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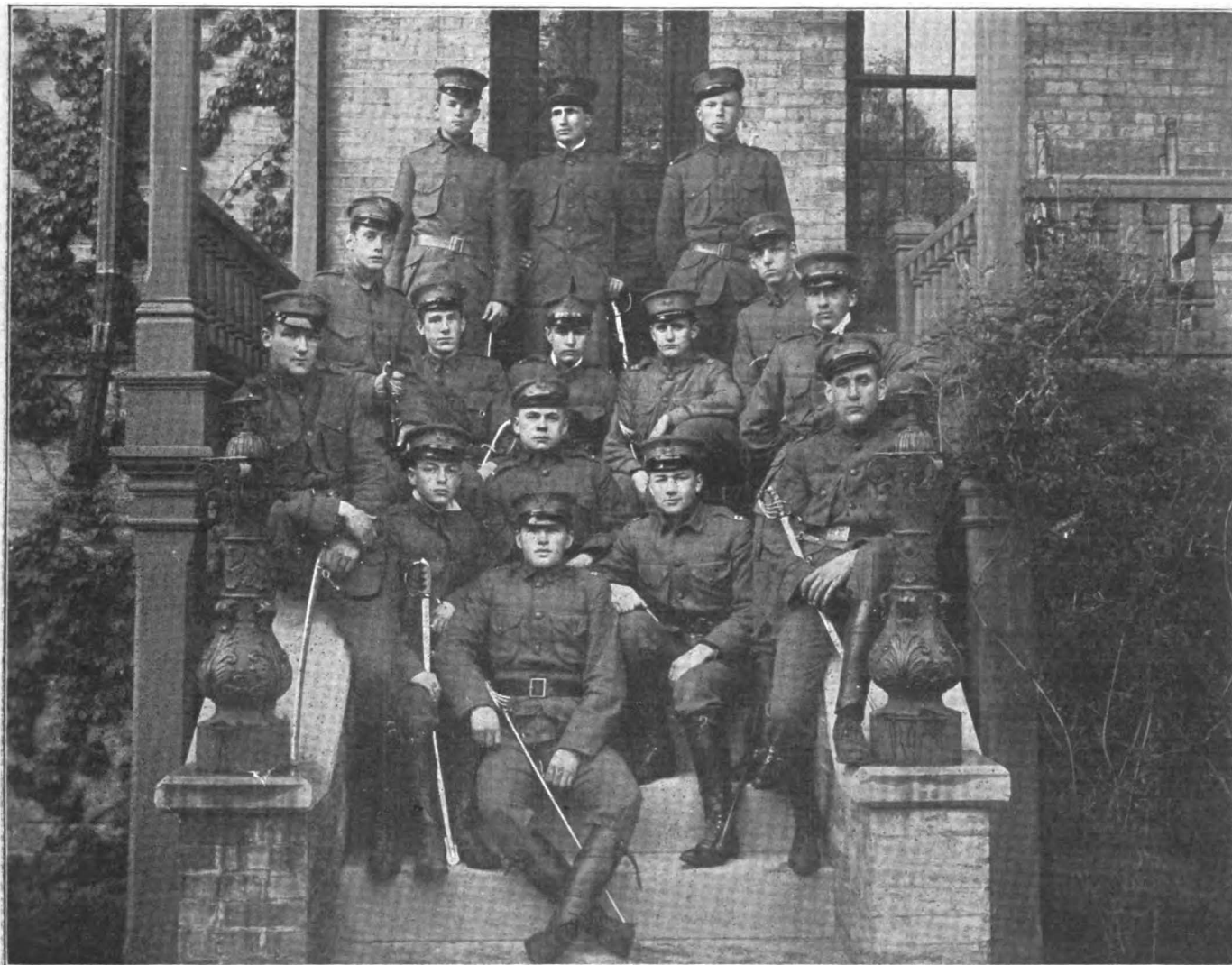
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TO MY PATRONS AND WOULD-BE PATRONS:

Thinking that it may be gratifying to you to know how much my work is appreciated is the only reason for publishing this list of some recently received unsolicited testimonials

PITTSBURG, PENN.

*My Dear Sir*—It has been almost a year since you made a memorial altar cross for me, and I am writing a line to assure you that I like it better as time goes by. I have felt special interest in altar crosses since placing this one here in memory of my son, and have carefully noted crosses wherever I have been. Last summer I was in England and on the continent, going as far south as Rome, and I did not see anywhere a cross which I liked so well. Everyone who has examined the cross carefully has expressed the opinion that nothing finer of its kind has been seen. Thinking that it may be gratifying to you to know how much your work is appreciated is the only reason for writing this note. I remain,

Very truly yours,  
REV. E. H. WARD.

GERMANTOWN, PENN.

*R. Geissler:*  
*Dear Sir*—Mr. Buchall and I are very much pleased with the rood screen, and also the Rev. Mr. Hord. If at any future time there is anything in that line we wish to have done we certainly shall call on you. Thanking you again for making the screen so satisfactory, I am

Very sincerely yours,  
MRS. WARREN R. BUCHALL.

UTICA, N. Y.

*R. Geissler:*  
*Dear Sir*—Cross received in good condition and entirely satisfactory.

Respectfully yours,  
DR. T. F. WARDS.

NAUGATUCK, CONN.

*My Dear Mr. Geissler:*  
The reredos has been placed in our church and is in every particular most satisfactory. More than that, it is very beautiful. With much appreciation, I am,

Faithfully yours,  
REV. W. H. GARTH.

QUINCY, FLA.

*Mr. R. Geissler:*  
The bishop's chair received yesterday. I thank you for your promptitude. It is in every way satisfactory.

Very truly,  
MRS. A. E. WILLARD.

HOUGHTON, MICH.

*R. Geissler:*  
*Dear Sir*—The litany desk was received on Dec. 24. It was received with satisfaction, several people having written to Mrs. Huson of its seeming so well-made and pleasing in every way. Mrs. Huson is therefore well satisfied with your work and takes pleasure in sending the enclosed cheque.

Yours truly,  
REV. J. E. CURZON.

ATCHISON, KAN.

*R. Geissler:*  
*Dear Sir*—The Good Shepherd window is most satisfactory. I hope to have more work for you soon.

Yours truly,  
REV. FRANCIS WHITE.

CORTLAND, N. Y.

*My Dear Mr. Geissler:*  
Our people are enthusiastic in praising the beauty of the triple window you made for us. We are more than satisfied in every particular.

WARREN W. WAY.

WAUREGAN, CONN.

*Mr. R. Geissler:*  
On Sunday last we unveiled the window you made for us. Words of highest praise have been spoken concerning it by all present. Personally I want to thank you for the pains you have taken to make it complete and satisfactory in every way. The workmanship is certainly of the finest, and as a work of art it is very beautiful. I count it a great addition to our church. It will always be a reminder of the great central truth of our faith, the Resurrection.

Yours truly,  
TALBOT.

UTICA, N. Y.

*R. Geissler:*  
*Dear Sir*—The windows arrived safely and have been put in position. They are much admired and are a great addition to the church. Appreciating your work, and hoping to send you other orders, I remain,

Very truly yours,  
REV. EDWARD H. COLEY.

WALLA WALLA, WASH.

*Mr. R. Geissler:*  
*Dear Sir*—The altar and the two memorial windows arrived and were placed in St. Paul's church last week. They were found in perfect condition, and Mrs. Ankeny wishes me to thank you very kindly for the pains you took in preparing and finishing the windows. The features of her daughter are splendid, and her friends have nothing but words of praise for the faithful detail. The whole work is the best ever seen here. It is so substantial and genuine, and Mrs. Ankeny says it really exceeds her expectations.

Very sincerely,  
J. W. ANADON.

RENOVO, PENN.

*Mr. R. Geissler:*  
It affords me very sincere pleasure to express our most hearty approval and appreciation of your work. The pulpit is greatly admired by all who see it. The chaste beauty of design, the richness of the combination of brass and oak, and the thoroughness and finish of the workmanship are of the highest order. We are very proud of it.

Very truly yours,  
L. M. WEICKSEL.

PORT ANGELES, WASH.

*My Dear Mr. Geissler:*  
The communion service came to us to-day. It is in perfect condition and is very satisfactory.

With kindest regards,  
EDGAR M. ROGERS.

FRANKLIN, N. C.

*Dear Sir*—All greatly admire the Communion service. Each vessel, we think, is exactly what it should be.

Very truly yours,  
J. A. DEAL.

BERLIN, MD.

*R. Geissler, Esq.:*  
*Dear Sir*—The beautiful little Communion service came duly to hand. It is quite pretty and in a very neat box. Thanking you, I am,

Faithfully yours,  
H. G. ENGLAND.

COLUMBUS, MISS.

*Mr. R. Geissler:*  
*Dear Sir*—Enclosed please find draft for chalice and paten. We are delighted with them and want to tell you so.

Very truly yours,  
REV. W. E. DAKIN.

CHATTANOOGA, TENN.

*R. Geissler:*  
*Dear Sir*—To say that I am satisfied with the work of art you sent me would be utterly inadequate. I am more than delighted with every detail of the artistic and symbolic workmanship; and at the dedication service it was reverently admired by all who saw it.

Permit me to thank you as a personal favor for the exquisite taste and fine workmanship of as handsome a processional cross as I have ever seen. With every kind regard,

Yours truly,  
ALFRED W. BURKE.

RALEIGH, N. C.

*Mr. R. Geissler:*  
*Dear Sir*—I wish to thank you very sincerely for the handsome processional cross you sent me, and also for your promptness in filling the order. Everyone thinks it beautiful, and I am very much pleased.

Yours very truly,  
H. G. OTEY.

Miss Welr wishes to tell Mr. Geissler again how much pleased she is with the processional cross. It has been much admired by everyone, and is entirely satisfactory in every way.

BAKER CITY, ORE.

*Dear Mr. Geissler:*  
The cross and the reredos have arrived safely and are entirely satisfactory, as all your things have always been.

Very truly yours,  
REV. J. NEILSON BARRY.

OCEAN PARK, CAL.

*My Dear Mr. Geissler:*  
It gives me great pleasure to write you how pleased we are with the beautiful processional cross. The lady who gave it cannot express her gratification at the splendid artistic lines and its beautiful proportions. It is the admiration of all who behold it. With all good wishes, thanking you for the fidelity with which you carried out the order, I remain,

Very truly yours,  
REV. ALFRED R. TAYLOR.

RICHMOND, VA.

*Mr. R. Geissler:*  
*Dear Sir*—Enclosed please find check for the memorial tablet. It was dedicated on Sunday, and everybody who sees it is well pleased with your work.

Respectfully yours,  
A. HARTUNG.

PEEKSKILL, N. Y.

*Mr. R. Geissler:*  
*Dear Sir*—The tablet is certainly a very fine piece of work, and is greatly admired by all who have seen it.

REV. WM. FISHER LEWIS.

*Dear Sir*—The sedilla was received and is very satisfactory.

Yours truly,  
REV. H. C. PLUM.

YAZOO CITY, MISS.

*Mr. R. Geissler:*  
*Dear Sir*—The font arrived here in good condition, and the rector, congregation, and my wife and family are all very well pleased with it. I would here like to congratulate you on your efficient work.

Yours very truly,  
GEORGE BUTTERWORTH.

PORTSMOUTH, VA.

*R. Geissler, Esq.:*  
*Dear Sir*—The lectern arrived here in good order. It comes up to my expectations in every respect. It is a beautiful piece of work, and in every way in keeping with the high reputation of your firm.

Yours truly,  
J. M. B. GILL.

STUEBENVILLE, O.

*Mr. R. Geissler:*  
The hangings for the altar, pulpit, etc., arrived safely and in time. They are perfectly satisfactory in every particular, and all interested were very much pleased with your work.

Yours very truly,  
AGNES L. WELLS.

LANCASTER, O.

*To R. Geissler:*  
*Dear Sir*—I am more than pleased with your work on the Litany desk, and thank you for your promptness in getting it here.

MRS. IDA M. KENT.

COLDWATER, MICH.

*Mr. R. Geissler:*  
*My Dear Sir*—The Litany desk that you made for St. Mark's church harmonizes with the other furnishings, and in design and finish shows a fine appreciation of what church furniture should be.

Thanking you for your excellent work and careful shipping, I am,

Yours respectfully,  
ALBERT LEONARD MURRY.

BATTE, N. Y.

*Mr. R. Geissler:*  
*Dear Sir*—Mr. Jennings and I are delighted with the desk. It is very beautiful, and I would not have one thing otherwise about it. I thank you very much for your attention to every detail in regard to it. The work is beyond criticism, just perfect. I never had anything made for me that pleases me so much as this Litany desk, and you deserve great credit for your promptness and dexterity. The brass plate especially pleases me. The price was very moderate.

Yours truly,  
MISS HELEN B. YOUNG.

NEW YORK CITY, N. Y.

*My Dear Mr. Geissler:*  
The stone is much admired and is most satisfactory to those related to the deceased. I thank you very much for getting it up so beautifully for us.

Yours truly,  
CHARLES B. HOBBS.

PASSAIC, N. J.

*Mr. R. Geissler:*  
*My Dear Sir*—I write to say that I am very much pleased with the text you made. It is just as I wanted in every particular, and very artistic and suitable for my purpose. I notice we have another piece of your work, a tablet. It is also very appropriate.

Yours very truly,  
FRED. P. FAIRBANKS.

PHILADELPHIA, PENN.

*Mr. R. Geissler:*  
*Dear Sir*—The Communion table for Holy Trinity reached us all in good shape and is entirely satisfactory.

Very truly yours,  
THEODORE H. MORRIS.

LAKEWOOD, N. J.

*R. Geissler:*  
*Dear Sir*—The choir desk has been received and is all satisfactory. We are very much pleased with it.

Yours truly,  
REV. E. E. MATTHEWS.

SARATOGA SPRINGS, N. Y.

*My Dear Mr. Geissler:*  
The oak vestment case received and in place. It is in every way satisfactory.

Very truly yours,  
SISTER PAMELA.

STEELTON, PENN.

*R. Geissler:*  
*Dear Sir*—The credence is a beauty, and we hope after this to always order our memorials from you.

I was in Smyrna, Del., and was present when the beautiful brass pulpit in memory of Bishop Coleman was blessed. It is the finest I've ever seen.

Yours truly,  
ELIZABETH PARSONS.

DETROIT, MICH.

*Mr. R. Geissler:*  
*My Dear Sir*—I had the pleasure of seeing the memorial brass which you recently made for me. It is certainly a work of art, and to say that it pleases me does not half express my feelings. Kindly accept my best thanks for

Yours respectfully,  
E. C. WAY.

AUGUSTA, GA.

*Dear Sir*—The candlesticks and candles arrived on time for Easter and are very handsome. Everyone is pleased.

Yours very truly,  
S. S. WHITNEY.

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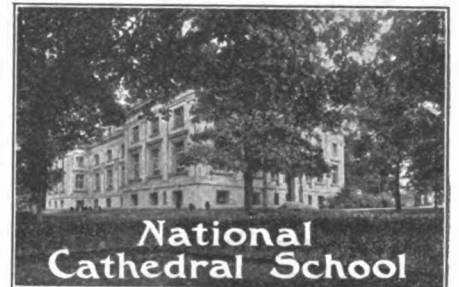
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# The Living Church

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## The Living Church

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## DOGMA AND LIFE.

THE long and bitter warfare between those who insist upon the necessity only of a right theology for salvation and those who contend that religion is life, not dogma, may be said to reach its head when we come to Trinity Sunday. To propound an intellectual puzzle which passes man's understanding as in itself a *sine qua non* of salvation; to expect that one can actually appreciate how the Father is Eternal, the Son is Eternal, and the Holy Ghost is Eternal and yet there are not three Eternals but only one Eternal; this would be a departure from the Scripture teaching, and would yield logically a heaven of metaphysicians instead of a heaven of the child-like. And yet something is to be said for the petition in the Collect for Trinity Sunday, merely in the form in which we have it, but still more in the correct translation of the old Latin: not only that God would "keep us steadfast in this faith and evermore defend us from all adversities," but "that through the steadfastness of this faith (faith in the Triune God) we may be evermore defended," etc. (Goulburn). The matter is not to be settled, however, by sticking the dogma end first at the man we would convert, but the life end; and then to show how the supreme necessity of man, the necessity of being born anew for entrance into the kingdom of heaven, is practically connected with faith in the eternal God as revealed in Christ and as sharing His divine life with us, through the communication of the Holy Ghost.

There is, perhaps, no finer instance of good judgment in the selection of Scripture to be used as the Gospel for any particular Sunday, than is shown in the happy instinct which led to the employment, as the Gospel for Trinity Sunday, of the story of Christ's conversation with Nicodemus. Indeed, Trinity Sunday might well have been called "Regeneration Sunday." Let us take our stand, on this day which requires us to look deeply into the foundations of our religion, on the truth which has been expressed many times; religion is the Life of God in the soul of man. But human experience shows that this definition, inspiring as it is, is yet the vague cloud rather than the clear water of the river of life, unless and until we go on and have our two questions answered, What is the Divine Life, so far as it may be known by man? and, How may that life become ours? Now, as a matter of fact, taking the stream of human, spiritual life at its highest and best, as we find it in the Christian Church from the days of Pentecost on, What is it that has generated and maintained that life? All theories aside, it is a fact that such life has been generated and maintained only as men have come to see God in Christ, and then, through that faith, have become sharers, through the Holy Spirit, of that same divine life which was first manifested to us in Christ.

Nor is it to be wondered at that there should be mysteries connected with such faith. This is not a peculiarity of Christianity. We know from experience that life is maintained by food, but *how* no man can tell.

But the illustration may be used on another side. Suppose we have to deal with a man who is hungry and is willing to eat as bread what we offer him, but is unable, intellectually, to accept our *formula* of the bread's composition, the recipe? Shall we refuse him the bread? That were not only cruel but were to reverse the process by which the Church herself came to have, not the Triune God, but the *doctrine* of the Triune God. Shall we not let a man accept Christ Himself, as at once revealing and imparting the Divine Life, and then lead him on to see in history and in his own experience, how the doctrine guards the life? The ignorant peasant need not understand the higher mathematics by which a bridge was constructed; neither can the science of engineering afford to let that higher mathematics be forgotten or denied. by Google W. B. C.

IF A MAN meets with injustice, it is not required that he should not be roused to meet it, but if he is angry after he has had time to think upon it, that is sinful. The flame is not wrong but the coals are.—H. W. Beecher.

### THE KINGDOM OF GOD.

**P**ERHAPS the most valuable of the discussions at the recent Church Congress were those on the subject of The Civic Mission of the Church. If it cannot literally be said that they solved problems which are vexatious to every thinking man, it is at least true that they proved exceedingly suggestive.

It is more and more being seen that in our studies of the life of Christ the common view heretofore had been too individualistic, as also has been the view we have generally obtained of Christian duty. Clearly, the primary work of our Lord was the preaching of the Kingdom of God. That was the constant theme of His discourses, the repeated point of His parables.

And yet the thought of the Kingdom had so largely dropped out of men's minds that it has seemed, in recent years, like the preaching of a new gospel when many writers have taken that theme as the central point in their exegesis of His teachings. True, the Church has *theoretically* kept the thought alive in her conception of her own organic place in the world, the Body of Christ. Thus far she has been in advance of the Protestant world, which had lost this thought. Yet the Church has held this too largely as but a theory; and we suspect that the present condition wherein vast bodies of the best citizens of the land have no interest in the Church is directly due to the practical loss of the idea of the Kingdom as a working force.

Of course the Kingdom of God is the Church; but the recognition of the thought makes inevitable the conclusion, the Church has not fully realized her whole mission. It is the "kingdoms of *this world*" that are to become "the Kingdoms of our Lord"; more correctly, as expressed in the Marginal Reading, "the Kingdom." True, He said "My Kingdom is not of this world"; but it is not difficult to reconcile the two texts which seem, literally, to contradict each other. Our Lord repudiated temporal kingship; but only that His spiritual kingdom should ultimately absorb the "kingdom of this world."

The Church, the Kingdom of God, has as one of its duties the development of a spiritual power in its members that shall express itself in service for the Kingdom. Perhaps we have been too selfish in our conception of the sacraments. We have laid stress upon their benefit to the partaker; let us go further and show that they have in them the spiritual energy which would enable us to convert the kingdoms of this world into the Kingdom of our Lord. They do not give strength to their recipients for the sake of exhausting it upon themselves.

And yet it is explainable how this conception of the Church should have been lost. The Church tried to supersede the kingdom of this world. The Temporal Power of the Papacy was in large part an honest endeavor to reach this end; for though personal ambition played its part in the exaltation of Popes as temporal monarchs, yet the thought that the Church would solve the problem of regal incompetence and political corruption was a larger and a holier motive. With the downfall of the Caesars the Popes took their place. It was a magnificent conception—the Kingdom of God reigning triumphantly in this world, with emperors and kings subordinate to the successor of the Prince of the Apostles. A magnificent conception; but the result was not the purification of the State but the degradation of the Church. The terrible fall of the Popes from the highest pinnacle of earthly greatness to a temporal dominion over a little garden alone, shows the pathetic failure of the principle of the Temporal Power. The Church tried to be the ruler of the world and it failed ignominiously. It has not yet recovered from the depth of its failure.

NOW IN SEEKING to revive the thought of the Church as the Kingdom, it is essential that we escape the pitfalls into which the Church fell when she developed this thought five centuries ago. Nor need we go so far back as that. The elder men of this generation remember the Papal States as a temporal power, shorn, indeed, of much of its mediæval glory, and with the "right of deposing emperors" quite completely in abeyance; but it is simple fact, easily proven, that the health, the cleanliness, the efficiency of the government of the city of Rome have been greatly augmented since the Italian armies entered its limits and a government too largely hostile to the Church succeeded to the Papal power. Nor is the government of Russia, to-day, in which the Church is a large factor, altogether a model of political efficiency. Even the greatly reduced influence of the Church in English politics through the presence of the Bishops in the House of Lords results probably in more of harm to the Church than of good to the realm, and those who claim to know, say that, on the whole, the votes of the Bishops in that

House have, during the past two or three centuries, been given to the wrong side of questions more often than to the right. Even in this country we are accustomed to resent the influence of the Roman priest in politics, and it has been a Protestant grievance, real or fictitious, for many years, that masses of Poles or of Italians or of Irishmen are voted by the direction of their priests.

If, then, the Church is now again to become a power in national or municipal politics, as she is urged to become by many of those who are newly expounding her duties in the world as the representative of the Kingdom of God, it must at least be remembered that the pages of history are filled with the record of her failures when she has essayed to perform this duty in years that are gone. At least these are horrible examples to her of how *not* to do it, and the American doctrine of the distinction between Church and State is the direct outcome of those failures. When enthusiasts in the Church would have our clergy act as leaders of their people in civic or political questions, and would have them devote their sermons to topics growing out of such issues, we suspect that they might well learn a lesson from history.

AND YET this does not mean that we must acquiesce in a hard and fast line between the interests of the Church and the interests of the State, whereby the Church may, as a speaker at the Church Congress put it, "build Gothic churches, install boy choirs, maintain beautiful services, administer the sacraments which Christ ordained, organize societies for her missionary duties and social life, take care of the poor, discuss Canon 19, and all these things which belong to the Episcopal Church as an organization," while yet she has "nothing to with politics." It does mean, however, that these things which belong to her "as an organization" must be her chief instrumentalities of work, but that they should be only means to an end. The chief subjective function of the Church is to develop character; but the character thus developed must not exhaust itself in the salvation of the soul of the individual. Probably the Church's mistake since she failed in the realm of politics has been that she has gone to the other extreme. To save one's own pet soul is, after all, rather a selfish undertaking. If the Church exhausts all the power of her spiritual energy in saving the souls of her own children, she would seem to fulfil only a small part of her mission. The parables of the Kingdom have, certainly, a wider signification than this. Men who have seen this selfish side to the popular doctrine of salvation have sought to evade the selfishness of it by preaching missionary endeavors, whereby the Church goes abroad into all the world and seeks to save other men and to draw them into the ark of safety. Certainly this conception is far in advance of that of the exclusive saving of one's own little soul. But though the missionary endeavor is a splendid blessing to those who engage in it, the invitation to the heathen thus extended is, generally, to enter the Church for the saving of his own soul. We must probably make a still greater advance upon the unselfishness of missions, even while we have not nearly reached the point where we can call ourselves a missionary Church. Having not nearly reached our best ideals, we must set our ideals higher still.

We must reach the point where we can appreciate that the Church is a storehouse of spiritual energy to be used for the benefit of all mankind. The character developed in the individual must not exhaust itself in saving his soul, but must give him the impetus to save society. Indeed the saving of his own soul must ultimately be only a by-product of his religion. Its chief purpose must be exerted in the endeavor to translate the kingdom of this world into the Kingdom of our Lord. Churchmen can do this when they are willing to utilize the sacraments for that purpose. That they do not now, is the justification of the man outside the Church who declares that the man who goes to church is no better citizen than the man who does not. *And he is right!* Whoever heard of utilizing sacramental grace to purify a city's milk supply? Who ever heard of opposing a franchise steal by the Holy Eucharist? Yes, the man outside the Church is right. We claim theoretically to have an inexhaustible store of spiritual energy, and then when the civic or the national conflict with evil comes, the Churchman who expounds the theory is conspicuous by his absence! He may be collecting funds to buy a new bell-ropes for the church, but he certainly is not utilizing, in the conflict with evil, the spiritual energy which he claims to find in the Church and the sacraments.

Perhaps we have seized the thought which will solve the

American problem of the city. The Bishop Coadjutor of Pennsylvania said lately some splendid things about that problem. What can the Church do to solve it? Not take over the administration of the city into its own hands, certainly. We do not wish our Bishops for mayors nor our diocesan conventions or the local Church Club for city council. We do not wish to found new Papal States in America. But the Church must and can do something more than groan. The political redemption of Philadelphia began with united prayer by a number of ministers, and God blessed the prayer, even while the politicians were sneering. But—and here is our strange blindness—the ministers only prayed as individuals. The Church did not exert her organic strength. The energy stored within the Holy Eucharist was not even touched.

Suppose that, in good faith, Churchmen should begin to practise their belief about the sacrament. Suppose that our parochial men's clubs which discuss civic iniquity amidst puffs of tobacco smoke after an evening banquet—discussions that are eminently proper and quite worth while—would try the experiment of a corporate communion with the intention of applying eucharistic power to that iniquity. One of two things would happen. Either the Church would begin to make tremendous strides against civic iniquity, or we should have to re-write our doctrine of the Holy Eucharist. We, for our part, have faith enough to believe that the doctrine would be proven in practice, and that by applying sacramental grace to civic and political evil we should be able gradually to vanquish it. Incidentally, when this began on a large scale to be true, good citizens would flock into the Church to obtain for themselves this wonderful supply of divine energy, and thus the problems of bringing men into the Church and, ultimately, of Christian unity, would solve themselves. But it would solve them incidentally. The Church would save her life by losing it; by throwing all her energies and the spiritual power of her sons, not into sanctified chicken-suppers or the holy smoke following a men's club banquet, but into the conflict with organized sin.

WE ARE NOT enthusiastic over sermons in the course of which the proper candidate for mayor, or for governor, or for president is pointed out. We do not care to have our clergy give essays on economics at the point where the Church directs them to preach the gospel. It may be that the single tax on land will solve the vexed problem of taxation, but we do not wish the Church or the clergy to determine it for us. We have our own ideas as to several points in the administration of a city, a state, and a nation, but we do not care to have them expounded in sermons. Those clergymen who seek in this wise to fulfil the "Civic Mission of the Church" are only playing again the role of a Hildebrand, whose vision of a State governed by the Church made the mediaeval Papacy and then, because it had made it, disrupted the Church. Even the reformer, Savonarola, entered upon his downfall and threw away the splendid influence for good that he had attained when he essayed to govern Florence. The priestly ideals of to-day in working out the Problem of the Kingdom might better be those of St. Paul, who was proud of his citizenship in "no mean city," than of Wolsey or Cranmer, Richelieu or Machiavelli.

But this means only that the priest should not introduce political or civic matters into his priestly work. As priest he is to develop character in his people and to hold before them the highest ideals; but the same duty rests upon him as citizen that rests upon the laity. Indeed he is a layman in citizenship. He cannot distinguish between his duties and those of other citizens. He should set an example to other men in good citizenship. In all that pertains to the welfare of the public he should be foremost. If he possesses the gift of leadership, he may well lead in all that is good. His training and his ideals ought to fit him to arbitrate in labor and other difficulties, to take a pronounced stand upon vexed politico-moral questions, to use his influence to elect competent and trustworthy men to office, and to support wise laws. He owes it to the Church and to humanity, no less than to himself, to study the social problems of the day, and to help to solve them. All this opportunity comes to him, not as priest, but because as a well-balanced, educated man, he is able to be an exemplary citizen without ceasing to be an exemplary priest.

And so the real function of the Church is to supply the dynamic energy which shall transform the kingdom of the world into the Kingdom of our God. The function of the priest within the Church is to train the character of those who

are committed to his charge and, because his own character is well trained and because he is in constant touch with the spiritual dynamo which gives him strength, to be a model citizen. He can prove in his own active, well-rounded, well-balanced life in the community, what is the spiritual power of the sacraments. It is his duty to view as parishioners the inmates of public institutions—jails, poorhouses, etc.—in so far as these seem legitimately to come within his jurisdiction. Thus will he prove himself a power for good in any community, and thus will the Church fulfil her duty in the world.

IN our report of the section on Canon 19 from the convention address of the Bishop of Ohio, printed in THE LIVING CHURCH of May 23d, the last two sentences read: "I sincerely hope that the clergy of this diocese will not approach me under this law. *I have been so approached several times, and each time I have declined.*"

The accuracy of the italicised statement is challenged, and, therefore, the accuracy of the quotation from the Bishop. On the one hand there has been laid before us the denial of competent listeners that the Bishop uttered these words, and we are shown his autograph letter to the Rev. Dr. Brady, dated January 10, 1908, covering a license to Dr. Hollington, minister of another Christian body, to speak in Trinity Church, Toledo, at a service that was reported in our columns at the time. On the other hand our correspondent, who sent the report from notes of the Bishop's address taken at the time, states that several others corroborate his recollection that the Bishop spoke as reported. He finds, however, that the challenged words are not contained in a proof of the Bishop's address that has, since the convention, been put in type for the diocesan journal, and believes that they were a verbal interpolation by the Bishop made in delivery, in momentary forgetfulness that he had issued such a license for the Toledo service before the Canon 19 difficulties had been generally discussed, and omitted by him from the final text to be printed, when he discovered his error. The fact that the Bishop had already sailed for England before the matter could be brought to his attention makes it impossible for us to clear up precisely what is, of course, a mistake somewhere.

Whether or not that is the true explanation, it is due Dr. Brady to say that license was undoubtedly given by the Bishop for the service in his church; and it is equally due the Bishop to say that his declaration of policy, at least for the future, appears in the proof referred to as follows: "Let me repeat again that I sincerely hope that the clergy of this diocese will not approach me, unless it is a matter of vital importance, requesting me to give my license under this newly enacted law."

SELDOM does an episcopal election strike us as so worthy of commendation as that which promises Professor Kinsman to the see of Delaware. Professor Kinsman has been equally successful as an educator and as a parish priest. He is a thorough Churchman of the Catholic school and a man whose breadth of vision will endear him equally to those of other schools of thought.

Engaged during all but three years of his ministry in educational work, at St. Paul's, Concord, the Berkeley Divinity School, and the General Theological Seminary, his election leads one to realize the change that has come about within the Church in the treatment of men who have become known principally as educators. Ten years ago, the nomination by the House of Bishops of one of the Church's educators for a Missionary Bishopric was very doubtfully received and opposition was raised in the House of Deputies to his confirmation. "Schoolmaster Bishops" were deemed creatures of a grotesque nature, hardly adapted to the work of American sees. Within the past two years, perhaps because of the thorough vindication of the wisdom of the choice in the Asheville election, a master of a boys' school, the president of a theological seminary, the chaplain of a Church university, and the head of a Church school for boys have all been elevated to the episcopate, and the Delaware election will give us the fifth "schoolmaster Bishop" since the beginning of the year 1906. The one-time epithet is now a prophecy of success. And well it may be; for we need scholarly Bishops, and an educational position of importance both brings one into touch with many more sides of life than the average parish priest can generally see, and also develops the faculty of organization.

We welcome, then, not only the individual election of Professor Kinsman to the episcopate, but also the truer rating

which the Church is now giving to those who have devoted their talents to the difficult and generally thankless task of building up the Church's educational institutions.

THE death of the Rev. Robert H. Paine, following closely upon that of Dr. Dix, reminds us forcibly again of the conclusion of the generation that produced the greater number of the heroes of the Catholic movement. We cannot speak of these as the first-fruits of that movement, since in America we must date the active Catholic Revival from the episcopate of Bishop Hobart. These men, who are now fast passing to their rest at a ripe age, were, however, those who bore the brunt of the battle when, probably, the contest was at its height. From the very nature of the case they were forced to meet the issue with Protestantism and the issue with Rome, and they loom far ahead of men of later days who are not able to continue at their posts when they think they see an enemy in sight. These are the men who, under God, compelled the American Church to realize her own Catholicity. They made it possible for lesser men to follow them in comfort, failing, too often, to realize what their comfort has cost the men of the elder generation.

New issues have succeeded to those which these men met so well. We have no longer to contend for liberty to develop a complete Catholic worship in the American Church. That victory is won, though it behooves us to be exceedingly cautious how we claim the fruits of a victory that may, even yet, be distressing to weaker souls. We best honor those who have done their work valiantly and well in the past, not by quietly resting after their victories, but by developing their heroic work according to the necessities of our own day. We must now solve the problem of coördinating worship with work for others. We must apply the power of the sacraments to the needs of a social order that requires all the power that the Church can supply for its salvation.

God grant light and refreshment to this, His servant whom He endued with grace to overcome difficulties while he was on earth; and grant us a like grace to meet the issues that confront us as bravely and as wisely as he met those of his own generation.

FOLLOWING a few months after Bishop Rowe's refusal to leave Alaska for an easier jurisdiction at home, Bishop Brent now refuses to leave the Philippines to become Bishop of Washington. In a sense he chooses the least of American Bishops in the place of the greatest; but in a truer sense he chooses the call of duty, which impels him to remain an outcast in a most difficult field in place of the leader whom multitudes would delight to honor in the nation's capital. "God bids me stay," he says.

Two thoughts occur to us. Once again is witness borne to the reality of self-sacrifice. The reproach that the clergy choose the easier and "best paying" places is again disproven. As Bishop Rowe chose to minister to Esquimaux and Indians by his solitary travels through Arctic night over mountains of snow, so does Bishop Brent choose to minister to Filipinos and Igorrotes rather than to the choicest minds of the American Church. Then, too, is illustrated the dignity of missions, wherein no calling is higher than that of carrying the Gospel and the sacraments to strange peoples.

Such incidents lend immense propelling power to the impetus of missions. They counteract the force of many missionary blunders, and they impel us to sustain the missionary cause even though we sometimes see cause for depression in missionary endeavor. One rightly views missionary matters only in a perspective which embraces the whole endeavor. Thus viewed, the mistakes and the failures of the individuals, now here, now there, sink into minor considerations. There will always be some mistakes, but in spite of them the Church best fulfils her apostolic mission in her missionary work.

IT will be remembered that the First Sunday after Trinity is the Sunday of the great Lambeth Missionary Congress, and the request has been made by the Congress authorities that the day be observed throughout the world as a day of intercession for missions. The *Evening Prayer Leaflet* for that day will contain a missionary service, and it may well be hoped that Churchmen everywhere will observe the day.

#### ANSWERS TO CORRESPONDENTS.

R. A.—The matter of Fasting Communion is fully treated in Puller's *Concerning the Fast before Communion* (paper, 50 cts.).

## ENGLISH "MAY MEETINGS"

### Various Church Bodies Hold Annual Sessions

#### DEATH OF THE ARCHBISHOP OF CAPETOWN

#### Education Bill Considered in House of Commons

#### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,  
London, Rogation Day, St. Augustine, Abp., 1908

ONCE more here in London we are on the flowing tide of what are popularly called the "May Meetings." The arrangements in connection with this annual season of special services and meetings of Church societies and institutions are well-nigh multitudinous, and obviously for this as well as other reasons reference can be made in this correspondence only to some few of the events, such as are likely to be of special interest and importance to my readers. St. Paul's Cathedral was thronged on Wednesday morning, May 13th, for the offering of the Holy Sacrifice of the Eucharist in connection with the 207th anniversary of the Society for the Propagation of the Gospel in Foreign Parts. There were present the following Bishops from abroad: the Archbishop of Brisbane, the Bishops of Antigua, Auckland, Bunbury, Carpinteria, Columbia, Natal, Pretoria, Tinnevely, Travancore, Waiapu, and Wangaratta. A new and gratifying feature of the service this year, and one in accordance with the Ancient Sarum Use, was the chanting of the Litany in procession before the Eucharist commenced. The Archbishop of Canterbury was the celebrant, the other two sacred ministers being the Bishop of Salisbury and Bishop Montgomery (secretary of S. P. G.). The sermon was preached by the Archbishop of Brisbane. The annual meeting was held on the following day at the Church House, with the Archbishop of Canterbury (president of the venerable society) in the chair. The report for 1907, a synopsis of which was read by the secretary (Bishop Montgomery), stated:

"Our Special Funds fell short by £8,000 in 1907, as compared. But our General Fund has never reached so high a figure, in a normal year, as in 1907—£4,764 more than in 1906—and £126,230 for the one item, General Fund. The whole income from all sources was £186,613. When will it be £200,000, and never drop below it? Our literature, we hope and believe, keeps up its standard. The magazines increase in circulation. *The East and the West* is our joy and glory, and if you ask in what department we are about to make the greatest strides, we answer—in the King's Messengers' work. We are to have a Clerical Secretary for the Children's Department, with his office in the S. P. G. House. We believe we can promise you twelve months hence such an accession of strength in the Children's Department that you will have great cause to thank God at our next annual meeting."

The evening meeting at the Royal Albert Hall was a great success. The Bishop of London presided, and the other speakers were the Bishops of Lahore and Auckland.

#### LONDON DIOCESAN CONFERENCE.

The London Diocesan Conference was held on Wednesday and Thursday last at the Church House. The Bishop's conference address was mainly devoted to the expression of his already well-known views on the education question and the Licensing bill. He also referred briefly to the other principal subject before the conference, that of the Mass vestments. It was only his personal respect for Prebendary Webb-Peploe, he said, that made him allow the motion which stood in his name. The report in question had not yet been discussed in Convocation, and he doubted whether it was in order to discuss an *obiter dictum* of five Bishops for which they only were responsible. The day would come when they should have to discuss this question in earnest, and then he hoped the Church would rise to the only true solution—namely, that of tolerating one another. "It is absurd to suppose that the Church is going to drive out the 2,000 and more priests who wear vestments." No Protestant Evangelical that he knew of in the Church to-day even wished to do so. He saw no sort of wish, on the other hand, on the part of Catholics, to drive out those who, in their opinion, erred by defect. "Then, in God's Name, why not leave the matter there without any more ado? Live and let live, and learn from one another."

The resolution proposed by Prebendary Webb-Peploe was to the effect that this Conference could not support the view, expressed in the Bishops' report, that the vestments have no doctrinal significance. In the brief discussion that ensued, a singularly earnest and convincing speech was made by Lord Halifax. His lordship said that if Prebendary Webb-Peploe pressed his motion, he should vote with him, though probably for reasons diametrically opposed to his own.



What, however, he earnestly asked him to do, was to withdraw his motion. The Prebendary being unwilling to withdraw, Mr. Athelstan Riley moved the "previous question," giving as his reason that they would do no good by carrying, almost unanimously he supposed, this resolution. The "previous question," seconded by Prebendary Russell-Wakefield, was carried by a very large majority. The Bishop afterwards remarked that when they came to a real discussion of the report on vestments, they would find that there was a tremendous misunderstanding of the whole matter. "That very earnest speech of Lord Halifax," said the Bishop, "which everyone will admit came straight from his heart, will put before the Church at large that there is a great misunderstanding of this whole matter"—i.e., as to the true nature of the Eucharistic Sacrifice. A resolution in favor of the Government Licensing bill, moved by the Bishop of Kensington, was passed by a substantial majority. This must have been to the Bishop of London an antidote to his disappointment at the reception of his own motion in favor of the bill by the Representative Church Council. The Rev. Percy Dearmer's motion for a revised Lectionary, which was warmly commended by the Bishop, was adopted, with only three dissentients. The proposal of Lord Halifax, *re* Education question, recommending absolute equality of treatment of denominational and undenominational teaching, was carried by a majority of 197 to 25 votes; but Prebendary Russell-Wakefield's motion, embodying the solution of "Liberal Churchman" for a settlement, was defeated by an overwhelming majority.

#### DEATH OF THE ARCHBISHOP OF CAPETOWN.

The Archbishop of Capetown, Metropolitan of South Africa, who came to England with the object of attending the Pan-Anglican Congress and the Lambeth Conference, has passed from earth, his decease having occurred in Cornwall on Thursday last. Thus man proposes but God disposes. He was already in weak health when he arrived. His body is to be buried in Oxford.

The Most Rev. William West Jones, D.D., was born in London seventy years ago, and passed through the Merchant Taylors' School to St. John's College, Oxford, holding there a foundation scholarship, and where he graduated in 1860, having already been elected to a Fellowship, which he retained for twenty years. He was admitted to holy orders in 1861, and served his only assistant curacy at St. Matthew's, City Road, London, and his only incumbency at Summertown, Oxford. He was consecrated Bishop of Capetown in 1874, and received the title of Archbishop in 1897 when visiting England to attend the fourth Lambeth Conference. In his individual position as a Churchman, Archbishop Jones was all along in sympathy with the Catholic cause, and closely identified with the Catholic party as one of the vice-presidents of the English Church Union. Although not a man of the strenuous and masterful nature of his predecessor at Capetown, the famous Bishop Gray, yet in the main he continued that prelate's policy both in his attitude towards the see of Canterbury and in the administration of his diocese. His last notable work was in connection with the building of the new Cathedral at Capetown. May he rest in peace!

#### GENERAL NOTES.

The House of Commons was, on three days of last week, engaged in the debate on the second reading of the Government Education bill, its author, Mr. McKenna, being in charge of the measure. Mr. Bunciman made his *début* as Minister of Education in the newly constituted Cabinet. His speech was quite on a par with those of Mr. McKenna's when he held the same office; it was, in short, a straight Protestant Dissenting partisan speech. The debate ended, as was to be expected, in a substantial majority for the Government. The net result of the debate is that the Education controversy remains *in statu quo*. It is highly improbable that we will hear anything more of the bill.

The King, on the recommendation of the Prime Minister, has approved the appointment of the Rev. Arnold H. Page, rector of Tendring, Essex, to be the new Dean of Peterborough. Mr. Page, who was born in 1851, is an Oxford M.A. (Balliol College), and was a member of the bar before taking holy orders in 1882. He became assistant curate of St. Mary's, Bryanston Square, and afterwards of St. Botolph's, Bishopsgate. He was presented by his College to the rectory of Tendring in 1886. The *Record* comments on his appointment to the deanery of Peterborough in terms with which, I think, Catholics would be able to concur: "He may have the qualifications for high preferment in the Church, but we must confess that they are unknown to us."

J. G. HALL.

A MERE literary man is a dull man; a man who is solely a man of business is a selfish man; but when literature and commerce are united, they make a respectable man.—Dr. Johnson.

## DR. NEWMAN SMYTH TALKS TO NEW YORK CHURCHMEN

### Hopeful Words in the Interest of Christian Unity by Distinguished Congregational Minister

#### DR. MANNING INSTITUTED RECTOR OF TRINITY CHURCH

Commencement at the General Theological Seminary

#### OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,  
New York, June 9, 1908

THE Rev. Dr. Newman Smyth, pastor of the First Congregational Church, more generally known as the Centre Church, the *media* of the three on the Green in New Haven, Conn., spoke by request of Bishop Greer in St. Bartholomew's parish house, on Monday, June 1st. Invitations were sent out by the Bishop to the diocesan clergy; the attendance was large; the interest in the address was keen and sustained. The Bishop Coadjutor presided and introduced Dr. Smyth, who said that the time was ripe for the House of Bishops of the United States, or perhaps of the whole Anglican communion, to issue another appeal for Church unity, because of the failure of other Christian bodies and because Anglicanism provides an historic basis. Difficulties many and seemingly serious were in the way, some of which he would mention; but the disposition of the ordination question would solve all others. During the speech there was intense and suppressed feeling. When the good-natured points were made against present conditions and certain attitudes were alluded to, the audience applauded and burst into laughter at several remarks. The speaker had a request to make: that the Anglican Bishops would not ask the Congregational ministers anything about their past, and there would be joy in the presence of the angels, etc. He did not ask that the Episcopal Church should recognize the validity of "presbyterial orders"; he did ask that the Bishops waive the past and not say anything in the ordination service about past ministries in other bodies of Christians. He proposes that the Bishops give the Congregational ministry valid orders; for Episcopal and Congregational ordination were complementary, they did not clash. Congregational ministers were willing to accept Apostolic Succession as a historic fact; but there was no reason why Anglicans should insist upon that doctrine. He declared that during the past two years the Congregational polity had broken down in meeting city conditions; that there was a constant tendency to centralization; the Moderator of the National Council had come to be a Presiding Bishop. He begged, though, that the Episcopal Church would not insist too much upon the mere letter and form of ordination, but rather upon its spirit. He averred that "Modernism" in the Roman Church was one movement that pointed the modern way and indicated the breaking of mere ecclesiastical systems. He concluded by saying that he looked to the Episcopal Church for leadership. Questions were invited from the audience; but few were put, and they were answered by Dr. Smyth. The Prayer Book collect for Church Unity was read by Bishop Greer; an extemporaneous prayer was offered by the Bishop, and this, with his benediction, concluded the meeting.

#### INSTITUTION OF DR. MANNING.

The Bishop Coadjutor instituted the Rev. Dr. William T. Manning as rector of Trinity parish in Old Trinity on Thursday morning. The parish church choirs, sextons from various chapels, organists, curates, vicars, and the vestrymen preceded the new rector. Bishop Greer was accompanied in procession by the Bishop of Tennessee. The proper psalms, 122, 132, 133, and the subsequent psalm 26 from the Institution Office, were sung with such beautiful enunciation and pure intonation as are rarely heard in these days of elaborate service and anthem work. The first lesson was read by the Rev. Dr. Kimber; the second by the Rev. Thomas H. Sill. Bishop Greer preached from Deuteronomy 4:9: "Take heed to thyself." The main subject was "guarding and keeping the soul"; the peculiar work of Christianity; the endeavor of the parish to teach and warn through several centuries of the city's life; its evidential value, standing in the great financial district; its constant witness to the communion of the soul with God. A brief personal address was made to the rector at the ending of the sermon. For the first time in many years the attendance of clergy and laity was

most disappointing; the church being barely half full of people when the service began.

#### GENERAL THEOLOGICAL SEMINARY.

The Associate Alumni met in annual meeting on Tuesday morning. The Rev. Dr. James Nevett Steele, sometime vicar of old Trinity, was unanimously elected president of the Association, *vice* the late Bishop of Delaware. Other elections were: Recording Secretary, Rev. John Keller; Corresponding Secretary, Rev. Dr. J. C. Jones; Treasurer, Rev. Dr. F. B. Reazor; Chairman of Trustees, Rev. Dr. Alban Richey; Trustees, 1908-1911, Rev. C. R. Stetson and Rev. William B. Stoskopf; Essayist, Rev. Dr. G. A. Carstensen; Substitute, Rev. Milo H. Gates.

At the commencement on Wednesday morning the Bishop of Vermont presided. The degree of Doctor of Divinity was conferred on the Bishop of Los Angeles. Like degrees were voted by the trustees and will be conferred on the Bishop of Western Colorado, the Bishop of Iowa, and the Rev. Dr. William P. Du Bose of the University of the South; to be received when present on some future occasion. The B.D. degree was conferred on the following clergy: Spence Burton, Thomas Davies, S. C. Fish, H. K. Garnier, W. E. Howe, Floyd Keeler, F. S. Leach, H. A. McNulty, G. A. Oldham, P. C. Pearson, C. A. Thomas, H. B. Wilson, J. H. Deis, J. McV. Harrison, and A. S. Lawrence.

Professor Kinsman, having served five years as professor of Ecclesiastical History, was nominated for reelection, and the trustees elected him to that chair indefinitely. Other elections were: Rev. Dr. L. W. Batten to the chair of Literature and Interpretation of the Old Testament; Rev. F. B. Blodgett to be Adjunct Professor of the same department.

The essays at commencement were: "The Mission of the Church to the Jews," by Mr. Stanley Brown-Serman, diocese of New York; "Religion as Self-Expansion," by Mr. Charles Whitney Popham, same diocese; "Christian Healing," by Mr. George F. Taylor of the diocese of Michigan.

The reunion and banquet of the alumni were held on Tuesday evening at the Aldine Association, Fifth Avenue. The new president, Dr. Steele, presided, made a speech and sang several songs. Addresses were made by the Dean, the new corresponding secretary, and the Rev. William S. Coffey of the class of 1850, who has never missed an annual reunion since his graduation. The veteran organist, James Pearce, Mus.B. (Oxon.) accompanied the odes and played several concert pieces.

It is announced that the necessary amount of \$1,500 has been secured to rent quarters on the south side of Twentieth Street, opposite the Seminary, for a Boys' Club to be conducted by Seminary students.

The distribution of graduates of the Seminary in the present class is as follows:

Messrs. Frederick T. Ashton, Stanley Brown-Serman, and Harold L. R. Thomas, members of this year's General Seminary class, ordered to the diaconate (June 7th), will take work under Bishop Greer of New York and be located in the new Bronx Church House; the Rev. Wallace Martin and the Rev. John Porter Briggs, members of this year's General Seminary class, ordained on May 24th, will do missionary work under Bishop Talbot and be located at Leonard Hall, South Bethlehem, Pa.; Mr. Marshall Mallory Day, to be ordered deacon June 7th by Bishop White in the Church of St. Mary the Virgin, New York, will have charge of St. Andrew's Church, Valparaiso, diocese of Michigan City; Mr. John Clark Dean will become a member of the American Church Mission at Wuhu, China, under Bishop Roots; the Rev. Frederick Charles Meredith, ordered deacon May 31st, will be located at Sagida, Bontoc, Philippine Islands; the Rev. William Heilman will become secretary to Bishop Francis of Indianapolis; the Rev. Fremont N. Hinkel is to have charge of St. Luke's Church, Blossburg, and Christ Church, Arnot, Pa., from July 1st; the Rev. Herbert Webb Hopkins has become curate at St. Luke's Church, Montclair, diocese of Newark; Messrs. George Marshall Plaskett, Charles Whitney Popham, and Joseph Peck Robinson will take missionary work in the diocese of Newark, at Epiphany mission, Orange, St. Luke's Church, Paterson, and St. George's mission, Passaic, respectively (Epiphany mission is for colored people, and has grown out of efforts made by Grace Church, Orange); the Rev. George Ferrand Taylor has gone to London as chaplain of Bishop Williams of Michigan, and on his return will become curate of St. Peter's Church, St. Louis; the Rev. Henry Whedon, the winner of the prize in Greek, will have charge, from July 1st, of Grace Church, Randolph, and St. Paul's, East Randolph, diocese of Western New York; the Rev. Edwin Francis Wilcox has entered upon his duties as curate at St. George's Church, New York; Mr. James Godfrey Wilson, Jr., will become a member of St. George's staff upon ordination; the Rev. Raymond Lee Wolven has become curate of St. Paul's Church, Englewood, diocese of Newark; the Rev. Vincent Van M. Beede has become

curate at the House of Prayer, Newark. He was ordered deacon by Bishop Lines on May 26th.

#### ST. STEPHEN'S VERSUS THE TRANSFIGURATION.

The suit of St. Stephen's parish against "The Little Church Around the Corner" was decided in the Supreme Court last week against the plaintiff corporation. The defendant parish owned property on Sixty-ninth Street near Broadway; St. Stephen's bought the same with a clause in the deed restricting the use of the property to Church purposes. The defendant has a mortgage of \$50,000 on the property of the plaintiff, which is partly of down-town property, leased. The mortgage money and interest has been demanded. St. Stephen's sought to have the restriction removed, but this has been denied by the Supreme Court. The rector of the parish declared on oath that the rumor was false which accused St. Stephen's parish of intending to sell the Church property for the purpose of putting up flats. During the Rev. Nathan A. Seagle's rectorate the Church life in this locality has greatly improved; the parish authorities are confident of success and will, it is said, take an appeal from the above decision.

#### CITY MISSIONARY HEROISM.

The story of the rejuvenation of the work at Grace-Emmanuel Church, upper east side of the city, is revived in the recent celebration of the twentieth anniversary of the ordination of the Rev. William Knight McGown, rector, and establishes the fact that heroes in mission work are often found in city parishes amongst the poor, under hard conditions for self-preservation. Great financial anxieties faced the rector when he took charge of this, his first parish. At one time the mortgage debt was \$30,000. This debt was raised and the church consecrated through the sole efforts of the rector.

#### HEBREW DEACON RENOUNCES CHRISTIANITY.

The Rev. Samuel Freuder, a convert from Judaism, deacon of the diocese of Pennsylvania, for some time working under the Rev. Dr. Huntington at Grace chapel, and reporting an extensive work among the Jews of the lower east side, went to an official meeting of Jewish rabbis in Boston last week, renounced Christianity, went back to Judaism, and said bitter things against the Church and her ways. In some quarters no astonishment is felt at his latest move.

#### ACCEPTS RECTORATE OF ST. JOHN'S CHURCH, YONKERS.

The Rev. J. M. Eriesson, who was recently elected rector of St. John's Church, Yonkers, has accepted. He was in charge of the parish for some time and the people insisted on his election. The rector-elect is a graduate of Northwestern University, Evanston, Ill., and was ordained deacon by Bishop McLaren and priest by Bishop Seymour, served at St. Luke's, Dixon, Ill., and as assistant minister at Grace Church, Chicago. His new parish is the mother church of Yonkers. Some years ago it received a gift of a parochial chapel from a parishioner, which was called Grace, Mossmere, and is located in the northern suburbs of the city of Yonkers. A most unfortunate misunderstanding arose and this affected the transfer of the property. At the present time the chapel is closed by order of the owner.

#### BEQUESTS FOR THE CHURCH.

By the will of Mary Ann Astor Woodcock, a life-long resident of Bedford, \$5,000 will be held in trust by the diocese for the benefit of St. Matthew's Church, Bedford; a like sum to the Aged and Infirm Clergy Fund; a like sum to the fund for Widows and Orphans of Deceased Clergymen; a like sum to the Clergymen's Retiring Fund Society; other like sums for several public and private charities.

THE SCRIPTURES resemble a sun dial, which is in itself perfect and complete, graven with all the hours and with a gnomon which casts an exact shadow, but the indispensable condition of a sun dial's usefulness is light, and the practical duty which results from this truth is the very simple one of prayer. Ask and ye shall receive, says our Lord. The illumination of the Holy Ghost is the gift of God, but it is a gift which He gives freely as a father gives bread to his hungry child.—*Uveevn Messenger*.

THE FIRST Church of England service in Canada was held in 1710, when Nova Scotia came under the British Crown after the capture of Port Royal, since changed to Annapolis Royal, in honor of Queen Anne. The Rev. J. Harrison, S. P. G. missionary, accompanied the expedition, and the services of the Church have been continuous since in some part of British North America. The bicentenary, in 1910, it is proposed to celebrate. Port Royal was founded in 1605 by De Monto and for 150 years it was the capital of the province. It has been a settled parish since 1781.—*Ontario Churchman*.

## COMMENCEMENT AT WESTERN SEMINARY

## Conclusion of its Most Prosperous Year at the Chicago Institution

## OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau  
Chicago, June 8, 1908

COMMENCEMENT week at the Western Theological Seminary was observed during Ascensiontide, and began with Evening Prayer on Tuesday, June 2nd, in the seminary chapel. A reception by the Dean and faculty was held on Wednesday evening, which was attended by friends of the seminary from many portions of the city and suburbs. Thursday was Alumni Day. The Alumni service was followed by the business meeting and annual dinner of the Alumni Association. At 3 p. m. the "Ember Guild," which was informally started less than a year ago by some Alumni of the seminary, was officially organized, the members who were unable to be present sending in their votes by mail. On Friday the board of trustees met, and at Evening Prayer there was a sermon by the Bishop Coadjutor of Western Michigan, which was followed by the distribution of diplomas and of prizes. The seminary has had its largest enrollment during the year now closed, including the post-graduate and preparatory departments. The property is in excellent condition, and the interest in the institution and its work has never been so widespread throughout the diocese generally as it is to-day.

## AT THE HOMES FOR BOYS.

Twenty-nine boys have been baptized and 21 prepared for Confirmation during the past year at the Chicago Homes for Boys. Out of 98 souls in the Homes, 50 are communicants of the Church. Seven of the boys have run away from their own homes; 7 others have insane parents; 18 have been deserted by their mothers; 50 have been deserted by their fathers. During the year ending April 30, 1907, there were 163 boys cared for by the Homes. Of these, 27 are orphans and 118 are half-orphans. To 64 the Homes have been provided free; 53 others have been half free; 46 of the boys have paid from \$10 to \$12 a month. Grouped religiously, there are 72 Church boys; 16 Roman Catholics; 10 Lutherans; 2 Greek Catholics; and from 2 to 13 apiece from the Campbellites, Congregationalists, Presbyterians, Baptists, and Methodists, and 23 of no religious affiliation. These 163 boys have been sent to the Homes by parents, by the Juvenile Court, the Y. M. C. A., the Sisters of St. Mary, the Bureau of Charities, several parishes of the diocese, and several social settlements. For lack of room, mainly, 156 boys have been refused admission during the year. The Chicago Homes for Boys is indeed a much-needed institution, doing a noble work.

## CHOIRMASTER'S ANNIVERSARY.

On the Third Sunday after Easter Mr. Gerald F. Stewart completed his tenth year of service as the organist and choir-master of Christ Church, Woodlawn. Under his leadership the parish choir has taken its place among the best choirs of the diocese, and has sung a large amount of standard Church music from the leading English and American composers.

## WORK AT THE CATHEDRAL.

Dean Sumner has published a report of the calls made during the year by the city missionaries. The total number of these calls is 12,395. Of these, 2,010 were made in the Cathedral parish by the clergy; 3,294 were made by the clergy in the penal and charitable institutions of the city and county; 200 were made by the Sisters of St. Mary, at the Bridewell; 6,891 were made by Deaconesses Clare and Elizabeth, in these institutions.

## SIMILAR WORK IN PARISHES.

One of the city rectors has published in his parish paper the items of his personal report for the year. These include 1,704 calls made and received; 2,794 letters mailed; 669 services; 433 sermons, addresses or instructions; 283 meetings, besides considerable other work. In one of the city parishes, there were over 5,000 personal invitations mailed to parishioners and outsiders, inviting them to services or to social gatherings, during a period of about four months, in the midst of the busiest season of the parochial year. There is more work going on at all

times, both parochial and diocesan, than many persons are aware of, in the active Church life of to-day.

## FOR DIOCESAN MISSIONS.

The complete reports of the amounts pledged for diocesan missions at the recent diocesan convention give as the total the large sum of \$19,020.83. This includes the contribution pledged by the Woman's Auxiliary, the Sunday schools, and by individuals, and is considerably larger than the total pledges of last year.

## THE LARGEST PARISH.

The largest parish in the diocese of Chicago is St. Peter's, which now enrolls 1,672 communicants. There were 84 souls baptized during the past year (27 adults), and 138 candidates were confirmed. There were 28 marriages and 28 burials. These are 660 in the Sunday school. There were 535 services held during the year, of which 146 were celebrations of the Holy Communion. The parish treasurer reports \$19,858.98 received during the year. In addition to this sum a good deal of other money was raised by the various organizations of the parish, of which there are more than thirty. TERTIUS.

## MISSIONARY BATTLE WITH DOGS ON AN ICE FLOE.

BATTLING for forty hours against a pack of hunger maddened dogs on an ice pack off the coast of Labrador, with the temperature 10 degrees below zero and with only a knife to defend himself from being torn to pieces by the savage brutes, is the thrilling experience that Dr. Wilfred Grenfell, the celebrated missionary physician, has recently passed through.

The story of Dr. Grenfell's escape from death is told by Capt. W. Bartlett of the steamer *Strathcona*, which has just arrived from the North. Capt. Bartlett was with Commander Peary on several of his expeditions to the Arctic.

Dr. Grenfell had left Battle Harbor, Labrador, to attend several patients at another settlement ten miles distant, and was travelling over the ice with a pack of dogs when he found himself driven off the coast by a moving icefield. Before he realized it he was in an area covered only with broken drift ice, and before he could stop the dogs the animals had carried him into the water. The dogs attempted to climb on Dr. Grenfell's back and he was obliged to fight them before he was able to climb onto a solid piece of drift ice. The dogs also succeeded in saving themselves.

With the wind blowing a gale from the northwest, the temperature 10 below zero and night at hand, the doctor would have been frozen to death, for his clothing was saturated, but for the originality and ingenuity he displayed. Taking off his skin boots he cut them in halves and placed the pieces over his back and chest to shield those parts of his body from the blast. As the wind and cold increased when night came on he determined to kill three of the dogs to afford him more warmth and to supply the other beasts with food, fearing that becoming hungry they would tear him to pieces.

As it was, they attacked him savagely, and he was bitten terribly about the hands and legs. He spent a trying night. He wrapped himself up in the skins of the dead dogs but still found it so cold that he repeatedly had to run about the ice to keep up the circulation of the blood. Hoping that next day he would be in sight of land, though the ice was fast receding from the shore, the doctor took the legs of the dead dogs and binding them together made a pole, to the top of which he attached part of his shirt to serve as a signal and this eventually proved to be his salvation, for the flag was seen by George Reid and others of Lockes Cove, Mare Bay, and they effected a rescue.

Dr. Grenfell was made a companion of the Order of St. Michael and St. George two years ago by King Edward. His work is supported largely by Americans.—*Milwaukee Sentinel*.

ONE NEVER-TO-BE-FORGOTTEN advantage of the country over the city is health. One has but to look during a gathering of city and country delegates, whether clerical or laymen or women at our annual Synod meetings, at the ruddy faces and sturdy forms of the men and women from the country to realize this fact. In longing for what are called the refinements and conveniences of city life, people who live in the country are apt to overlook some of the inestimable benefits of their own life. Health—what can atone for the loss of it? Of what advantage are the so-called refinements and conveniences of the crowded city in comparison with the loss of it? Granted that, there are attractions in the city that are lacking in the country, there are, on the other hand, solid and substantial advantages in the country, and by no means the least of them is health.—*Canadian Churchman*

## The Diocesan Conventions.

**M**OST important of the action of the diocesan Conventions reported in this issue was the excellent choice of the Rev. F. J. Kinsman to be Bishop of DELAWARE, on the first ballot, by a practically unanimous vote, and following, as it did, prolonged but fruitless efforts to elect a Bishop in two previous Conventions. In WESTERN MICHIGAN the venerable Bishop Gillespie, now in his 89th year, conferred the entire ecclesiastical authority of the diocese upon the Bishop Coadjutor, announcing his own withdrawal from active service. CENTRAL NEW YORK commended the work of Governor Hughes in his endeavor to abolish gambling on the race track. In MINNESOTA the Bishop declared positively that he would refuse consent either to the election of a Coadjutor or to a division of the diocese until at least \$40,000 should be added to the endowment fund. An interesting incident of the opening service of the Council in FOND DU LAC was the arrangement of music, whereby the history of plainsong was illustrated in the different numbers rendered under the direction of that musical expert, Canon Douglas.

### WESTERN MICHIGAN.

**A**T the Convention a letter was read from the Bishop, conferring the entire ecclesiastical authority of the diocese upon the Bishop Coadjutor. Bishop Gillespie thus retires altogether from active work, though retaining his title. This action was not entirely unexpected, since it had been forecasted in the Bishop's annual address, read earlier in the day. That he should find it necessary to withdraw from active work, being in his 89th year, was not a matter of surprise, but it brought deep regret to all who were present, especially to many who have been delegates to the Convention since the beginning of the diocese in 1875. The whole diocese has the highest reverence and affection for the aged Bishop, who is now in a very feeble condition, requiring the attendance of a nurse most of the time. For thirty-five years he has filled his official position most faithfully and wisely; and in addition to his diocesan duties he was, until a year ago, a member of the State Board of Charities for upwards of twenty-five years, and for most of this time the president of this Board by the appointment of the various governors of Michigan. He has scarcely known what rest and absence of care are during a long and active life, and only necessity now induces him to give up all responsibility.

The Convention met at St. Mark's Pro-Cathedral, Grand Rapids, on June 3rd and 4th. Bishop Gillespie sat in the episcopal chair during the opening service, but was in too feeble health to do more than pronounce the absolution and benediction. The address of Bishop Gillespie was a farewell to the people of the diocese and prepared the minds of all for his surrender of ecclesiastical authority, which was announced later on during a business session in the following letter:

*"To the Right Rev. John N. McCormick, D.D., Bishop Coadjutor of the Diocese of Western Michigan:*

*"On account of my advanced age and bodily infirmity, which disable me from discharging the duties of the Bishop of said diocese, and in accordance with Section V. of Canon 12, I hereby request that you become the ecclesiastical authority of said diocese, and continue to act as such until this request shall be revoked by me in writing.*

*"In witness whereof, I have hereunto set my hand, and seal of said diocese, at the episcopal residence in said diocese, this 29th day of May, one thousand nine hundred and eight.*

*"GEORGE D. GILLESPIE,  
"Bishop of Western Michigan."*

ADDRESS OF THE BISHOP COADJUTOR.

Bishop McCormick's address won the warm commendation of the business men in attendance by its conciseness and by the systematic

way in which all his official acts were laid before the Convention. Most of his address dealt with diocesan details; but in the two respects in which he touched upon matters of general Church interest, he spoke with ideas which made a deep impression on all who heard him. He referred as a "life and death matter to religion" to the utter lack of responsibility towards the Church entertained by so many in this age; he cited the fact that Sunday schools are becoming "shamefully small," owing to the indifference with which parents send their children to this Churchly agency for religious learning; and he noted that there is no church attendance on the part of these absent children as a substitute for Sunday school training. Of the youth grown to older years he said that at most of the services of public worship they are conspicuous for usual absence. He urged upon clergy and laity to make this serious matter a topic of prayer and one of effort to correct it.

After speaking on Canon 19, he continued: "In common with many of the other Bishops now delivering their convention address, I may say that there does not seem to me to be, in the present conditions, any occasion for panic, not even for excitement. Certainly I can see no good reason why there should be a turning toward the Church of Rome. Every year some Roman clergy and very many Roman people come to us. There is scarcely a Confirmation class in which there are not several persons brought up in the Roman communion, and surely the spread of Vaticanism and of reactionary obscurantism and the resulting dissatisfaction and dissension within the Roman Church does not seem to me to promise peace and rest to those who are, by some strange infatuation, drawn toward her astonishing claims.

"While I deeply deplore the deposition of a priest of this diocese, who wished to make submission to the papacy, and the occasional loss of a communicant here and there, I cannot forget the accessions to our own Church to which I have previously referred, nor the striking fact that within this year three ministers of other Christian bodies have been received by me for Holy Orders, coming to us because they are convinced of the absolutely unassailable position of this Church as an exponent of real Catholicity and because they desire to bear witness to her retention of Catholic faith and apostolic order and wish to spend their lives in her service."

### THE SESSIONS.

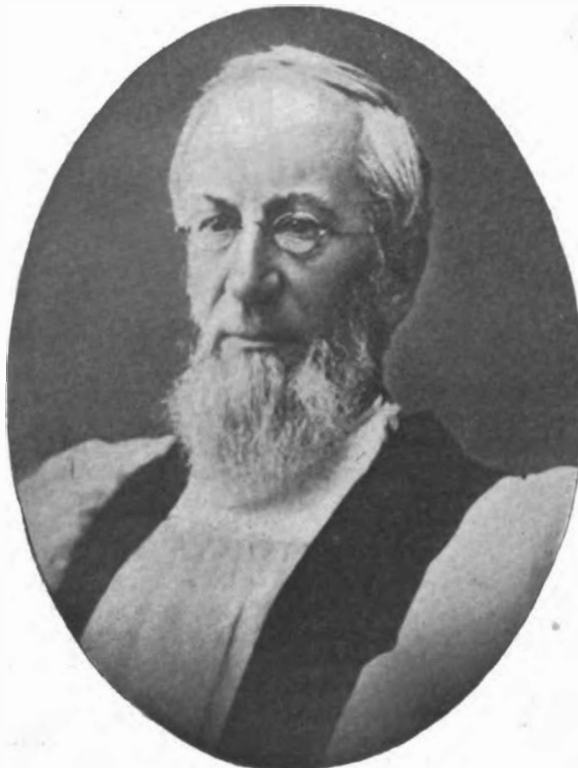
Diocesan officers generally were reëlected and the Convention elected delegates to the Fifth Missionary Council and also separate delegates to the meeting of the Laymen's Forward Movement. Judge William J. Stuart gave a talk on this movement, which he likened to the work done by the women in the Woman's Auxiliary. He gave some practical hints on the management of a church, and compared it with any other business enterprise in which he said if properly managed it must be able to declare dividends with the rector as general manager to map out the scheme and plans of the church and get the people into the work. He declared that the clergyman who follows this line will get results.

The Convention adjourned to meet at St. Luke's, Kalamazoo, on the second Wednesday of June, 1908. By action of the Convention the date of the annual meeting will hereafter be the second Wednesday of June in place of the first Wednesday as formerly.

### WOMAN'S AUXILIARY.

The Woman's Auxiliary held its session on the day preceding the Convention. It was one of the best meetings ever held in the diocese, 32 delegates and several visitors from the various branches of the parishes and missions of the diocese being in attendance. The reports showed that \$1,353.70 had been raised by the women for missions during the year, with three new branches organized and five new branches of the Junior Auxiliary, this latter society having raised upwards of \$300.

The Auxiliary resolved to support again the work at Belding where for the past two years they have given aid to the salary of a settled missionary; this year, however, this mission at Belding proposes to give a hundred dollars additional for its own clerical salary and this amount the Auxiliary now devotes to new work in the northern part of the diocese. Scholarships will be supported as formerly



RT. REV. GEORGE DE N. GILLESPIE, D.D.,  
BISHOP OF WESTERN MICHIGAN.

in the domestic and foreign missionary field and other help will be given to the Bishop in Western Michigan, at such points as he may especially request aid.

### A BISHOP ELECTED IN DELAWARE.

**T**HE Rev. Frederick J. Kinsman, Professor of Ecclesiastical History at the General Theological Seminary, was chosen last week with great unanimity to be Bishop of Delaware. He was nominated by the clergy on the first ballot by a vote of 11 to 3, and elected by the laity on their first ballot by a vote of 45 to 4. Both votes were subsequently made unanimous. The minority votes of the clergy were cast for the Rev. R. S. Coupland, rector of the Church of the Ascension, Baltimore.

The annual Convention was held on the first Wednesday in June, in Trinity Church, Wilmington. It was preceded by a conference of the clergy on the evening before, when the names of the Rev. F. J. Kinsman and the Rev. R. S. Coupland were considered and full information given about them.

The Convention began the next day with a celebration of the Holy Communion at 9 o'clock, the president of the Standing Committee officiating, the rector of the parish assisting, and the Rev. H. W. Wells reading the Gospel. The sermon was preached by the Rev. J. Leighton McKim, rector of Christ Church, Milford, from the text, "They continued steadfastly in the Apostles' doctrine and fellowship, . . . and the Lord added to the Church daily such as were being saved." The divine origin and authority of the Church were first described, then our duty in obedience to her, and charity to all men. The sermon ended with an earnestly expressed desire for unity.

The business session in the parish house was called to order by the president of the Standing Committee, the Rev. Kensey J. Hammond, and the Rev. J. Leighton McKim was chosen as its chairman. The election of a Bishop was made the first order of business, and was accomplished as stated above. A committee on notifying Mr. Kinsman at once telegraphed to him, and in a few days will see him. His reply by telegraph closed with these words: "The only thing to be thought of is what is best for Delaware."

Routine business was briefly transacted. Mr. John S. Grohe was reelected secretary. Mr. Frederick Bringham was made treasurer of the diocese. A committee was appointed on recommending a uniform fiscal year for the parishes. A change in the canon for electing a Bishop, so that it be done by a concurrent majority of both orders, was proposed. The Standing Committee was reelected. A committee was appointed to prepare resolutions on the death of Bishop Coleman, of which Archdeacon Hall is chairman. The Rev. Messrs. H. B. Phelps, H. Olmstead, Joseph R. Peckham, and Messrs. Charles B. Palmer, John S. Grohe, and J. Gaylord Bragdon are a committee on *The Delaware Churchman*. Greetings were exchanged with the Convention of the diocese of Easton, in session in Centreville, they sending congratulations on the election of a Bishop. The Convention adjourned to meet next year in St. Peter's, Smyrna.

The Standing Committee met immediately afterwards and organized, electing the Rev. K. J. Hammond, president; Mr. Charles M. Curtis, secretary (P. O., Wilmington). An invitation was accepted from the rector of Trinity Church, Wilmington, to hold the consecration of the Bishop in that church.

#### THE BISHOP-ELECT.

The Rev. Frederick Joseph Kinsman was born in Warren, Ohio, in 1869, the son of Frederick Kinsman, Jr., and Mary Louise (Marvin) Kinsman. He was educated at St. Paul's School, Concord, N. H., and then at Keble College, Oxford, from which he received the degree of B.A. in 1895 and that of M.A. with honors in theology in 1898. He was ordained by the Bishop of New Hampshire as deacon in 1895 and as priest in 1896. The first two years of his ministry were spent at St. Paul's School as a master, and from 1897 until 1900 he was rector of St. Martin's Church, New Bedford, Mass. From the latter year until 1903 he was professor of ecclesiastical history at the Berkeley Divinity School, and has from 1903 been professor of ecclesiastical history in the General Theological Seminary, where he has become recognized as one of the ablest and most useful members of the faculty. He is spending the summer in Maine.

### CENTRAL NEW YORK.

**A**LMOST the first action of the Convention was of importance to the civic well-being of the Empire state. It was the instruction of the secretary to send a telegram of approval to Governor Hughes of his endeavors to have passed the anti-race-track-gambling bills. The report of the Standing Committee showed an astonishing number of requests from parishes to mortgage certain parochial properties, chiefly rectories and parish halls. But as the reasons given showed a wise business management, all requests had been granted. The most important changes in the canons were in providing for the payment of the expenses of the clergy attending the con-

vention; and the reduction of the missionary districts from six to five.

All the old members of the Standing Committee were reelected.

An exceedingly important matter was grappled with in the matter of clerical salaries. A commission to report at this Convention had been appointed last year. The members of the same presented a carefully prepared report, showing a great diversity of size of salaries received by both the missionary clergy and many rectors of so-called self-supporting parishes. The commission's report recommending that all salaries be brought up to at least \$900 per year was adopted, with steps looking toward a realization of the same. The delegates to the Missionary Conference were also instructed to give attention to and be ready to report next year on the following matters: how the diocese can meet its apportionment to General Missions; how to increase the permanent missionary fund of the diocese; and to arrange for a missionary mass meeting in connection with each diocesan convention. The Convention also unanimously passed a resolution that that part of the Bishop's address bearing on Canon 19 be read to the various congregations.

At the opening service the missionary processional by Harriet McEwen Kimball, "Wider and Wider Yet," set to music by the Rev. W. W. Raymond, was sung.

#### OTHER MEETINGS.

The following Alumni Associations of the diocese held banquets and meetings:

The Berkeley Divinity School, at noon, Tuesday, June 2nd. The membership is small, but is honored by the Bishop being among the number. The Rev. James Parker is president and the Rev. C. D. Broughton, secretary-treasurer.

The General Theological Seminary at noon of Tuesday. The Rev. John A. Staunton is president, and the Rev. H. N. Hyde, secretary-treasurer.

St. Andrew's Divinity School, at 6 o'clock, Tuesday. This is composed of former students in Bishop Huntington's old "School of the Prophets." The Rev. A. L. Byron-Curtiss is president, with the Rev. H. C. Hubbard, secretary-treasurer.

With the hearty approval of the Bishop, fifteen of the younger clergy formed a tentative organization of Mission Preachers, the ultimate object being for each member to devote ten days during the year to preaching Missions in the diocese, as the Bishop directs and parochial clergy request. The Rev. W. W. Way was elected temporary director-general and the Rev. W. R. McKim, secretary.

### FOND DU LAC.

**T**HE one-day session of the Council last week was notable, not for any legislation, but for the music of the opening Eucharist, which had been specially arranged by Canon Douglas, the precentor of the Cathedral, to illustrate the history of plainsong. The Creed and Lord's Prayer that were sung date from the eighth century, while the music of the *Kyrie, Sanctus*, and *Benedictus* dates from the tenth century. The *Agnus Dei* dates from the twelfth century and the *Gloria in Excelsis* from the fifteenth. In addition to these the Hallelujah Chorus from the *Messiah* was sung as an *introit*, and the festival march at the conclusion of the service was one composed by the choir director, Dr. Louis A. Brookes.

The Council met on Tuesday of last week at the Cathedral, the Bishop being celebrant at the High Celebration, at which incense was used. The business sessions were of a distinctly routine character, there being no change in officials elected and no business introduced other than of local interest. There was, however, an unusually large attendance and a spirit of entire unity throughout the day.

#### THE BISHOP'S ADDRESS.

Among items of diocesan progress during the year, the Bishop mentioned the consecration of a new church at Green Bay and the blessing of a new rectory at Menasha. Debts have been reduced and invested funds augmented. A new gift of \$10,000 for the episcopal fund was mentioned, making the fund now about \$32,000. He stated that next year he will complete a period of fifty years in the priesthood and twenty years in the episcopate. He would be glad if a suitable episcopal endowment fund could be secured by the time of his anniversary. The year's confirmations number about 500.

With respect to matters of legislation at the past General Convention, he commended the action looking toward authorization of an office for the anointing of the sick. "In our day the loss of Unc-tion has been witnessed by the rise of the sect called Christian Science. It is only another instance of the loss by the Church of some neglected doctrine or practice—a great truth become obscured."

He hoped the movement for the elimination of the legal title Protestant Episcopal from the Prayer Books in foreign languages might by "a general and non-partisan movement" be extended to all editions of the Prayer Book. With respect to other subjects of the day he said:

"During the past few years an agitation has begun, though supported by no weight of authority or learning, in favor of a corporate union with Rome. The great Catholic movement within the

Anglican communion has had for its *terminus ad quem* the revival within the Church of the Catholic faith and practices enshrined in her Book of Common Prayer. It is but natural with the movement's progress that the Anglican communion should realize that she was not a Church complete in itself, but one of a group of communions which together make up the Holy Catholic Church militant.

"In the divided state of Christendom, persons began to pray for a restoration and recognition of Christian fellowship with both the Eastern Orthodox branches and the Roman Latin one. But so far as union with Rome is concerned, she, rejecting the advances made by pious individuals like Pusey and Lord Halifax, has steadily raised barriers which render the project of a reunion an impossibility. She has added new dogmas to the faith and denied the validity of our orders. *An impassable gulf apparently divides us from Rome.* Along with the Eastern Orthodox Church, we differ now from Rome in our form of Church government; in our Rule of Faith; in matters of doctrine; in our Church discipline; and in our form of worship.

"While in the last century the Holy Spirit has presented the issue to our communion whether it would recover its true Catholicity or sink back into a rationalizing Protestantism, our Church, under God's guidance, has progressively, with emphasis, declared its choice of Catholicity. She has again put on her beautiful garments, re-ordered her worship, developed her saintly life, and gone forth with an enthusiastic missionary spirit, while on the other hand the Holy Spirit, having presented to Rome, through her own children, the issue whether she would return to ancient Catholicity or continue Papal, she has more and more rejected that Catholicity in favor of that monarchical papalism which has been the development of forgeries, a worldly spirit, the love of power, and the chief cause of the loss of unity and the division of Christendom.

"It is as foolish a conception that the Anglican Bishops would ever give up their recovered freedom and place themselves again under the tyranny of the Papacy, as that our blacks would vote themselves back into slavery, or England's free people tear up their Bill of Rights and go back to Tudor despotism. The Anglican Church and Rome can never be united so long as the Papacy continues as it is. Reunion is impossible. Individual secession, involving as it does the denial of our most certain orders and sacraments, and the desertion of our posts, is the resort of faithless souls and the most grievous of spiritual sins:

"Say not, the struggle naught availeth,  
The labor and the wounds are vain,  
The enemy faints not, nor falleth,  
And as things have been, they remain.

"If hopes were dupes, fears may be Illars;  
It may be, in yon smoke concealed,  
Your comrades chase e'en now the fliers,  
And, but for you, possess the field.'

"Again, in our day, the Catholic Faith has been challenged by science and what has been called the 'Higher Criticism.' There is a great difference between what science has discovered in the realm of Nature and that system of interpretation of Scripture which is called 'Higher Criticism.' There is nothing modern science has discovered which affects the Christian dogmatic teaching any more than the discoveries of science in the sixteenth century. Concerning the Higher Criticism of the Old Testament Scriptures: there has been much rightful study concerning its formation, just as there has been concerning the formation of the material world. In regard to the Scriptures, it is immaterial whether the early chapters of Genesis are historical or allegorical; it is immaterial whether there was one Isaiah or two; whether the Pentateuch was written by Moses alone, or by the aid of several others. What as Christians we reject in any theory that casts doubt on the validity and truth of our Master's teaching. We cannot, for instance, accept the theory that the Patriarchs were fictitious beings when our Blessed Lord based His argument of the immortality of the soul on the real existence of Abraham, Isaac, and Jacob. We cannot believe that the accounts in Deuteronomy of the establishment of a Tabernacle in the wilderness was a fiction, written up after the return to Babylon. We believe in our Lord's authority that there was an actual Deluge, that David was the author of the 110th Psalm, and that through Moses God revealed the Law.

"In respect of the New Testament, the tradition and consciousness of the Catholic Church bears witness to the authorship of the Gospels and the truthfulness of their record. The Holy Ghost dwells in the Church, and we must censure those who, rejecting its traditions, seek to learn the teaching of Christ from persons living outside the sphere of the Church's divine illumination. The Holy Scriptures can only be rightly understood by those who are living members of the Holy Body in which the Holy Spirit dwells, who is the author of those Holy Writings. It is only by the saints that the writings of the saints are comprehended. Thus there are two kinds of biblical scholars: the merely intellectual, who criticise the Bible like any other book, and the spiritually illuminated, who know it to be the awful and profound Word of God. Only the latter are true scholars; the opinions of the others are of no value.

"In the latter days, the Church of God is assaulted by two forces, one in the political sphere and the other in the political world.

These two are known as Socialism and Modernism. It does not belong to me here to treat of the former. It is a rising popular and political force. It is divided into two schools, one of which calls itself Christian Socialism. Both have a common basis, however, in their belief and they have both popular arguments in their favor. Socialism appeals to our sympathies by its proposed relief of the burdens of the poor and laboring classes. It asks for the government ownership of all the chief productions of wealth. In the claimed advantages to be bestowed upon the many, however, it minimizes the rights of the individual. It can only accomplish the ends it seeks by a large surrender of individual rights and the elevation of some 'man on horseback.' It thus singularly foreshadows the uprising of the last and great final anti-Christ, a counterfeit Christ, who, filled with philanthropic ideas, promising the improvement of mankind, will demand for their accomplishment an imperial and tyrannous power. I will only point out that the Christian religion, while it aids civilization, does not make civilization its end. The Gospel has a higher end than to save man individually, nor did Christ come by His religion to make this world a good world. He came to evolve a new world out of this present one, and one that should be filled with righteousness and last forever. This new world is His mystical Body, the holy Church.

"Modernism' in theology is a revival of cultured paganism. It rejects everything that cannot bear the tests of experiment and of modern historical methods. It shuns or does not accept the supernatural. In its critical phase, it rejects the historical value of the Gospel of St. John. The historical Christ fades away before its solvents. It comes to reject the historical Christ as He has been presented to us in the Church and replaces it by a distillation of His doctrines which it calls the Essential Christ. It rejects the Church's definitions concerning Christ's deity, His two Natures, two Wills, and one Person. It argues for a morality without a real Christ or effective sacraments uniting us to Him. It has much of rhetorical fervor about the elevation of mankind, its dignity and happiness, and is full of philanthropic schemes for man's improvement.

"Dear brethren, we are thus in this twentieth century in the presence of two forces: Socialism in politics, and Modernism in religion. I believe both have their inspiration in the human spirit, rather than that of the Holy Ghost. Let us as faithful men hold fast the Faith once delivered, undisturbed by modern criticism, in trustful faith, and looking for the glorious and triumphant coming of our Lord."

After discussing the Reformation and the rise of Protestantism, he concluded:

"O! dear brethren, I feel most keenly that it is not by word or by argument that we can lure our separated brethren into the fold. No! It can only be by our lives as living examples of the marvellous truths and grace which we possess. O! let us go forth to live the Catholic Faith in union with our Blessed Lord, and then the Holy Ghost will so speak through us that many shall say: We will go with you, for we see that you can do us good.

"In conclusion, let me bid you be of good cheer, beware of any desponding or panicky feeling. 'Panics,' as Liddon said, 'are the last infirmity of believing souls.' They are to be deprecated and quelled because 'they betray a distrust of the overruling and living Presence of the Lord.' Archaeological research is establishing the historical accounts in the Old Testament. Science, in the province of physics, is making a theistic belief in the origin of the universe a logical necessity. Indifference, no more rife now than in days gone by, is giving way to a recognized necessity of religion as a support of morality. Sectism is losing its hold, under a sense of its failures, and the growing desire for Christian union. One barrier to union and spirituality is the ignorance and jealousy Christians have of one another. How little, for example, is it known that our Church stands for a true Catholicity, at once conservative and liberal; that our American episcopacy is unlike that of a foreign-derived absolutism; that our Bishops are assisted in their offices by clerical and lay counsellors, chosen by the diocese. How little is the Church's spiritual life known, as seen in so many consecrated souls and religious walking in the way of perfection.

"We have our own imperfections, and are embarrassed by our temporary trials. But our Church is being benefitted thereby and strengthened and becoming more consolidated. The faith of her children rises triumphantly in the midst of her trials. Her candlestick stands securely fixed. The storm may rise and the waves lash against the ship, but she rides in safety, because Christ is in her, the source of her invincible strength. It is only by increasing prayer to Him that we can evoke His saving power. Go we forth, therefore, bravely, courageously, truthfully, knowing heaven is before us and Christ is at our side."

#### CONFERENCE OF THE CLERGY.

On Wednesday the Bishops and clergy had a conference in St. Ambrose's chapel in the Cathedral. Matters of practical importance were discussed, particularly Sunday school work. Bishop Grafton entertained the clergy at luncheon in the parish house after the conference.

## EASTON.

**A**N entirely routine Convention was held last week at Centerville. There was discussion of the salaries of the clergy; a suggestion made that there should be lay representation in the Standing Committee, as is the case generally in dioceses other than those within the state of Maryland; and reports presented showing the Church within the diocese to be in good condition.

## MINNESOTA.

**T**HE Council met in Gethsemane Church, Minneapolis, on Wednesday and Thursday, June 3rd and 4th. Petitions had been received by the Bishop, one asking him to take steps to have a Coadjutor, and one, chiefly from St. Paul, asking for division of the diocese. In his address the Bishop, in language unmistakably plain, refused to ask either for a Coadjutor or for division till at least an additional endowment of \$40,000 has been raised. Some \$16,000 of this amount is in hand. The Bishop further said that till such sum was raised, any proposed action of the Council, asking either for division or a Coadjutor, would be ruled out of order. The Bishop conceded to the Council the privilege of discussing in a purely academic way the *pros* and *cons* of division or a Coadjutor. The Council declined to accept such privilege, but referred the whole question to a committee to report next year.

The next incident of note was the enthusiasm of the Council in making it possible to have a field secretary for promoting Sunday school work. The Rev. Mr. Sedgwick had moved that a salary for such officer should be provided by taking what was necessary from the Advent Sunday school mite boxes. It aroused much discussion when Judge Willotson of Red Wing said there had been much "talky, talky," and now proposed "some pay," and to start the ball pledged \$50. Pledges came in thick and fast and in less than ten minutes over \$1,200 was subscribed.

Another incident of note was the question of ratifying or rejecting the change proposed as to the manner of electing the members of the Standing Committee and deputies to the General Convention and carried last year. It read: "In the election . . . the clergy and laity shall vote by ballot and at the same time and separately, and a concurrence of a majority of both orders shall be necessary to an election." The vote stood: clergy, ayes 20, noes 36; laity, ayes 46, noes 55. So it failed of ratification and the old method stands, by which each order elects its own representatives subject to the approval of the other order. A determined minority, mostly of the clergy, has agitated the question for many years.

The Board of Equalization adopted a new plan for the raising of diocesan dues; viz., 5 per cent. where the current expense account was \$2,000 and above, and going down as low as 3 per cent. where the current expense account was \$500 and under.

With the hope of helping missionary work, the diocese was divided into six deaneries instead of three. They are named as follows—Minneapolis, St. Paul, Winona, Faribault, Mankato, Willmar. The Deans of said Convocations are Messrs. Purves, Sedgwick, Plummer, Budlong, Knowlton, and Gates. Inasmuch as Mr. Plummer is away for one year, Mr. Rollit was appointed acting Dean for Winona.

The Standing Committee elected is: Rev. Messrs. Johnson, Purves, Tenbroeck, and Sedgwick, and Messrs. Watkins, Lyon, Peterson, and Whitehead.

Delegates to the Missionary Council at Fargo, November 8th, are the Rev. Messrs. Thurston, Shutt, Schmuck, and Dunlop, and Messrs. J. B. Robinson, A. F. Nordin, J. A. Chase, and G. G. Whitney.

The next Council will meet in Faribault on May 26, 1909.

## THE BISHOPS ON CANON NINETEEN.

THE BISHOP OF KANSAS.

"Of the new canon, falsely called 'The Canon for the Open Pulpit,' you no doubt expect me to express myself. Church canons, like state laws, come because there seems to be a demand. We found clergy without canonical permission doing what may not now seem to be reprehensible; for instance, we desired a man not in Orders to give the whole congregation knowledge which he has had particular opportunities to obtain in the line of missionary, charitable, or other work salutary to the well-being of society, and on lines in which the Church of God should interest itself. Now this knowledge is sometimes possessed by a Christian layman, sometimes by a denominational minister. The canon provides that a *Christian man* may

make an address, and certainly we would not exclude a minister from this category; and I want to say I have witnessed no immodest desire on the part of denominational ministers to usurp, or even occupy, our places as preachers to our people, nor have we a right to-day, by this canon, to ask them to do so. Permission must first be secured from the Bishop, should any clergyman desire to have a 'Christian man' make an address in his church.

"Second. This address must be on a special occasion, which I take to be at some time other than at the regular service.

"Third. There is no implication that a sermon is to be delivered, or that the man is to preach, or to instruct, authoritatively.

Why all this fuss? It is beyond my comprehension. Let us do what we have already been doing without authority, but now with Canon 19 behind us. I claim unhesitatingly that Canon 19 is calculated to protect the Church's authoritative teaching from the former loose custom of many of the clergy."

THE BISHOP COADJUTOR OF WESTERN MICHIGAN.

"Under no circumstances will any permission be granted which may give the slightest reasonable pretext for compromise or confusion as to the Church's position in regard to Holy Orders; nor will any interpretation be permitted which will seem to lend justification to the denomination of this canon as an 'open pulpit' canon. Should there be any reasonable ground for granting permission, 'addresses' will be taken to mean addresses, and 'special occasions' will be taken to mean special occasions. Older and wiser Bishops are now arguing this whole question and in their Convention addresses doing what they can to reassure disturbed minds. It does not seem necessary for me to do anything further than to define with as much emphasis as brevity my own position, and in this position I am sustained by the complete and cordial concurrence of the Bishop of the diocese, whose wisdom and experience are far greater than mine.

THE BISHOP OF CENTRAL NEW YORK.

After referring to the fact that the so-called "panic" over the canon had not affected Central New York, and that he had only granted licenses to requests for "special occasions," they but few in number, and had refused where the requests were for regular services, he said: "It does seem to me that if people were willing to accept the plain meaning of those terms, . . . the meaning which they ordinarily bear, the meaning which was manifestly intended by the House of Bishops when it amended the amendment of the House of Deputies and then adopted it, . . . there need be no trouble about the matter; for under these conditions no principle of the Church would be infringed. But unfortunately there are certain minds which seem to find it impossible to do that. It is said that 'a coach and four' can be driven through almost any law, and hence it would probably have been better not to have attempted to amend the canon at all, because it has produced nothing but discord in our ranks, and is not likely to have any other effect as between ourselves and other Christian bodies."

After speaking of the present spirit and desire of unity manifested among all religious bodies, the Bishop continued: "It does not become us to stand off in spiritual pride, ignoring or despising the Christian character of our brethren of other names, or denying the acceptableness of their labors and their good works; and we shall do well for Christ's sake to encourage, so far as we can conscientiously, every effort to break down the feelings of antagonism and of bitterness which prevent the approach of godly union and concord. In my opinion this was the purpose of those who sought the amendment of the canon, and if its words be properly interpreted, it may accomplish something in that direction. But if those within the Church who do not believe in its own principles, whether they be Bishops or any others, shall persist in giving to the amended canon a meaning which it will not legitimately bear, and so produce discord among ourselves, then, it seems to me, it were better to put the canon back where it was before."

THE BISHOP OF MINNESOTA.

Quoting the view expressed by the Presiding Bishop, heretofore printed in these columns, in which it is denied that an "Open Pulpit" is legalized by the canon, Bishop Edsall said:

"Bishop Tuttle expresses the same view which I set forth some years ago as to my construction of the law at the time I licensed Rev. Dr. Boyle and Rev. Dr. Chapman to make addresses on special occasions. The amendment to Canon 19 simply puts in express language what was within the implied power of a Bishop in the Church of God, and guards the exercise of that power by the very restrictions for which I then contended. . . . In two instances [since the new legislation] I have licensed esteemed ministers of other communions to give addresses upon special occasion; the character for devotion, tact, and sound learning of the man, and the nature of the special occasion, having in each case been certified to me by the rector making the application. In these cases I am informed that the results were most gratifying and edifying in every way, and that a notable growth of kindly feeling was promoted between our own Church people and our Christian brethren. This is precisely the result that I anticipated would result from a conscientious, judicious application of this law. Like all other laws, and like all other good things, this may be abused. Mistakes may and doubtless will be made. But where local clergy and Bishops are at heart thoroughly loyal to the fundamental principles of the

Church, including the Preface to the Ordinal—where we understand that an authoritative exercise of the prophetic office in behalf of this Church can only be made by those who are episcopally ordained and subject to her discipline—an occasional address by some judiciously chosen Christian minister of another communion on some distinctly special occasion, can give no just cause for alarm to any loyal Churchman, while it may do much to promote kindly feeling between ourselves and our fellow-Christians and thus tend to promote the ultimate unity of the Kingdom of God."

THE BISHOP OF OKLAHOMA.

He believed that "under careful guidance, guarding, and regulation" there were "certain occasions special, peculiar, not habitual, rare, if you please, when a well-known man, not of the immediate communion of this Church, not in her orders, or ordained at all, might lawfully, wisely, safely, and to great edification speak to congregations of this Church." So infrequent were such occasions that within his ministry of thirty years only twice had they seemed to arise. The amended canon was very restrictive. Of occasions that have arisen under the amendment, though there might be mistakes made by Bishops, he felt that "each Bishop can be trusted to interpret the law honestly, carefully, and fairly." He deprecated the criticism and fault-finding that there had been. He supposed two concrete cases in which licenses might wisely be given. One was where some person, an expert, agent for a society, or advocate for some moral reform, might ask for permission to speak for that occasion; and another still more remote contingency, in case a minister of some denomination "on some day of general religious, civic, or national interest, or even on occasion at some more general common gathering of your people, to speak to them, the truth, some part of it, as God showed it to him." In such an event he would have "confidence that such a man would have both discernment and courtesy enough not to preach on controversial or controverted subjects."

### THE CLERGY RELIEF FUND AND ITS AGENT.

By JOSEPH H. JOHNSON, D.D.,

*Bishop of Los Angeles.*

**M**AY I just say a word through your paper which will enable me to reach the many Churchmen who read it with reference to Dr. Wilkins, who is leaving Los Angeles to become the secretary of the \$5,000,000 Pension Fund for the clergy?

Dr. Wilkins is a man of exceptional ability as a preacher and organizer, and the scheme which he has outlined will indicate his fitness for the work upon which he has entered. He proposes a campaign of education by which every Churchman is to be made to realize his responsibility to do something for the clergy forced by illness or old age to retire from active service. He believes in the method he has suggested, as success of a very exceptional kind has attended it in every parish in which he has worked. He has raised quite a half million of dollars, but has never had but three gifts to such funds of \$1,000, and only one of those gifts reached the sum of \$3,000. His policy has been to get into touch with a great many people; seeking to secure for any



REV. J. J. WILKINS, D.D.

object in which he has been interested contributions from every man, woman, and child to whom he had the right to appeal. Owing to his persistence I may say that, under his influence, giving in St. Paul's pro-Cathedral, Los Angeles, has become a habit. Dr. Wilkins proposes through the well organized Commission to reach every person in the Church who should be interested. As he has never yet failed in such an effort, I believe he is sure to win in the present case.

Will not the Bishops and the clergy everywhere "lend a hand"? Success for the Fund will mean much for the Church in every similar effort. Three years of earnest, sagacious work on the part of the Commission under the wise presidency of the Bishop of Pittsburgh, to whom so much credit is due for results already achieved, and the secretary who has consecrated his life to this effort, ought to enable the proper authorities at the close of that period to offer every disabled clergyman an annual pension for his declining years.

May I not express, in closing, my deep sense of loss at the departure of Dr. Wilkins, who has most ably filled the position

of Dean of the pro-Cathedral in Los Angeles; and may I not also say that this loss is one which is shared generally by the clergy and laity throughout Southern California?

### A MEMORABLE ANNIVERSARY AT KEMPER HALL.

"We leave, like those volcanic stones, our precious *Alma Mater*,  
But will keep dropping in again to see the dear old crater."  
—*Holmes.*

**C**OMMENCEMENT at Kemper Hall in this year of our Lord 1908 has passed into the annals as a notable event in the history of the school, celebrating as it did the twenty-fifth anniversary of the charge of the Reverend Mother Superior. From Baccalaureate Sunday onward the days were full of pleasant happenings. Space forbids to speak in detail of all the features, but in passing, a word must be said of the meritorious rendering of the Greek play, *Antigone*, performed on Wednesday evening by more than thirty members of the school. Fine talent was to be seen in more than one amateur actress, while unstinted praise belongs to the chorus for its very admirable singing.

The closing exercises on Thursday morning were all too brief with the attractive musical programme and the address, full of high aim and stimulating spirituality, by the Rev. Z. B. T. Phillips, on "Education and Life," after which twelve graduates received their diplomas in the chapel from the hand of Bishop Anderson, acting for the diocesan, Bishop Webb.

The long procession of pupils and alumnae, singing, "Rejoice, Ye Pure in Heart," wound its way according to custom along the gravelled walks to the front entrance, where the class stone was laid with the usual ceremonies. Luncheon and a happy reunion of friends, sisters, teachers, and scholars filled the afternoon, and at 6:30 came the banquet, which the Mother Superior gave to the graduates and all former pupils from the first class of 1874 to that of 1908 inclusive. There was a representative attendance, places being laid for one hundred guests. The speeches, hastily prepared or impromptu, were felicitous, and at their close the Reverend Mother was presented with a basket filled with ferns and the school flower grouped about a center of gold, the token of appreciation and affection from those present and far away. The chapel service, which always follows, is one of peculiar sweetness, uniting us in a stronger bond year by year, the hymn, "Sweet Saviour, Bless us e'er We Go," being singularly appropriate.

Perhaps the finest note of the anniversary was the appeal of the Mother Superior to her girls at the end of the banquet. Feeling that as the years passed on she might be summoned to lay down her work with little warning, she made what might be, possibly, her last call to us. In this age of apparent doubt and uncertainty, when so many women as well as men are wavering in their convictions, she bade us be strong in the defense of our Christian faith, "the only thing for which it is worth while to live, work, and die." The writer feels a strong sense of obligation to the teaching of the present head of Kemper Hall, for though only a short time under her direct influence, many precepts were laid to heart and mind which have ever been remembered in the life-long task of strengthening character.

As we look over the list of classes with their stirring mottoes, we see with pride names which already count for progress in the activities of life and shine with the grace of true womanhood. One has, with great charm, written for us our Kemper Hall song, always sung on Commencement day:

"Hail to our *Alma Mater*,  
Ever our own and dear!  
We are her loyal children,  
Gathering year by year;  
Wearing the blue, her color,  
True to her daisies, white,  
Striving to live her motto,  
Bravely to 'fight the fight.'"

And with hearts full of love we join in the chorus:

"When we are close beside her,  
When we are far away,  
Still may we sing her praises,  
Just as we do to-day."

There is a great future for Kemper Hall if we, her daughters, with loyalty aim to be true to her and to the principles for which she stands. This is the best testimonial we can bring to her real worth among the homes of education in America. May we all be worthy of the privilege! G.



### THE INTERNATIONAL CLERICUS.

ONE of the series of gatherings at Portland, Oregon, as noted last week, was that of the International Clericus, a body uniting the clergy of the Canadian dioceses of Calgary, Columbia, Caledonia, Kootenay, and New Westminster with those of our own dioceses and districts west of the Rockies. Its session held at the Cathedral on May 20th.

The sermon at the opening was preached by the Bishop of Nevada, the Rt. Rev. Henry Douglas Robinson, D.D., whose subject was, "Preparing the Way." After the service a goodly number of Bishops and priests were assembled, and the subject for discussion, "Church Discipline, and the Definition of a Communicant," was ably presented by the first speaker, the Rev. Dr. A. A. Morrison of Trinity, Portland. After acknowledging that the Church had no canon defining a communicant, he stated that, in his opinion, no person should be carried on the list of communicants who did not communicate. He said that the Church's growth was often based on the number of communicants, which gave us a false strength; that the Christian Church was carrying on the greatest campaign that the world has ever known, and yet she was lax in discipline; that the clergy had no authority to discipline a communicant; that many moved away from a parish without requesting a letter of transfer. He stated that the diocese of Iowa had a canon to the effect that a communicant must communicate at least once in a year.

The Rev. H. G. F. Clinton of Vancouver, B. C., read a paper on the same subject, and he was followed by other speakers.

During the noon recess the members of the Clericus enjoyed a car ride to "Council Crest" (the highest point of observation in the city), through the courtesy of the Portland Railway, and lunch was served in the parish house by the Woman's Guild of St. Stephen's.

The first afternoon subject for discussion was "Sunday School Work," and the Rev. H. Beacham of Vancouver, B. C., read a paper. "Believing as we do," he said, "that at Baptism the child is brought into the family of God and made a member of Christ's Body, it seems to me a sad reflection on the Church, or rather her clergy, that she should be so far outdistanced in Sunday school work by the various bodies of non-conformists gathering around her. Ours ought to be the best religious schools, and our scholars models of Christian culture and conduct. Efficient Sunday school work cannot be done without a proper place for holding the school nor without proper equipment. The church basement may be used to advantage, especially if constructed with this purpose in view, but best of all is a building apart from the church designed expressly for Sunday school work, but which may also be used as a parish room. Whatever the place, it ought to be well equipped for Sunday school work. This is most essential."

The Rev. H. M. Ramsey, vicar of the pro-Cathedral, Portland, spoke on the recent book by Harnack, *Luke the Physician*, and his New Testament Criticism.

The Clericus will meet at Victoria, B. C., next year. The Clericus was limited to one day on account of the meeting of the Eighth Missionary Department Council, and its members were invited to stay as guests of Portland and take part in the Council.

### "GREAT MARVELS."

BY RICHARD RUSSELL UPJOHN.

IN the Daily Offices of the Prayer Book, a comparison between the *Prayer for Clergy and People* in the English Prayer Book, and in our own, furnishes food for reflection, possibly useful at this time.

The prayer in the English book is an ancient collect taken directly from the Sarum Missal, and is there from the Gelasian Sacramentary. The introduction is instructive: "*Almighty God, who alone workest great marvels, send down upon our Bishops, and—*"

Have we not lost something by tampering with the ancient collect? To be sure, it was a pious thought to alter the introduction by a text from the Epistle of St. James. But, did the text quite fill the place of what was removed? Is it quite as applicable? Is there not a perceptible timidity and formalist spirit in seeking support from a Bible text, instead of resting on a direct appeal for spiritual might?

"*Almighty God, who alone workest great marvels—*"

Is it not marvels that we do expect from Almighty God? Is it not marvels that we have been called and ordained to pray for, and look for, and work for? Is not the old more virile, more instinct with filial trust and confidence in the power of prayer? "No man, having tasted old wine, straightway desireth new; because the old is better." No doubt, the old is better. We have returned to the old form in many places in the late revision. Pray God we may do so here.

But, have we not immediate need of the spirit of the old collect? Was not its strong, direct, trustful appeal, like many

other phrases in the old book, lightly picked at and set aside in the carping spirit of the eighteenth century? Are we not, possibly in consequence, certainly with the same levity, trifling with our spiritual heritage—ready to barter it away for a greater popularity—for mere gallery play?

The late General Convention stands as an exhibition of the levity of a great crowd—*mobilis agendo*—and seems to have committed us to a craze as illogical and suicidal as the political crazes which sweep the country periodically. The delegates were picked men. They ought to have been on their guard. The diocesan conventions in the East also seem quite obsessed with the same craze for good feeling without principle. But, no single age possesses the whole truth. Granted that the present is a difficult time in which to present spiritual truth. Even so, do we exhibit our courage in bowing to the *Zeitgeist*? Is it not more courageous to stand to our own principles, which we are convinced in our hearts are God's truth, and trust to God to bring men's minds to see that truth? Even if we lose in popularity, we gain in unity and coherence.

We believe Jesus is God. If any man does not, he is a traitor to his own manhood if he remains in the Church. We believe Jesus is God. Then, we believe His promise that the Holy Ghost shall guide the apostles and their obedient followers into all truth. The apostles did not hesitate to declare at the Council of Jerusalem (Acts 15) that they sent out their decree as the voice of the Holy Ghost. The universal voice of the Church is certainly the voice of the Holy Ghost. If we have the Holy Ghost with us, what do we care for the *Zeitgeist*?

But, says the man-in-the-street, the Holy Ghost speaks also in a general, popular movement. Yes, to be sure; but He cannot deny Himself. Therefore, the popular movement must be consistent with the continuous judgment of the Holy Ghost as expressed in the universal canon law of the Church.

It stands to common sense, as well as to canon law, that it is impossible to place as teachers of the faithful those who deny the authority of the Church, the authority of the Holy Ghost in the universal law of the Church, and who have not been educated even to know there is such a sin as schism. It is a wild craze to invite those who know no obedience, except self-constituted, to teach a people largely untrained and indiscriminative. Straightforward people revolt against such corruption. Thank God there is good ground for confidence that the common sense of our people at large, when all are heard from, will turn against this folly.

We do not own the Christian religion. We are only stewards for a short generation. Our responsibility, to the future as well as to the past, is to receive in full what has been transmitted to us from our Lord Jesus Christ, and to pass it on uncontaminated to the generations following.

We need greater respect for our forbears, our spiritual ancestors. "No doubt we are the people, and wisdom will die with us." Yet there were ages before us, and they had sufficient spiritual life to develop even us in our self-sufficiency. Disrespect of their forbears is accounted a characteristic of those who have little to be proud of. It is universally considered an evidence of bad morals. For ourselves, the brilliant triumphs of the Catholic Church, in developing from barbarism our own highly-prized civilization, call for our unswerving loyalty to her law and her revelation in the forum of conscience.

SHOULD I assert the rights of absolute self-will, the assertion would challenge all other self-wills to a contest whose odds were a million to one against me. Self-will abolishes law, and with law obligation, and with obligation fidelity. It has to suspect friendship. It cannot trust its own partners in crime—crime being no more scrupulous about private contracts than about public interests. In such plight it would shrink ere long from darkness as if every shadow hid an assassin, and would dread daylight as detection.

Wiser selfhood did He enjoin who said: "Love thy neighbor as thyself. Not less, nor more, nor even as much, but as thyself, for thyself he is, thine other, yet very self. Thou certainly canst not love him more by loving thyself less, or much by loving thyself little. Pauperize him not with thine alms nor insult him with thy condescensions. Wilt thou pauperize and insult thyself? Serve him wisely by doing well the work that is before thee. Get wealth, power, knowledge, fame, character. They shall be his as well as thine. Enrich, greaten, beautify his manhood with thine own, for his and thine are one. Make sure of this, whatever else thou doubtst: let the one mind in him and thee think it, and the one heart feel it, and social reforms will be the inevitable rebirths of a common life, a common destiny.—*From The Commonwealth of Man, by the Rev. R. A. Holland, D.D.*

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES  
SUBJECT.—*Bible Characters*  
BY THE REV. ELMER E. LOFSTROM

### JONATHAN, THE FAITHFUL FRIEND.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III. Vows. Text: Proverbs 17:17.  
Scripture: I. Sam. 20:1-17.

**T**HIS lesson is a study in friendship. At the same time to understand it involves a knowledge of the historical situation which makes its background.

The first advance was made by Jonathan, as was fitting, since he was the prince royal and the heir apparent. It was made when David was returning from the slaughter of Goliath (I. Sam. 18:1-4). There were some things which made their friendship a natural thing. They were both brave men, who believed in God's power "to save by many or by few." Jonathan could match David's killing of the giant with a brave deed of his own which passed into the history of the nation (I. Sam. 14:6-16). Both men were popular with the whole nation (14:45; 18:6, 7), which shows that they were both unaffected and genuine. Both were men of great strength. David wielded the great sword of Goliath (17:7, 51; 21:9); Jonathan's bow was so stiff as to be worthy of mention in David's Psalm of Lament, and he compared in strength with his seven-foot father (II. Sam. 1:22, 23). There are some things which make their friendship remarkable. It had been revealed to David that he was to succeed Saul, which meant that he was to supplant Jonathan on the throne. And this fact was not unknown to Jonathan (I. Sam. 16:1-13; 23:17). Jonathan's father tried in every way to kill David, and to stir up Jonathan against his supplanter. That Jonathan clung to David in spite of these things proves that his friendship was unselfish.

The very qualities which drew the unselfish Jonathan to love David, caused the selfish king to hate him and to plan for his ruin. Saul's jealousy was aroused against David when he understood that it was the Lord's will that David be preferred before himself (18:6-9). As a result he tried to kill David by various devices. He offered him rewards to go into places of great danger. Failing in this way to have David killed, he tried no less than three times to assassinate him with his own hand. At last, because of the great success and fame of David in fighting with the Philistines, King Saul gave public orders to kill him (19:8-17). David fled to the aged prophet Samuel in Ramah, who put him in sanctuary at Naioth (19:18-24). Such was the situation at the time in which the scene of our lesson is laid.

David left the safety of his retreat at Naioth, and put himself in the power of his friend Jonathan. But this question was not even raised. Each trusted the other. David believed in his own innocence of any crime so firmly that he offered to let Jonathan himself put him to death if he could show that he was guilty of crime either against himself or his father (verse 8). This point is worthy of notice and of emphasis. You remember that the fault of Jacob was that he did not believe that God would keep His promise to him unless he helped bring it about by means of lying and cheating. David stands in noble contrast to this faithless position. He had God's promise that he was to be the next king, but in spite of persecutions and even open war which gave him the opportunity again and again to do so, he refused to raise his hand against the person of the king, and would not let his followers do so either. This shows his fine spirit of faith in God's word.

David seems to have come with the hope of removing the misunderstanding between himself and the king. Conscious of his own innocence, he hopes that all will be well. And yet he realizes the danger of his position. He feels that there is but a step between himself and death. The king has tried to take him unawares so often that he cannot trust the king's word. And now it seems that the king had invited him to the feast of the new moon, which marked the beginning of a new month. It was kept with blowing of trumpets, and feasts, lasting two or three days. Saul has evidently given an invitation to David to be present, presumably with friendly intentions. The ques-

tion David has to decide is whether it will be safe for him to attend. He believes that it is a plot to get him into the king's power that he may be put to death (verse 1).

Jonathan is at first loath to believe evil of his father. He thinks that his father would have told him. David thinks that in this matter he would conceal his intentions from Jonathan because of the well-known friendship between the two young men. Jonathan thereupon agrees to do anything that David wishes him to do. David then proposes the plan for finding out certainly how the king feels toward himself. Jonathan agrees to follow David's plan.

Then follows the making of the covenant between the two friends. A covenant is an agreement between two parties whereby each makes certain promises to the other. In this covenant, Jonathan's part was a solemn promise to find out if his father intended evil towards David, in accordance with the plan already agreed upon. This was no small matter, for he was taking great risks with the almost insane hatred of his father for David, should the king learn that he had given him warning. What Jonathan asks of David in this covenant shows that he, too, was ruled by what he believed to be God's will in the matter of the kingdom. He would bind David to be kind to his family in the future when God shall have fulfilled His promise to David, and cut off all his enemies from the earth; that is to say, in plain language, when David shall have become king. This covenant between the two was later renewed with the proviso that Jonathan was to be next to David in the kingdom (23:18).

This covenant was made between the two young men alone—and yet both felt that they were not alone. They appealed to an unseen Witness. And the attitude of the two showed how they regarded that Presence. David's trust in His word we have already remarked. Can Jonathan's attitude be explained on any other supposition than that he was ready to accept the fact that David was to be the next king because he believed it to be God's revealed will? Knowing it to be God's will, he gladly accepted it. It was made easier for him that he so loved the man who was to supplant him.

Jonathan faithfully discharged his part of the covenant. He probably saved the life of David by doing so. On the other hand, David kept his part of the covenant long years after the death of Jonathan (II. Sam. 9:1-13). Let the teacher speak of the duty of keeping one's word. There is little hope of real success in any walk in life unless the boy or girl has learned to keep his word. A promise should be as sacred as an oath. When tempted to break your word, think of the words of the Psalm 15:4 (the Psalm which describes a true gentleman): "He that sweareth to his neighbor, and disappointeth him not though it were to his own hindrance." It might be well to point out, however, that bad promises, which ought not to have been made, are better broken than kept. They are overruled by a higher promise and duty to God.

David's love and friendship for Jonathan must have had a good effect upon him, and humbled him. If he had been displacing only Saul, who had sought to kill him, and who was under the influence of an evil spirit, he might well have thought that it was his own goodness which had won him this honor. As it was, he would be displacing his friend Jonathan, whose unselfish love for himself approached so nearly the Christian ideal, "In honor preferring one another." He could not but feel that it was from no surpassing merit of his own that God placed him on the throne. It was of His own "loving kindness."

Study the story of this friendship to see wherein each gave signs of unselfishness. Then to see why it could be such an enduring friendship. What would have been the result if one or both had lacked faith in God?

THERE ARE different ways of looking at even the most untoward and seemingly undesirable events of life. When, for instance, sudden death comes to one who by a life of open or secret sin has won for himself an unenviable reputation. It is indeed a sad and distressing event. Those who long and strive for the reclamation of the sinner deeply regret that such an one should have died in sin. The sudden death in the path of duty of the tried and faithful Christian is an altogether different matter. As the staunch and faithful soldier longs for no better death than that which comes to him on the field of battle, beneath the colors, so to the devoted soldier of the cross, ripe in faithful years, rich in fruitful deeds, the call to depart, when and whereso'er it comes, never comes amiss. For him there is no sting, or stain, in sudden death. It is but the quick and longed-for call to the rest that remaineth, and later on to the reward that enricheth, not for a time, but for eternity.—*Canadian Churchman.*

## Correspondence

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

### CORRECTIONS IN CHURCH CONGRESS REPORT.

To the Editor of *The Living Church*:

I THINK your valuable paper is to be warmly commended for its very full reports of the Church Congress at Detroit. May I ask space to correct several errors in reports of my own addresses?

I am made to say in my address on the first topic: "The mind and body are the same." What I said was: "Mind and body are *not* the same."

In the address on the Influence of History on Religion, I said "wildly," not "widely" improbable (line 10); "must be," not "may be" (line 15); "entire" before "fabric" (line 16). The remainder of the report I cannot recognize as conveying intelligible information as to what I said. I question the wisdom of attempting a report made up of fragmentary *ipsissimo verba*, separated from their context, and not even given in their original places in the spoken sentences.

Yours sincerely,

J. A. LEIGHTON.

### "THE STUDY OF THE WORLD AND THE FLESH."

To the Editor of *The Living Church*:

IN one of the priest's ordination vows, the promise is made by the deacon that as a priest he will lay aside the study of the world and the flesh, the Lord being his helper. Evidently the world and the flesh refer here to something perfectly lawful, but not very useful, for a priest to study. They cannot refer to the world as pompous and vain, nor to the flesh thought of as sinful. They were renounced long ago at Baptism. The priest evidently is to lay aside certain studies which he may have engaged in before, or he is to abstain from certain studies which may perhaps be attractive to him in the future. They are the study of the world and the flesh. Can anyone suggest *definitely* what these studies are? Some studies which are perfectly proper are to be laid aside. What are they? Is every priest conscious that he has laid some studies aside, or refused to take up some because he felt that he had solemnly vowed not to do so? If I may say it, I am not so conscious. As I read this vow before every Celebration, it reproaches me, because I don't know whether I have kept it or not. Can anyone say what is "the study of the world and the flesh," which is lawful for the layman and not for the priest?

Yours sincerely,

May 29, 1908.

ROBERT B. GOODEN.

### SHANGHAI CENTENARY CONFERENCE.

To the Editor of *The Living Church*:

ALLOW me to express thanks for the generous appreciation you accord in the issue of March 7th to my humble efforts in connection with the Centenary Conference. You do me too much honor. I was not at all a prominent figure in that assembly, most of my work being done in committee-room, or beforehand.

But for this very reason I am the more bound, in all honor, to call your attention—as, indeed, you ask us frankly to do—to certain misunderstandings and false inferences in your editorial, specially as to the work done and the position taken by Bishop Graves and Bishop Roots.

If the Centenary Conference had been a legislative assembly, duly representative, and met for the purpose of "the foundation of a Union 'Church' embracing alike all sorts of Protestants," as you express it, then all you say of the action of our two Bishops would be justifiable. But in that case, please notice, neither they nor I nor, probably, any other Anglicans would have been there. The conference was, in fact, as its very name announces, and as Bishop Graves plainly states in his letter, nothing more than a meeting of certain missionaries in China to talk over matters of interest to all and to recom-

mend action in matters on which they could agree. Spite of the imposing size of the assembly and the great noise it made, it was nothing more than this, and every member, I venture to say, as well as every missionary society there represented, understood this fact. No mission to-day considers itself bound by the "resolutions," and no member felt that he was binding a constituency to anything. That idea would have been strenuously contradicted by all the Protestants there represented as well as by ourselves.

It is true, as you say, that "there is not a word in the Record to justify the view that Anglican membership in the conference differed in any wise from membership of other missions"; but that was not Bishop Graves' point, and not a vital point. The point is that "no mission was bound by the resolutions of the conference." There was no "legislation." There was no "sacred conclave." There was no "alliance" (entangling or otherwise). There was no "enacting of measures." Neither our mission nor any other nor any of the members of the conference "assumed authority as legislators for this 'Chinese Protestant Church.'" The nearest approach to all this was that the assembly recommended a plan by which they thought the scattered varieties of Christians might be gathered into a few groups and so brought nearer to a final unification, and another plan for "Federation," definitely framed so as not to compromise ecclesiastical order. They then appointed committees whom they requested to foster and carry out these plans.

There was plenty of wild, and even some painful, talk; but surely an assembly is to be judged by what it finally agrees upon, not by what individual speakers may say during the debate.

The fact that the conference was merely an assembly of missionaries for talk about their work is not stated in the Record for a very simple reason, namely, that the meeting *was* merely a conference, an informal gathering. No constitutions or by-laws have ever been formulated for these occasional meetings, and no definition of their authority and scope has ever been formulated. They have simply grown up gradually. Originally, any missionary who cared to go, attended. The number of missionaries is now so large that in 1907, for the first time, it was decided to limit the assembly by asking missions to elect delegates. This was merely for the sake of convenience and profitable discussion, in order to avoid a cumbersome body; not in order to effect authoritative exercise of delegated power. (See *Records*, p. ii.)

Bearing in mind these facts, you will be able to understand the attitude and action of those of us who attended the conference. We felt it entirely in line with the Lambeth-Chicago action, because it brought us into conference, in a large but uncompromising way, with a great part of those who "profess and call themselves Christians." We were anxious to see how far they are already agreed or could now agree in the fundamentals of the Catholic Faith. Every declaration that such a body might make assenting to Catholic truths was, we felt, a hopeful sign, and—more than that—a cord to draw them nearer to the final unity for which we continually pray—a unity which must, of course, include *all* the fundamentals of the Catholic Faith.

It would have been nothing less than a miracle if such an assembly had been found assenting to and accepting all those articles now and at once. The fact that they finally, as a conference, "acknowledged the Apostles' and Nicene Creed" (see *Records*, p. 437) seemed, to some of us at least, wonderful enough. The phrase you criticise as indicating a willingness to organize a "creedless Church" (p. 438), was in fact intended to quite another end, and accomplishes it. It merely declares that the conference is not a creed-making body. It "does not adopt a Creed." How could it do so? Certainly we of the Anglican delegations could not have voted for the adoption of a creed nor for the "organization" of a Church, nor could we have recognized the conference as empowered to deal with "Confessional questions."

It is true that in the discussions the term "Church"—like some other terms—was used in widely differing senses. How could it be otherwise? But in the paper on "The Chinese Church," by Dr. Gibson (an English Presbyterian), the connotation was not very dubious nor justly open to the charges you lay upon it. He could hardly be expected to use terms as we do, nor could we be expected to lead the conference, in a mere three or four hours' debate, to adopt bodily our terminology and our doctrine. Dr. Gibson simply recognized the fact that there are many thousands of people in China baptized into the name of Christ, "with water and in the Name of the Holy Trinity."

Even according to Catholic theology such are members of the Church, though in many cases not submitting to the constituted authority and orders. Dr. Gibson speaks of this body of baptized Christians as "The Church," already in existence, but as yet divided and imperfect. His whole idea is to gather it into unity and lead it to perfection. It is true he speaks only of those whom he calls "Protestant," and pleads specially for the unification of these, but those of us who met and talked with him personally know that his ideal does include the Roman Christians, and it was one of the notable points of the conference and of this paper that nothing was done to exclude Roman Christianity from the final unification. So far as I recall, when once or twice attempts were made to raise distinctions against Roman Catholics, in spirit or in terms, they were received either in silence or with expressions of disapproval, and were not followed up. Dr. Gibson's plan as adopted does not exclude them (leaving a place where they might come in, though not mentioning them. See Resolutions, p. 439). The scheme for federation does not exclude them; and in working on the committee I had the cordial support of a majority in excluding the word "Protestant" wherever it was suggested.

The truth is that the idea of the unity of the Church is so vague with most Protestants that in such an assembly as this there was nothing the Church could do but to press for as large a recognition of its nature and necessity as the rest could be brought to admit. Any declaration of such a body could represent only a part of our convictions, but might be both illustrative of the measure of unity so far attained, and also educative to the many thousands whom we want to see drawn away from sectarianism. This explains why we were obliged to let much pass uncriticised and agree to resolutions that were far from our own highest ideals. Explains also why Bishop Roots, *e.g.*, could "be willing to support an amendment leaving out the Creeds"—seeing that even then the resolutions would have declared that this conference "holds firmly the primitive Apostolic faith" (and seeing, too, that we were simply ascertaining facts, not organizing a Church. For the resolutions are not "planks" in a platform of compromise, but simply statements of the points in which the members of this so heterogeneous assembly were actually agreed).

There is another point which ought to be noticed. These matters of "The Chinese Church" and "Federation" were mere incidents in a long programme, not the sole purpose and object of the assembly. There were twelve subjects for discussion. To each of these two, one day was given, *i.e.*, four or five hours. It is quite evident from this that there was no idea of authoritative action, but that a good opportunity for discussion was simply seized and acted upon. The resolutions, in this as in other matters, were mere expressions of opinion or endorsements of plans.

We are perhaps to blame for not having written home more fully as to this conference, its nature and its doings; but we hardly realized until now how little the real nature of the gathering was understood at home; and even though we had realized it, yet it is difficult in the midst of the press of work here to find time for writing about what we do.

In response to one of your queries, let me add that the Bishops of North China, Shantung, Mid China, Foochow, and West China all attended the conference, as well as our American Bishops, and all these districts sent representatives.

In regard to the case at Tokyo, I am not in a position to say much; but feel bound to say, in defense of my Bishop, that, so far as I understand it, it would be most untrue to call it a "schism." It was simply the giving up of a work we had undertaken tentatively and could really not spare a man to carry on. One of our Chinese priests had been trying to win a hold among the Y. M. C. A. students in Japan. If the Y. M. C. A. congregation had been willing to call him as pastor and to put themselves under the authority of the Bishop, perhaps he might have been spared for so remarkable a crisis; but as they were not, he was brought back here, where he is all but indispensable.

In dealing with those who differ with us, we may either hold entirely aloof; or we may demonstrate the points of difference and show insistently that they must change or else lose fellowship with us; or we may demonstrate the points of agreement, and then point out that because we are already so far one it is well to examine the points of difference, and see if we cannot attain perfect fellowship, through a final agreement. It was on this latter principle that we worked in the Centenary Conference, feeling moreover, and seeing very clearly, that if we do not take part in such gatherings and press for unification on

Catholic lines there is great danger of a unification on lines merely Protestant, excluding both us and Rome, and deferring to an indefinitely far future that "unity, peace, and true concord, both visible and invisible" for which we ever pray.

Sincerely yours,

L. B. RIDGELY.

[We should certainly recede from the view we had expressed in the light of the foregoing letter, following that of the Bishop of Shanghai formerly printed, were it not that our criticism was directed to concrete facts, to definite resolutions enacted, and to definite words uttered which cannot quite be explained away. Thus, our correspondent, who rightly observes that he is "not in a position to say much" as to the Tokyo incident, is simply mistaken in his view of that incident. It is an actual fact that the Bishop of Hankow sought to divert our Chinese mission in Tokyo to the Methodists, not because he "really could not spare a man" to the mission, but in pursuance of a policy of comity that was inaugurated by the Shanghai conference, through a committee of which he was chairman. It is reported similarly that the English Bishop in West China (Cassells) has entered into an agreement as to mutual exchange of communicants with Protestant bodies. When to these concrete facts we add the extreme difficulty of placing the wholly informal character alleged by our correspondent upon the voluminous resolutions passed by the conference, often unanimously, and interpreted by the preceding papers and debates, the view of our correspondent is not easy for us to take. This is not to deny the entire good faith with which he and the Bishop of Shanghai with, no doubt, some others as well, entered into that conference, with no thought of being bound by its conclusions. Yet the subsequent interpretation given in practice by the Bishops of Hankow and West China appears to us to be that which would naturally be deduced from the resolutions enacted, and we cannot overlook the fact that—so far as we can learn—no protest was made against the interpretation of these Bishops by their Anglican associates. Moreover it is extremely unfortunate that our Bishops did not tell the whole story last year when they were in this country, and could easily answer questions which Churchmen had a right to ask. A policy of suppression of facts is, in such matters, a deplorable error of judgment. It is not reassuring that a full year had elapsed before Churchmen could even discover the facts, though questions had been asked and rumors had found their way into print, before our Bishops had even reached this country, and that even yet nothing has been told at first hand of the Tokyo incident. All these things have produced in this country so unpleasant an impression and so profound a sense of distrust as, perhaps, our correspondent does not wholly appreciate. We are glad, however, to give place to his letter. It is helpful as showing the point of view with which some of the Anglican members entered into the conference. But before the distrust can be wholly obviated, it is essential that we should know at home what is the policy which our missionaries intend to pursue in China; are they intending to make Protestant Christians such as those which the sectarian boards endeavor to make, and which can be made to equal advantage through the missions of those boards, or are they seeking to build up in China an integral branch of the Catholic Church?—EDITOR L. C.]

### THE BISHOP OF ARKANSAS, FORMERLY AND NOW.

To the Editor of *The Living Church*:

I AM much surprised at the fact that the Bishop of Arkansas is "glad for the open pulpit movement." In 1895 he was Archdeacon of Ohio and a lecturer in theology at Kenyon College. In that year he published *The Church for Americans*, which contains in substance lectures by him delivered at Kenyon. In this book he takes a position the *opposite* of that which he now seems to occupy, and he defends the exclusion of sectarian ministers from our pulpits *on principle*. On page 331 of this book, he says:

"It should of course be remarked that one of our canons or laws makes it *impossible* for us to join in the practice of exchanging pulpits that is common among the denominations." Then on the same page and the one following he says: "And right here we touch upon the principal of the reasons why we do not exchange with any of the denominations about us. For though, as compared with Unitarians, they are sound in doctrine, yet the various non-episcopal denominations are, in our estimation, *unsound touching what we regard as fundamentals*. Not to mention other differences between them and ourselves, they believe that any man can found a Church, and, on this ground, justify their separation from the historic Church of Christ and the Apostles, while we maintain that schism is a great sin, and that the attempt to defend it is a grievous error." He then goes on and says that the claim that we unjustly exclude sectarian ministers from our pulpits is "exactly the ground which Korah and his company took against Moses and Aaron, when they wanted to justify their intended *usurpation of the Priesthood*." Then he quotes approvingly the following words from another: "There is no divine warrant for the denominational theory; no trace of it is in the Bible or the early Church. It is not the system instituted by our Lord for

the evangelization of the world. It can remedy no evil, for it is in itself, *by the strife it engenders*, and by *the uncertainty and disputation* in which it involves religious truth and duty, an evil incalculable."

He claims that a *principle* is at stake in our refusing to exchange pulpits with sectarians, and that we should be honored for having the courage of our convictions. What has happened since he published that book and took a strong stand against an open pulpit? I believe that the Archdeacon of Ohio was right and that the Bishop of Arkansas is grievously wrong. Is he not *now* occupying the ground taken by Korah and his company, as he said of others on page 333 of his book? Yet we are told that we can trust our Bishops! We can trust some of them, but not all.

WM. M. RAMSAY.

La Grande, Ore., June 1st, 1908.

**SECESSIONS TO ROME.**

To the Editor of The Living Church:

**I**T is reported that upwards of sixteen priests have joined the Roman communion. One cannot help remarking that many of these priests served the Church for years while a canon forbidding Eucharistic Adoration was on her books. This canon was apparently perfectly clear, and unambiguous. Sound Churchmen, however, justified themselves in serving at the altar on the ground that this canon was unconstitutional. It contradicted the doctrinal and liturgical standard of the Prayer Book. In fact the very worship that the canon forbade, the Prayer Book commanded (1st rubric, page 237). The point is, however, many of these priests served the Church with an easy conscience while this canon was on her books.

Now Canon 19 has been amended. The amendment is susceptible of an eminently sound and Catholic interpretation. "A Christian man" by the standard of the Prayer Book is one who has been baptized, confirmed by a Bishop, is an habitual recipient of the Holy Communion, and is not in mortal sin. By the same standard the Holy Communion can be celebrated only by a priest of the Apostolic Succession. Furthermore, many laymen have been permitted to preach in all ages of the Church. St. Francis of Assisi and multitudes of the Franciscans are precedents that may weigh with some of the withdrawers. There is, then, in the amended Canon 19, no formal heresy. But in the now abrogated canon against Eucharistic Adoration there was formal heresy on one of the central doctrines of the Christian Faith.

However, it suits some to withdraw from us to Rome. In 379 A. D. St. Gregory of Nazianzus opened the Church of the Resurrection in Constantinople, where the Catholic Faith had not been preached for something like forty years. If his conception of the priestly office had been the same as the conception of those who have gone from us, he would have shunned Arian Constantinople, and have found peace and contentment for himself in orthodox Rome. He would have been a little late there to have seen Liberius, the Bishop, signing an Arian Creed, and he would have lived rather too soon to have sat under Honorius, the Bishop, as he preached the Monothelite heresy.

Those who now leave us because they fear that amended Canon 19 will bring crashing to the earth the mighty fabric of the Apostolic Succession are, unfortunately, just a little late to hear Eugenius IV. endangering every priestly ordination in the Roman Church by defining that the matter of ordination is the conveying of the sacred vessels.

We shall, unfortunately, then, fail to find anywhere on earth a Church in which the evil is not mingled with the good; as our Lord long ago foretold (St. Matt. 13: 24-30).

Who can tell but God entrusted us with the priesthood to meet the very dangers that are arising to-day? And what then if we desert? Very faithfully yours,

The Rectory, EDWIN D. WEED.  
Aberdeen, Miss., June 5, 1908.

**S**PEAKING of the bad influence of a certain very popular class of plays, David Belasco excoriates them in the following words: "Degradation has been made as poetical as possible, and perfume has been spread on wickedness by weak imitators of a master in degeneracy. That's the truth of the whole matter. The effect on our own people has been bad, and unmistakably so upon those who want to believe that infidelity and unchastity are the usual vices of men and women, when they are not. Ibsenism in the United States is wholly commercial and disgraceful. Bargain-counter methods have come into most of our theatres. The managers say so themselves. A rush is wanted of eager, feverish, and morbid patrons. When one play is worn out, another, a little worse, if possible, is ready."

**THE HOLY TRINITY.**

O Holy Father, who hast made  
All things in heaven and earth,  
By Thee the planets were arrayed  
And man received his birth.

The myriad worlds Thy call obey,  
And angels worship Thee,  
Thy life is one unbroken day,  
One vast eternity.

Through Thy dear Son and Spirit Blest  
Thy boundless love we know,  
Thou art the Fount in which They rest,  
The Source from which They flow.

O Father, we Thy name adore,  
Thy power and love we own;  
May we our homage ever pour  
Before Thine ageless throne.

GOD THE SON.

O Holy Son, eternal God,  
Who didst our nature wear,  
The Father's love to shed abroad,  
Our griefs and toils to share;

When earth was speeding to its doom,  
When man was lost in sin,  
Thou didst our mortal garb assume,  
And didst our ransom win.

Thou on the Cross for us didst die  
In bitter pain and woe,  
But Thou didst rise, and now on high  
Dost plead for us below.

The Holy Spirit Thou didst send  
To be our Strength and Stay,  
To be our Helper, Guide and Friend,  
Till time shall pass away.

GOD THE HOLY GHOST.

O Holy Spirit, Thee we praise  
As very God and Lord,  
How wondrous are Thy works and ways!  
Who can Thy love record?

Thou with the Father and the Son  
Dost ever reign above,  
From Both proceeding, yet art One  
With Them in power and love.

In sacramental graces we  
Thy very life receive,  
The Comforter is found in Thee,  
The joy for all who grieve.

O Source of life, O Breath divine,  
On us Thy grace bestow;  
Make our poor hearts a living shrine,  
May we Thy presence know.

FINALE.

O Father, Son, and Spirit Blest,  
Most Holy One in Three,  
May we forever find our rest  
In loving only Thee.

WILLIAM EDGAR ENMAN.

THE WORSHIPPERS at Babraham church, Cambridgeshire, England, on a recent Sunday were astonished at a shadowy figure facing them on the north wall, where no such object had been known before. It would appear that the picture had been covered by a thin layer of plaster and that the damp had caused it to show darkly through the coloring above. The face of the figure is in three-quarter profile, with a beard and curly hair. The head-dress was apparently a crown. The left hand grasped a wand 15½ inches long, surmounted with a fleur-de-lys. The clothing, a long robe of ermine over which was a cloak, was open in front. The wall is of the fifteenth century, and the figure is believed to represent either Edward the Confessor or Henry VI.—*Ontario Churchman*.

THE REV. R. J. CAMPBELL, the father of "the New Theology," proposes to open a social settlement in a needy part of London south of the Thames, which is to be operated along the lines of his recent teaching, which has been so widely discussed. The boldness to put his peculiar theological views to a practical test may be admired, but if Mr. Campbell teaches the inmates of his settlement that they are divine in the same sense that Jesus Christ is, he may as well divorce religion from his enterprise, and run it only as a philanthropy. Man can be lifted up only as he is taught to look up. If the vagabond is convinced that he is really as divine as Jesus Christ, what chance is there that he will desire the higher degree of divinity, and not be perfectly content with his own degree of divinity?—*Christian Observer*.

### A RESURRECTION.

From Glastonbury long ago,  
Was to a Bishop brought  
A shoot from off the mystic thorn  
With holy legends fraught.

He planted near All Hallows gate,  
St. Alban's slope upon,  
This shrub, which flowers at Christmas-time  
In distant Avalon.

And precious bulbs from Holy Land  
He strewed, that they might yield,  
Within the fair Cathedral close,  
"The lilies of the field."

Lifeless they lay, a full decade.  
The hawthorn bush seemed dead,  
Nor cried aloud at Christmas tide  
As fond tradition said.

As in the fields of Palestine,  
The scarlet lilies bloom  
All through this Holy Easter-tide,  
Anear the Bishop's tomb.

'Mid fields of amaranth to-day  
The saluted Bishop dwells.  
With blossoms filled, the holy thorn  
The Easter message tells.

ALBERTA WOLHAUPTER.

### THE VICE-PRESIDENCY.

By ROLAND RINGWALT.

LET us hope that our school teachers will never crack small jokes about the insignificance of the Vice-President, and that all these witticisms will be forgotten. A moderate experience of life ought to teach us that presiding officers develop many good qualities of mind and character. The men who sit at the heads of legislative committees, who preside over the meetings of railroad or bank directors, who take the chair at scientific or philanthropic institutions are the better for their experience. We doubt if there is a presiding officer in a village lodge room or a boy at the head of a literary society who is not a little broader than he would have been without this training. How then can a man be fairly singled out for ridicule merely because he presides over the meetings of a body which amends or rejects the legislation of the popular branch of Congress, which approves or disapproves of the Executive's nominees, which passes on our treaties with foreign countries, and which may try and condemn the President of the United States? It would appear to one not in love with endmen's banter, that a man of mediocre capacity or even a man below mediocrity could hardly sit in the Vice-President's chair without learning a great deal about law, history, and public business.

So much for the reason of the case; and now let us look at the facts. The first Vice-President of the Union, John Adams, became President, and the second Vice-President, Thomas Jefferson, obtained two terms of the Presidency for himself, two terms for Madison, and two terms for Monroe. Aaron Burr, his bitterest enemies being judges, was not a weak or insignificant character. He almost reached the Presidency, he stood a chance of the gallows, he was tried for treason, he had all sorts of adventures in Europe, his childhood was spent in the atmosphere of rigid Presbyterianism, his later life brought him in contact with every form of legal chicanery and stock speculation, a war with Spain might have made him the greatest adventurer of the nineteenth century, indeed there were few things in American life which Aaron Burr did not touch, although there were several which he did not adorn.

Calhoun's subtle intellect and commanding personality do not wholly account for his prominence. He was first a centripetal force and then a centrifugal force. After the death of Hamilton there was no man in the country who could plead more eloquently than Calhoun for a strong navy, for internal improvements, for a protective tariff, for the great Federalist ideas which survived the death of the Federalist party. Then the leader who well-nigh centralized the Democracy swung to the most extreme doctrine of States' Rights, and the statesman whose mighty speeches for Protection had rung throughout the land was ready to defy the laws of the Union rather than pay tariff duties. Had every other Vice-President of the republic been a nonentity, the mere fact that John C. Calhoun had been Vice-President would give the office an historic interest. It was no petty politician whom Daniel Webster wished to see in the Presidential chair, and whom Andrew Jackson contemplated hanging with his own hands.

Martin Van Buren passed from the Vice-Presidency to the Presidency, and was strong enough to run again. Even though he was defeated, he was a strong man in 1844, his enemies found him no weakling in 1848, and his countrymen rightly honored him for his acute intellect and his fidelity to his duty. Much has been said about the old story that Webster in 1840 scornfully rejected a nomination for the Vice-Presidency and that he was even more disdainful in 1848. But all the story proves is that if Webster had accepted the first nomination he would have succeeded William Henry Harrison, and that if he had accepted the second one he would have succeeded Zachary Taylor. We all pay for our fits of bad temper, and Webster seems to have paid for his.

Winfield Scott said that he had lived to see three Vice-Presidents accused of treason. In youth he had attended the trial of Burr, in his prime he was prepared to resist Calhoun and Nullification, in his old age Breckinridge was among those who favored the disruption of the Union. All three were men of power and magnetism. Burr and Breckinridge had been candidates for the Presidency, and Calhoun was for years a possible nominee. The family and social connections of Burr, Calhoun, and Breckinridge would make twenty historical novels. It would not have occurred to these three men; it would not have occurred to Washington Irving in his chats with Van Buren; it would not have occurred to Virginia planters who knew Mr. Tyler; it would not have occurred to New York friends of Mr. Fillmore; nor would it have occurred to anyone who recalled the day on which Adams and Jefferson died that Vice-Presidents were butts for circus clowns.

Hannibal Hamlin was a man of force and dignity. The next Vice-President, Andrew Johnson, was the only President who has ever been impeached. It is not our purpose to enter into legal controversies, but it would be cruelly unjust to deny that Johnson was a man of eloquence and resolution. A man who succeeded to the chair of Lincoln; who held the allegiance of Seward; who was for a time the friend of Grant; who faced Thaddeus Stevens and Edwin M. Stanton with a courage as dauntless as their own; who had Jeremiah S. Black constantly at his elbow; who, in a few years, passed from a work bench to a seat in Congress, and from Congress to the White House, was a character of some interest. Yet jokes about the negative position of the Vice-President are still uttered by people who would esteem it an honor to know the man who presides over their town council or their county school board.

The shot of Guiteau brought Chester A. Arthur into the White House, and the country remembers that courteous gentleman. No Executive passes through his administration without severe criticism, but how mild were the attacks on President Arthur compared with those which had been made on Arthur the candidate of 1880, and Arthur the Vice-President during part of 1881! No man then living was more abused as a mere partisan, he was called a wire-puller and a barroom campaigner, he was likened to a ward organizer, and the sting of all these attacks ceased. Able men have not shown the quiet dignity with which Chester A. Arthur performed his official duties and handed over his place to his successor.

Tyler, Fillmore, Johnson, and Arthur succeeded to the office held by the dead, but Roosevelt, after serving out McKinley's term, was elected President. This gives him a uniqueness as marked and decidedly more pleasant than that of Andrew Johnson. A man of wealth who disdained idleness; a hunter among hunters; a literary man among literary men; Police Commissioner of New York City; Assistant Secretary of the Navy; colonel of the Rough Riders; Governor of New York; orator and historian, biographer and athlete, Theodore Roosevelt was all these before he reached the Vice-Presidency. The years that have witnessed the great coal strike and the Russo-Japanese war, the mighty expansion of industry and the beginning of the Panama Canal have not been dull years. Roosevelt's invitation to the Governors of the States to meet him and discuss internal improvements may be the most important message sent out since Lincoln's Emancipation Proclamation. On financial issues, on the rate-making question, on the powers of the Senate, on the tariff, on the trusts, on the Brownsville riot, on the naval policy of the Administration there will inevitably be difference of opinion. There will not, however, be any historian who will deny that Roosevelt has, in his own words, lived "a strenuous life."

It is well to look at the Vice-Presidency as an office of dignity and as a stepping-stone to the highest office in the gift of the people. George M. Dallas held the Vice-Presidency,

and on his action hinged one of the most important chapters in our tariff history. Abraham Lincoln, in 1856, had a fair chance of being nominated for the Vice-Presidency, and did not speak of that office with disdain. Francis P. Blair and John A. Logan, Thomas A. Hendricks and Allen G. Thurman were Vice-Presidential candidates. If a great historian were to tell the story of the chair next to that of the Chief Magistrate, the old trite facts would seem to glow with fire. The great Massachusetts lawyer whom the British Crown could not buy and the great Virginian who wrote the Declaration of Independence head the list, while Van Buren and Tyler, Fillmore and Johnson, Arthur and Roosevelt, prove that eight of our Chief Magistrates have been Vice Presidents. Facts are more than jokes, nor can we see anything to joke about in the office that Calhoun held and for which Lincoln presumably would have accepted a nomination.

### “JUST NOW.”

**D**OES the person live who ever hit upon the right time for soliciting money to help on God's work? Who is not familiar with such responses as these:

“I cannot give you anything at present. The beginning of the year is a bad time to raise money, you know; just after the holidays. Perhaps I may be able to help you by and by. I really can't just now.”

“I may be able to help you after Easter. There are so many calls at this time! I hear we are running behind, too. Wait till after the parish meeting. I'll see if I cannot spare you a little then. I can't just now.”

“I fear I can't contribute to this object. The spring is a bad time. Everybody is moving, or starting new business enterprises. Money is scarce. I need money badly myself. My house must have some repairs inside and out. Why don't you ask Mr. So-and-So? I should be glad to help if I could; but really I don't see how I can just now.”

“Very sorry I can't respond. Of course I am interested in the object. But I am just getting ready to go away on a little trip, and I need all my money. Travelling is so expensive, you know; and the hotel charges are simply outrageous! After vacation I may be able to help you, but I cannot just now.”

“Really, I wish I could assist you; but my expenses have been so heavy this year! I have been thinking how I could curtail in some way to make both ends meet. I have a very expensive family, you know; and so many doctor's bills. It is impossible for me to spare anything just now.”

Every excuse ends with “I cannot give anything *just now*.” Yet, *just now* is the time when your contribution is especially needed.

*Just now* some poor missionary's heart begins to sink for lack of it.

*Just now* your Bishop or your rector might secure some important opening for God's work with the help of a little money.

*Just now* some holy enterprise must be abandoned if the money is not forthcoming to establish it.

*Just now* someone is perishing in body, or soul, for the want of what you might bestow.

*Just now* the world from its abundant coffers is securing the lands, the men, the learning, the influence, which should be given to the Church of the Living God, because you think you “cannot give just now.”

Did it ever occur to you that the treasury of the Church would be kept full if you—multiplied by the thousands and thousands of *yous* in the Church—would simply be persuaded that you *can* give “just now”; you who have much, giving “plenteously”; you who have little, “doing your diligence gladly to give of that little”?

Yes, dear reader, whoever you are, wherever you are, keep this in mind, and help others to keep it in mind: that it would mean millions to the Church every year, if everybody would give, according to the Church's plea and rule, and give

“JUST NOW.”

THE SWEDISH island of Gothland is a mecca for students of the early Gothic. The chief town, Wisby, contains the remains of ten churches, dating in several cases to the twelfth century, or earlier. The Church of the Holy Ghost was completed in 1046. At Sundre is the oldest organ in existence. The exterior of its case bears paintings dating from 1240. No longer serviceable for music, it has been used for a sacristy, for the care of holy vessels and vestments, hence its preservation.

### PACKING.

By MARIE J. BOIS.

**O**NCE more the school year is drawing toward its end. Already some trunks are opened, and the head must plan and the hands must deftly pack and store away the familiar objects which have made the room so cosy during the winter. Packing! What joy it used to be, when on the eve of a long trip! How I did love the excitement of these busy, rushing times of departure; what fun it was to sit on top of a trunk which had just been closed by sheer strength of muscles, and—to feel ready for the journey. Packing, though not amusing of itself, was the forerunner of so much, that it was well worth the trouble.

Thus I thought for many years, and for many years I travelled in self-seeking culture and enjoyment. Then came the break in my life—yea, in the very midst of a long journey—from the hotel to the hospital—and the head could no longer plan and the hands grew limp; almost had they done their last packing; almost had the last trip begun—to the very gates of death and hell, from which God in His infinite love and mercy rescued my unprepared soul.

For months and months, the trunks were left unopened, sealed, because of the little hope which the doctors entertained of my recovery. They were not reopened by me, I was far too weak to do so, but I remember vaguely the day when the nurse took everything out, in a cloud of dust and moths. How strange all these things seemed! how unfamiliar, yet well known! How useless most of them; for the one important, precious treasure—a Bible—was not there! I had been travelling all over Europe and—useless weight, God forgive—was not to be thought of.

(In how many trunks or valises would a Bible be found, should a thorough search be made at the landing of a steamer?)

*Packing!* What a different thing it is now! What great lessons it teaches me as I move about the room, handling the many things which speak to me of His love and of His tender care for His child! Packing, it may be for the last time, but if so, what of it? if my soul is ready for the great journey; if my treasure is in heaven, “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” May I not then, “in quietness and in confidence,” await the moment of departure?

### IDENTIFICATION BY FINGER PRINTS.

A great many people no doubt regarded Pudd'nhead Wilson's conceit about identification by finger prints as a mere product of Mark Twain's imagination, but word comes to us that such practical organizations as the police bureaus of six leading cities—Chicago, St. Louis, Philadelphia, New York, Milwaukee, and Washington—copying the equally practical Parisian Bureau, have actually inaugurated the system.

The “finger print system” is based upon the now well settled fact that the delicate wavy lines in the soft flesh of the fingers never changes from birth to old age. Nor is it possible to find two persons in the world with similar markings. Not only are prints taken of the thumb of each hand but of every other finger also. As it often occurs the criminal has one or more fingers missing, the operator supplies the missing link in the classification by supposing that the missing finger is the same as the one on the other hand. The great classification of the markings in finger prints are whorls and loops. Arches, tented arches, and various forms of pockets are minor forms of markings. These terms refer to the wavy lines on the soft ball of the finger which make a distinct marking when covered with printers' ink and pressed upon white paper.

Superintendent Bowron of the Green Bay (Wisconsin) Reformatory has inaugurated a movement for the establishment of a national bureau of finger prints similar to the present national bureau of identification, under direct governmental supervision. The plan is to provide a central bureau which will collect, preserve, and distribute finger prints among the various exchanges. All of the United States penitentiaries have adopted the system and many state prisons are making a study of it.

It is also intended to take finger-prints of all the criminals now under arrest and confined in various prisons. The central bureau will take charge of the collection and if an escape is successfully carried into execution, in addition to the photograph and Bertillon measurements of the criminal, the authorities will be in possession of the finger-prints. Scars on the balls of the fingers, such as cuts and burns, make a distinct break in the lines of markings which, although they sometimes spoil the classification, yet they in themselves prove a good means of identification.

The system has been used with great success in India, where it enables officials to identify the swarthy natives who have heretofore defied successful identification. It has also been introduced into France and Germany. Digitized by Google R. W.

## Church Calendar.



June 7—Whitsunday.  
 " 8—Whitsun Monday.  
 " 9—Whitsun Tuesday.  
 " 11—Thursday. St. Barnabas, Apostle  
 " 14—Trinity Sunday.  
 " 21—First Sunday after Trinity.  
 " 24—Wednesday. Nativity St. John Baptist.  
 " 28—Second Sunday after Trinity.  
 " 29—Monday. St. Peter, Apostle.

### CALENDAR OF COMING EVENTS.

June 15—Pan-Anglican Congress, London.  
 " 16—Dioc. Conv. Vermont.  
 " 17—Conv., Miss. Dist. of Asheville.  
 " 21—Dioc. Conv., Montana.  
 " 22—Session Albany Cathedral Summer School.

## Personal Mention.

UNTIL August 15th the BISHOP OF ALASKA may be addressed either at the Church Missions House, 281 Fourth Avenue, New York, or care of Church House, Dean's Yard, Westminster, London, England.

THE Rev. CHARLES E. BARNES of Boston, Mass., is now residing at No. 61 Canton Ave., Milton, Mass.

ON June 29th the Rev. WILLIAM R. BUSHEY, for many years assistant at St. Stephen's, Mt. Pleasant, Washington, D. C., will become vicar of St. Columba's (Tentley), St. Alban's parish.

THE Rev. JOHN GEORGE CARL, deacon, has been appointed by the Bishop as missionary in charge of St. Philip's chapel for colored people, Annapolis, Md., under the direction of the Rev. I. T. McComas, rector of St. Anne's, Annapolis.

THE Rev. R. A. CLAYBORNE of Western Michigan, who a year ago was ordered deacon after his graduation at the General Theological Seminary, has been afflicted with tuberculosis and is at present in Colorado in the hope of securing better health, and is doing there such clerical work as his strength will permit.

THE Rev. DUNCAN CONVERS becomes incumbent of St. John Baptist's Church, St. John, N. B., July 1st.

THE Rev. A. E. CORNISH has resigned the rectorship of St. Paul's Church, Summerville, S. C., to take charge of the colored work in the diocese. His resignation will take effect September 1st.

THE Rev. CHARLES E. CRAIG, rector of Trinity Church, Northport, L. I., a delegate to the Pan-Anglican Congress, sailed on the Steamer *Celtic* for Liverpool on June 4th. He will take a trip through Europe after the close of the Congress, returning home the first week in August.

THE Rev. W. T. FORSYTHE, for nine years rector of St. Stephen's Church, Middlebury, Vt., has resigned his cure to become rector of the churches in Enosburgh, in the same diocese.

St. James' parish, Cambridge, Mass., has called the Rev. WILLIAM E. GARDNER, rector of Christ Church, Quincy, to be its rector, and it is understood he will accept. Mr. Gardner will succeed the Rev. Robb White, who goes to the Philippines to work under Bishop Brent.

THE Rev. ANDREW GRAY, D.D., sailed for England on Saturday, June 6th, to attend the Pan-Anglican Congress as a delegate from the diocese of Springfield. His address while abroad will be, care Baring Brothers (Bankers), Bishopsgate Street, London.

THE address of the Rev. D. GRIFFIN GUNN has been changed from Huntsville, Tex., to Longview, in the same state.

THE summer address (till September 15th) of the Rev. Dr. FRANCIS J. HALL of Chicago is Okema, Manistee county, Mich.

THE Rev. ADELBERT H. HARRINGTON, graduate of the General Theological Seminary, who was recently ordained deacon, will serve his diaconate on the clergy staff of Grace Church, New York. His home parish is Trinity Church, Marshall, Mich.

THE Rev. WILLIAM A. HENDERSON of Elizabeth, Ky., has been elected rector of St. Andrew's Church, Big Rapids, Mich., and will assume charge at an early date.

THE Rev. R. TOWNSEND HENSHAW has accepted a call to the rectorship of the Church of the Holy Communion at Norwood, diocese of Newark, with charge also of St. John's, Bergenfield.

THE Rev. HOWARD M. INGHAM, rector of St. John's Church, Camden, Ark., has declined a call to the rectorship of St. Paul's Church, Little Rock, Ark.

THE address of the Rev. ARTHUR B. KINGSOLVING, D.D., until July 4th, will be care Brown, Shipley & Co., London, Eng.

BISHOP LINES will sail for England on the *Afriatic*, on June 25th, to attend the Lambeth Conference and expects to be gone about two months.

THE Rev. HENRY L. MCCLELLAN of Wellsville, Ohio, has accepted a call to Grace Church, Toledo, and will assume his new duties on June 21st. Grace Church has been without a rector since December.

ON the 1st of June the address of the Rev. WALTER A. MITCHELL was changed from 2021 Q Street, Washington, D. C., to Mechanicsville, Md.

DURING the absence of the Rev. R. H. PETERS of Kalamazoo, Mich., who on May 30th sailed for Europe for the summer, the Rev. L. C. ROGERS, recently rector of Emmanuel Church, Hastings, Mich., will have charge of the services of St. Luke's parish.

THE Rev. CHARLES E. SNAVELY, rector of St. Luke's Church, Puerta de Tierra, and other outlying missions in Porto Rico, has resigned his work there, ending his duties on July 1st.

THE Rev. WILLIAM HARMAN VAN ALLEN, S.T.D., rector of the Church of the Advent, Boston, sails on the Cunard steamship *Ivernia* June 16th for three months abroad. Dr. van Allen is accompanied by the Rev. JOHN HIGGINSON CABOT, Ph.D.; and his address will be in care of Brown, Shipley & Co., 123 Pall Mall, London, until his return on the White Star steamship *Teutonic*, sailing September 16th.

BISHOP WILLIAMS of Michigan sailed from New York, June 4th, to attend the Pan-Anglican Congress. Before his departure he formally transferred the oversight of the diocese to the Standing Committee. By resolution of Convocation the prayer for those at sea was ordered to be said the Sunday previous in the churches in this Convocation.

### DEGREES CONFERRED.

GENERAL THEOLOGICAL SEMINARY.—D.D. upon the Rt. Rev. JOSEPH H. JOHNSON, D.D., Bishop of Los Angeles; voted also to be conferred later, upon the Rt. Rev. THEODORE N. MORRISON, D.D., Bishop of Iowa; the Rt. Rev. EDWARD J. KNIGHT, Missionary Bishop of Western Colorado; and the Rev. WILLIAM P. DU BOISE, D.D., professor at the University of the South.

### ORDINATIONS.

#### DEACONS.

GEORGIA.—On Wednesday, June 3d, by the Bishop, Mr. HARRY LESTER DURANT, in St. John's Church, Savannah. All the clergy of the city were present, the Rev. S. B. McGlohon, rector of St. Paul's Church, being the preacher. Mr. Durant was a business man in Savannah when his thoughts were turned toward the ministry. After spending some years at the University of the South he has returned to his home, and will probably become assistant minister in St. John's Church.

NEWARK.—Ordinations by the Bishop of Newark have been: On the Fifth Sunday after Easter, in St. Luke's Church, Montclair, HERBERT W. HOPKINS, presented by the rector, the Rev. F. B. Carter, whose curate he becomes; JOSEPH P. ROBINSON, presented by the Rev. Charles S. Hayes, D.D., who also preached the sermon. Mr. Robinson takes charge of St. George's, Passaic. On May 26th, in the House of Prayer, Newark, VINCENT V. BEEDE, presented by the rector, the Rev. John S. Miller, whose curate he becomes. The Rev. J. O. S. Huntington was the preacher. On the Sunday after the Ascension, in Christ Church, Bloomfield, RAYMOND L. WOLVEN, presented by the rector,

the Rev. Edwin A. White; acting for the Bishop of Kansas, EDWARD F. WILCOX, presented by the Rev. Professor Charles C. Edmunds; acting for the Bishop of Massachusetts, FREDERIC C. MEREDITH, presented by the Rev. Joseph A. Foster. The preacher was the Rev. H. C. Robbins of St. Paul's Church, Englewood, whose curate Mr. Wolven becomes.

SPRINGFIELD.—On Whitsunday at St. Luke's Church, Springfield, by the Bishop of the diocese, acting for the Bishop of Haiti, CHARLES ETIENNE FRANCOIS BOISSON a graduate of the Bishop Payne Divinity School, Petersburg, Va., to the diaconate. Mr. Boisson will have charge of St. Augustine's mission to colored people in the City of Springfield.

#### BERKELEY DIVINITY SCHOOL GRADUATES, '08.

Eight candidates for the diaconate were presented to Bishop Brewster: FREDERICK BETHUNE BARTLETT, B.A. Trinity College, B.D. Cambridge Theological School; WILLIAM BLAIR ROBERTS, B.A. Trinity College; CHARLES JARVIS HARRIMAN, B.A. Trinity College; JOHN THOMSON DALLAS, B.A. Yale University, Union Theological Seminary; ARTHUR ADAMS, Ph.D. Rutgers College; DANIEL EZRA PUTNAM, Litt.B. Dartmouth College (all from the diocese of Connecticut); also, from Michigan, to be ordained for the Bishop of that diocese, WILLIAM FRANCIS BULKLEY, B.A. Trinity College, B.D. Berkeley Divinity School, and from Oregon, to be ordained for the Bishop of that diocese, ROY EDGAR REMINGTON, Cambridge Theological School. One candidate was presented to the Bishop of Indianapolis, GEORGE PAULL TORRENCE SARGENT, B.A. Yale University.

The Litany was sung by the Rev. F. F. German, the choir and congregation responding. Bishop Brewster began the Communion service, Bishop Woodcock reading the Epistle. After the laying on of hands, the senior candidate, Mr. Bartlett, read the Gospel.

Mr. Bartlett and Mr. Remington are to work in the mission field of Oregon, and Mr. Roberts in that of South Dakota.

Mr. Harriman is to be curate in All Saints' Church, Worcester, Mass., and Mr. Dallas in St. John's Church, Waterbury. Dr. Adams is to continue as professor in Trinity College. Mr. Putnam, who was formerly a Congregational minister, is to have charge of St. Paul's Church, Southington. Mr. Bulkley is to be on a mission staff in Utah, and Mr. Sargent's work is to be in the diocese of Indianapolis, where his father is rector of a parish in the same city.

#### PRIESTS.

NEWARK.—On May 30th, in Grace Church, Newark, the Rev. JULIUS C. H. SAUBER, presented by the rector, the Rev. Elliot White, the preacher being the Rev. Professor Charles S. Hayes. Mr. Sauber takes duty in St. John's chapel, New York City.

#### DIED.

CASSIL.—Entered into rest eternal, on May 9, 1908, at 4 A.M., the spirit of the Ven. HARRY CASSIL, Archdeacon of Macon, vicar of St. Luke's mission, Hawkinsville, Ga.

CHOATE.—In Des Moines, Iowa, at the home of her uncle, Grace Casady, on the afternoon of June 2nd, Grace, second daughter of Henry and Isabella CHOATE. Burial in Des Moines.

DENISON.—In Randolph, Vt., on Ascension Day, very suddenly, in his 61st year, JOSEPH DUDLEY DENISON, formerly of Royalton, Vt. He was a son of the Hon. Dudley Chase Denison of Royalton, and, on his father's side, a grand-nephew of Bishop Chase of Ohio and Illinois.

GOODYEAR.—In Fulton, N. Y., May 26, 1908, ALICE E. GOODYEAR, aged 47 years, beloved wife of Horace B. Goodyear of New York City. Funeral at Zion Church, Fulton, May 28th, Ascension Day.

"Faithful unto death."

HAWLEY.—At the home of her son-in-law, Archdeacon Swan, Trinity rectory, Sacramento, Cal., May 29, 1908, MARION CANFIELD, aged 84 years, daughter of the late Samuel Canfield of Arlington, Vt.; widow of the Rev. Fletcher J. Hawley, for many years rector of St. John's Church, St. Croix, West Indies, and mother of Thomas C. Hawley of Lodi, Cal.

"May light perpetual shine upon her."

HODGE.—Monday, June 1st, suddenly, of cerebral hemorrhage, LARA WIRICK, wife of the



Rev. Charles R. Hodge, vicar of St. John's, Washington, Ind., in the 53d year of her age.

LYON.—At her home in Bath, N. Y., on the Sunday after Ascension Day, REBECCA, wife of the late Robert Moses Lyon, and daughter of the late Henry Brother, in the 79th year of her age.

MOULTON.—In Woodstock, Ohio, on Rogation Wednesday, May 27th, very suddenly, aged 87 years, ROWLAND COTTON MOULTON, formerly of Randolph, Vt. He was a son of the Hon. Phineas Moulton of Randolph, and, on his mother's side, a grand-nephew of Bishop Chase of Ohio and Illinois.

PUTNAM.—Died at Gambler, Ohio, June 4th, 1908, aged 55 years, of paralysis, FRANK W. PUTNAM, sometime representative of THE LIVING CHURCH in Western and Southern states. May he rest in peace!

WOOLSEY.—At Baltimore, Md., June 1, 1908, ELIZABETH MORRISON WOOLSEY, daughter of the late Commodore M. B. Woolsey, and sister of the Rev. M. Lloyd Woolsey. Light eternal, Jesu blest, Shine on her, and grant her rest.

IN MEMORIAM.

SEVERAL DISTINGUISHED MEMBERS, G. T. S. TRUSTEES.

The Trustees of the General Theological Seminary cannot assemble for their annual meeting without a deep sense of the loss which they have sustained in the removal by death the past year of several distinguished members of the Board.

The Bishops of Delaware (Dr. Leighton Coleman, 1861), of Nebraska (Dr. George Worthington, 1863), of Washington (Dr. Henry Yates Satterlee, 1866), and Dr. Morgan Dix (1852), were all alumni of the Seminary, and each showed deep and unflinching interest in the welfare and progress of the institution.

No Bishop was more regular in his attendance at the meetings of the Board of Trustees than Bishop Coleman, who at the time of his decease was president of the Alumni Association.

Of the value of the services of Dr. Dix to the Seminary, words fail to express our appreciation. The Trustees would make their own the reverent and affectionate tribute of their Standing Committee: "For forty-five years Dr. Dix has been a member of the Standing Committee of the Seminary; for thirty-five years he has acted as its chairman. Such length of service is in itself notable, and in the case of Dr. Dix this service means that for all these years his wisdom has been an unflinching source of help, and the gracious dignity of his presence among us a benediction."

In these distinguished alumni and trusted counsellors of the Seminary we see patterns of Christian pastors, priests, and rulers whose example brightens the path of those entering on the sacred ministry. Each of them would shrink from eulogy; each would ask that he may find the mercy of the Lord in the great day; for them all, our fathers and brethren, we pray, "Grant them, O Lord, eternal rest, and let light perpetual shine upon them."

ARTHUR C. A. HALL,  
WILFORD L. ROBBINS.

June 2, 1908.

THE REV. MORGAN DIX, D.D., D.C.L.

The Trustees of the General Clergy Relief Fund desire to place on record an expression of their deep sorrow and sense of loss upon the death of their colleague, the Rev. Morgan Dix, D.D., D.C.L., for so many years a member of the Board of Trustees.

Dr. Dix's connection with the Fund was of thirty-seven years' standing, within nine years of the length of his rectorship of Trinity.

The Trustees share with the whole Church in high appreciation of the noble qualities and service of Dr. Dix and extend to his family their deep sympathy at his loss.

As a wise adviser and friend the active officers of the Board wish to testify to his affectionate and sympathetic help and encouragement, especially by written words during the last years of his life.

For the Trustees:

ALFRED J. P. McCLURE.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

**A** YOUNG MAN wanted to assist in institutional work. Must understand working with boys and be able to instruct them in athletics. Rev. A. M. HILDEBRAND, Grace Memorial Church, Chattanooga, Tenn.

**C**HURCHMAN WANTED to teach in mission school. Hard work, plain living, poor pay, but a real joy in service. Address: Rev. R. B. HARRIS, Christ School, Arden, N. C.

POSITIONS WANTED.

**S**CHOOL TEACHER, Vassar graduate, wants position, September, in girls' school. West. Church school preferred. English, Mathematics, Chemistry. References from present position. Address A. B., care LIVING CHURCH, Milwaukee.

**A** LOYAL ANGLO-CATHOLIC PRIEST, good voice for reading and singing, wide experience, energetic, fluent preacher, wants rectorship within 150 miles of Chicago. Salary, \$1,040 and furnished house. Excellent references. Address: A. Z., care LIVING CHURCH, Milwaukee, Wis.

**E**XPERIENCED PRIEST, whose wife requires salt air, desires summer church on the Atlantic shore for July and August. Address: S. L., care THE LIVING CHURCH, Milwaukee, Wis.

**P**RIEST desires duty, July and August. Experienced; sound Churchman; references. REVEREND, P. O. Box 37, Mount Vernon, N. Y.

**P**RIEST, city and country experience, good preacher and successful Sunday school worker, desires Parish, Mission, or Curacy. Address: RECTOR, THE LIVING CHURCH, Milwaukee, Wis.

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

**S**UNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

**K**NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

CHURCH EMBROIDERY.

**C**HURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACRILLE, Chevy Chase, Md.

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**C**OMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

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**T**HE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

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**E**UROPE.—COMPREHENSIVE SUMMER TOUR—\$165. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, Box X 3178, Boston, Mass.

MISCELLANEOUS.

**I**N THE BACK BAY DISTRICT and near Symphony Hall, New England Conservatory of Music, Emerson College of Oratory, etc., students and tourists can find comfortable rooms at reasonable rates, with Mrs. E. W. FROST, 309 Huntington Ave., Boston, Mass. Reference: Y. W. C. A.

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**W**ONDERFUL LUMINOUS DOOR-PLATES, can be seen on the darkest night as well as in the brightest daylight. For full particulars drop postal to IMPERIAL NOVELTY CO., Milwaukee, Wis.

THE OFFICIAL BOOK OF THE EM-MANUEL MOVEMENT.

*Religion and Medicine*, by Drs. Worcester McComb, and Coviat, has just been issued, and can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, \$1.50 net. By mail, \$1.60.

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.  
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

### JERUSALEM AND THE EAST MISSION.

To the many friends who kindly help the work of Bishop Blyth or who are interested in the work of the Church in the Bible lands and may be present at the Pan-Anglican Congress in London in June:

We are asked to inform you that the annual meeting of the Mission will be held at the Church House, Westminster, London, on Tuesday, June 30th, at 3 P. M.; and that those from over-seas will be especially welcome. The Bishop also hopes to arrange for a day, to be advertised in the London papers, when he will be glad to make the acquaintance of friends from the United States at a meeting in the office in London.

FREDERICK A. DE ROSSET,  
Secretary for the United States.

312 East Adams St., Springfield, Ill.

### VISITORS TO ENGLAND, 1908.

Readers of THE LIVING CHURCH who are visiting England this summer, are cordially invited to call at the London House of A. R. Mowbray & Co., Ltd., Church Publishers and Printers, 34, Great Castle Street, Oxford Circus, London, W. (close to Peter Robinson's).

Messrs. Mowbray's Retail Departments at this address (and at 106 S. Aldate's Street, Oxford) offer a unique selection of Religious Books and Pictures for Church people, Church Furniture and Ornaments, Crucifixes, etc.

### INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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

Our Information Bureau would be pleased to be of service to you.

### THE LIVING CHURCH

may be purchased, week by week, at the following places:

#### NEW YORK:

Thos. Whittaker, 2 Bible House.  
E. S. Gorham, 251 Fourth Avenue.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Union Square.

#### BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

#### PHILADELPHIA:

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#### WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
Woodward & Lothrop.

#### ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

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LIVING CHURCH branch office, 153 La Salle St.  
A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 18 S. Peoria St.  
Church of the Epiphany, Ashland Blvd. and Adams Street.

#### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

#### ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.  
Phil. Roeder, 616 Locust St.  
Lohman Art Co., 3526 Franklin Ave.  
Wm. Barr Dry Goods Co., 6th and Olive Sts.

#### LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.  
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

### THE FLOWER SERVICE.

The season is at hand for the annual Flower Service. Sunday Schools that have not used it, should try it this year. It is the most effective way to keep up attendance till the usual vacation period. Enthusiasm during the time of practising the music, and great enjoyment on the festive occasion, well repays the efforts of the teachers. We publish two services, being numbers 68 and 82 of our Evening Prayer Leaflet series. Price at the rate of \$1.00 per hundred copies. Samples on application. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

### ENGLISH CATHEDRALS.

EXQUISITE SPECIMENS OF PLATINOTYPE PRINTING.

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Bristol Cathedral (N. W.).  
Chichester Cathedral (general view).  
Christ Church Cathedral and Cloisters, Oxford.  
Exeter Cathedral (West Front).  
Gloucester Cathedral (from S. W.).  
Hereford Cathedral.  
Llandaff Cathedral (West Front).  
St. Alban's Abbey (from S. W.).  
St. Asaph's Cathedral.  
Truro Cathedral (interior view, showing Reredos and Choir).  
Truro Cathedral (from Bridge).  
Wells Cathedral (West Front).  
Wells Cathedral (Choir East).  
Wimborne Minster (N. E.).  
Worcester Cathedral (Choir).

We have but a very few copies left of the above list, and we are closing them out at half price. We will send any of them postpaid for 50 cents each. They are the finest work possible to make.

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### BOOKS RECEIVED.

#### LAIRD & LEE. Chicago.

*The Strenuous Career*, or Short Steps to Success. By Rev. Madison C. Peters. Nuggets of Wisdom. Advice to the Young. Problems of Life, Success and Failure, Examples of Great Men, Keen and Witty Sayings and Many Important Subjects of Paramount Interest to Boys and Men, whether Country or City-bred, Revealing to the Ambitious Man or Boy the Secrets of Success and Victories of Life. Illustrated. Price, \$1.25.

*Letters to a Business Girl*. By Florence Wenderoth Saunders. A Woman in the World of Business. The Personal Letters of a Business Woman to her Daughter. Replete with practical information regarding the perplexing problems of a girl stenographer. How to win success and avoid the pitfalls of a large city. Advice and instructions by one who knows the inside facts of business and office routine and the relations of employer to employe. Illustrated with half-tone frontispiece and 27 descriptive line drawings. Price, \$1.25.

#### THE CENTURY CO. New York.

*Diana of Dobson's*. By Cecily Hamilton. Price, \$1.50.

#### RICHARD G. BADGER. Boston.

*The "Rimas" of Gustavo A. Becquer*. Translated by Jules Renard. Price, \$1.25.

*Quivira*. By Harrison Conrad. Illustrated with original drawings by Charles C. Svendsen and W. E. Rollins. Price, \$1.50.

*A Passing Voice*. Poems. Price, \$1.00.

#### THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*The Story of the Revised New Testament*. American Standard Edition. By Matthew Brown Riddle, one of the Revisers. Price, 75 cents net.

#### GEORGE W. JACOBS & CO. Philadelphia.

*The Jewish Question and the Key to its Solution*. By Max Green, M.D. Price, 35 cents net, paper covered.

### PAMPHLETS.

*Register of the Academy of the Protestant Episcopal Church in the City of Philadelphia*. For 1907-1908.

*A Sermon on Canon XIX*. Preached in Christ Church, Riverton, N. J., on the Third Sunday after Easter, May 10, 1908. By the Rector, the Rev. R. Bowden Shepherd.

## Educational

THE SIXTH annual Commencement of St. Katharine's School, Davenport, Iowa, since the Sisters of St. Mary have had charge began with Military Drill on Saturday, May 31st, under the supervision of an officer of the United States Army. On the following Sunday the baccalaureate sermon was preached to thirteen graduates in Grace Cathedral by the Rev. Marmaduke Hare. The Alumnae banquet and business meeting were on Wednesday, June 3d, at 2 o'clock. Forty-eight of the alumnae were present and a fund was started towards paying for the Renwick property. In the evening at half-past 6 the Dramatic Society of the school presented "A Midsummer Night's Dream" to a large audience on a beautiful bank in the newly acquired Renwick Place. This property has belonged to the school only a few months and its purchase has increased the grounds of the school to eight acres and given boarding room to twenty additional girls. The closing exercises of the Forms was held at 4 P. M. on Thursday. The Musical was June 5th, there being two graduates of the music course this year. On Saturday morning, June 6th, an address on "The Social Value of a Liberal Education" was given by Nathaniel Butler, D.D. LL.D., of the University of Chicago in the school gymnasium. This was followed by a service in the chapel, where Bishop Morrison gave diplomas to four graduates in the College preparatory course, two in the Music course and seven in the General course. The Bishop's prize to the girl first on the Honor roll and the Mother Superior's for the best English in the school were also given. After this the Bishop spoke of his appreciation of the quality of the work done by the Sisters of St. Mary since they have had the school. Singing the hymn "Ancient of Days" the procession went to the front of the building and a stone was laid in the wall of the school for the Class of 1908.

THE EIGHTY-THIRD commencement of Hobart College, Geneva, N. Y., will begin on June 14th with an early celebration of the Holy Communion. The sermon before the religious societies will be preached in Trinity Church at 10:30 A. M. by the Rev. A. W. Moulton, A.B., rector of Grace Church, Lawrence, Mass., and the baccalaureate sermon in the same church at 8 P. M. by the Rev. Wm. T. Manning, S.T.D., rector of Trinity Church, New York. On Monday, June 15th, will occur the White rhetorical orations and the freshman declamations, the Dean's reception of the seniors, and the students' entertainment in the opera house. On the 16th there will be a meeting of the board of trustees, the class day exercises, the meeting of the associate alumni, of the Phi Beta Kappa Zeta of New York, and the alumni smoker. On Wednesday the 17th, the commencement exercises, the graduating orations, the awarding of prizes and conferring of degrees, the commencement dinner, the president's reception, and the senior ball.

THE LARGEST CLASS in the history of the school was graduated at Akeley Institute, Grand Haven, Mich., on June 1st. Ten young ladies received their diplomas, the graduating address being delivered by the Rev. Frederick Hewitt of Trinity Church, Marshall, Mich. On the evening previous the baccalaureate sermon was preached in St. John's Church, Grand Haven, by Bishop McCornick. This school is now in a flourishing condition, having had upwards of forty scholars all the year. An effort is now being made to build a much needed addition to accommodate a larger number of pupils. The plan is that of issuing bonds for \$10,000 to erect a new hall. It is hoped to have these desired accommodations ready in autumn.



FACULTY AND STUDENTS, KANSAS THEOLOGICAL SCHOOL.

## THE CHURCH AT WORK

### STATUE UNVEILED TO THE LATE SENATOR HANNA.

ON MAY 23d, at the entrance to Wade Park, Cleveland, an heroic size statue in bronze of the late Senator M. A. Hanna, designed and executed by the late Mr. Augustus Saint Gaudens, was unveiled in the presence of a large concourse of people. The occasion is one of interest to Churchmen on account of the prominent connection with the Church in Cleveland of the Hanna family, members of which were present at the dedication exercises. Mr. Samuel Mather, a member of the corporation of Trinity Cathedral, made the opening address, introducing the chairman of the day, ex-Governor Myron T. Herrick, and the benediction was pronounced by Bishop Leonard. The name of the late Senator Hanna is permanently associated with Trinity Cathedral, with Kenyon College, and with other foundations within the diocese.

### CONVOCATION OF THE DISTRICT OF ARIZONA.

THE SIXTEENTH annual Convocation of the Missionary District of Arizona was held in Trinity Church, Phoenix, April 29th and 30th. The attendance, especially on the part of the laymen, was exceptionally good. The number of confirmations was not as large as in 1907, but was above the average of the past fifteen years. Trinity Church, Phoenix, has become a parish, and the Rev. J. W. Atwood, who was the priest in charge, was elected rector. Grace Church, Tucson, has taken the steps to become a parish. At Yuma it is hoped to have a church building at no distant date. Perhaps the most important event in the year's history has been the establishment

at Phoenix of St. Luke's Home, a sanatorium for those ill with tuberculosis. It is the realization of Bishop Kendrick's hope. This work has been accomplished by the untiring efforts of the Rev. Mr. Atwood. He was able to raise about \$6,000 in the East, and with this the work was begun. An administration building and twelve tenement houses or bungalows were erected, and about January 1st the sanatorium was opened.

"The Spiritual Ministry of the Laity" was the theme of the Bishop's address. He called attention to the falling off in the number of candidates for holy orders, and of ordinations. This decrease in the ministry of the clergy has been offset by a marked increase in the ministry of the laity; more lay work is being done in the Church than ever before, and that not in temporal, but in spiritual matters. In conclusion, the Bishop said: "I appeal to the baptized, confirmed, and communicant laymen of our congregations for their spiritual cooperation with the clergy. Their ministry is more than serving tables. Faithful to the temporalities they should be. They ought to take as good care of the Church's business as of their own. But they can be more useful than that. They can pray for the coming of Christ's Kingdom. They can bring men to the ministries of the Gospel. With our dearth of clergy, we need to call out the full force of our laymen."

### UNDER CANON NINETEEN.

THE STRANGE report is received of a Canon 19 service at St. Peter's Church, Morristown, N. J., in the diocese of Newark, on the evening of the Sunday after Ascension, when a special patriotic service was held

with a local post of the G. A. R. in attendance. The rector, the Rev. P. F. Sturges, was assisted by the Rev. Dr. William M. Hughes, rector of the Church of the Redeemer in the same city, and by two Presbyterian, a Methodist, and a Baptist minister. These sectarian ministers took the opening portion of the service, read the lessons, resumed the service at the Creed and read the prayers. The rector preached the sermon and Dr. Hughes gave the benediction. It is obvious that the part taken by the sectarian ministers was directly opposed to the provisions of Canon 19, and there is a presumption that it was not by license of the Bishop.

### CONSECRATION OF CHRIST CATHEDRAL, SALINA, KAN.

CHRIST CATHEDRAL, Salina, Kan., was consecrated on Ascension Day. Celebrations of the Holy Communion were held at 6:30, 7, 7:30, 8:30, and 9 o'clock. The service of consecration began at 10 o'clock. The procession formed in the chapter room and, passing out by the ambulatory, proceeded to the main entrance. The Bishop of Salina knocked on the door with his crozier, pronouncing the words "In the Name of the Father, and of the Son, and of the Holy Ghost." The doors being opened by members of the lay chapter, the procession passed up the nave, repeating the 24th Psalm. The order of the procession was as follows: Crozier; the chaplain to the Bishop of Salina, the Rev. George B. Kinkead; the Bishop of Salina; the chaplain to the Bishop of Kansas, Canon Robert H. Mize; the Bishop of Kansas; the chaplain to the Bishop of Nebraska, the Rev. W. George Read; the Bishop of Nebraska; crozier; the

Cathedral clergy; the other clergy of the diocese; the chancellor of the diocese, the Hon. Houston Whiteside; the lay chapter.

The sentence of donation was read by the chancellor. The Bishop of Salina, attended by his chaplain, then proceeded to the various parts of the building and consecrated, in turn, the baptistery, the organ, choir, the pulpit, the chancel, the nave, the episcopal throne. The Bishop of Nebraska read the sentence of consecration, which the Bishop of Salina then placed on the altar. Morning Prayer was said by Canon George Belsey, the Rev. John C. Anderson reading the lessons. After the *introit* the Bishop of Salina began the order of Holy Communion. The Bishop of Nebraska read the Epistle and the Bishop of Kansas the Gospel, and also preached the sermon. The offering was taken for general missions. The music was exceptionally well rendered. Eyre's Communion service was used.

After the service luncheon was served in the guild house by the ladies of the Cathedral parish. Many guests were present from all parts of the district. Speeches were made by Bishop Millspaugh, Bishop Williams, Dr. Stauber, presiding elder of the Methodists, and Dr. Rockwell, pastor of the Methodist Church in Salina. The last two named were very cordial in their expression of the spirit of Christian fellowship, and enthusiastic in their appreciation of the Cathedral and its work.

In connection with the consecration of the Cathedral a recital was given on the new organ recently given by Mrs. H. G. Batterson, who gave the Cathedral most of its furnishings. The instrument was installed in May and made the new Cathedral complete for its consecration. It cost \$4,000, and has three manuals and pedals and 1,168 pipes. It was built by Henry Pilcher's Sons. Following the recital, a sermon in memory of Dr. Batterson was read by Bishop Griswold. It was to have been delivered by the Rev. George McClellan Fiske, D.D., of Providence, R. I., but bad train connections prevented his attendance.

#### ANOTHER NEW CHURCH FOR CUBA.

ON WEDNESDAY, May 6th, the Bishop of Cuba, assisted by the Rev. J. M. Lopez-Guillen, the missionary in charge of the work in Guantanamo, laid the corner-stone of what will be one of the finest churches in Cuba. Although the service had to be postponed on account of a terrific thunder-storm, and was finally held without public notice

in English and by Mr. Lopez-Guillen in Spanish. In the stone was placed a metallic box containing a Bible and Prayer Book, both in Spanish; copies of the Church papers, a document descriptive of the conditions under which the building was erected, and one copy each of the five local papers. The stone bears the inscription:

"IGLESIA DE TODOS LOS SANTOS, MCMVIII."  
(All Saints' Church, 1908.)

The building will be in the old Colonial style, which is very common in Spanish California. The church will accommodate 200, and will cost, including the lot, but without furniture, \$15,000, of which \$12,000 is the gift of Mr. W. W. Frazier of Philadelphia. It is expected that it will be ready for occupancy about April 1st, 1909. The materials of the church will be reinforced concrete, with woodwork of Spanish cedar. The windows will be of stained glass. It is more than probable that a rectory will also be erected in connection with the church.

Guantanamo, being the site of the United States naval station, is a point of very great importance, ministering as it does to the officers and men of the station. It is also the center of the great sugar interests of the eastern part of Cuba, and the headquarters of two important railroads. Almost all the managers of these interests are English-speaking people and most of them are Churchmen. There is also in the city a very large number of Jamaicans, mostly members of the Church. Consequently the missionary there has a threefold work: that among the white English-speaking people, that among the Jamaicans, and that among the Spanish-speaking people. However by far the most important part of his work there is that of the "Brooks Institute," a splendid school, begun many years ago by Mrs. Brooks, and which was pronounced by the national inspector of schools in Cuba to be the "very best school in all Cuba."

#### CONVOCATION OF THE DISTRICT OF SALINA.

THE SIXTH annual Convocation of the Missionary District of Salina met in Christ Cathedral, Salina, May 26th and 27th. The Holy Communion was celebrated by the Bishop and the Dean at 7:30 A.M. After Morning Prayer the business session was called to order by the Bishop. The following officers were elected: Registrar, the Very Rev. W. A. Masker, Jr.; Chancellor, Hon. Houston Whiteside; Council of Advice, the Rev. J. C. Anderson, the Very Rev. W. A.

been disturbed by reason of the amendment to Canon 19, and much unrest in the Church has ensued;

*Resolved*, That this Convocation put itself on record as being entirely in sympathy with the official interpretation given by the Bishop of Salina, and unalterably opposed to any interpretation which is subversive of the ancient order of the Church from the beginning as regards the Apostolic ministry, or which shall permit anyone in a state of schism to occupy any position of authority within a church.

#### GOLDEN JUBILEE OF THE ORDINATION OF THE REV. J. K. LEWIS.

TRINITY SUNDAY, 1908, will mark the golden jubilee of a faithful priest of the Church, it being the 50th anniversary of



REV. JOHN KERFOOT LEWIS.

the ordination of the Rev. John Kerfoot Lewis to the sacred ministry.

Chaplain Lewis was born in York, Pa., March 18, 1835, but when he was three years of age his parents removed to Dayton, Ohio, where he received the foundations of his education. He graduated from St. James' College, Maryland, in 1857 and was headmaster of St. James' Grammar School in that state for four years. In 1858 he was ordained deacon, and priest in 1860. His first work was as assistant at Christ Church, Elizabeth, N. J. In Buffalo, N. Y., he took charge of St. Luke's mission and built it into a strong parish in four years. He then went to Southboro, Mass., where he established St. Mark's School. In 1866 he was again in mission work, this time at Syracuse, N. Y., Trinity parish in that city being built upon the foundations he laid. After seven years' service there he was appointed chaplain in the U. S. Navy. In this capacity he visited China and Japan, and sailed round the world.

In Dayton, Ohio, a city he regards as home, Chaplain Lewis did splendid work while on sick leave and after his retirement from the active list of the navy in 1893. He laid the foundations of St. John's mission, now a flourishing work in the east end, and at another time saved the existence of St. Andrew's, now a strong and self-supporting parish.

Chaplain Lewis is now at Santa Barbara, Cal., where he recently met many of his former comrades among the officers of the visiting fleet. He is still at work and will take duty this summer at Hollywood in the diocese of Los Angeles. Since 1891 he has been canonically connected with the diocese of Southern Ohio.

#### FROM THE CONGREGATIONALISTS.

ANOTHER candidate for Holy Orders has just been received by Bishop McCormick from other Christian bodies. This is Mr. W. A. Cummings, who was some time ago confirmed after a ministry among the Congregationalists. He has been in attendance for the past year at the Western Theological Seminary at



LAYING OF CORNER-STONE—ALL SAINTS' CHURCH, GUANTANAMO, CUBA.

of the hour, there was present a large number of people, among whom was General Pedro A. Perez, the mayor of the city, together with nearly all the members of the vestry. Addresses were made by the Bishop

Masker, Jr., Mr. E. W. Staples, Mr. A. R. Goodwyn.

The following resolution was adopted:

WHEREAS, The consciences of a large number of clergy and laity in this Church have

Chicago and hopes in the near future to receive deacon's orders. While in the Chicago seminary the past winter he has had work under the direction of Bishop Anderson.

**CLERICAL ANNIVERSARIES.**

**THE REV. JAMES SLIDELL**, rector of St. John's parish, Milwaukee, will, on Trinity Sunday, June 14th, celebrate the twenty-fifth anniversary of his advancement to the priesthood. On Monday following there will be an informal reception at the rectory from 3 to 6, and in the evening after 8 o'clock, when he will be glad to meet parishioners and friends.

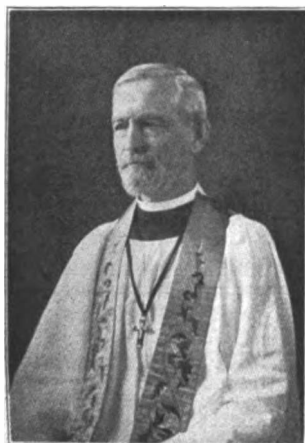
Mr. Slidell was graduated at Racine College and at Nashotah, taking from the latter the degree of B.D. in 1883. While at Racine



REV. JAMES SLIDELL.

he was lay reader at St. Stephen's under Dr. De Koven, and while at Nashotah, under Dr. Adams at Delafield. He was ordained deacon in 1882 and in 1883 was advanced to the priesthood by Bishop Welles, and has spent his entire ministry in work within the diocese of Milwaukee. He began in the St. Croix Valley, as missionary at Hudson and points radiating therefrom in a large territory, and was instrumental in building a church and rectory at the first-named point. From 1887 until 1892 he was rector of Trinity Church, Janesville, and since the latter year rector of St. John's, Milwaukee. He took the latter parish at a time when it was especially difficult to maintain the parish work and has built it up to a large degree of efficiency, paying off a large debt, and building rectory and guild hall. Last year the church building was remodelled and much improved and a new organ installed. Mr. Slidell's anniversary will bring to him the hearty congratulations of the entire diocese.

ON TRINITY SUNDAY, June 14th, the Rev. Thomas J. Taylor, rector of the Church of the Advent, Kennett Square, Philadelphia, and for twenty-six years the active secretary of the City Mission, will celebrate the fiftieth anniversary of his ordination. Mr. Taylor



REV. T. J. TAYLOR.

was born in Philadelphia, eighty-three years ago, and entered the mercantile business as a young man. At the age of 33 he began studying for the ministry and was ordained deacon by Bishop Doane of New Jersey on Trinity Sunday, 1858. A son, the Rev. Charles E. Taylor, rector of the Church of St. Michael and All Angels, Berwin, Ill., will be present and assist in the services, and the preacher will be the Rev. A. J. Miller, rector of St. Thomas', Whitmarsh, Pa.

ON THE evening of June 2nd the twenty-fifth anniversary of the Rev. Dr. Wm. R. Jenvey's rectorship of St. Paul's Church, Hoboken, N. J., was observed with a great gathering of parishioners and friends. Brief addresses were made by the Bishop of the diocese, the mayor of the city, Dr. Jenvey, and others. It was a memorable occasion commemorating a remarkable rectorship. As Archdeacon of Jersey City, Dr. Jenvey has had part in the establishment and support of many missions in a large section of the diocese. He has had large part also in carrying on Christ Hospital, Jersey City, of which he is now president, to its present strong position. Many other institutions of the Church and of the city have had his earnest support. He was a faithful soldier in the Civil War, and this has given him a place of peculiar influence in the Grand Army. He has long been a member of the Standing Committee of the diocese, and its secretary. Parishioners and friends are marking the anniversary also, by arranging for Dr. and Mrs. Jenvey a three months' holiday in Europe.

**THE REV. CHARLES L. FULFORTH**, rector of the Church of the Messiah, Port Richmond, Pa., celebrated the twenty-fifth anniversary of his ordination to the priesthood on Whitsunday. He has been in charge of the Messiah for eighteen years, the earlier part of his ministry having been spent doing mission work in Nebraska.

**THE TWENTIETH** anniversary of the parish of the Good Shepherd, Buffalo, N. Y., and of the rectorship of the Rev. Thomas B. Berry was held on Sunday, May 31st, and Monday, June 1st. On Sunday there was a well-attended celebration of the Holy Eucharist at 8 A. M., the rector being celebrant, assisted by the Rev. C. W. Hayes, D.D.; a reunion of present and former teachers and pupils of the Sunday school, with an address by the rector at 10 A. M. At the 11 o'clock service the Bishop of the diocese preached the sermon, in which he spoke in touching words of the long term of the present rectorship, after which he confirmed twenty-seven persons. At this service the Ingersoll Memorial Society, composed of young women of the parish, presented a sterling silver chalice and paten made by Tiffany & Co. of New York, in memory of the Rev. Edward Ingersoll, D.D. A number of precious stones were also given by friends, to be set later in the chalice. This society also presented for the vestry room a framed photograph of Bishop Walker. The rector and Mrs. Berry have caused to be erected upon the lawn in front of the church a sun-dial set upon a limestone base, to mark this anniversary. The rector preached the anniversary sermon at the Sunday evening service. On Monday evening there was a reception by the rector and vestry of the parishioners and friends in the Guild house, which was elaborately decorated with flowers, the tribute of the many friends of the parish. In the absence of the Bishop, who had left for New York *en route* for England, the chair was taken by the Rev. Charles H. Smith, D.D., rector of St. James' parish. A purse of gold was presented to the rector and Mrs. Berry with a most appreciative letter from the senior warden, Mr. Wm. Phelps Northrup, on behalf of the vestry and friends, and the parish branch of the Woman's Auxiliary presented, through their president, Mrs.

Wm. J. Patterson, a Sheffield tea tray of beautiful workmanship to Mrs. Berry. Many individual gifts of value, including great quantities of flowers, were also received.

**FIRST CONVOCATION OF THE REORGANIZED DISTRICT OF UTAH.**

**THE REORGANIZED** missionary district of Utah commenced its first annual Convocation on Ascension Day. The Bishop was celebrant at Holy Communion and the sermon was preached by the Rev. Charles E. Perkins, rector of St. Paul's Church, Salt Lake City. At the afternoon session reports were read from St. Mark's Hospital, Rowland Hall, and the various missions in the district. It was announced that in September an associate mission would be started in the see city, to be in charge of the Rev. Messrs. Maxwell Rice and William H. Bulkley. It is proposed to remodel Bishop Tuttle's former residence, which adjoins the present Bishop's house, so as to provide a home for the mission clergy, as well as serve as a centre for all missionary work. At the evening session the Bishop read his annual report. He prefaced his remarks with the statement that the division of the missionary field had left a separate division of Utah, but that it found it much stronger than a year ago. He first took up St. Mark's Hospital and Rowland Hall, which together with the honor and prestige they had brought the Church, placed added responsibilities. "Neither of these institutions," he continued, "if they are in the truest sense of the word Christian institutions, can be fully self-supporting." He asked that a resolution of thanks be passed for the endowment of the Thomas J. Emery bed by a gift of \$5,000.

The Bishop was glad to report that a Church school at White Rocks on the Indian reservation would be established. This will be run by a staff of competent teachers engaged under the supervision of Miss Carter, the expenses to be paid by the government under an agreement reached between Bishop Spalding and the commissioner of Indian affairs. The school will be taken over by the government in September.

The forenoon of the second day was devoted to papers and discussions, in the course of which the Bishop of Western Colorado gave his experiences of the "Institutional Church" in his former New Jersey parish. In the afternoon the clergy held a private conference, when "Canon 19" and "The Mormons and Our Duty" were discussed. The evening session took the form of an open missionary meeting, when several interesting addresses were delivered.

With the session Saturday morning, when the officers and committees were elected, the Convocation ended. These are the officers elected: Council of Advice, Dean Brewster, the Rev. C. E. Perkins, Prof. George M. Marshall, and Judge M. L. Ritchie; Board of Missions, Bishop Spalding, president; Dean Brewster, vice-president; the Rev. C. E. Perkins, J. H. Woodman, and L. S. Beesley; Examining Chaplains, Dean Brewster, the Rev. C. E. Perkins, and Rev. D. K. Johnston. The Rev. C. E. Perkins was elected treasurer of the convocation.

**GIFTS, MEMORIALS, AND BEQUESTS.**

**MRS. ELIZABETH LUNN** has presented to St. James' Church, Rockford, Mich., a silver chalice and paten. The chalice is inscribed, "To the Glory of God and in memory of William T. Lunn." On the paten is the wording, "A thank-offering to God from Eliza Lunn."

**A YEAR AGO** St. Mark's Church, Coldwater, Mich., was given a bequest of \$10,000 for its endowment fund by the daughter of a former rector. Now another lady, who passed her girlhood in Coldwater, has remembered her

home parish with a bequest of \$5,000. This donor is the late Mrs. Lamphere of Chicago. Her gift is to be used by the parish for the purchase of a new rectory near the church edifice, or the erection of one, as may be determined later on. This benefaction comes at an opportune time, as the parish now rents a home for its rector and plans had been started to raise a fund for a new rectory some weeks ago. This gift will enable the parish to secure a handsome property.

ST. PAUL'S CHURCH, Grand Rapids, Mich., has been presented the past month with two brass eucharistic candlesticks; the donor is Mrs. Charlotte Ryan, who makes the gift in memory of her parents, who died in February last.

A MEMORIAL WINDOW, having for its subject "The Good Shepherd," was unveiled on the morning of the Sunday after Ascension at Christ Church, Crookston, Minn., in memory of one of the oldest communicants of the Church, Mrs. M. R. Brown, and her son Clayton. It was the gift of the surviving children of the deceased, who, by her Christian character endeared herself to all who came in contact with her. The window, which is handsome and artistic, is placed over the altar. The window taken out to make place for the new one has been sent to St. John's, Beaudette, where a chapel has been built this last year.

ST. THOMAS' CHURCH, Washington, D. C., receives a small legacy by the will of Mrs. Adelia L. S. Thombs. She was one of that parish's oldest friends and a great lover of the Church. It seems that she saved up \$5,000 for a trip around the world, but love for her Church moved her to give it to the building fund and forego the trip then and forever. It is said that this is the largest individual gift St. Thomas' ever received, but the power of it lies in the circumstances under which it was given.

A MEMORIAL TABLET to the late Phillips Brooks, sixth Bishop of Massachusetts, has been presented to Trinity Church, Newark, N. J., by W. Clark Noble of that city, a well-known sculptor. The tablet, says the Newark *News*, was executed for a competition in Philadelphia. It won the competition and was to have been placed in a church in that city, but it was found there was no suitable place in the edifice for it. A member of the congregation had donated the tablet without making investigation as to a location for it, and when he learned it could not be placed, he allowed Mr. Noble to keep it. Experts who have seen the work pronounce it to be of rare excellence, and those who knew the Bishop say that it is a faithful likeness of him as he was a few years before his death. The tablet is about three feet wide and four feet high. It is done in low relief and represents the subject standing at the altar, a book in his hand, facing a congregation. It is finished in a bronze effect, in a patina to harmonize with the color environment in the church, and will probably be set in a frame of Italian marble or wood to match the interior trim of the building. The tablet bears the inscription: "Phillips Brooks—Sixth Bishop of Massachusetts—Presented by W. Clark Noble, Sc."

LAND has been bought for the memorial building or church for Arthur S. Mann, at Grandview on the Palisades, New Jersey, and it is hoped that it may be built in the summer or early autumn. July 29th will be the first anniversary of his death in trying to save the life of his fellow-missionary in China. The Rev. Edwin T. Lewis, his classmate at Yale, is coming at the end of June to take charge of the work in the Palisades at Grantwood and Grandview.

BY THE WILL of George W. Gregerson, late of Boston, the Church of St. John the Evangelist, Hingham, Mass., comes into pos-

session of his residuary estate after certain private bequests are provided for, and the fund thus created is to be known as the Mary E. Gregerson Fund, the income of which will be used for the charitable work of the parish.

THE WILL of Mrs. Martha Treadwell Codis, for many years a communicant of St. John's Church at Jamaica Plain, Boston, makes provision for several charities. The Church Home for Orphans and Destitute Children in South Boston gets \$500 and \$300 is left to the Kindergarten for the Blind (in which many Church people have a deep interest) and the Children's Island Sanatorium. There also is a legacy of \$1,000 for a bronze memorial tablet to be placed in the pew in St. Peter's Church, Salem, occupied by the testatrix's father, the late John White Treadwell.

#### HAPPENINGS AMONG ORGANIZED LAYMEN.

THE SECOND diocesan assembly of the Brotherhood of St. Andrew was held in Gethsemane Church, Minneapolis, Minn., on Tuesday, June 2nd. The programme was a little too full and long, yet good addresses were made. The presence of Mr. Haberstro, the travelling secretary, and H. D. Morton from Milwaukee with their helpful talks, added much to the interest of the occasion.

THE LAYMEN of Norwich, Conn., and vicinity gave a dinner at that city recently. About two hundred men were in attendance, and it was a pronounced success. Archdeacon Brown, rector of Trinity Church, was the prime mover. Mr. Gardiner Greene acted as toastmaster, and stated that the gathering was the idea of the clergy, "who felt that there was not enough fellowship among the laymen, though there was no dearth of friendship." Bishop Brewster, the first speaker, spoke in a happy vein. Other speakers were Mr. Charles H. Tibbits of Wallingford, president of the Church Club, and Mr. Burton Mansfield, secretary and treasurer of the diocesan Missionary Society.

ON THE evening of May 29th there was held a joint conclave of the castles of the Knights of King Arthur of the city of Cleveland, under the leadership of the Rev. J. L. P. Clarke, at which time the Rev. Frank Lincoln Maseek of Potsdam, N. Y. (International Pendragon of the order), was present. At 5:30 p. m. there was a supper served to nearly a hundred boys in the Cathedral House, followed by a reception to the Rev. Mr. Maseek. At 7:30 was held a public conclave, with a demonstration of the ritual, the knights wearing their full regalia. This was followed by a lecture on "The Age of Chivalry" by the Rev. Mr. Maseek. Quite a number of the clergy of the Church from the city and suburban parishes were present. The order is rapidly spreading in the Ohio parishes.

FIVE HUNDRED members of the Third Regiment, N. G. P., with band and field music and in full dress uniform, attended a memorial service at St. James' Church, Philadelphia, on Sunday, May 31st, at 4:30 p. m. The sermon was preached by the Rev. W. C. Richardson.

#### UTAH GIRLS' FRIENDLY SOCIETY MEETING.

THE ANNUAL diocesan meeting of the Girls' Friendly Society in the district of Utah was held at St. Mark's Cathedral, Salt Lake City, May 30th. There was a good attendance of associates. Mrs. Charles H. Stevenson, diocesan president, spoke of the growth of the society in Utah, and dwelt on the advantages of membership, which are becoming better understood every year. Miss Sara Napper, diocesan secretary, presented

an interesting report, from which it appears that there are six branches, comprising over 200 members, in active operation. The business meeting was followed by a social hour. On the Sunday after Ascension Day the annual service was held in the Cathedral. Over a hundred members with their officers were in line with Dean Brewster, the Rev. C. E. Perkins, Bishop Knight, and Bishop Spalding. After a brief service Bishop Knight addressed the girls upon the meaning and objects of the society.

#### GRADUATING EXERCISES OF EPISCOPAL THEOLOGICAL SCHOOL.

THE GRADUATION exercises of the Episcopal Theological School, Cambridge, Mass., took place on the morning of June 3d and were largely attended as usual, although this year the presence of Bishop Lawrence was missed, as he had sailed for England the previous week. The Rev. Max L. Kellner, professor in the school, conducted Morning Prayer at 8:30, assisted by the Rev. Edward S. Drown, another of the professors. The formal exercises took place at 11 o'clock. The preacher was the Rev. Flavel S. Luther, president of Trinity College. In view of the absence of the Bishop there were no ordinations to the diaconate, these having already taken place at different times in the preceding weeks. The Hon. Robert Treat Paine, on behalf of the board of trustees conferred the degree of bachelor of divinity on the following: H. E. Edenborg, A. H. Ewing, E. M. Frear, B. S. Ikezawa, S. E. Sweet, Theodore Andrews, Frederick B. Bartlett, and Samuel M. Dorrance (*cum laude*). R. E. Remington was a special student in this year's graduating class. Here are the places where the members of the graduating class will be located: The Rev. Theodore Andrews of Albany, N. Y., curate at St. Ann's Church, Morrisania, New York City; the Rev. Frederick B. Bartlett of South Manchester, Conn., and the Rev. Samuel M. Dorrance of Providence, missionaries at Grant's Pass, Ore.; the Rev. H. E. Edenborg of Hyde Park, minister of St. Edmund's Church, Chicago, Ill.; the Rev. A. H. Ewing of Walton, N. Y., missionary at Portland, Ore.; the Rev. E. M. Frear of Scranton, Pa., missionary at the Church House, South Bethlehem, Pa.; the Rev. B. S. Ikezawa, missionary at Osaka, Japan; the Rev. S. E. Sweet of Grand Rapids, Mich., curate at St. John's Church, Jersey City Heights, N. J.; and the Rev. R. E. Remington of Rochester, N. Y., missionary at Portland, Ore.

#### DEATH OF THE REV. ROBERT H. PAINE.

ONE OF THE most distinguished of our clergy, the Rev. Robert Hitchcock Paine, for more than thirty years rector of Mount Calvary Church, Baltimore, passed to his rest early on the morning of June 4th at the clergy house of the parish which he served so long. His health had been precarious since March, and had been deemed serious since the middle of April, when Father Anderson, O.H.C., was called to assist in his care, having been a life-long friend and long associated with the rector of Mount Calvary. During his illness his only near relative, Mrs. Frederick Paine, of Minneapolis, a sister-in-law, was at his bedside.

Mr. Paine was born in Providence, R. I., June 25, 1844, the son of the late Captain Amasa Paine, U. S. N. He was graduated at Brown University in 1865, after which he entered the General Theological Seminary, New York, and was graduated in 1868. In 1876 he was made a master of arts by Trinity College, Hartford. He was ordained deacon in 1868 and priest in 1869 by Bishop Clark of Rhode Island, and was rector of St. Mary's Church, East Providence, until 1876. He spent the next year as rector of St. John's

Church, Kalamazoo, Mich., and from 1878 until his death, a period of thirty years, was rector of Mt. Calvary, Baltimore, and had become senior of the city rectors in active service. During his rectorship the work of the parish prospered greatly. The building was enlarged by the erection of a new sanctuary, the handsomest in the city. He early became a leader on the Catholic side in Maryland, a diocese in which ecclesiastical politics were warmly contested, and became an influential figure, known and respected throughout the country. It was largely through his influence that the All Saints' Sisterhood was established in this country as an offshoot of the mother house of the order in England. Two churches for colored people and homes for colored boys and girls in Baltimore are the product of Mr. Paine's interest in that race. Indeed, few of the clergy of the American Church have been so distinguished for the breadth of their sympathies among all sorts and conditions of men and for the splendid value of their work.

The body lay in state at the clergy house on the day following his death and was afterward taken into the church. Vespers of the dead were slung on Sunday night by the Rev. Wm. A. McClenthen, with the choir of the church. There were Eucharists on Monday morning almost continuously from six to nine, with a large number of communions made. At 11 the funeral service began. The procession formed in the clergy house, a crucifer at the head, with choir and visiting clergy following, among the latter the Rev. Constantine Douropoulos, Greek Orthodox priest in Baltimore. After these came the diocesan clergy, acolytes, the three sacred ministers, and the Bishop of Maryland. The casket, borne by members of the business committee of the chapel of St. Mary the Virgin, was followed by the vestry of Mount Calvary. The family was represented by Mrs. Frederick Paine of Minneapolis, the Bishop of Long Island, and Father Anderson. These were followed by the Sisters of the All Saints' and of the St. Mary and All Saints' communities, and by the boys of the parish school.

The opening sentences were taken by the Rev. Houghton Fosbroke, senior assistant at Mount Calvary. The burial anthem was sung, the lesson read by the Bishop. The Eucharist was sung by Mr. Fosbroke, with the Rev. James G. Cameron as deacon and the Rev. Floyd Keeler as sub-deacon. The Rev. Wm. A. McClenthen was master of ceremonies. The body remained in the church until 5 P. M. when it was taken to Providence, R. I., for interment in the family lot. A requiem will be said at St. Stephen's Church in that city.

**LOWELL ARCHDEACONRY MEETS.**

THE SEMI-ANNUAL meeting of the Archdeaconry of Lowell, Mass., was held at St. Paul's Church, Beachmont, on June 4th, and was well attended. The meeting was called to order at 10 A. M. by Archdeacon Samuel G. Babcock, who presided over the exercises. The office of Holy Communion with sermon constituted the morning service, the sermon being preached by the Rev. Frederic Palmer of Christ Church, Andover. At the business session which followed reports were read from the missionary districts, with Archdeacon Babcock presiding and the Rev. Francis E. Webster of Waltham acting as secretary. In the evening the Rev. Dr. van Allen of the Church of the Advent was the preacher at a missionary service.

**CONSECRATION OF CHRIST CHURCH, BEATRICE, NEB.**

CHRIST CHURCH, Beatrice, Neb., was consecrated on June 2nd. At the time of the erection of this church in 1889 it was expected that the indebtedness of some \$12,000

would be met the following year, but the years that followed were years of drought and "no crops" and in consequence the debt has been hanging on ever since. But it was gradually reduced until last fall, when it amounted to \$4,700. The parish made a final effort and by Christmas was prepared to meet its obligations. On Tuesday last the Bishop of the diocese set the building apart forever for the service of God and His Church, Dean Beecher preaching the sermon.

**NEW OFFICERS OF THE CHURCH UNITY SOCIETY.**

THE SEMI-ANNUAL meeting of the executive council of the Church Unity Society was held in Philadelphia on June 1st. Minutes were adopted expressing the deep sense of the loss the society has sustained in the death of both the acting president and vice-president of the society within a few months of each other, the Bishops of Delaware and Washington. On nomination the Bishop of Central Pennsylvania was elected as acting president and the Bishop of Chicago as acting vice-president, to fill the vacancies thus caused. It is understood both these Bishops will accept the positions offered them. The Rev. Dr. Mortimer, rector of St. Mark's Church, Philadelphia, and the Rev. Dr. Grammer of St. Stephen's Church were elected members of the executive council.

**CONVOCATION OF THE DISTRICT OF OKLAHOMA.**

ST. PHILIP'S CHURCH, Ardmore, was the place of meeting of the fourteenth annual Convocation of the above-named missionary district. The opening session was held on the evening of May 19th, the Bishop preaching the sermon. On the 20th, after the celebration of the Holy Communion, the Bishop read his address. The Rev. David C. Beatty of Vinita was re-elected district secretary. The portion of the Bishop's address relating to Sunday school work was referred to a special committee, which reported later, recommending more strenuous effort. The action of the Bishop in securing a negro missionary was endorsed.

Convocation resumed work after Matins on Thursday. The suggestion of the Bishop urging the necessity of a board of trustees of funds and property was commended and final action taken by the election of its members. The Rev. J. M. D. Davidson, D.D., Messrs. E. T. Hathaway, Henry G. Snyder, and J. C. Clark were chosen to act, with the Bishop as president, as members of the said board of trustees. The Bishop announced that during the year he would move his official residence to Oklahoma City and that a Cathedral organization would be instituted.

On the afternoon of the third day there was a joint meeting of the Convocation and the district branch of the Woman's Auxiliary. Mrs. Thomas H. Dwyer of Chickasha presided. There was a good attendance of ladies from the different parishes and missions and the reports showed a good year's work. The report of the Indian work at Whirlwind mission was interesting and encouraging. Mrs. Dwyer was elected president; Mrs. H. B. Smith of Ardmore, first vice-president; Mrs. E. G. Gray of Pawnee, second vice-president; and Mrs. E. H. Lindley of McAlester, third vice-president. At the closing service the Rev. Charles T. Coerr preach a scholarly sermon on "The Christian Pulpit."

Before adjournment, McAlester was selected as the place for the next annual meeting. The Bishop appointed the Rev. J. M. D. Davidson, D.D., the Rev. A. B. Nicholas, Messrs. John R. Rose and J. C. Clark as the "Council of Advice." After the reading and approval of the minutes the Bishop pronounced the benediction and the Convocation adjourned.

**WORK OF THE WOMAN'S AUXILIARY.**

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Fond du Lac was held at St. Mark's Church, Oconto, on Wednesday and Thursday, June 3rd and 4th. Addresses were made by the Bishop Coadjutor, the Rev. Dr. Colloque, rector of All Saints', Appleton, and the Rev. Richard L. Knox of Crivitz, Wis. After the addresses, a collection was taken for the mission at Crivitz and \$53.63 was secured. The corporate Communion was held on Thursday at 7 A. M. Bishop Weller celebrated. At 9:30 there was a second celebration, and at 10 the business meeting was held. Father Hopkins made an address of welcome. Mrs. Mann, the president, made her address. Reports of the various branches were read. The following officers were elected: Mrs. H. E. Mann of Marinette, president; Mrs. Sanford, Mrs. Ware, and Mrs. Harris, vice-presidents; Mrs. De Groat, recording secretary; Mrs. Field, treasurer of United Offering; Mrs. Noyes, corresponding secretary; Mrs. Zeiler, secretary and treasurer of the Junior Auxiliary; Mrs. Sanborn, secretary and treasurer of the Babies' Branch. At the afternoon session a brilliant address was delivered by Mrs. John Henry Hopkins of Chicago. Pledges were given for the coming year and an invitation to meet at Waupun next year was accepted.

THE WOMAN'S AUXILIARY of the district of Utah held its annual meeting in connection with the gathering of Convocation with a most encouraging attendance. Stirring addresses were delivered and much enthusiasm was aroused. Mrs. N. F. Putnam was unanimously re-elected president.

THE ANNUAL meeting of the Woman's Auxiliary of the missionary district of Salina, held on May 27th, at the time of the district convention, was much abbreviated, a fact greatly to be regretted. The meeting was called to order by the president, Mrs. J. H. Prescott, who welcomed the delegates and spoke on the missionary work of the district. Reports were given by the recording secretary, Mrs. W. C. Perdue, and by the acting corresponding secretary and treasurer, Miss A. M. Dooley, in the absence of Mrs. J. R. Crawford, who is abroad. The following officers were elected: President, Mrs. J. W. Johnson, Formoso; First Vice-President, Mrs. W. C. Perdue, Beloit; Second Vice-President, Mrs. A. C. Jackman, Minneapolis; Third Vice-President, Mrs. B. H. Crosthwaite, Bennington; Recording Secretary, Mrs. A. Manifold, Beloit; Corresponding Secretary and Treasurer, Mrs. J. R. Crawford, Salina. After the routine business had been transacted the Rev. J. C. Anderson gave an address.

**DEATH OF THE REV. E. H. FITZGERALD.**

INFORMATION has been received of the death in China of the Rev. Edward Harold Fitzgerald, in the first year of his service in the missionary district of Hankow under Bishop Roots. He was a son of the Rev. John H. Fitzgerald, rector of St. Peter's Church, Hebron, Conn., a graduate of Yale University in 1903 and of the Cambridge Theological School in 1906. He was ordained by Bishop Brewster to the diaconate in June of the last named year in Middletown, and to the priesthood in May, 1907, in Waterbury. He had devoted his life to missionary work, but under medical advice deferred his departure from this country for a year, and meanwhile took charge of Christ Church, Middle Haddam, Conn. Last fall he went to China under the special auspices and as the special representative of the alumni and students of the Episcopal Theological School at Cambridge. The tidings of his death bring great sorrow to his many friends. Gentle and unassuming, but dili-

gent and enthusiastic in his work, he seemed to have the promise of a life of great usefulness. A brother, John Henry Fitzgerald, Jr., is a graduate at Yale this year and to begin his studies for the ministry in the fall.

#### BERKELEY DIVINITY SCHOOL COMMENCEMENT.

THE ALUMNI meeting of the Berkeley Divinity School was held on Tuesday, June 2nd. A dinner was given, the Bishop of the diocese presiding. The first address was made by the Rev. Dr. F. W. Harriman, who spoke of the value of the services rendered by the retiring dean, the Rev. Dr. John Binney. He was followed by the newly elected Dean, the Rev. Dr. Samuel Hart, and among the other speakers were Charles E. Jackson, for some forty years treasurer of the institution, Bishop Woodcock, the Rev. W. A. Beardsley of New Haven, the Rev. C. S. Sargent of Indianapolis, and the Rev. Professor Bishop. The Bishop of Indianapolis, having arrived by a later train, also spoke a few words; and messages from absent alumni were read by the secretary, Professor Colladay.

On Wednesday morning the Holy Communion was celebrated at 7 o'clock, and was largely attended. After Morning Prayer the alumni held their annual meeting. The Rt. Rev. Dr. Reese, sometime a member of the class of 1878, recently consecrated Bishop of Georgia, was elected an honorary member of the association. The officers for the next year were elected as follows: President, Bishop Brewster of Connecticut; Honorary Vice-Presidents, Bishops Niles of New Hampshire, Vincent of Southern Ohio, Leonard of Ohio, Nichols of California, Nelson of Atlanta, Wells of Spokane, White of Michigan City, Moreland of Sacramento, Partridge of Kyoto, Van Buren of Porto Rico, Olmsted of Central New York, Beckwith of Alabama, Lines of Newark, Nelson, Coadjutor of Albany, Strange of East Carolina, Woodcock of Kentucky, Johnson of South Dakota (assistant), Webb of Milwaukee, Paddock of Eastern Oregon, Reese of Georgia; Vice-Presidents, Rev. Dr. Samuel Hart and Rev. Dr. William H. Vibbert; Secretary, Rev. S. R. Colladay; Treasurer, Rev. P. L. Shepard. Rt. Rev. Robert Strange, Bishop of East Carolina, of the class of 1883, was elected preacher for next year, and Rev. Arthur T. Randall of Meriden, of the class of 1880, was chosen substitute.

At 11 o'clock the ordination took place in the Church of the Holy Trinity. The procession included three Bishops and some sixty of the other clergy.

The arrangements for the establishment of "The Mary Fitch Page Lectureship," founded by a legacy from the person whose name it bears, have been completed; and it was announced that the Board of Electors, consisting of the Bishop of the diocese, the Dean of the school, and the president of the Standing Committee of the diocese, had elected the Rev. Dr. William M. Grosvenor, of the class of '88, rector of the Church of the Incarnation, New York, to be the first lecturer.

The Alumni sermon was preached by the Rev. Arthur J. Gammack of the class of '94. After the sermon Dean Binney gave certificates of graduation to the four members of the class of 1908: William Francis Bulkley, B.A.; Charles Jarvis Harriman, B.A.; William Blair Roberts, B.A.; and George Paull Torrence Sargent, B.A. The Dean then presented to Bishop Brewster, as president of the school, Mr. Bulkley as a candidate for the degree of Bachelor of Divinity, and the Rt. Rev. Charles Edward Woodcock, of the class of 1882, for the honorary degree of Doctor of Divinity. After conferring these degrees the Bishop made formal announcement that the trustees had bestowed the doctorate in divinity upon the Rt. Rev. Robert Lewis Paddock of the class of 1897.

The Bishop of the diocese, before the clos-

ing prayer, read the necrology for the year past, as follows: Rev. Alfred M. Abel, of the class of 1857, died April 29, 1908; Rev. Walter Mitchell, of the class of 1858, died April 15, 1908; Rev. Edward Hyde True, of the class of 1859, died July 19, 1907; Rev. Dr. Edmund Rowland, of the class of 1860, died March 22, 1908; Rev. Leonidas Bradley Baldwin, of the class of 1863, died December 8, 1907; Rev. Joseph Melville Benedict, of the class of 1869, died December 23, 1907; Rev. Horace Hall Buck, of the class of 1882, died November 11, 1907; Rev. Louis Norman Booth, of the class of 1883, died August 19, 1907.

#### CONCRETE CHURCH FOR EPIPHANY MISSION, BOSTON

PREPARATIONS are being made for the building of a substantial edifice for the mission of the Epiphany, which the Rev. Thatcher R. Kimball so successfully started about a year ago in a section of Dorchester, Boston, Mass. Already a lot of land has been secured at the corner of Norfolk and Stanton Streets and the plans for the new edifice call for an artistic structure of concrete. The chancel will first be built and this will have attached a long parish hall, which can be cut off from the chancel and used for social gatherings. This will suffice until such time as the people can complete the edifice. The mission has 135 communicants and a Sunday school of 115. It is hoped that the people will be able to use a part of the structure by the early fall. At present the mission holds services in a hall, which is quite inadequate for its needs.

#### COMMENCEMENT OF SEABURY DIVINITY SCHOOL.

TUESDAY, May 26th, was commencement day of Seabury Divinity School, Faribault, Minn., it being the fiftieth anniversary of the founding of the school. The sermon was preached by Seabury's oldest graduate, the Rev. George C. Tanner, D.D. Three young men graduated, all belonging to the diocese of Duluth: Thomas Richard Alleeson, William Eugene Harmann, and Hans Julius Wolner. The alumni banquet was held in the evening. Alumni officers for the ensuing year were elected as follows: The Rev. George H. Mueller, president; the Rev. Elmer N. Schmuck, secretary; the Rev. Dr. Plummer, treasurer, and the Rev. Elmer E. Lofstrom, historiographer.

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"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

"(Signed) LEIGHTON COLEMAN.

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**BISHOP BRENT DECLINES.**

BISHOP BRENT of the Philippines cabled June 5th declining to become Bishop of Washington. He announced this decision in a cablegram to the Rev. Dr. McKim, president of the Standing Committee. His message is as follows: "Must decline. I would have gone, but God bids me stay. St. John 5: 30." The reference at the close is, "I can of mine own self do nothing: as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."

This is extremely unwelcome news to Churchmen of Washington, who view Bishop Brent as, all things considered, the wisest selection possible. Now that he has declined, and from the highest sense of duty, it will be necessary for the diocese to choose again. Accordingly the President of the Standing Committee has issued a call for a special convention to be held on June 17th, at 10 A. M., in the Church of the Epiphany, for the election of a Bishop.

**DEATH OF PETER WHITE.**

FIRST among the citizens of the Upper Peninsula of Michigan in Church and State was Peter White, who passed to his rest last week and is mourned by hosts of men and women. He was walking on the street in Detroit on Saturday, June 6th, when he



PETER WHITE.

dropped dead. He had complained shortly before of indigestion and was on his way to his hotel that he might rest. He collapsed suddenly, fell to the ground, and was dead when he was reached by passers by. Mr. White is survived by a daughter, Mrs. George Shiras III., of Washington and Marquette, whose husband is a son of Justice Shiras of the United States Supreme Court. A son-in-law, A. O. Jopling of Marquette, with his two children, also survives Mr. White. Mrs. White, who was related to the Mather family of Cleveland, has been dead for some time.

When the news of Mr. White's death became known in Detroit, the members of the Standing Committee of the diocese of Michigan, with the Rev. Dr. McCarroll, arranged a short service, held at the undertaker's rooms, and accompanied the body to the train which was to bear it to Marquette.

Mr. White's career has been a picturesque one. Born at Rome, N. Y., in 1830, he came with his parents to Wisconsin at the age of nine years, settling at Green Bay. He ran away from home at the age of fifteen, bent on seeking fame and fortune in the copper country of Lake Superior, which was then being opened and which was the promised land for multitudes of adventurers. He did not speedily reach that promised land, but after a few years in hard work on Mackinac Island and in Detroit, he joined a party for the Lake Superior country and assisted in opening the newly discovered iron veins in what is now the Negaunee and Ishpeming field. This was in the spring of 1849. By

1851 the county of Marquette had been organized and Mr. White was chosen county clerk and register of deeds, it being represented to him that as the occupant of these offices should be able to read and write, it was his duty to take the post. He did so and was also chosen a member of the school board, which latter position he has held consecutively until the time of his death, nearly fifty-five years. From that time his life history was woven into the history of the development of the Upper Peninsula. He studied law, became president of the First National Bank, was a member of the legislature during several sessions, a member of the Park Cemetery Commission of Marquette, and president of the Mackinac Island State Park Commission. Four years after the incorporation of the city of Marquette he was unanimously elected mayor and then refused to serve. He founded a public library and presented it to the city with ten thousand volumes, and last year gave it a new building at a cost of \$50,000. Through his influence in Washington he obtained for the city a grant of 326 acres as a city park, which was named Presque Isle. There was opposition in the city council to the acceptance of the gift on the plea that it would simply be a pleasure ground of the rich, as the result of which Mr. White offered to foot the bills for the development of the park for the first five years, which he did at a cost of \$65,000, half of which was expended in building a fine road to the park. These are only instances of his service to his city and state.

As a Churchman, Mr. White has been a member of the Standing Committee and also a deputy to General Convention since the diocese was founded in 1895, and before that occupied the same positions in the diocese of Michigan, from which the Upper Peninsula was set apart. He was invariably a benefactor to the Church and his interest in matters religious was as profound as that in matters secular.

**BOSTON HAS CLASS IN PSYCHOTHERAPY.**

A LARGELY ATTENDED series of talks and discussions on psycho-therapy have been in progress in the chapel of Emmanuel Church, Boston, beginning on June 2nd. The course consists of fifteen sessions. The only way to satisfy a demand for information was in organizing a summer class, and those who comprise it are ministers (many of them of the Congregational faith), physicians, nurses, social workers, and others. Those conducting the class are the Rev. Dr. Worcester, the rector; the Rev. Dr. McComb, his assistant, and Dr. Isidor H. Coriat, a well-known neu-

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MILWAUKEE, WIS.

rologist of Boston. The course was begun by the Rev. Dr. McComb and most of his talks were given one after the other, so that he could finish before June 6th, when he sailed for Europe to explain the system before the delegates to the Pan-Anglican Congress in London, which is to give a half-day to a consideration of this important subject.

The first lecture dealt largely with hypnotism, which was defined as a state of mind allied to absent-mindedness. In the second lecture suggestion in the hypnoidal state, or state of abstraction, was taken up. The third lecture was devoted to other curative agencies besides suggestion, with special emphasis on rest and work. The fourth and last lecture of Dr. McComb was on the influence of religion on mental and physical health.

#### COMMENCEMENT OF DIVINITY SCHOOL AT PHILADELPHIA.

AT THE annual commencement of the Divinity School, Philadelphia, held on Thursday, June 4th, at the Church of the Saviour, West Philadelphia, the preacher was the Rev. James De Wolf Perry, D.D. Bishops Whitaker and Mackay-Smith were present and the former conferred diplomas upon the following: George E. Benedict, Benjamin N. Bird, George Copeland, Edward Cosby, James De C. Harewood, Thomas L. Joseph, Harwick A. Lollis, Joseph P. Morris, Alfred De F. Snively. The degree of B.D. was conferred upon the Rev. Messrs. James Cosby, Edward M. Cross, Waldemar Jansen, George S. Keller, Charles T. Murphy, Jr., Robert G. Osborn, and Walter C. Pugh. The first list will be ordained to the diaconate by Bishop Whitaker on Whitsunday in St. James' Church, Philadelphia, the rector, the Rev. William C. Richardson, D.D., being the preacher and the candidates being presented by the Rev. Dean Groton of the Divinity School.

#### ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y., NOT TO BE MOVED.

THE REV. EDGAR COPE, rector of St. Simeon's Church, Philadelphia, has declined the wardenship of St. Stephen's College, Annandale, N. Y. Mr. Cope was elected a year ago and pending his decision induced the trustees of the college to apply to the trustees of the Cathedral of St. John the Divine, New York City, for permission to remove the college to the Cathedral close, where the advantages of Columbia University might be granted to the undergraduates of St. Stephen's. After several months' consideration the Cathedral trustees have decided that the plans for the unoccupied ground are not sufficiently matured to grant the request. Many friends of the college hoped that the removal might be accomplished, as it promised a larger sphere of usefulness to the institution, which was founded nearly fifty years ago as a training college for candidates for the ministry of the Church.

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

#### New Church to be Erected at Marked Tree.

MORE THAN half the amount necessary for the building of a new church at Marked Tree has been subscribed, and work will immediately commence on the structure. It is to be completed in sixty days.

#### FOND DU LAC.

CVAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

#### Appointment of Archdeacons.

THE BISHOP has appointed the Rev. B. Talbot Rogers, D.D., to be Archdeacon of Fond du Lac, the Rev. E. B. Thompson to be Archdeacon of Stevens Point, and the Rev. Frederick S. Penfold, B.D., to be Archdeacon of Marinette.



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#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Mission Work Among Brooklyn Italians to be Continued—Pan-Anglican Delegates Leave for London—Personal.

THE Archdeaconry of Brooklyn has decided to continue the Italian work established a few years ago by the Rev. D. A. Rocca. Provision was made for the support of a clergyman to be in charge of the new Calvary mission for the colored people of East New York; also for a priest in charge of St. Lydia's, in the same section. The new general missionary for the Archdeaconry, the Rev. George C. Groves, has accepted the appointment and has enthusiastically begun his work.

THE REV. CHARLES T. WALKLEY, rector of Grace Church, Orange, and Archdeacon Cameron have gone to England to attend the Pan-Anglican Missionary Congress.

ON JUNE 30 the Rev. G. Wharton McMullin, priest-in-charge of the Church of the Ascension, Rockville Center, was presented by his parishioners with a cassock, surplice, and biretta as a birthday present.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

#### Call Issued for Special Convention to Elect a Bishop-Coadjutor—Appointment of Archdeacons—St. Alban's Chapel, Glen Burnie, to be Consecrated—Notes.

THE BISHOP has issued a call for a special convention of the Church in the diocese to elect a Bishop Coadjutor and transact such other business as may be called before it, to meet on October 31st at St. Peter's Church, Baltimore.

THE ARCHDEACONRIES of Baltimore and Towson have held their spring sessions, at which the apportionments and appropriations were made, and Archdeacons appointed by the Bishop as follows: The Rev. John Gardner Murray, Archdeacon of Baltimore; the Rev. Hobart Smith, Archdeacon of Towson. These appointments were confirmed by the several archdeaconries.

ST. ALBAN'S CHAPEL, Glen Burnie (the Rev. A. C. Haverstick, rector), will be consecrated on Tuesday, June 16th, and the Archdeacon of Annapolis will hold the spring session at the same time and place. This

chapel was formerly known as "Marley Chapel," and was erected as a chapel of ease to St. Margaret's, Westminster parish, in 1731. It was abandoned about 1850 and in 1905 it was torn down and removed to the village of Glen Burnie and built into the new chapel to be named St. Alban's.

A LOT, 50 x 50 feet, adjoining the Holy Evangelist Chapel, Baltimore, has been purchased by the Baltimore City Episcopal Missionary Committee, and it is understood that an addition will be built to the chapel.

#### MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

#### Twenty-fifth Anniversary of the Consecration of St. John's Church, Hingham.

THE Church of St. John the Evangelist at Hingham celebrated the twenty-fifth anniversary of its consecration on June 5th, and a special feature was the presentation of a pulpit in memory of Josiah P. Tucker, the first senior warden of the parish. The presentation was made by ex-Secretary of the Navy John D. Long. The address was made by the Rev. George F. Weld, rector of the parish. Neighboring clergymen who took part were the Rev. Howard K. Bartow of Cohasset, the Rev. William Hyde of Weymouth, the Rev. William E. Gardner of Quincy. Already there is a memorial tablet to the late William O. Lincoln in the church and a memorial organ to Miss Helen Long, daughter of ex-Secretary Long, who once also was Governor of Massachusetts.

#### MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

#### Progress and Improvement of St. Paul's Parish, Milwaukee—Fortieth Anniversary of St. John's Home for the Aged.

THE YEAR BOOK of St. Paul's Church (Rev. William Austin Smith, rector) just issued, shows the progress which this parish continues to make. In his preface the rector shows that where not many years ago the parish was at annual expense for the support of its mission on Prospect Hill, the

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latter is now a self-supporting parish; that the Third Ward mission, which six years ago raised only \$74 toward its own support, now raises more than \$1,000 annually; that where the activity of the parochial missionary society was once confined to sending out a box or two to missionaries every year, there are now three energetic missionary societies within the parish, and on a single recent Sunday an offering for general missions amounting to \$451 was given; that where the Sunday school was formerly scarcely self supporting and small in size, it is now large and efficient. He observes that a like measure of success is shown by the "offerings of personal service" within the parish, and then continues: "But the test which a rector applies to his parish is more rigorous than either of these. He takes account not only of financial gifts but personal service; not only of work but worship—not alone the willingness to bear the burdens of our parish activities, but the acceptance of responsibility for beneficent work quite outside our parish limits. A growing communicant list, the attendance at Holy Communion and Lenten services, a hearty response to appeals for personal service and financial gifts, an increasing willingness to assume larger burdens of charitable and missionary work—these are the real evidences of a healthy, live parish. The rector feels that they are abundantly present in St. Paul's Church today." During the year the Church has provided an assistant to the rector in addition to the curate in charge of its mission; the Sunday school, under the efficient management of Charles E. Sammond, enrolls three hundred members and its receipts are in excess of \$400; the Woman's Auxiliary in its various departments has raised in cash and supplies \$760; and there are maintained a sewing school, a summer home, and a visiting nurse. A new memorial window for the chapel is in process of erection.

ST. JOHN'S HOME celebrated its fortieth anniversary on Monday of the present week. One of the original board of directors, Mrs. Theodore F. Terhune, has continued in consecutive service to the present time, and one of the first inmates, Mary Moran, is still a member of the family. Mrs. Terhune is secretary of the board of directors, and "Blind Mary," as she is known among friends of the institution, still lives under its sheltering care.

WORK has been commenced upon the Bishop Nicholson memorial sanctuary at All Saints' Cathedral.

**NEW JERSEY.**

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

Quick Work of the Diocesan Secretary.

THE SECRETARY of the diocese has made a record in the issuing of the journal of this year's convention. The journal, which makes a book of 249 pages, with parochial reports and summaries of statistics, was in the mail within four weeks of the adjournment of convention and within two weeks after the date within which parish reports were received. So far as we know this is the quickest work done by any of the diocesan secretaries.

**OHIO.**

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

Arrangements During the Bishop's Absence.

DURING the absence from the country of Bishop Leonard, the ecclesiastical authority of the diocese will be the Standing Committee, of which the Rev. Frederick B. Avery, D.D., rector of St. Paul's Church, East Cleveland, is the president. His address is 4184 Euclid Avenue, East Cleveland. The Bishop of Arkansas will spend the summer at his summer home in Galion, Ohio, and arrangements have been made with him to take such parochial visitations for Bishop Leonard, in

the diocese of Ohio, as may be desired. Several such visitations have already been arranged for and additional ones may be secured through the President of the Standing Committee.

**PENNSYLVANIA.**

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

All Saints Church, Philadelphia, Sold to Greek Catholics — Choir Room Dedicated at Upper Merion.

AS STATED in a previous letter, the members of the Orthodox Greek Church were desirous of purchasing All Saints' Church, Twelfth and Fitzwater Streets, Philadelphia. The offer of \$35,000 was accepted at a congregational meeting held last week and the property will be turned over to the Greeks October 1st. The rector of All Saints', the Rev. J. Edwin Hill, and the vestry are now considering new locations and sites whereon to build and transplant the parish.

AT CHRIST CHURCH, Upper Merion, a choir room, erected to the memory of James Stewart Hallowell, was dedicated by the rector, the Rev. C. H. W. Stocking, D.D., on Saturday, May 23rd. Dr. Stocking has just resigned as rector of this old Swedish parish and will take charge of the Mission of St. James', Langhorne, which is a stronghold of Quakerism both of the Hicksite and Orthodox persuasions. Notwithstanding all this the Church has made considerable headway,

the ground and beautiful stone church being the gift of Mr. Henry Watson, recently confirmed, whose ancestors for generations had been the strictest of the sect.

**SOUTH CAROLINA.**

WM. A. GUERRY, D.D., Bishop.

Mission of Instruction at Manning—Notes.

THE REV. T. TRACY WALSH, diocesan missionary, has just concluded a "Mission of Instruction" at Manning, the following being his subjects: "Religion and Worldliness," "Why Baptize Infants?" "Religion and the Church," "Confirmation and Communion," "The Condition of the Dead," "Form of Worship," "The Continuity of the Episcopal Church and Ministry from Apostolic Times."

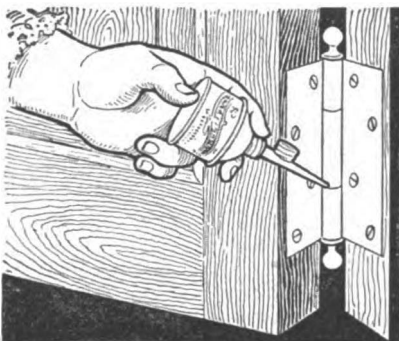
ON THE evening of Ascension Day, the South Carolina Commandery of the Knights Templar attended its anniversary service at St. Paul's Church, Charleston, the Rev. W. W. Memminger, rector.

**SOUTHERN OHIO.**

BOYD VINCENT, D.D., Bishop.

Baccalaureate Sermon Preached to Deaf Mutes at Columbus.

THE REV. AUSTIN W. MANN preached the baccalaureate sermon at the Ohio School for Deaf-Mutes, Columbus, on the Sunday after Ascension. On Monday, June 1st, services were held at Findlay and Lima.



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**The Rev. F. B. Howden's Sunday School Institute Address.**

MANY PERSONS will be glad to know the full and splendid address of the Rev. F. B. Howden, St. John's, Georgetown, which was given at the March meeting of the Sunday School Institute, has been printed in the June number of the *Sunday School Bulletin* and is entitled, "The Devotional Training of Sunday School Teachers."

**WESTERN MASSACHUSETTS.**

ALEX. H. VINTON, D.D., Bishop.  
Mission Organized at Palmer.

ON THE evening of Thursday, May 21st, the mission at Palmer was organized. The name of St. Mary was given to it by the Bishop, who also appointed the officers. This is the first dedication to the mother of our Lord in the diocese. Clergy present, besides the Bishop, were the Rev. C. E. Hill of Springfield, the Rev. Arthur Chase of Ware, and the diocesan missionary who has the mission under his direction.

**WESTERN NEW YORK.**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.  
Church Consecrated at Himrods.

THE CHURCH at Himrods was consecrated on Ascension Day by Bishop Walker, who also preached the sermon. The edifice was completed and the corner-stone laid in 1905, and the Church is now in a flourishing condition under the guidance of Rev. R. D. Baldwin, who has entered upon his second year there.

**CANADA.**

*Diocese of Toronto.*

BISHOP REEVE dedicated the handsome carved oak altar and reredos in Trinity Church, Barrie, in memory of the late J. W. Plummer, given by his wife.—THE ANNUAL meeting of the Sunday School Association of the diocese was held in St. Alban's Cathedral, Toronto, May 11th.

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