive Sunday school work than has been given before in the history of the diocese. It will now become an annual institution.

AT THE closing exercises of Holderness School on Sunday, June 6th, the Rev. George R. Hazard of Grace Church, Manchester, preached the baccalaureate sermon from the text, "I have set before thee an open door." On Wednesday morning at 11:30 all repaired to the chapel of the Holy Cross, for the closing day service. Dean Hodges of the Episcopal Theological School of Cambridge delivered the address. At 8 o'clock all assembled in the gymnasium for the graduating exercises. The three winners of the prize-speaking contest competed for the gold medal, which was awarded by the judges to T. Clayton White. This was followed by a masterly address on the advantage of the study of the classics, by Sir George Moses, himself a ripe classical scholar. After this the prizes and honors for the year were awarded by Dr. Webster. The year's work was ended by the Compline service in the chapel.

ST. STEPHEN'S COLLEGE, Annandale-on-Hudson, closed its fifty-fifth annual commencement at noon of June 16th with the service in the college chapel and the exercises on the campus, with conferring of degrees, followed by the commencement luncheon in Preston Hall, at which President William C. Rodgers delivered his annual address, and speeches were made by prominent alumni and friends. In his address, President Rodgers made announcement of extensive alterations and improvements to be made in the college buildings. He also announced the inauguration of a systematic campaign for an addition of \$250,000 to the endowment.

COMMENCEMENT exercises of St. James' School, the diocesan school for boys, situated near Hagerstown, Md., were held on Thursday, June 10th. The baccalaureate sermon was preached by the Rev. William C. Hicks, rector of Emmanuel Church, Cumberland. In the afternoon the school was addressed by the Rev. Romilly F. Humphries and Mr. Charles O. Scull of Baltimore, Mr. Adrian H.

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Onderdonk, the principal, and Bishop Murray, who delivered the diplomas to the ten graduates. After class day exercises on the campus, there was a garden party, followed by the final dance at night.

THE COMMENCEMENT exercises of the University of Arizona, Tucson, began on Sunday, May 23rd, and continued until Wednesday, May 26th. On Sunday evening the baccalaureate sermon was preached by a layman, Judge Edward Kent of Phoenix, a graduate of Harvard and a distinguished Churchman. On Wednesday evening the university conferred upon him the honorary degree of L.L.D. In territorial days Judge Kent was chief justice of the supreme bench.

THE NINETIETH commencement of Hobart College, Geneva, N. Y., took place on June 17th. A large number of alumni and invited guests were present, and twenty-two degrees were conferred in course. One post-graduate and five honorary degrees were awarded. The Phi Beta Kappa oration was delivered by Joseph French Johnson, D.C.S., of New York City, who took for his topic "College Products and By-Products."

THE ANNUAL commencement exercises at Harvard School for Boys, Los Angeles, Calif. (Rev. Robert Burton Gooden, headmaster), were held during the week of June 13th to 20th. The Bishop's address was given on the 13th, and the fifteenth annual commencement and prize day was the 18th.

THE ANNUAL baccalaureate service of Trinity College was held in Christ Church, Hartford, Conn., Sunday evening, June 20th. The sermon was by the Rev. Flavel S. Luther, Ph.D., LL.D.

## The Magazines

"MAGNA CHARTA" is the subject of an interesting historical summary by Dean Henson in the last *Edinburgh Review*. He thinks the modern view that "it is essentially a conservative or even reactionary document" is not altogether justified. Of the famous phrase, "*Quod Anglicana ecclesia libera sit*," he writes: "On the handsome stone pulpit which the English Bishops presented to the new and as yet mostly unbuilt Cathedral of the Protestant Episcopal Church in Washington there are inscribed the words in a deviously lucid English rendering, 'Let the Church of England be free.' 'Why don't you translate the Latin more accurately?' inquired a carping visitor of the clergyman who acted as a guide; and when he was asked to suggest a more satisfactory rendering, replied with the somewhat disconcerting version, 'Let the English clergy have unimpeded access to the Roman see.' . . . The most that we can properly find in the phrase is an indication of a national feeling, which, having gathered strength in the course of time, would facilitate and finally compel a breach with the international system which had its seat in Rome." Theology is so frequently accused of being too conservative that it is interesting to see the same criticism launched against military science. "Any severe professional study fortifies the mind against new ideas," writes Mr. Provost Battersby in an article on "The New Mechanics of War" in the same magazine. Roger Ascham advised Englishmen "not to change the long bow for any other thing." The mailed knight refused to admit the ever-increasing efficiency of bourgeois weapons "till he and his fame were crushed within their armor like an obsolete crustacean on the field of Pavia." In the present war Germany has illustrated typically this soldierly stiffness of intellect. The writer thinks all armies are blind to the possibilities of aerial warfare where not forty but four thousand planes proceed to the attack. We regret to find the *Edinburgh* ad-

mitting an article so thoroughly partisan and unsatisfactory as the one entitled "Mexico." Mr. Sidney Low writes excellently of "The Middle East," and Mr. J. A. R. Marriott of "The Problem of Poland."

"THE LIBRARY of the University of Louvain," an article by its librarian, Prof. Delanoy, in the May *Nineteenth Century*, gives us an acute sense of an irreparable loss. The library contained between two hundred and fifty to three hundred thousand printed volumes, including an ancient theological collection, such as no other library in the world possessed, and about five hundred valuable manuscripts. The library building itself was a precious monument of fourteenth century architecture. Yet, "magnificent halls, recalling by their majestic aspect and perfect sculpture the most beautiful specimens of the Renaissance, treasures stored up by centuries of fruitful labor and patient research, manuscripts, very rare prints, relics, piously preserved by past generations; all that is of little importance in the eyes of the new *Kultur* that Germany would inflict upon the world; all that is nothing compared with the delicious joy felt by a few hundreds of soldiers drunk with wine and carnage."

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