

Price, 5 Cents

The State Historical Society

# The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—MAY 15, 1909.

NO. 3

416 LAFAYETTE ST., NEW YORK



Entered as Second Class Mail Matter at the Postoffice in Milwaukee.



153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

## THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

### ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

## THE LIVING CHURCH ANNUAL

AND WHITTAKER'S CHURCHMAN'S ALMANAC (Consolidated)

A Church Cyclopaedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper (from volume for 1909), 50 cents; cloth, 75 cents; postpaid.

## EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

## Silverware of Beauty and Quality

All those qualities which go to make perfect silverware—thickness of plate, exquisite workmanship and grace and beauty of design are combined in

### "1847 ROGERS BROS."

knives, forks, spoons and fancy serving pieces.

For over threescore years this ware has fulfilled the highest ideals in durability, hence its popular title, "Silver Plate that Wears."

Sold by leading dealers everywhere. Send for Catalogue "E-91," showing all designs.

### Communion Ware

Our line of Communion Ware, illustrated in our special catalogue, shows that a careful study of church requirements has been made. The quality of this ware is the same as the well-known "1847 ROGERS BROS." Ask for "Special Catalogue 91."

MERIDEN BRITANNIA CO.,  
International Silver Co., Successor,  
Meriden, Conn.

Meriden Silver Polish,  
the "Silver Polish  
that Cleans."

## The Price of Quality

Does not always mean the price of our elaborate carving such as you see in the costly churches. Thousands of the more modest Episcopalian churches the country over have bought our

### Ecclesiastical Furniture

We can sell you a single piece of church furniture or furnish your entire church at a price within your means. Suppose you tell us what you need and how much you will pay. We will gladly show you what we can furnish at your figure.



Ask for booklet E11, suggesting pieces suitable for Memorials.

## American Seating Company

CHICAGO  
215 Wabash Avenue

BOSTON  
70 Franklin Street

NEW YORK  
19 West 18th Street

PHILADELPHIA  
1235 Arch Street



# SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention

SEND FOR OUR NEW CATALOGUE Jackson Boulevard and State St., CHICAGO

**R. GEISSLER** 56 West Eighth Street, NEW YORK  
**CHURCH** Stained Glass, Furniture, Silver Work, Brass Work, Marble Work, Embroideries, Fabrics.  
Memorials for the Church and Cemetery

### Church Furniture

From the least expensive to the most elaborate.

Whether it's a plain book rack or the finest sanctuary and chancel furniture **get our prices.** Ask for Booklet E!!  
**AMERICAN SEATING COMPANY,** 215 Wabash Avenue, Chicago, Ill. New York Boston Philadelphia



## MONUMENTS

SEND FOR FREE BOOKLET Gothic Crosses a Specialty



**CHAS. G. BLAKE & CO.** 720 Woman's Temple, CHICAGO.

## CHURCH FURNISHINGS

In Gold, Silver, and Brass,

### CHURCH AND CHANCEL FURNITURE

Write for Catalogue. For Episcopal Churches

**W. & E. Schmidt Co.** 308 3rd St. MILWAUKEE, WIS

## A Plain Te Deum

Anthem; Full Harmony, no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies 25 cts.

**CHAS. D. KELLOGG**

105 East 32nd Street New York City

## MEMORIAL WINDOWS

Monuments, Pulpits, Tables, Basins, Communion Plate, Church Furnishings, COLOR DECORATION for walls, etc.

**Charles F. Hogeman**

105 E. 17th St., New York. 100 Main St., Orange, N. J.

Successor to CHARLES BOOTH and CHARLES F. HOGEMAN New York Orange London

## BRONZE MEMORIAL TABLETS

**Jno. Williams, Inc.**

Bronze Foundry. Established 1875)

550 West 27th Street, New York

Send for magazine, "American Art in Bronze and Iron," illustrating our tablets, free.

## CHURCH VESTMENTS

EMBROIDERIES, SILKS,

CLOTHES, FRINGES,

CLERICAL SUITS

HATS, RABATS, COLLARS

**COX SONS & VINING**

262 Fourth Avenue New York



## CLERICAL COLLARS AND CUFFS

Waterproof

Made in four widths

11-14 in - 14 1/2 in - 14 in

Furnished in

Dull Linen Finish

Celluloid or Rubber

These Goods can be

washed with soap and

water (hot or cold)

and put on at once.

Collars, 25. Cuffs, 50 Pr

Address

(Ecclesiastical Dept.)

**CENTRAL SUPPLY COMPANY**

NOT INCORPORATED

ASSOCIATION BUILDING - CHICAGO

## THE RELIGION OF THE INCARNATION

By the Rev. **CHARLES FISKE**

"It is the very best book of instruction on Church doctrine I have ever seen. For years I have been looking for something like this and had almost despaired of finding it. I am using the book in our Bible class, and it is invaluable."

\$1.50 net; 12 cts. postage.

The Young Churchman Co., Milwaukee, Wis.

THE CHURCH'S FESTIVALS OF Ascension Day AND Whitsun-Day Offer opportunity to place **MEMORIAL GIFTS** Write for information and give full particulars and we will submit illustrated Data

**J. R. LAMB** 222 N. SIXTH AVE. CHICAGO

## Memorial Bells

A SPECIALTY Have Supplied 32,000

**McShane's**

**CHURCH CHIME BELLS**

PEAL

McSHANE

BELL FOUNDRY CO.,

Baltimore, Md., U. S. A. ESTABLISHED 1868



**MENEELY BELL COMPANY** 22, 24 & 26 RIVER ST., 177 BROADWAY, TROY, N. Y. NEW YORK. Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER **BELLS.**

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue THE C. S. BELL CO., Hillsboro, Ohio.

**MENEELY & CO.** WATERLIET, (West Troy), N. Y.

The Old Reliable Meneely Foundry, Established nearly 100 years ago.

CHURCH, CHIME, SCHOOL & OTHER **BELLS**

## CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.

Bals of Sample Stoles, reduced. Send for particulars.

**EMMA HAYWOOD**, 128 West 91st St. New York

## INEXPENSIVE VESTMENTS

of cloth simply ornamented. Send for Circular to

Miss **BERTHA M. HOBBS**,

575 Amsterdam Ave., New York.

Refer by permission to the

RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

## For the Altar

# THE LITURGY

Edited and Arranged by the Rev. Percy Dearmer, M.A.

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary to the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend the Lord Bishop of Rochester. Edited by Percy Dearmer, M.A., Vicar of St. Mary the Virgin, Primrose Hill, with the assistance of Walter Howard Frere, M.A., of the Community of the Resurrection, and Samuel Mumford Taylor, M.A., Canon and Precentor of St. Saviour's, Southwark.

Full Levant Grain Turkey Morocco (red or black), \$25.00 calf lined, hand tooled, gilt edge, Price.....

In best quality red cloth, gilt edge, best grade workmanship ..... \$12.50

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Bishop of Rochester, the Kalendar, including the English Black-

Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days, and for Ordination services.

Last of all, with its distinct Title Page, comes "Additional Collects, Epistles, and Gospels for the Proper of Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1856.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Loughlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book making as to deserve place in all fine libraries.

The American Edition is published, in conjunction with the publishers of the English Edition, by

**THE YOUNG CHURCHMAN COMPANY**

**Milwaukee, Wisconsin**

# The Living Church

VOL. XLI.

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 15, 1909.

NO. 3

## The Living Church

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

Published by THE YOUNG CHURCHMAN Co., 484 Milwaukee Street,  
Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

### OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).  
Chicago: 153 La Salle Street (Advertising headquarters).  
New York: Sunday School Commission, 416 Lafayette Street.  
London: A. R. Mowbray & Co., 84 Great Castle Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The  
Young Churchman Co., including books and periodicals, in New York  
and London respectively.]

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

### SUBSCRIPTIONS.

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

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

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING.

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

CLASSIFIED ADS., OBITUARIES, AND APPRALS: Two cents per word.  
Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street,  
Chicago. Send classified Ads. to Milwaukee, Wis.

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	71
Ask and Ye Shall Receive—The Church's Missionary Outlook— A Difficulty Solved.	
ANSWERS TO CORRESPONDENTS	73
BLUE MONDAY MUSINGS. Presbyter Ignotus	74
BENEFICATION OF JOAN OF ARC. European Letter. Rev. H. H. Jeaf- reson	75
ANNIVERSARY OF THE DEATH OF ST. ANSELM OBSERVED. London Let- ter. John G. Hall	76
THE TENTH ANNIVERSARY OF THE HAGUE CONFERENCE. Jane A. Stew- art	77
CHURCH NEWS OF NEW YORK AND VICINITY. New York Letter. [Illustrated]	78
MEETING OF INTERNATIONAL PEACE CONGRESS IN CHICAGO. Chicago Letter. Remus	79
MISSIONARY COUNCIL OF THE EIGHTH DEPARTMENT. [Illustrated]	80
DIOCESAN CONVENTIONS:	81
Pennsylvania, Washington, New Jersey, and Western Massachu- setts.	
OPENING OF THE CHURCH CONGRESS	83
PENNSYLVANIA HISTORICAL SERMON	84
CONSECRATION OF THE REV. N. S. THOMAS	86
IN OUR APPOINTED PLACE. Marie J. Bols	87
SERVICES COMMEMORATING THE 125TH ANNIVERSARY OF THE DIOCESE OF PENNSYLVANIA	87
PROFESSIONAL HYMN FOR ASCENSION DAY. The Late Dr. Littledale	88
THE CHURCH AT WORK SOCIALLY. Clinton Rogers Woodruff	88
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	89
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	90
CORRESPONDENCE:	90
Roman Correspondence (the Bishop of Fond du Lac)—A Correc- tion (Rev. Edmund Wood)—Reading Matter Offered (Rev. H. G. Buisch)—The Burning of St. Mary's-on-the Mountain (Rev. Stuart L. Tyson).	
LITERARY	92
PERSONAL MENTION, ETC.	93
THE CHURCH AT WORK. [Illustrated]	96

## "ASK, AND YE SHALL RECEIVE."

FOR ROGATION SUNDAY.

**P**RAYER," it has been said, "is the outward and visible  
sign of faith, and is as necessary to faith as the body to  
the soul." The first backsliding step in the Christian's life  
is when he ceases to pray. Many have done so because some  
special petition was not granted in their own way, and, angered  
with God, they deprive themselves of one of the greatest privi-  
leges offered to our fallen race.

The prayer of faith rests in the belief that God knows how  
to answer prayer in the best way; hence the attitude of the  
heart must be, "Not my will, but Thine, be done." Our Lord  
prayed that the overwhelming dread and fear of His cruel  
death might pass away, and St. Paul says, "He was heard in  
that He feared." After that prayer He went forth, strong to  
die. Prayer has been placed within our reach, and is one of  
the factors in bringing about God's plans, and one of the  
elements in His all-wise government.

It is not necessary that prayer should consist mainly of  
petitions for temporal blessings, though we are commanded to  
pray for our daily bread. "In everything with prayer and sup-  
plication, with thanksgiving, let your requests be made known  
unto God." But prayer is also a means for obtaining spiritual  
blessings for ourselves and for the whole Church. Further,  
it is communion with God. The soul that responds to the  
love of Christ cannot help praying. It is the life of his soul.  
In the highest form of prayer there is a calm waiting upon  
God, a quiet listening for His word of direction; and anything  
we dare not pray for must be wrong for us to have or to do.

There are certain spiritual conditions which people who  
do not believe in prayer fail to recognize. They must be free  
from mortal sin and be in charity with others. "Yea, when  
ye make many prayers I will not hear: your hands are full of  
blood," said the great Jehovah. There are penitent souls, liv-  
ing in a state of grace, and in such communion with Christ  
that they have wonderful power in prayer. Father John, of  
the Russian Church, was such an one. Speaking upon this  
subject, St. James says: "Elias was a man subject to like pas-  
sions as we are, and he prayed that it might not rain; and it  
rained not on the earth for the space of three years and six  
months." This supernatural power lies in the reach of all  
who, by living the full sacramental life, are free from mortal  
sin, and by complete reliance upon the will of God, are guided  
by the Holy Spirit as to what they should pray for. To those  
whose lives are lives of prayer, even if every special request  
be not granted, there is a sense of divine protection ever around  
them, for they endure as seeing Him who is invisible. Their  
trials are removed or they are given grace to bear them. They  
live on earth as if already in heaven, and they grasp in all its  
fulness the trustful spirit of that marvellous psalm, begin-  
ning "Whoso dwelleth under the defence of the Most High:  
shall abide under the shadow of the Almighty." The faith of  
such an one is voiced in these words:

"Yet this one thing I learn to know  
Each day more surely as I go:  
That doors are opened, ways are made,  
Burdens are lifted, or are laid  
By some great law unseen, and still  
Unfathomed purpose to fulfill,  
Not as I will."

C. F. L.

A GOOD CONSCIENCE is an unspeakable comfort, as a token that  
we are not alone in the world; that we have what nature in-  
stinctively feels after, the sympathy and favor of all good spirits, as  
well as that of the Almighty Creator.

### THE CHURCH'S MISSIONARY OUTLOOK.

**W**E fear Churchmen are not devoting sufficient thought to the serious aspects of the missionary work of our own American Church. The monthly statements presented by the treasurer to the Board of Missions show, regularly, receipts insufficient to meet the appropriations. This would be serious enough if it were a condition extending over a few months only. Unfortunately it appears to be an actual fact that missionary expenditures are considerably in excess of missionary income.

We cannot indicate precisely at this time how serious will be the deficit at the close of the year. That time does not, indeed, arise until September 1st. No one can tell what may happen between now and then to change the balance from the one side to the other on the treasurer's books. Yet it may confidently be affirmed that nothing at all will happen to reach that end unless Churchmen cause it to happen within, at most, the next thirty days. We do not need to say that not much can be anticipated from ordinary summer receipts.

Roughly speaking, the indication is that the year will close with a deficit not far removed from one hundred thousand dollars. Remembering that we were only able to clean the treasurer's slate before by means of the extraordinary offering presented at the General Convention of 1907, it cannot be denied that the condition presented is a serious one. Our deficit is not a temporary failure of one year's offering to meet expenditures, but is an annual fact. And of course it can have but one effect, if it be not cured—the considerable reduction of our missionary work.

If the Church at large were in good faith exhausting its resources and still the expenditures could not be met, it would be legitimate to argue for retrenchment. God gives us our resources, and if He gives to any of us less than we would like to expend in His service, it may be deemed certain that He places upon us no greater responsibility than that for the proper use of the resources He has given us. It is notorious that such is not the case. This American Church has among its membership a greater proportion of men of large means than, probably, has any other religious body. Whether this is an advantage or the reverse may be open to question; but that it largely increases the responsibilities of the Church corporately cannot be doubted. Yet the duty resting upon those of lesser means is as pressing in its degree as the duty that falls to the rich.

The Church's general missionary work devolves upon all Churchmen, as an equal responsibility, though the actual sums which each can give toward the exercise of that responsibility must of course be unequal.

If the total amount contributed last year for this work from the several dioceses be divided into per capita portions among their communicants, we shall be humiliated to be told of the result. The contributions toward the expense of the work of the general Board vary from five cents per communicant to sixty cents per communicant in different dioceses. Of course the actual measure of missionary contributions from Churchmen is much in excess of this amount. The ratio is only that of the contributions of parishes and individuals to the general Board to be applied to meeting its missionary appropriations. It does not include gifts through the Woman's Auxiliary, through the Sunday schools, for "specials," nor for diocesan or local missions. No statement of what this American Church does for missions would be complete that did not take cognizance of all these features, and it is also true that much that is given for parochial work is distinctly missionary and unselfish. Yet when all this is recognized, it still remains that the general missionary work of the Church at home and abroad must normally be gauged upon the regular contributions made to the Board from the parishes and individuals of the Church at large.

And when we divide the receipts into per capita portions we are committing another error. In fact these contributions do not represent the gifts of the whole Church. They represent only the gifts of the givers, and these are very generally quite a minority among Church people. In the dioceses showing the smallest per capita ratio there are invariably some who are giving up to the fullest limit that their resources can justify; and in the dioceses reporting the largest ratios there are abundant numbers of communicants who give nothing at all. And everywhere among those who give something at times of stated collections there are very many who give the smallest coin that chances to be producible from their pockets. The

real fact is, the Church's general missionary work is supported by a comparatively few interested Churchmen. It is not the united offering of the whole Church. Countless thousands of communicants have no part in it at all.

WHEN WE seek to discover the cause for this serious condition, so at variance with our professions and our standards, many answers may be given, and it may be that none is universally applicable.

We may dismiss almost without consideration the answer that varying conceptions of how the missionary work should be done are responsible. We cannot believe that any party, any section in the Church can be deliberately withholding contributions on any such ground as this. We have ourselves at times pointed out mistakes and anomalies in the mission field, as also others have done. To suppose that the proper cure for such conditions is to be found in a boycott of all missionary work is so cruelly absurd as to be unworthy a second thought. Because A—, in an excess of zeal without balance, takes a false step in one of our missions, shall we withhold supplies from B—, who is laboring quite faithfully with great good sense in quite another part of the world? And happily, though the mistakes of A— may sometimes be cause for serious consideration, we have many, many more B—s at work in our missionary field, who quietly do their duty, avoid dangerous experiments, and deserve far greater appreciation from the Church at large than they receive.

This is a thought that Catholic Churchmen especially may well develop. It has been to us a cause of anxiety that not all Churchmen thus described appear to be doing their full duty toward the general undesignated missions of the Church. If those responsible for such a condition could see the letters of bewilderment from Catholic Churchmen in the mission field at the want of support and apparent want of interest which their brethren of the same stripe at home seem to show toward the work, they could hardly continue in such congregational methods. The real fact is, as we have repeatedly affirmed, that the missionary work of the American Church is on the whole well done and ought to receive the intelligent support of Catholic Churchmen beyond all others, since their professions place upon them greater demands for missionary zeal than do those who view the dissemination of the sacraments as matters of less vital importance.

And again we meet the selfish plea that because need at home in many and many a parish are far beyond what can be met, wise economy must, therefore, demand that all contributions for religious purposes be kept at home. The falsity of such reasoning is best evinced by merely trying the opposite policy. It is true that under such conditions the people cannot be asked to make large offerings for general work. This fact does not relieve them of the duty, however, of contributing something, however small it may be; and the united small offerings of the whole Church would be of much greater spiritual value than the large gifts of a few wealthy Churchmen in making up deficits, even if such large gifts were forthcoming—as for the most part they are not. It is true that the wealthy section of the Church does not nearly do its duty toward her general work; but it is even more true and even more serious that the Churchmen who could give but little so largely withhold that little.

THUS FAR had our consideration developed on paper when news came to the editor of the death of George C. Thomas. What a calamity that death must be to our missionary work only those know who are entitled to peep behind the scenes at missionary contributions and their givers. It is probably not too much to say that without Mr. Thomas' gifts in recent years the Board of Missions would before this have been absolutely bankrupt if its work had proceeded on the present scale. This is fact and not exaggeration. Mr. Thomas has given so lavishly that he has in some part made up for the apathy with which the rest of us pass the missionary call unheeded. He could not do this fully, for missionary apathy possesses so many thousands of Churchmen that even his liberality could not altogether overcome it. Since, however, that assistance, that has so generously been given to our Missionary Board in recent years, is now withdrawn by the death of the generous-hearted treasurer, one of two things must certainly happen in the near future: the Church must call many of her missionaries home and close churches, schools, hospitals; or else the rank and file of Churchmen must support the work on a very much

greater scale than they have heretofore done. Which shall it be?

No scheme for canonical legislation, no apportionment that on paper produces great results, will accomplish this end. Nothing but the actual giving of gifts according to the measure of their ability by the whole body of Churchmen will avail. This means that the clergy and the more intelligent of the lay people must make themselves missionaries for missions. It devolves upon these to reach the half-hearted Churchmen who read no Church papers and who care nothing for the missionary work because they know nothing of it. These must be reached.

Where the rector of a parish cares for missionary work the figures showing the gifts from his congregation will always show progress, however low may have been the state at which he began. This does not mean that a parish which does not pay its entire apportionment is necessarily one whose rector is to be reckoned as apathetic. The apportionment varies greatly in its moral obligation in different places, and varies still more greatly in its actual force, by reason of the varying degrees of spiritual perception, of financial opportunity, of local demands for money, and of the possibility of reaching the people. This we never forget. After making every allowance for it, it is still true that unless the missionary gifts from a parish year by year continue to increase by a considerable percentage, until such time that at least they reach the amount of the apportionment, the rector can hardly be free of blame. He cannot in many cases cause all of his people to do their full duty, but if he tries honestly he can each year come nearer to it than he did the year before.

And in parishes in which unhappily the rector proves apathetic, it must be remembered that the laity are not excused from their share of duty. Few such parishes lack at least a handful of intelligent laymen, some of whom may be reached by these words. The moral encouragement to the weak rector which must be given by these laymen is remarkable. The rector's apathy may easily be the result of sheer discouragement, either in his present or in some former field. It may be produced by cowardice. It may be the product of other causes. Whatever be the case, the rector will be greatly strengthened if the few intelligent Churchmen will assist him in urging or even demanding that missions be given a larger share in his parochial policy. It is possible for such laymen to be a great power for good in their parishes.

On the other hand, those who are fortunate enough to live in parishes that pay the full measure of their apportionment, will bear in mind that that apportionment is itself a mere tabulated reckoning of minimum requests and is in no sense a measure of the gifts that ought to be made to the missionary cause. If we ever succeed actually in reaching all our people and in inspiring missionary zeal within them we shall be ashamed and astounded at the low measure of our present ideal of contributions, as embodied in the apportionment. Our communicants are only asked in the schedule for from fifty to eighty cents each, as their annual contribution toward all the general missionary work of the Church. Of course the intelligent Churchman who has any financial resources beyond penury would be insulted at having his interest gauged by so small an amount. If the apportionment against any parish, except possibly those in the slums of cities, or otherwise exceptionally situated, were to represent the actual duty resting upon its parishioners, it would be necessary to multiply the present apportionment from ten to a hundredfold. The difficulty in our best parishes, as in our worst, is that in the former the number of parishioners not reached by missionary zeal and the missionary plea is smaller than in the latter, yet the condition is one of degree alone.

If we could hope that these feeble words would be of force in instigating a new zeal for missions among any of our readers, it would be a source of great gratification. It is probably true that the readers of Church papers are for the most part not the culprits. To write of the subject is, therefore in a measure to appeal to those who do not need the appeal. The relatively small number of Church people who read the Church papers is, in the last analysis, no doubt the cause for missionary apathy and the explanation of the impossibility of reaching so large a number of our communicants at all.

Yet in this, as in every other movement, reform will only come when the really interested few make it their business to create a better public opinion. This can be done in our parishes toward missions if the choice spirits who read a Church paper and whose Churchly intelligence may, therefore, be as-

sumed to be in advance of their unreading neighbors, will make themselves leaders. They must not only give, up to the full measure of their opportunity, but, in counsel with the clergy, the must develop some definite plan for bringing the matter to the attention of those who are not interested, and in giving them the necessary information.

Somehow this perplexity of missions must be met and solved, for it is unthinkable that this American Church will bring upon itself the divine judgment by retrenching the work that is already so inadequate in every missionary field. We earnestly ask that each reader of these words will consider not only what is his duty, but also what may be his privilege and opportunity, in connection with a wider presentation of the subject to those who are now doing nothing, or almost nothing, for the Church beyond their own small parish interest.

THE choice of the Rev. S. B. Blunt to be vicar of St. Luke's chapel of Trinity parish, New York, with which St. John's chapel congregation has been consolidated, will, in our judgment, prove so satisfactory a solution to the present difficulty as to make further controversy both unnecessary and unreasonable. The question of consolidation was, throughout, one of policy rather than of principle. Even though, as some believe, the policy may have been a mistaken one, it must still be possible now for all factions to join in united work under the new vicar, should Mr. Blunt see his way clear to accept the call. That acceptance would at once quiet two fears that have been expressed—both of which we have believed to be unjustified, but both of which were undoubtedly real to some people. Mr. Blunt will give to the united work a strong administration; and so far from a lowering of the Churchly tone that has so happily been traditional to St. John's, it will mean that the united work is to be done upon the most definite Catholic grounds. Both in his earlier ministry as assistant to Dr. Fiske at St. Stephen's, Providence, and in his later as rector of the Redeemer, Chicago, Mr. Blunt has been known as an outspoken Catholic Churchman. Yet his definite convictions, carried out in practice as well as in theory, have proven no bar to building up his present parish near to the University of Chicago, and his relations with the late President Harper and with other university authorities were of the most cordial nature. Once more has Mr. Blunt proved, what would never have been called into question if all Catholic Churchmen were similarly reasonable and tactful, that Catholicity is the very opposite of a barrier to constructive religious work.

We are not unmindful of the consternation with which these words will be read in Chicago, where, no doubt, Mr. Blunt's removal will be earnestly opposed, when we express the hope that he may find it possible to accept this New York work; for the peculiar conditions now existing make the post now offered to him one of national importance and interest. And as earnestly do we hope that with his entrance upon that work the controversies of the past months may be stilled and that the united support to which he is entitled will be given to him.

If we had shared in any of the doubts as to the good faith of the Trinity authorities in the present move, as we did not, our fears would be completely set at rest by this appointment. We earnestly ask that those who have differed with us in the matter will now give to the new administration in both the parish and the chapel that have been so largely discussed, that confidence without which neither can pursue its work to the best advantage.

## ANSWERS TO CORRESPONDENTS.

CONSTANT READER.—The title *Father* as applied to any of the clergy rests purely upon courtesy and custom.—(2) It is not certain whether that title was common in pre-Reformation England.—(3) The clergy may be permitted to have the like privilege with other gentlemen, of regulating their manner of shaving according to their own pleasure; but the clerical moustache has come into vogue practically within the last generation and can hardly be said to have obtained general favor.

WE NEED more leadership among the laity. Not the sort that seeks to play the "lay pope," and to determine matters of doctrine in which they have no training, but the sort exemplified in the few laymen who, finding themselves without regular clerical ministrations, do something themselves, not as clergy, but as laymen; the sort that supports the clergy in their work by leading out in the matters of Church finance which so often are an unnecessary burden to the rector or missionary. And then we need that loyalty to the Church which makes of every man possessing it a missionary for the Church and for Christ in his own community.—*Oregon Churchman*.

## BLUE MONDAY MUSINGS.

I HAVE BEEN reading with interest of the threatened schism in the ranks of the Ethical Culture Society, over the question of "ritualism." The society is supposed to have "got beyond" creeds and dogmas and symbols, into the clear serenity of a moral vacuum. Yet, with the proposal to build a new hall on Sixty-third Street and Eighth Avenue, New York, all the old, forgotten, far-off things appear as living issues. Mr. Percival Chubb, a leading member of Dr. Adler's organization, complains that "Ethical Culture" does not appeal to the heart and the imagination, and therefore makes no progress. Its young people demand something definite, with life and color, and have only to "get their heads inside an Episcopal church, when off they go." Now it is impossible to give them dogma, because that would shut others out; but stained glass, frescoes, an organ, are practicable. Also, a beautiful celebration of marriage, a beautiful rite of admission, a beautiful ceremony for the naming of children, are desirable. Therefore the "high Church" ethical culturists demand them, with a threat of separation if they don't get them!

It is strange how old lessons need continually to be re-taught. Man is not pure spirit, *pace* Quakers and Eddyites, nor mere intellect, albeit philosophers have played with that assumption. He is body, soul, and spirit; and that threefold unity must participate in whatever is of prime consequence to man. So long as we are wayfarers (to borrow the sweet old phrase of the schoolmen) there is no such thing as escaping from forms; and they need not be "dead forms," since we are alive. The physical, the emotional, the æsthetic, all have their rightful place beside the spiritual. But let our "ethical" friends remember that symbolism must symbolize something. There must be dogma behind symbolism, or it is all a painted, empty show. And only those ritual forms have value which have grown gradually out of a necessity for expression. It will not suffice to say: "We need life and color: go to, let us make to ourselves beautiful rites." It is the old story of the Theophilanthropists of France over again: *il ne marche pas*. That æsthetic Unitari-Oxonian who saw no reason why Churchmen should have a monopoly of the Regular Life, and set up an order of Arian friars, with a gray habit and other appurtenances, soon found out that, without the divine authority of the Incarnate Word, the life of the counsels is impossible. Mr. Chubb may draw patterns for embroideries to his heart's content, but unless they are for the raiment of the King's Daughter, all glorious within, and clothed with wrought gold, it will be but lost labor.

Dining with an army officer of distinction the other evening, I learned much about the administration of our military posts in the West and in our dependencies. There are defective methods, of course, abuses and waste of energy; but I could not help contrasting it with the way in which we consent to have our frontier posts managed—I mean our missionary system, or lack of system. Men wonder why there are so few volunteers, such meagre results. Of course all things are possible with Him who can save by many or by few. But God nowhere promises to give a harvest if we waste the seed, nor to protect us from the consequences of our own folly. There is over-much pious talk minus sanctified common sense. The nation provides adequate equipment for military men, promises gradual promotion, gives them salaries which, though modest, are sufficient for their living, and assures them of maintenance when they are retired. Suppose the captain commanding a little garrison in Mindanao, say, had to beg money in person and by letter to build barracks, purchase guns, ammunition, and rations, yet had no real initiative power, being directly subject to the whims of an executive staff entirely without personal military experience; suppose that picturesqueness or some other consideration, rather than military necessity, governed the amount of the appropriations made, the recommendations being further affected by knowledge of the political affiliations of the captain; suppose that instead of buying his own uniforms where he pleased, like any other citizen, he was made dependent upon the charity of patriotic ladies at home, who would order his clothes and pay for them, if they couldn't find second-hand garments about his size that would do; suppose that, if he was a man of family, his wife and children were also dependent for their raiment upon the same far-off charity; that, when he was worn out with toil, no dignified ease awaited him but only abject penury, weighing even more dreadfully

upon his widow should he die. All these suppositions would be those of a missionary of this Church.

Go back to one point: the missionary boxes. Grant the kind intention that often accompanies them; acknowledge that for charitable institutions, like orphanages or mission schools, they may be needful. Still, I submit that priests of the Church ought not to be objects of charity. If a benevolently disposed committee of strange ladies in Philadelphia were to offer to order and pay for my clothing, provided I would send them my measure and be content with their selection, I fear I should borrow St. Peter's answer to Simon Magus, or something stronger. I know a missionary priest who received such a parcel (from Philadelphia it was, too), every garment in which, including half a dozen lawn cravats, was dirty with use and age. They all went into the fire, as was right; yet I doubt not they had been tabulated under "W. A. Dom. Miss."

"I was not good enough for man,  
And so am given to God."

That inscription might have appeared. But I submit that, however well and generously done, it is always wrong in principle.

I HAD A pathetically funny experience the other day in a neighboring city. I had given a lecture on "The Falsity of Christian Science, So-Called," the night before, and the following morning an elderly gentleman, well known in the business world, came to call on me—to show me my errors, I soon learned. He was a disciple of Mother Eddy, and assured me positively that after having read *Science and Health with Key to the Scriptures* through eight times, he had conquered all disease, and had learned that it was merely an error in thinking. He was rather deaf, and walked with a cane and a decided limp; but I forbore to speak of those two "illusions" by way of "*argumentum ad hominem*." Only when I saw that he had a finger wrapped up, I could not keep from expressing my solicitude for the apparently injured member. "It isn't hurt, it's all right," he hastened to assure me; "I pinched it in a door yesterday and nearly took it off, but it doesn't hurt a bit, and there is no soreness at all this morning." "Then why have you got it wrapped up?" I ventured to query. "Oh, I did it up for fear I might forget and hurt it against something!" Consistency, thou art a jewel! A perfectly well finger (itself a figment) needed to be guarded from an imaginary injury by an altogether delusive bandage! Who says the age of superstition is past?

IT IS THE fashion nowadays, in what calls itself "the new theology" (though it is really as old as the first heretic of the first century A. D.), to laugh at the doctrine of the Fall of Man. But if that doctrine needed any other proof than the universal consciousness of the human race, such a proof would appear in the eager readiness of the public to believe evil rather than good. Gossip never busies itself about praiseworthy actions; it never searches out good deeds done by stealth and makes them public property. Your professional scandal-monger has a scent only for carrion; and where none is found, he finds it necessary to invent something affording matter for nods and winks and suggestive intimations of what "I could tell if I wanted to." Against such vague insinuations, hurried from lip to lip, growing even more dreadful, though perhaps less definite, what safeguard is there? Poor human nature is weak enough at best, prone to sin, and overcoming only by a constant struggle. But its depravity appears less in its own fall than in its eager delight in the imputations of shortcomings to others. "In many things we offend all" is a universal truth, despite that fantastic sect which boasts of human perfection and "denies sin." But to rejoice in human frailties, and to be always ready and eager to believe the worst, is perhaps the crowning depravation of a fallen race. "Charity thinketh no evil." If only our society could assimilate that idea, what a transformation would be wrought! We all need charity for our own defects; and it is wise not to judge others too harshly, or on insufficient evidence. "Charity hopeth all things." Why not habitually say kind words of individuals or else keep still where no good purpose will be served by our speech? In any event, it is a great blessing that we are not called upon to pass judgment upon our fellows, whether for or against. The final verdict comes from One who knows all the facts, and takes everything into consideration.

PRESBYTER IGNOTUS.

## BEATIFICATION OF JOAN OF ARC

She Embodies the National Spirit, and is Reverenced  
by All Frenchmen

### RESULTS THAT SPRANG FROM HER MISSION

[FROM OUR EUROPEAN CORRESPONDENT.]

IF great religious functions have little attraction for me, perhaps because I am influenced by a Teutonic sense that religion demands an atmosphere of quiet and recollection, it would be narrow to forget that what is distasteful to one temperament may be stimulating to another, and that pomp and movement, which seem to some out of place in an act of worship, may to the Latin races appear suitable and impressive. Racial diversities appear even in aesthetic matters. I remember how, in an early book, Father Tyrrell contrasted Mozart as the religious musician of the Latin Church with Bach, who appeals to the Teuton. Nor is the difference to be dated from the Reformation. Our mediaeval ancestors planned their great churches with mysterious contrasts of light and shade, while their Italian contemporaries aimed at vast vistas of lucent colonnades. Each race has its own conception of beauty which another race has no right to despise, for each race has its own way of worshipping God, in diversity but not therefore in opposition. There are many northerners who share his feelings who said to a friend that he could never look upon St. Peter's as a church; to whom the answer was given, *Mais ce n'est pas une église, monsieur, c'est le salon du bon Dieu.*

#### EMBODIES THE SPIRIT OF NATIONALISM.

It is just because I realize so strongly the value of nationality, and that the various races of mankind were created with limitations in order that each in its acknowledged restrictions should add its own contribution to the glorious whole of God's design, that I should for once have rejoiced had it been possible to attend the vast gatherings which filled St. Peter's on Low Sunday and the following day for the beatification of Joan of Arc. I should not have been interested in it because the church was crowded with 50,000 pilgrims, led by three-quarters of the French episcopate; nor should I have been other than repelled and shocked by the crowding and the chattering and the occasional shouting of so huge an assembly, of which I have had sufficient experience in other Italian functions. But I should have rejoiced could I have been present, because Joan is perhaps the saint who most strongly embodies the spirit of nationalism. Other saints are honored because they were holy, because they founded great orders, because they did great works of piety. But this girl of nineteen is honored not only because she was a saint, but because she was a French saint; not because she created an order, but because she saved a kingdom; not because she showed the mercy of God to the sick, but because she showed that God has need of nations and provides for them.

#### REVERED BY ALL FRENCHMEN.

It was a happy guidance which led to the beatification of Joan at this moment. She is perhaps the one person whom the distracted French nation unites to revere. I have seen a wreath placed on her statue by the Socialists of Paris; and the present moment has been wisely chosen by the French government to place her monument in the secularized Pantheon. As an Englishman, I have no right to join in homage to one whom Englishmen slew without the humiliation of confessing that my fathers killed the prophet whose tomb we raise. Nor will we be so ungenerous as to insist too much on the fact, ignored by some of the Italian papers, that the English were not the only persecutors of Joan—that half of France was on the English side; that French soldiers gave her over to death; that a French Bishop sent a French priest to receive her confession, which was to be used sacrilegiously for her destruction; that the same Bishop preached at her condemnation, ending with the hypocritical request to the secular arm to deal gently with her. It was France she loved, and for the salvation of France she died. It is a little perplexing to find the present Pope praising her for having saved France from heresy and schism, and it is difficult to avoid the suspicion that his Holiness made some confusion between Henry VI. and Henry VIII.; for whether France or England prevailed, the difference between them was purely political and not ecclesiastical.

It is to the honor of the Papacy that twenty-five years after her death, when the English still regarded her as a witch,

and when the French king whom she had crowned had left her without vindication after her death as he had left her unaided before it, Pope Calixtus III. examined and refuted the charges against her. I cannot trace the degrees by which this maiden emerged from the national bigotry of the playwright whom Shakespeare edited and from the squalor of Voltaire as the moon emerges from the clouds. Historians had almost unanimously acknowledged her glory when, after the disastrous war with Prussia, the eminent Archbishop of Orleans, Dupanloup, pressed for the beatification of the patriot-saint. There are few indeed who doubt that she was pure and sincere, that she loved her country, that she believed herself sent by God for deliverance of it, and that the voices by which she thought herself guided seemed to her real and heavenly.

#### RESULTS OF HER MISSION.

But if we allow ourselves to question the reality of these voices, there is an obvious difficulty in supposing a divine interposition in favor of Charles VII. or the twelve sovereigns who followed him on the throne of France. Perhaps it would not be easy to select a line of kings who did so little for the cause of goodness as those who built up the fabric of corruption which came to a disastrous end in 1793. The most ardent advocate of monarchy could find few more arduous tasks than the defence of these monarchs. A lady who had made a careful study of Joan of Arc suggested to me that the purpose which was really served by Joan's mission was not the restoration of the French monarchy but the deliverance of England from the encumbrance of continental possessions. If Henry VI. and his successors had retained the throne of France they would have been dragged into the constant unprincipled warfare which followed the Reformation; a dead-weight would have been placed on that evolution of liberty which Americans no less than Englishmen regard as a gift from God. But here again we are in danger of taking too narrow a view, and of ignoring the many crimes which stain English history. I am inclined to think that the most solid good which resulted from the work of Joan was the consolidation of the French nation. It had sprung from the aggregation of a number of almost independent and frequently hostile principalities. Even at the time of Joan at least half France was at war against its king. It was at least a possible danger that France would settle down into a number of discordant states just as Italy did, and without the unifying force which Italy enjoyed of a strong central nationalism in the distant past. After Joan's mission, though there were still frequent civil wars in France, France had become an undisputed reality. France henceforth belonged to Frenchmen, and not to any duke who was strong enough to capture her, still less to any foreign power which grasped her sceptre. If I read history rightly, the great result of your civil war was the accentuation of the Union, so that each American was impressed with the truth that he belonged not only to this or that state but to the nation. To a considerable extent the wars of France against the Plantagenets and her deliverance by Joan of Arc taught her countrymen that they were not Burgundians or Angevins or Gascons, but Frenchmen. Consider what humanity would have lost if there had been no France, and you will see what may have been the boon which God designed for man by raising Joan.

That men are destined for the glory of God is generally confessed, and that the Catholic Church is ordained to the same end is part of the Christian faith. But that God has distributed men into various nations with the purpose that each nation should possess and develop its own proper contribution to the Kingdom of our God and of His Christ is not so fully recognized. On other occasions I have expressed my regret that the policy of the Vatican has apparently been the repression of individual and national freedom under the bondage of a centralized Italian autocracy. I am the more glad to greet the beatification of a saint who is above all things a national saint, and to observe a tender delicacy of language towards a great nation which, whatever its present faults, cannot but occupy a leading place in our hopes for the future.

Fiesole, April 21, 1909.

HERBERT H. JEAFFRESON.

### THE ANIMAL'S FRIEND.

Among the noblest in the land,  
Though he may count himself the least  
That man I honor and revere  
Who without favor, without fear,  
In the great city dares to stand,  
The friend of every friendless beast.

HENRY WADSWORTH LONGFELLOW.

## ANNIVERSARY OF THE DEATH OF ST. ANSELM OBSERVED

### Commemorative Sermon Preached by the Archbishop of Canterbury

#### WELSH DISESTABLISHMENT BILL BEFORE THE COMMONS

#### Lord Halifax Speaks on Prayer Book Revision Before the E. C. U.

#### OTHER ENGLISH CHURCH NEWS

*The Living Church News Bureau, London, April 27, 1909.*

IT is gratifying to record that the eight hundredth anniversary of the falling asleep in Christ of St. Anselm of Canterbury, on Wednesday, April 21st, was not allowed to pass without being observed in an official manner in Canterbury Cathedral. For English Churchmen remember to-day that second Norman Primate as the most illustrious of the Archbishops of Canterbury, whose name alone amongst theirs is enshrined in Dante's *Paradiso*. His commemoration at Canterbury began with a celebration of the Holy Eucharist, with music, in St. Anselm's chapel at 8 A. M. by the Archbishop of Canterbury, the sixty-second in succession since St. Anselm. At 10 A. M., after matins and the Litany, a sermon was prepared by the Primate, who said, in part:

"Eight hundred years ago to-day died, here in Canterbury, Anselm, one of the greatest of many great men who have borne the central burden of high office in this Cathedral church—may (to quote Dean Church's words), 'one of the most remarkable men and most attractive characters, not only of the Middle Ages, but of the whole Christian history.' We do well to commemorate him here to-day. His life certainly was in its outward conditions very unlike ours. And yet the more we study the story of that life the more practical does the story's bearing seem to be upon what we read to-day. The same great principle is asserted all through the varying conditions of a peculiarly varied life. We read its reiteration in his wise, practical letters of stimulus and counsel and common sense. We find it in his authoritative teaching with a freshness quite unusual in the dogmatics of the Middle Ages. It reappears, sometimes prominently, sometimes incidentally, in the records of his public life. The principle is this: the simple, persistent thought of the dominance of the Lord Jesus Christ in the affairs of men; the necessity and the possibility of remembering and asserting that Presence and that rule both in the largest and the smallest things of every day. It is really remarkable to notice how his words and acts are reducible to a constant reminder of that abiding rule. And if in his monastic life and ministry [at Bec.] he was enabled, for us as well as for his contemporaries, 'to adorn the doctrine of God our Saviour in all things,' so too, as it seems to me, must we regard what he strove to do and say on behalf of the liberties of the Church of Christ as against the high-handed tyrannies of men of evil will. My brothers, it is the very necessity which lies upon us of trying to estimate a great man's words and acts, not in the quite different light of to-day, but in the light in which the words were spoken and the deeds done—it is that which gives half its value to our thoughtful, deliberate, prayerful, thankful, hopeful observance of great anniversaries and of notable men. We want to realize, and it is hard to do it, the onward march of human history under the guidance of our living God. If we are to note the advance, we must recall the stages; if we are to thank God for the outcome, we must remember whence it grew. Out of weakness they were made strong. Why not we?"

After Evensong at 3 P. M. a lecture on St. Anselm was given in the nave of the Cathedral by Dr. Mason (Vice Chancellor of Cambridge University), Canon in residence.

#### WELSH DISESTABLISHMENT BEFORE PARLIAMENT.

In the House of Commons during the past week a bill for the disestablishment and disendowment of the Church in Wales has been introduced by the Prime Minister, Mr. Asquith. It is framed substantially on the same lines as Mr. Asquith's bill of 1895, in the days of the Rosebery administration. The object of the Government in setting such a wild scheme as this before parliament and the public is as plain as a signpost: the bill is not meant to be passed—not even through the Lower House—but has been brought in merely to keep the leaders of Welsh Protestant Dissent fairly quiet and in hand for the remainder of the session. After the second reading we are not likely to hear anything more about it.

#### THE E. C. U. DISCUSSES PRAYER-BOOK REVISION.

A general meeting of the English Church Union was held at the Church House, Westminster, on Wednesday evening, when the temporizing and latitudinarian proposals for alterations in the Prayer Book, as contained in the Report of the

Committee of the Lower House of Canterbury Convention, were discussed. The chair was taken by Sir John Riddell, Bart., one of the vice presidents of the Union.

Lord Halifax, the president, in a letter read by the secretary, Mr. H. W. Hill, said that so far as these proposals related to the Ornaments Rubric they had a double origin: the fact that the interpretation put on the rubric by the secular courts is one which the conscience of the Church repudiates, and will not allow to be enforced; and the desire of the episcopate to avoid being compelled to choose between Privy Council law on the one side, and the mind of the Church on the other. So far as they related to the Athanasian Creed, they were due to the determination in certain influential quarters to attenuate the authority of that doctrinal symbol, and to degrade the position it at present occupied in the Prayer Book. To secure this object in general respecting Prayer Book revision, a majority of the episcopate appeared ready to acquiesce in a discussion of the contents of the Prayer Book by a parliament including Jews, infidels, and heretics. There was no greater delusion than to suppose that the peace of the Church could be promoted by any such scheme, or that anything but serious disaster could ensue from its prosecution. If there was to be revision, it must be entirely independent of parliament. Nor could any revision be seriously considered unless it dealt with the dislocation of the canon of the Mass and restored the lost Unction for the sick. Before it could be accepted it must reconstruct the services for Holy Week and for the Burial of the Dead, and explicitly restore to the Church's public offices prayers for the faithful departed. The union would acquiesce with those so opposed to them in many ways, as the Dean of Canterbury, in keeping the Prayer Book as it is.

W. J. Birkbeck, Esq., president of the Norfolk District Union, read a singularly able, pungent, and interesting paper. To put the Prayer Book into the melting pot, said he, and yet do nothing to remedy its most palpable and glaring anomalies, "can only be characterized as a deliberate sin against light, committed in spite of the unanimous testimony of all experts, Eastern or Western, Roman, Anglican, or Protestant, and if ratified by the Church of England, would forever forfeit for her the claim to be a learned Church." The meeting unanimously reaffirmed a resolution adopted by the union at its annual meeting in 1907, declaring the proposed revision dangerous and mischievous.

#### OBSERVANCE OF ST. GEORGE'S DAY.

On St. George's day, the feast of the patron saint of England (Friday, April 23rd), there was a special commemoration in many churches. By arrangement of the president and Council of E. C. U., there took place a solemn offering of the Holy Sacrifice at St. John's, Red Lion Square, at 11 A. M. The music was Merbecke's familiar setting.

#### REV. DR. LUCKOCK'S SUCCESSOR.

The new Dean of Lichfield, by appointment of the Crown, in the place of the deceased Dr. Luckock, is the Rev. Henry Edwin Savage, B.D., Vicar of Halifax, and Hon. Canon of Durham. Canon Savage (the *Times* says), has long been marked out for promotion by reason of his scholarship, his earnestness, and his powers of personal influence. He is about fifty-five years of age and still in the prime of vigor; "indeed, the Prime Minister does well to show a preference for comparatively young men for the office of Dean, especially in a diocese like that of Lichfield, where the opportunities for teaching and exhortation are without limit." Canon Savage was formerly a scholar of Christ Church, Cambridge, where he took his B.A. degree (fourth class) in 1877, and in the following year was elected to a Fellowship at Corpus Christi College. He was ordained deacon and priest that same year, and served his first and only assistant curacy at St. Luke's, Chesterton. His career is further sketched in the *Times* as follows:

"He had already come under the influence of Dr. Lightfoot, who made him his chaplain on his appointment to the see of Durham in 1879. This connection continued till the Bishop's death, and involved a companionship with his present diocesan, the Bishop of Wakefield. He left Cambridge in 1881 on his appointment to the vicarage of Pelton, and in 1885 Bishop Lightfoot collated him to the onerous benefice of West Hartlepool. Bishop Westcott, whose examining chaplain he was, moved him to South Shields in 1891, and subsequently made him rural dean and honorary canon. He has represented two constituencies in the Northern Convocation, and was chosen to give the course on Pastoral Theology at Cambridge in 1906.

"Since 1904 he has held the very important Crown benefice of Halifax, to which he was nominated by Mr. Balfour. The office involves the patronage of no fewer than twenty-six neighboring benefices, about half of which have fallen to his gift since he has been vicar; and he has shown his sense of responsibility towards his brethren by his successful efforts to encourage theological study among them."



Thus theologically the new Dean of Lichfield is of the school of Lightfoot and Westcott. In his tenure of the deanery I do not think we need to apprehend any material alterations in the Cathedral services, which were so vastly improved by the last Dean.

#### IRREGULARITIES AT ST. MICHAEL'S, COVENTRY.

The new collegiate body at Coventry appear to have made a bad beginning in their attempt to make St. Michael's a sort of ideal House of God and real spiritual home for the community. The Rev. Edward Digby has resigned the assistant curacy of St. Michael's, Coventry, as a protest against certain evils in connection with the lines on which the Church is being worked. In a letter addressed to the vicar and sub-Dean, Canon Masterman, he writes:

"My protest is against an idea which I find prevalent among the workmen of the city, that we at St. Michael's have no real care for them, that we have abandoned our early ideal of making St. Michael's a 'workingman's Cathedral,' and, in short, that there is a great gulf between our preaching and our practice in this matter."

In at least two instances he feels that this criticism is just—namely, in the matter of pew rents and in the occasional musical performances given in the church, for which a charge for admission is made. Referring to the musical performances, he says (and his words ought to make Coventry Churchmen thoroughly ashamed of themselves): "When, as at the recent performance of 'Elijah' in this church, singers are advertised as concert artists, seats are sold, reserved, and graded into two classes according to prices, singers appear in evening dress, and some of the congregation use opera glasses. I consider it a desecration of God's house by turning it into a concert hall.

#### MISCELLANEOUS ITEMS.

The rule *nisi* for a writ of prohibition against Sir Lewis Dūdin's court in respect of his judgment in the suit of "Banister v. Thomson" (vicar of Eaton, Norwich) came on for argument in the Divisional Court of King's Bench yesterday, and the case is still proceeding.

At the annual session of the Synod of the Irish Church last week a bold and vigorous attempt was made—mainly by the laity—to revolutionize the Table of Kindred and Affinity, so as to make it accord with the provisions of the Deceased Wife's Sister Act, but happily the motion was defeated. Only narrowly, however, was the Church's honor and marriage law saved. I fear this mischievous movement in the Irish Church is not yet killed, but only scotched.

I notice in the *Times*, under the heading of "Wills and Bequests," that Mr. Cyril Charles Harvey of the Laun, Beauchamp Road, East Molesey, Surrey, and late of New Orleans, U. S. A., deceased on March 26th, left £200 each to the Children's Home, the Aged and Infirm Clergy Fund, and the Widows and Orphans of Clergy Fund, all of the Church in the diocese of Louisiana.

J. G. HALL.

#### ASCENSION DAY.

Let joyful Alleluias tell the story,

The mighty triumph of the risen Lord;

The heavenly gates receive the King of glory,  
He reigns on high, by angel-hosts adored.

The Word Incarnate, cradled in a manger,  
Who lived on earth the perfect life of love,  
To seek the lost, the outcast, and the stranger,  
Now sits again upon His throne above.

The Lamb of God, who, on the Cross suspended,  
Died that from sin and death we might be freed,  
Our great High Priest, is now to Heaven ascended,  
That Sacrifice within the veil to plead.

The Saviour, who, o'er death and hell victorious,  
Rose from the grave, now sits at God's right hand,  
There for His saints prepares a mansion glorious,  
Where round the throne they shall forever stand.

JAMES ROBERT SHARP.

THE GREATEST gift that man can possibly possess is the gift of Catholic faith. With it come all blessings. When I say that I am a Catholic I pronounce the greatest eulogy on myself that human lips can utter. When I say that I am a Catholic I announce thereby that I am a member of the grandest, the most perfect society that this world has ever seen or can ever see. When I say that I am a Catholic I associate with all that is noble and exalted in the world for the past nineteen hundred years, I number myself in the brotherhood of the wisest men the world has ever known. I number myself with the holiest men the world has ever known or seen; with the martyrs, the confessors, the virgins, the apostles and patriarchs of the world. When I say that I am a Catholic I number myself with all the great teachers, philosophers, with all the scientists that have honored this world with their presence and knowledge.—*Catholic Sun*.

#### THE TENTH ANNIVERSARY OF THE HAGUE CONFERENCE.

BY JANE A. STEWART.

THE tenth anniversary, on May 18, 1909, of the opening of the first epoch-making peace conference at the Hague marks the close of a decade fruitful in results for the advancement of peace. This anniversary is celebrated by special exercises by schools and various organizations, and by the second National Peace Congress of the United States in Chicago, May 3-5.

The admonition of the Psalmist to "seek peace and pursue it" was long ago given heed to in this country. Among the most famous peace promoters of the world were William Penn, one of the pioneer settlers in the United States, founder of the great commonwealth of Pennsylvania; and the Society of Friends. The underlying, latent sentiment for peace among the American people first took expression in an organized form in 1815, soon after the publication of an impressive pamphlet, *A Solemn Review of the Custom of War*, by the Rev. Dr. Noah Worcester, a Congregational minister of New York City. Peace societies sprang up in New York, Massachusetts, and Ohio, followed by most of the New England states, Pennsylvania, Georgia, and North Carolina, etc., uniting in 1828 in the well known American Peace Society, with headquarters at Boston. The Universal Peace Union, whose home is in Philadelphia, the more recent American branch of the Association for International Conciliation with headquarters in New York City, and the American School Peace League, Boston, are other leading organized factors making for peace.

These organizations and similar like-minded bodies have been conducting, through the years, a campaign of education which is rapidly crystallizing into effective public sentiment. The work of public education has been a leverage for peace of incalculable power. The result has been not merely an oral law but that written on the tablets of eternity and also written on the human heart and reflected more and more in human conduct. The realization of the vast economic waste of war (one thousand million dollars is the price which Europe annually pays for armaments in time of peace; and over 800 million dollars has been spent by the United States on our army and navy during the past ten years) has been a powerful factor for the promotion of peace. The Boer war increased Great Britain's debt \$800,000,000. The Russo-Japanese war increased the debts of Russia and Japan three fourths of a billion each. The Russian navy is gone, and its victor, the Japanese navy, has become an ally of Great Britain, a country which has fifty-seven battleships (as many as the United States, France, and Japan put together); has spent \$1,590,000,000 during the past ten years, and is now spending \$160,000,000 annually on her navy alone.

To the pressure of the vast financial burden imposed by keeping up needless and costly armaments is due the establishment of the Hague court of arbitration, instituted at the first Hague conference ten years ago. Under the stimulus of greater facilities for communication and transportation, nations have been getting together, forming the Universal Postal Union; the International Health Bureau, and a number of similar coöperative agencies, all of which are tremendous factors for peace. The World's congresses have been potent in promoting the "good will among men" which augurs "Peace on earth." Arbitration ("the American plan"), has made wonderful progress of late. Andrew Carnegie, in his rectorial address to the students in the University of St. Andrew, states that in the century and more following the Jay treaty of 1794, no less than 571 international disputes were settled by arbitration. At the present writing there are over sixty treaties of international arbitration in force.

The second National Peace Congress of the United States held in Chicago, May 3-5, 1909, considered the next move towards the realization of universal peace. Government officials from Great Britain, France, Japan, China, South America, and other countries as well as the United States were invited to attend and to participate. Hon. J. M. Dickinson, Secretary of War under President Taft, who was counsel of the United States before the Hague court in the Venezuela arbitration, was the presiding officer for the occasion. Special legal, educational, religious, industrial, and commercial sessions were arranged with special Peace services in the churches the Sunday preceding.

## CHURCH NEWS OF NEW YORK AND VICINITY

### Acolytes of the Church of the Redeemer Hold Annual Service

#### CHOICE OF A VICAR FOR ST. LUKE'S CHAPEL, TRINITY PARISH

Girl Choirs Hold Choral Festival

OTHER NEW YORK ITEMS

Branch Office of The Living Church  
416 Lafayette St.  
New York, May 11, 1909

#### CALENDAR OF COMING EVENTS.

- May 18—Fifth annual diocesan Sunday School Convention, in the Church of the Heavenly Rest, Fifth Avenue, near Forty-fifth Street, 2:30 to 5:00 P. M. General invitation is extended. Bishop Greer presides.
- " 24, 25, and 26—Commencement Week at the General Theological Seminary.
- " 25-26—Long Island Diocesan Convention meets in Garden City Cathedral. (Postponed from May 18th.)
- " 27—Bi-centennial of Trinity School, City of New York, at 10 A. M., in Trinity Church. Bishop Greer will make address.
- " 29-31—New York State Conference, B. S. A., at Saratoga Springs.
- " 30—Dr. Oberly's anniversaries at Christ Church, Elizabeth, N. J.
- " 30—Two hundredth anniversary of Trinity Church, New Rochelle, New York.
- June 1—Commencement of St. Gabriel's School, Peekskill, N. Y.; Bishop Greer to preside and make the address.
- " 6—Trinity Ordinations, New York.
- " 9—Laying of corner-stone of new school for boys at Pawling, N. Y., by Bishop Greer.
- " 13—St. Stephen's College, Annandale, N. Y., Baccalaureate Sermon by the Warden-elect, Rev. William C. Rodgers, M.A.
- " 16—(Idem.) Missionary Sermon by the Bishop of Harrisburg; and Reunions.
- " 17—(Idem.) Commencement Exercises and Installation of the Warden.
- " 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.
- " 21-26—1909 Session of the Cathedral Summer School, Albany, New York. Rev. G. H. Purdy, Secretary, Warrensburgh, N. Y.

THE annual service of the acolytes of the Church of the Redeemer, 137th Street, near Seventh Avenue, was held on Wednesday evening, May 5th. Visiting clergy and servers and acolytes from neighboring parishes to the number of ninety-eight were also present. Solemn vespers was sung; the officiant being the Rev. Clarence M. Dunham of the Church of St. Mary the Virgin; his assistants were the Rev. A. C. Wilson, rector-elect of St. Paul's Church, Brooklyn, and the Rev. H. C. St. Clair, curate at Holy Innocents' Church, Hoboken, N. J. Father Harvey Officer preached a powerful sermon from St. John 21:20-22, on "The Indefinite Vocation." The rector, the Rev. William Whiting Davis, welcomed the large congregation and the visiting clergy and acolytes to an informal reception in the Sunday school rooms.

#### VICAR CALLED TO ST. LUKE'S CHAPEL.

The position of vicar of St. Luke's chapel of Trinity parish, with which St. John's chapel congregation is about to be united,



REV. S. B. BLUNT.

has been offered to the Rev. Simon Blinn Blunt, rector of the Church of the Redeemer, Chicago. Mr. Blunt, who is about forty years of age, was ordered deacon in 1893 by Bishop Neely, and priest the same year by Bishop Burgess. His first work was in connection with the Church of the Good Shepherd, Barre, Vt. From 1893 to 1895 he was rector of St. Stephen's, Middlebury, Vt., in the latter year becoming rector of Christ Church, Danville, Pa., where he remained until 1899. He was assistant to the Rev. Dr. Fiske at St. Stephen's, Providence, until 1903, when he entered upon his present work in Chicago. The building

of the Church of the Redeemer has been chiefly his work, and has been successfully accomplished. Mr. Blunt is expected in New York this week for conference with Dr. Manning and others as to acceptance.

#### FESTIVAL SERVICE OF LITTLE GIRL CHOIRS.

The vested choirs of little girls held their musical service Saturday afternoon, May 8th, in the Bronx parish house, at 171st Street

and Fulton Avenue. There are twenty-seven of these choirs in the city, and the child singers number more than 500. Nearly all the choirs took part, and the half-thousand voices filled the parish house with melody. Twenty-two of the choirs took part in the service.

These represented the Chapel of the Messiah, St. Matthew's, Christ Church, Ascension, St. Ann's, St. Martha's Chapel, St. Simeon's, Bronx Church House, Church of the Advocate, St. Mary's, God's Providence and St. Barnabas', the Holy Faith, St. George's, Church of the Atonement, Holy Trinity, Holy Communion, the Italian choir of Grace Chapel, Trinity (New Rochelle), St. Mark's, St. Andrew's, Salvatore, and the choir from Grace Nursery. These choirs, of from twelve to twenty-seven singers each, were made up of children ranging in ages from 7 to 14. Each choir had a distinctive vestment, cassock, or cotta of blue, white, purple, black, gray, and scarlet. Massed in the Church House, which is shared by the Bronx churches in common, the children presented a picture as pretty as a garden of flowers. When they stood up and raised their voices, the effect was inspiring. The children's performance of the difficult music seemed precise and clear, even in the most intricate passage. It was evident that the little choristers were enjoying their opportunity to sing their very best. They were well behaved and decorous, but their smiles and bright faces showed their enjoyment.

Except for an address by Bishop Greer the services were entirely in the hands of the children. They sang a *Magnificat*, a *Dimittis*, four hymns; they chanted the Creed and the Lord's Prayer, and finally marched out with the recessional.

#### REV. DR. RITCHIE'S ANNIVERSARY.

Bishop Greer spoke at the luncheon given in honor of Dr. Ritchie and congratulated the rector and the parishioners of St. Ignatius' on the occasion of their anniversary, and wished them all prosperity. He spoke further on the Catholic faith as the universal solvent for all moral, social, and religious problems. Father Huntington spoke for the Order of the Holy Cross, emphasizing the significance—in these days of unrest and change of cures—of such a long rectorate in one parish. Addresses were also made by the Rev. Dr. Arthur C. Kimber, the Rev. Father Field, S.S.J.E., and Dr. van Allen of Boston.

A general reception was held on Wednesday evening, to which many people came from neighboring parishes. The trustees of the Church of St. Mary the Virgin came in a body. Dr. Ritchie announced that no less than \$10,000 would be paid on the mortgage at once; further contributions are expected before July 1st. He spoke feelingly of the progress of the Catholic Movement in the last quarter century, and of Bishop Potter's friendly interest in the site of their present church building.

#### CONSECRATION OF CHURCH OF THE INCARNATION, BROOKLYN.

The Church of the Incarnation, Brooklyn (the Rev. Dr. John G. Bacchus, rector), was consecrated by Bishop Burgess on the morning of the Fourth Sunday after Easter, he preaching the sermon and confirming a class of thirty candidates. There was a large congregation and fine music under direction of Choirmaster Crawford. During the succeeding week there were social and other exercises, and the paying off of a floating indebtedness of \$2,500. A feature of Incarnation parish is the large number of young men it has furnished for Holy Orders. Among the number are Bishop Partridge of Kyoto, the Rev. Dr. W. M. Grosvenor of New York, and the Rev. Duncan M. Genus of Brooklyn. The founder of the parish was the Rev. D. R. Brewster, who went to Brooklyn in 1866. The present rector came to the parish in 1873, and has seen the work grow from very small things to one of the great parishes of the diocese, with ample site fronting on two principal streets, and an equipment for work that is adequate for the present need. Dr. Bacchus was ordained, married, performed the marriage of one of his children, and celebrated the twenty-fifth anniversary of his rectorate in the same Church. Unlike most parishes, people who came to the Incarnation have remained, so that now its congregation contains representatives of the third generation in considerable numbers. Dr. Bacchus has long been a member of the Standing Committee of the diocese, and three times deputy to the General Convention.

#### RELIGION AND COLLEGES.

E. C. Mercer, in an address at St. Paul's Chapel, Columbia University, New York City, last Tuesday, before 1,000 Columbia students declared that if college professors mixed a little religion along with the other things they teach, the chances are that there would be fewer college graduates among the Bowery. Mr. Mercer said that a few years ago he was one of those college graduates on the Bowery and that it was only through the Water Street mission that he was not there yet. Mr. Mercer said that he was a graduate of the University of Virginia and that soon after he obtained his degree he began to drink. The result was that he was cast off by his father and all his friends. He finally drifted to the Bowery, and after hanging around there for some time, was attracted by the mission preacher. He said that if he had received just a little advice when in college he would probably have seen the wrong in drinking.

#### DEATH OF SISTER ELEANOR LOUISE STOCKWELL.

Sister Eleanor Louise Stockwell of the Sisterhood of the Holy Communion, for six years resident Sister in charge of the Home for Respectable Girls, at 212 East Forty-sixth Street, died of heart dis-

[Continued on Page 85.]

**MEETING OF INTERNATIONAL PEACE CONGRESS IN CHICAGO**

**Clergymen and Laity of the Church Take a Prominent Part**

**SPRING SESSION OF THE NORTHERN DEANERY**

**Other News of the Diocese of Chicago**

**The Living Church News Bureau  
Chicago, May 11, 1909**

THE Peace Conference held last week in Chicago was one of the most enthusiastic and largely attended of any similar conference or congress. During the many meetings held in Orchestra Hall, Fine Arts Building, and various other halls, warfare, stripped of its traditional cloak of glory, was pictured as civilization's greatest menace by speakers from all over this country and by representatives from abroad. The Congress opened Sunday evening, May 2nd, with prayers by the Rt. Rev. Dr. Anderson, Bishop of Chicago. From then to its close the meetings were attended by tens of thousands of people, who were interested in the bringing about of universal peace. At one gathering of 3,500 people, the prophecy of President Schurman of Cornell, that "the force of international intercourse would ultimately wipe out conflict and bloodshed," brought deafening applause. Dr. Hirsch, on one occasion, also appeared to touch a responsive chord when he described war as an "unmitigated curse, benefiting only the rich, and controlled absolutely by ten men among the civilized nations of the world to-day."

Distinguished men and women, educators, writers, and philanthropists—representing practically every state in the Union—raised their united voices in urging upon the nations of the earth the abolition of wars and the inauguration of an era in human history whose code forever shall be "Peace and justice to all governments and to all races."

Prominent among the Churchmen in connection with the Congress was Robert Treat Paine of Boston, who, as president of the Peace Congress, presided at its deliberations. The local clergy were represented by the Rt. Rev. Dr. Anderson, who is vice-president of the Peace Association, the Rev. Dr. Page, the Rev. W. O. Waters, the Very Rev. W. T. Sumner, and among the laity, by Mr. C. E. Field and Mr. E. P. Bailey.

**IN BEHALF OF ALASKAN MISSIONS.**

The Rev. C. E. Rice, the missionary from Alaska, has made a very strong impression on the Church in the diocese of Chicago with his presentation of the work now being done by the Church in that far-off part of the country and of its needs. He has received a hearty welcome from the clergy and he has already preached in the following churches: All Saints', St. John's, St. Mark's (Chicago), Christ Church (Winnetka), Trinity Church (Highland Park), St. Paul's by the Lake (Rogers Park); St. Elizabeth's (Chicago), St. Paul's (Chicago), Church of the Redeemer (Chicago), St. Ann's (Chicago), Church of the Good Shepherd (Chicago), Trinity Church (Aurora), Epiphany (Chicago). His future engagements include Christ Church (Chicago), and the Church of Our Saviour (Chicago), May 16th; Emmanuel Church (Rockford), May 19th, and Christ Church (Ottawa), May 23rd.

**NORTHERN DEANERY MEETS AT ELGIN.**

The spring meeting of the Northern Deanery was held at the Church of the Redeemer, Elgin (the Rev. W. I. A. Beale, rector), on Monday and Tuesday, the 3rd and 4th of May, with an excellent attendance of twelve out of the seventeen clergy connected with the Deanery. Evensong was said on Monday at 7:30 p. m., with addresses by Dean Fleetwood, the Rev. N. B. Clinch of Rockford, and the Rev. F. C. Sherman of Aurora. The Holy Eucharist was celebrated at 7:30 a. m. on Tuesday, and at 10:30 a. m. Morning Prayer followed, with an able sermon by the Rev. F. J. Bate of Freeport, on "An Impersonal Thanksgiving." Luncheon was served at the rectory, after which the clergy enjoyed a visit to the famous Elgin watch factory, in the early afternoon. The business session was held at the residence of Mr. John Newman, at 4 p. m., and supper was served to the clergy at the same hospitable residence at 6 p. m.

The discussion at this afternoon session was led by the Rev. Dr. Herman Page of Chicago, on "The Emmanuel Movement," and was freely shared by volunteer speakers, among them being the Rev. Dr. E. F. Cleveland of Dundee, the Rev. F. J. Bate, and the Rev. Dr. John Henry Hopkins. Several of the laity were present at this interesting meeting, including Mr. J. S. Miller of Sterling, and Mr. Bowman from Aurora. While the Deanery was holding its afternoon session the women of the Elgin parish were addressed by Mrs. Hopkins, her theme being, "The Fifth Department." The church

was well filled at the hour of evening service, the full vested choir leading in the music, the fine new pipe organ proving very effective in its support. There were two addresses at this service, the first being by the Rev. Dr. Hopkins on "The Missionary Outlook," and the other one being by the Rev. Dr. Page, on "The Evangelical Movement." All in all it was an unusually interesting and valuable meeting of the Northern Deanery.

**MONTHLY MEETING OF THE CHICAGO AUXILIARY.**

The regular monthly meeting of the Chicago Branch Woman's Auxiliary was held on Thursday, May 6th, at 11 o'clock. Mrs. John Henry Hopkins presided. After the reading of the minutes and the treasurer's report, the topic of the day, "The United Offering," was presented by Miss Arnold, who read a short paper illustrating the fact that in giving to the United Offering we are sending our substitutes to the mission field. Mrs. Lyman of La Grange then read a letter from the Rev. Mr. Sharp of Havana, giving a glimpse of the work the United Offering is doing in Cuba.

Rev. Dr. John H. Hopkins gave a stirring address, speaking of the United Offering as an extra opportunity for giving, and telling of the 128 women already in the mission field by means of the United Offering, and of the wonderfully helpful and necessary work they are doing. Dr. Hopkins told of some of the people he has met in his travels through the Fifth Department, and of the great need for just such workers as are these United Offering young women in the mining regions of southern Illinois. Mrs. Hopkins then gave an address in which she drew a strong picture of woman as an evangelistic worker, telling of the way in which a woman could pave the way for the clergyman, often laying the foundation of a work which was destined to grow into a strong Church in the future.

Miss Sturges gave a report of Providence kindergarten, and told of the work that was to be carried on there during the summer. This work is to be helpful to the mothers and babies of the neighborhood, and will be conducted under the direction of the Health Department of Chicago, by trained workers sent out by the School of Domestic Arts and Science. Noonday prayers were said by the Rev. Dr. Hopkins. The offering, to be sent to Miss Thackera of Fort Defiance, Ariz., amounted to \$25, \$10 extra being given to Miss Thurston, one of the United Offering women at work in Havana. Miss Thackera is also a United Offering missionary. The roll call showed an attendance of eighty-seven delegates from thirty-two branches, and three visitors. Mrs. Hopkins announced the annual meeting, which is to be held on May 27th at Grace Church, Chicago.

The Nominating Committee was appointed by the chair, consisting of Mrs. Seelye of St. Bartholomew's, Mrs. MacHarg of the Church of Our Saviour, and Mrs. Otis of St. James'. Mrs. Hopkins then made the fact of her resignation from the presidency of the Chicago Branch known to the women of the Auxiliary, speaking of her regret at giving up the work, but that it was impossible for her to further give to it the time, strength, and undivided attention that she had formerly been able to devote to it.

Mrs. Fullerton asked that the women present would express their appreciation of the work that Mrs. Hopkins had done in the Auxiliary by a rising vote. Mrs. Meacham of Grace Church, Chicago, made the motion calling for this vote, expressing the deepest regret at Mrs. Hopkins' resignation, and of sincerest thanks and appreciation of the nine years of faithful and able service given to the Chicago branch as its beloved president. The motion was seconded and voted most heartily.

Mrs. Hopkins has been a tower of strength and inspiration to the Auxiliary of the diocese for many years, and her loss will be a most serious one to the work of the Auxiliary.

**DEATH OF MRS. CAROLINE WOLCOTT ANDREWS.**

In the death of Mrs. Caroline Wolcott Andrews, which occurred on Thursday in Easter week at the home of her daughter, Mrs. Richard B. Fuller of Milton, Mass., the diocese of Chicago lost one of its most earnest and faithful communicants. Mrs. Andrews' life was characterized by a constant devotion to the work of the Church, to which she gave unsparingly both of her time and means. Until within a few years of her death she was actively engaged in parish work, and as an Associate of the Sisterhood of St. Mary. Always unselfish and of deep sympathies, she spent herself in ministering to the needs of others, and her fourscore years of life is an unbroken record of self-sacrificing service. She passed to her rest peacefully and naturally at Eastertide, her life closing its earthly course soon after her Easter Communion, thus with rare appropriateness the Sacrament which had been her strength in life becoming her stay in death.

Her burial took place from Grace Church, Chicago, a parish with which her family had been intimately identified and from which her husband, for many years its warden and vestryman, had been buried.

**MISCELLANEOUS NEWS NOTES.**

A. W. Strong, former president of the Church Club of Chicago, and delegate to the National Conference of Church Clubs, which met two weeks ago in New York, has returned to Chicago. He went to Philadelphia to attend the funeral of his personal friend, George C. Thomas, during his stay in the East, and brings back

[Continued on Page 85.]

### MISSIONARY COUNCIL OF THE EIGHTH DEPARTMENT.

THE second meeting of the missionary council of the Eighth Department convened in All Saints' Cathedral, Spokane (Very Rev. Alfred Lockwood, Dean), on Wednesday, April 25th. The president of the council, the Rt. Rev. W. F. Nichols, D.D.,



SMALL GROUP, EIGHTH DEPARTMENT MISSIONARY COUNCIL.  
[From left to right: Bishop Scadding (Oregon); Bishop Keator (Olympia); Rev. R. F. Alsop, D.D.; Bishop Funsten (Idaho); Bishop Nichols (California); Bishop Wells (Spokane).]

celebrated the Holy Eucharist, assisted by the Bishops of Olympia and Sacramento as epistoler and gospeller and by the Rev. R. D. Nevius, D.D. At the close of this service the Bishop of Spokane made very felicitously the address of welcome. The Bishop spoke of Spokane as a gateway to the Pacific through which thousands pass on their way over the Pacific. Bishop Wells called upon the Rev. Dr. Nevius, the founder of the work in Spokane, coming as he did when there were only a dozen houses in Spokane.

The council was called to order by Bishop Nichols, and at the roll call 8 Bishops, 29 priests, and 6 lay delegates responded to their names.

The Bishop of California read his report, which was full of helpful suggestions as to the scope and character of the council, and then called upon the Rev. Reese F. Alsop, D.D., representing the General Board of Missions, to address the meeting. He gave a splendid outline of the work of the board. He was followed by the Bishop of Central Pennsylvania, another representative of the Board, who spoke on "Conditions Now and Twelve Years Ago," when he worked in part of this rapidly growing territory.

Mr. John W. Wood, corresponding secretary of the Board of

Missions, brought a layman's greeting to the West from the board. He spoke of the "Spirit of the West Reaching the Church at Large." The afternoon was taken up with ten-minute addresses upon "The Needs, Opportunities, and Achievements Within the Departments, as Seen by the Bishops," by the Bishops of Spokane, Sacramento, Idaho, Olympia, Eastern Oregon, and Archdeacon Hazlett, representing, in the absence of the Bishop, the district of Nevada.

On Wednesday evening a rousing missionary meeting was held in the Cathedral, which was well filled. The singing of the missionary hymns by the large vested choir, assisted by the clergy and large congregation, was remarkably inspiring. Bishop Talbot of Central Pennsylvania, Mr. John W. Wood, on the "Reciprocity of Missions," and the Rev. Dr. Reese F. Alsop were the speakers. Dr. Alsop's "World Redemption" was very striking, and illustrated the effect of missions on such nations as China, Japan, and the Philippines.

The morning of Thursday was taken up with two great problems: (1) "The Seaman's Church Institute of America," by the organizing secretary, the Rev. Frank Stone; (2) "Church Workers Among the Deaf." A committee consisting of the Bishops of California, Oregon, Spokane, and Olympia, with the Rev. Mr. Stone, was appointed to draw up a memorial to the English Church with regard to the Seaman's Institute.

At the dinner tendered to the council by the Church Club of Spokane, Bishop Spalding held his audience spell-bound when dealing with "The Possibilities of the Laymen's Forward Movement in the Eighth Department." The other speakers were Bishop Moreland, Bishop Talbot, and Dr. Wilson Johnson.

The effect of the Missionary Council is most noticeable, and it will be of vast benefit to the city and to the district of Spokane. The meetings were largely attended and were full of inspiration and grace to all who were there.

IF WE FEEL, as surely almost every one of us must feel, that we are but beginners and babes in Christ; requiring, as the Apostle speaks afterwards, to be fed with milk and not with meat, we may well indeed be humbled and ashamed that we so long continue in that imperfect state, when, for the time, perhaps, we ought to be teachers. Well may it humble and shame, but it must not discourage us. If we are sorry to be but children in understanding, let us strive at least to be children, *i. e.* inexperienced in malice and mischief; and He will help us, by degrees, to a more manly way of understanding things also.—*Keble.*

THIS MORTAL life is the hope of an existence that is immortal.



REV. R. D. NEVIUS, D.D.



GROUP OF BISHOPS AND DELEGATES IN ATTENDANCE AT EIGHTH DEPARTMENT MISSIONARY COUNCIL, SPOKANE, WASH.

## Diocesan Conventions.

**R**EPORTS are presented this week of the conventions of Pennsylvania, Washington, and Western Massachusetts. The opening service of the first named was in commemoration of the 125th anniversary of the diocese, and the sessions were characterized by the utmost harmony. There were no special features at the other conventions, the business all being of a routine character.

### CONVENTION OF THE DIOCESE OF PENNSYLVANIA.

**T**HE opening service of the convention was held at old Christ Church in commemoration of the 125th anniversary of the founding of the diocese (an account of which will be found on another page of this issue).

At the close of the services the convention was called to order in Christ Church by the Bishop, the secretary called the roll of the clergy, 196 answering to their names, and of the lay deputies 273 answered and 124 parishes showed they were represented at the opening session. The Rev. Thomas J. Garland was elected secretary and the Rev. Charles L. Fulforth assistant secretary. Various necessary committees were appointed. The members of the Standing Committee nominated and subsequently elected were the same as last year, with the exception of the Rev. F. M. Taitt, in place of the late Rev. Dr. Newlin, and the Rev. C. M. Armstrong in place of the Rev. James Houghton, who expects to leave the diocese before the year is out. The Rev. H. B. Wright, J. Vaughn Merrick, Jr., and Archibald R. Montgomery were re-elected trustees of the General Theological Seminary. The stewards of the Sustentation fund were re-elected, Arthur E. Newbold filling the vacancy caused by the death of the late George C. Thomas. Charters were presented for all Hallows', Wyncoote, it having lately become a parish; for the newly consolidated parish of St. Jude's and the Nativity, which was later in the convention rejected on account of deficient phraseology which was ordered rectified before next convention; and amendments to the charter of St. Clement's. The first and last were granted. Adjournment followed for luncheon, which was most bountifully provided by the committee on arrangements at the parish house of St. Luke and the Epiphany for the more than 500 clerical and lay deputies in attendance.

At the afternoon session, which convened in St. Luke's Church, the Bishop Coadjutor presided. The report of the treasurer of the diocese showed the finances to be in good condition. A great number of society and committee reports were presented by title, and they will appear in full printed in the annual diocesan journal, which appears in June of each year. Rowland Evans moved that a committee be appointed to draw up a suitable minute on the death of the late George C. Thomas. The presiding officer appointed the committee, consisting of Rowland Evans, Francis A. Lewis, Ewing L. Miller, the Rev. John B. Harding, and the Rev. James DeWolf Perry, D.D. At a later session the committee brought in and read a lengthy and appropriate minute showing the characteristics, virtues, and works of the late Mr. Thomas and the great loss which not only our city and diocese had sustained, but the whole Church and country, in his death. The minute was adopted by a rising vote, a copy ordered sent to the family, and further, that it be printed in *THE LIVING CHURCH*, *Southern Churchman*, and *The Churchman*.

Another memorial minute was upon the death of Mrs. Julia C. Whitaker, wife of the Bishop, who passed away the early part of last summer, by the Rev. Dr. Edwards, as chairman of a special committee appointed for that purpose at the time of the burial.

The report of the committee on arrangements for the proper observance of the 125th anniversary of the diocese, which had been appointed at the last convention, was read and contained a resolution to the effect that the money contributed toward the \$125,000 asked for in connection with the anniversary observances be turned over to the diocesan Board of Missions, to be administered by it, and that a certain sum be set aside for an endowment as a memorial of the 125th anniversary, the income thereof to be used in purchasing sites for new missions. The resolution was adopted. At the request of the Bishop of the diocese, who was present, his annual address was then read by the Bishop Coadjutor.

#### THE BISHOPS' ADDRESSES.

Bishop Whitaker referred to the death-roll among clergy and laity during the year, spoke of the organization of the missionary departments, and referred to the attempts to establish a provincial system, stating that "it is believed that these council meetings, and the work done through each department, will meet all the needs of a provincial system as far as missionary work is concerned, and without any interference with the rights of the dioceses and the General Convention."

At this moment the whole convention of over 600 delegates and visitors arose to their feet to welcome the Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., LL.D., who had just entered the church. At the request of the whole convention, Bishop Tuttle came forward

and took his place between the Bishop and Bishop Coadjutor of the diocese. In his usual characteristic and happy manner he congratulated the diocese upon getting along in years, and bore testimony to the important part and place Pennsylvania as a diocese has occupied in the whole Church, and ended with a glowing tribute in praise of some of her noble and efficient laymen and the great loss the whole Church had just sustained in the recent death of the greatest and noblest of them all. The annual address of the Bishop Coadjutor then followed.

Bishop Mackay-Smith's address told of his attendance at the Pan-Anglican Conference; of the work of the Church in relation to social problems; of the work of the diocesan Junior Woman's Auxiliary, which, he stated, gave last year for missions \$2,440.09 and sent out boxes valued at \$1,727.70; of the work of the Church League for Work Among the Colored People of the Diocese of Pennsylvania and of the work among the Italians, centering in the L'Emmanuel mission, and in conclusion made a touching allusion to the loss the Church has sustained in the death of George C. Thomas and Lewis H. Redner. "It is not too much to say that if the diocese of Pennsylvania has been preëminent in many good ways during the past fifty years, our thanksgiving and gratitude is due, under Almighty God, to George C. Thomas rather than to any other man. Those who did not share his devotion to religion were, nevertheless, profoundly impressed by that religious spirit which filled his daily life. Amid the simple funeral services which marked his decease, one of the workmen who formed part of the vast throng which filled the adjacent streets was heard to say to a friend, 'That man was one of those who had large property in both worlds, and more than any other man I ever met, he deserved to hold them both.' And with the recollection of such emotions awakened by the death of this illustrious Christian man, I would bind up another name, only second to his in the loving memory of this diocese, namely, that of Lewis H. Redner, who left this world a poorer and a lonelier place by his departure from us last August. Philadelphia has no sweeter memory than that of George C. Thomas and of Lewis H. Redner."

Announcement was made of the mass meeting to be held at 8 p. m., in the Church of the Holy Trinity, and adjournment followed.

#### WEDNESDAY'S PROCEEDINGS.

The session was opened on Wednesday morning with the creed and prayers, conducted by the Bishop Coadjutor. The fiftieth annual report of the Board of Missions of the diocese was then read and adopted with the resolution that the parishes of the diocese be requested to contribute during the coming year for diocesan missions the aggregate sum of \$18,500.

The Deans or representatives of the six different convocations of the diocese then gave interesting and helpful accounts of their different sections, what had been accomplished during the past year, and what was needed to further the work and cause of the Church. A request from the Board of Managers of the General Theological Seminary in New York, asking that this diocese surrender its rights of representation to membership on the Board, was agreed to, providing other dioceses do likewise. Bishop-elect Nathaniel S. Thomas then spoke at some length upon a resolution which he had presented at a previous session, calling for the appointment of a committee of sixteen, consisting of the Deans of the six convocations, two other clergymen, and seven laymen, to investigate and report at the next convention some means whereby the convention could be brought into closer relations with the various active missionary and benevolent institutions of the diocese. After considerable discussion the resolution was passed unanimously. The discussion of the above proved most helpful for the ultimate cause of missions in the diocese, as the Rev. Dr. Harris moved the passage of another similar resolution, which he finally withdrew for one presented by the Rev. Dr. Upjohn, setting forth, in view of the increasing and pressing needs in the mission field, diocesan, domestic, and foreign, that a committee of five, two clergymen and three laymen, be appointed to consult and recommend at the next convention such plans as in their judgment may best be used in presenting facts, needs, and methods for the edification and education of our people. This was also passed unanimously. The whole of the morning session was given up mainly to the discussion and hearing reports bearing upon the missionary work of the Church, and, as was remarked by many delegates, in direct contrast to conventions not far removed in the past, whose time was mostly taken up with framing new and wrangling over old canons. A telegram of congratulation upon the anniversary of the diocese was received from the diocesan convention of New Jersey, in session at Burlington, N. J.

At the afternoon session the Rev. Dr. Washburn read the report of the League for Work Among Colored People, and asked the passage of a resolution providing that the League be included among the benevolent institutions of the diocese, and another that the parishes of the diocese be requested to take an offering once each year in behalf of this important work. Both of these resolutions were passed heartily. The Rev. Dr. Edwards presented a resolution which expressed the "earnest hope that the president of the United States and the secretary of state be able to use such means as will

put an end to the horrible carnage that has been enacted lately in Asiatic Turkey, and also to relieve the suffering and destitute." This was passed without debate, and the Bishop Coadjutor stated that as he had business on Friday of this week with both the president and secretary of state, he would present the same personally. The Rev. Horace Fuller presented a resolution conveying the greetings, love, and esteem of the members of the whole convention to the beloved Bishop of the diocese and of sympathy for him in his recent trying and painful affliction, trusting that he had fully recovered his sight and that he might be spared to us for many years to come. After the customary series of resolutions of thanks and courtesy, the convention came to a close, after singing the *Gloria in Excelsis*, and benediction pronounced by the Bishop Coadjutor.

It was the most harmonious convention held in this diocese for many a year, not one wrong note or discord throughout the whole of the sessions. The cause of missions and interest in the same are farther advanced than ever before. At night a largely attended reception to all the delegates and their friends was given by Bishop and Mrs. Mackay-Smith at their home on South Twenty-second Street.

### WASHINGTON DIOCESAN CONVENTION.

THE fourteenth annual convention of the diocese of Washington met in the Church of the Epiphany, Wednesday, May 5th, at 10 A. M., being opened by a celebration of the Holy Communion by the Bishop, assisted by the clergy of Epiphany and the Archdeacons of the diocese. Immediately following the service the Bishop gave his address, which was entirely concerned with the work and institutions of the diocese, and by its practical character gave very general satisfaction.

After a few words of grateful appreciation for the cordial receptions he had met in the various parishes since his consecration, and the help received from both clergy and laity, the Bishop went on to speak of the diocese's foremost charitable and philanthropic work: the Eye, Ear, and Throat Hospital. During its past year, the Bishop stated, the current expenses at the institution had increased, but nothing had been paid on the mortgage debt of the institution. He urged that the hospital would be a specially appropriate object of benevolence from some person of the diocese who is blessed with ample means.

He also spoke of the Episcopal Home for Children at Anacostia, which was formerly the Bell Home, and stated that money could be well expended in improving the building of that institution.

Commenting on the hopeful and healthy condition of the diocesan work, Bishop Harding called attention to the work now going on in connection with the recently erected chapel of the Nativity and at Calvary chapel, which is now in process of erection. He announced that a layman has given a lot in Southwest Washington for the election of a new chapel for St. Monica's congregation. In closing he suggested that the diocese elect three archdeacons instead of two, and then paid a tribute to the late Bishop Satterlee.

After the address, the naming of the usual committees and the transaction of the routine business, the convention adjourned for luncheon. On reassembling nominations for various offices were made and resolutions on various matters were offered. In the evening the usual missionary meeting of the first day of the convention was held. The Bishop, Rev. Robert Talbot, rector of St. Paul's Church, and Rev. F. V. Baer, rector of St. Paul's, Prince George Co., were the speakers.

On the following day Canon Walpole of London, being present, was invited to address the convention, which he did in a very happy vein, and gave at the same time greetings from the Archbishop of Canterbury.

The Standing Committee was elected, as follows: Rev. Messrs C. E. Buck, R. P. Williams, R. H. McKim and R. Cotton Smith of the clergy, and Messrs. W. C. Rives, C. H. Stanley, and Melville Church of the laity. There were elected as delegates to the Missionary Council of the Third Department the Rev. Messrs. J. H. Blake, T. A. Johnstone, G. F. Bratenahl, H. S. Smith of the clergy, and Messrs. S. E. Kramer, J. H. Taylor, A. S. Brown, and W. H. Singleton of the laity. Mr. Charles H. Stanley was appointed chancellor by Bishop Harding. St. Mark's Church, Washington, was selected as the place for holding the next convention, which will be held on the Wednesday following the first Sunday in May.

After thanking the convention for the uniform courtesy accorded him throughout the proceedings, the convention adjourned late on Thursday evening.

#### CONVENTION NOTES.

Canon Walpole, who addressed the convention, is at present rector of Lambeth parish church, in which parish is the London home of the Archbishop of Canterbury, who would, were he anyone's parishioner, be Dr. Walpole's. Dr. Walpole has had quite a cosmopolitan experience. He is a graduate of Cambridge University, England. Following upon a successful work at Truro Cathedral, he went to New Zealand, where he was rector of Auckland Cathedral. From there he went to the General Theological Seminary, New York, where for eight years he was professor of systematic

divinity. He resigned this appointment to become president of Bede College, Durham, England, from whence he went to Lambeth Parish Church.

Another visitor to the convention was the Rev. C. S. Abbott, rector of Belleville, New York. Mr. Abbott is the father of the Rev. C. S. Abbott, Jr., rector of the Church of the Good Shepherd, this city.

### NEW JERSEY DIOCESAN CONVENTION

THE 137th Convention of the diocese of New Jersey was held in St. Mary's Church, Burlington, on Tuesday and Wednesday, May 4th and 5th. The setting of the Convention in the historic town and parish was most beautiful and impressive. The services were held in St. Mary's, perhaps the most stately of the New Jersey churches, and the business sessions were in the old St. Mary's Church, now used for Sunday school and parish school purposes.

There were early celebrations of the Holy Communion on Wednesday morning at St. Mary's and St. Barnabas' Churches. All the arrangements for the convention were admirable, and unstinted hospitality was offered by the clergy and people of Burlington.

At the opening service on Tuesday morning, the Bishop of the diocese was celebrant of the Holy Communion, assisted by the Deans of the Convocations of Burlington and New Brunswick. The Bishop of Colorado was present and read the Gospel. He also addressed a few words of greeting to the Convention at the opening of the business session. The convention preacher was the Rev. William Dutton Dale, rector of the Church of St. John the Evangelist, New Brunswick.

After the divine service the convention was called to order by the Bishop, who is now restored to a large degree of his former health and vigor. This happy fact was recognized by a congratulatory resolution immediately presented by the Dean of the Convocation of New Brunswick, and adopted by a rising vote.

The roll-call showed a large attendance of clergy and lay deputies. The sessions throughout, as always in this diocese, were characterized by the utmost good feeling amid debate and difference of opinion. There was absolutely no "firing of hot shot," falsely mentioned by sensational reporters of the secular press.

In succession to the Rev. Charles Fiske, now of the diocese of Pennsylvania, the Rev. Howard E. Thompson, rector of St. Peter's Church, Freehold, was elected secretary of the diocese. He appointed as assistant secretary the Rev. Charles B. Dubell, rector of St. Thomas' Church, Glassboro. Much routine business as usual was rapidly transacted. Many committees were appointed, and many reports received from committees, trustees, and diocesan institutions. Trust funds of the diocese are most ably managed, and are all in good condition. The existing Standing Committee was re-elected, as were the majority of the existing trustees. The Rev. Messrs. E. B. Joyce, E. Vicars Stevenson, R. E. Brestell, and R. Bowden Shepherd, and Messrs. Harry Humphreys, Franklin B. Levis, Augustus A. De Voe, and Charles Townsend were elected representatives of the diocese in the Missionary Council. The Bishop's annual address, given on the afternoon of the first day, was, as usual, a clear statement of the interests, achievements, and conditions of the diocese, with mention of important extra-diocesan matters. Appended to the address was a complete summary of the official acts.

An important committee of five priests and five laymen was appointed by the Bishop to arrange for the approaching 125th anniversary of the diocese. A committee of three priests and three laymen was appointed to cooperate with the general secretary of the Five Million Dollar Clergy Pension Fund. The latter, the Rev. Dr. Wilkins, was present, and made able addresses in behalf of the fund at the missionary service on Tuesday evening and the business session of Wednesday.

In the realm of revision of canons, the most important actions were a new canon providing for a permanent Sunday School Commission of the diocese; attempts which, however, failed, to radically change the missionary methods of the diocese, and the basis of assessment of parishes for the support of the episcopate; and the preliminary steps toward establishing the cathedral system of the diocese. The chairman of the committee upon this important matter is the Rev. Dr. Baker of Princeton, Dean of the Convocation of New Brunswick. His able report and the ensuing discussion evidenced an almost unanimous desire of the diocese for the establishment of the cathedral system.

Another significant action of the convention was the expression of its sense of unwillingness to relinquish its diocesan right of representation on the Board of Trustees of the General Theological Seminary. This was in answer to the suggestion sent out by the Board of Trustees of the possibility of such a change.

As usual the missionary service on Tuesday evening was a prominent feature of the convention. Beside the reports of the Deans and Treasurers of Convocations, addresses were made by the Bishop, the Rev. E. E. Matthews of Lakewood, the Rev. Henry R. Gummev, D.D., of Haddonfield, and, as already mentioned, the Rev. Dr. Wil-

kins. Early in the afternoon of the second day, after final prayers and the Bishop's blessing, the convention adjourned *sine die*.

SUMMARY OF THE BISHOP'S ADDRESS.

The Bishop began with expressions of gratitude for his restoration to a good degree of health and vigor, and grateful acknowledgment of much sympathy received during his illness. Referring to the matter of a Bishop Coadjutor of the diocese, he plainly expressed his preference *not* to have one. He made extended reference to the important proceedings and decisions of the last Lambeth Conference. Referring to the memorial presented at the special meeting of the House of Bishops, concerning Canon 19, he explained the attitude of the Bishops toward that memorial, and also took occasion, as he has done before, to condemn in the strongest terms the abuses that have arisen by reason of misinterpretation of the canon. Tender reference was made to the deaths of Bishops Potter, Knight, and Gillespie, of Mr. George C. Thomas, and of priests and laymen of the diocese. Changes of rectorships in the diocese were detailed at length. The Bishop suggested the desirability and possibility of some change in the management and operation of the Associate Mission. The matter of the insufficiency of the salaries of the clergy was plainly dealt with. One pleasant feature of the address was the report of much increase and improvement of Church property of the diocese greatly exceeding this year, in spite of hard times, what has been accomplished in any preceding year of the present episcopate. The detailed statement of this showed how intimate is the Bishop's knowledge, and how strong his grasp, of the business affairs of his diocese.

Appended to the address were many details of official acts and appointments, which were not read, as they are to be printed in the Journal.

WESTERN MASSACHUSETTS DIOCESAN CONVENTION.

THE eighth annual convention of the diocese of Western Massachusetts was opened on the evening of May 5th in St. Mark's Church, Adams, with a large attendance of lay and clerical delegates.

The service in the evening began at 7:45 o'clock with a procession of the choir, followed by the clergy and Bishop Vinton of Springfield. The service was given up to addresses on missions.

The sessions were resumed the following morning by the celebration of the Holy Communion, after which the Bishop made his annual address. After giving a *resume* of the general happenings of the year, he spoke of the formation of a new system of missionary departments, and next referred to the scheme which has been made for pensioning those who have given their lives to the work of the Church. He spoke of the increased interest in and prosperity of the Brotherhood of St. Andrew in Western Massachusetts. The Brotherhood has been urging that a week of prayer be set aside at the beginning of Advent. This has been done for two years now, with the more or less active support of the Bishops. The special significance of this appeal is that the Brotherhood has had the support of many organizations outside the Church. He urged his hearers to improve the opportunity it affords for united action with the denominations. He stated that all the parishes in the diocese reported material progress, in spite of the hard times, and dwell on the different missions that have recently been established. The following diocesan statistics were then presented: Present number of clergy, 52; clergy of other dioceses employed therein, 8; deaconesses, 2; lay readers, 24; whole number of baptized persons in parishes, 20,089; souls under pastoral care, 26,010; confirmed persons in parish registers, 11,238; number who have been communicants at least once during the year, 8,275. Mention is then made of the Bishop's official acts, the summary being as follows: Confirmations, 761; visitations for confirmation, 52; baptisms, 2; marriages, 1; burials, 1; ordinations to priesthood, 2; setting apart of deaconess, 1; laying of corner-stone, 1. The number of persons confirmed during the past year the Bishop stated to be in excess of all previous records in the diocese, not only with respect to individual classes, but also in the sum total.

After the address the Bishop presided over the convention, with Rev. A. Mott of Webster as secretary. This meeting was held in the parish house. Reports of committees were heard and discussions held. During the afternoon session the Rev. Eliot White of Worcester offered a resolution to the effect that a committee on social service should be appointed, as recommended by the Bishop in his address. The next convention will be held at Northampton, on April 20, 1910.

GOD'S GIFTS to us in Holy Baptism were freely given; yet when we think of them under the guidance of His Spirit, we shall remember that they are not yet absolutely ours; we may forfeit them, if we choose to do so. We never could have won them for ourselves, but we may lose them for ourselves. This also is a point to be much borne in mind. If you think of the privileges of Christianity as being yours for certain, you have great reason to fear that your thoughts are breathed into you by the Spirit of the world, not by the Spirit of God.—*Keble*.

OPENING OF THE CHURCH CONGRESS.

Boston, May 11th.

TRINITY CHURCH had a large congregation this morning at the opening service of the Church Congress, the celebration of the Holy Communion. The sermon was preached by the Rt. Rev. Edward M. Parker, D.D., Bishop of New Hampshire.

Bishop Parker's text was: "As for the truth, it endureth and is always strong: it liveth and conquereth for evermore" (I. Esdras 4: 38).

This Congress, he said, seems to stand for three things, and the first of these is a sense of the supreme value of truth and perfect fearlessness in investigations to find out what truth is, that we may range ourselves on her side. It seems strange to us that in the last century men should have been afraid of the effects on Christian faith of geological facts as to the long periods of creation, or of the testing of theories as to the development of life on our globe. We have not yet reached finality in questions of Bible criticism, but our gains from it are already apparent, and the names of Ramsay, Sanday, or Lightfoot show us that we may hopefully, as well as fearlessly, await its verdicts. We are not yet able to see what studies as to ways of dealing with the distribution of wealth, as to responsibilities for Christian Union, or new treatments of pain and disease, may teach us, but we are sure that a search for truth becomes the servants of Him who is the *Truth*, as well as the *Way* and the *Life*.

But secondly, this is a congress of men who feel that they have already come to a settlement of certain things, who meet on the basis of the acceptance of the Christian Faith. It is a Church Congress, not a Parliament of Religions. We discuss the ways of the Creator, not the question as to whether there is a Creator; we recognize that miracles and prophecies are realities, not impossibilities, when we debate the origin of the book of the Acts or the date of a psalm; we approach questions of Christian brotherhood with a deep sense of the reality with which our Saviour took flesh and became our brother man, and treat Church Unity with a vivid realization that it is that unity for which our risen and living Lord yearns, and for which the Holy Spirit indwelling His Church is working.

All is not unsettled or undetermined; we meet on a definite basis of acknowledged truth. In some things we must modify our position, not change or deny it; in some things we must hew out new paths, starting with old and fixed principles.

And for all this we feel that we need, in our weakness, divine help and divine guidance; and so as the third work of our Church Congress we emphasize the supreme importance of prayer, and worship, and communion with God, and we begin our deliberations with the service of Holy Communion. We are to serve God with our minds, in study and deliberation, as well as with our bodies and our wills in active work; but we will never forget, in the one or the other way of service, that we ever need God's help to *think* as well as to *do*, those things that be right.

HEAVY SAILING.

Because the storm-winds strike with slanting roar  
And swirling pour  
From the curved hollow of the stiffened sail,  
And wind and salt foam flies,  
Stinging our eyes,  
While we split bowing through the shrilling gale;  
Since windy spacious light,  
Drifts worn and bright,  
Where white seas hurtle, and the sharp squalls blow,  
And since our swift boat breasts  
The shattered crests  
Of dark long rollers, crowned of pallid snow,  
With fierce exultance, laughing bitterly,  
Matching his moods we rule the stormy sea.

L. TUCKER.

It is imperative that a point of friendly contact should be established between organized Christianity and the millions who in the present crisis are severed from the Church chiefly through misunderstanding. This demand can be fully met by the fearless proclamation of the social teachings of Jesus and the scrupulous application of those doctrines to the problems which vex our social system. One of the most mischievous errors which has crept into the Christian Church is the blunder of supposing that the religion of Christ consists wholly . . . of belief in a set of doctrines, and the performance of public and private acts of worship. There is no need to underestimate the importance of creeds or religious observance. If they are of slight value, it is difficult to see why an order of ministers should be created or money should be spent in the erection of churches. But it is mere fact to declare that a man could be perfectly orthodox in faith and absolutely punctilious in religious observances, and still be as far from vital Christianity as a pagan who had never heard the name of Jesus or the title of the Christian Church.—REV. GEORGE P. ECKMAN, D.D., in *The Social Application of Religion*.

## PENNSYLVANIA HISTORICAL SERMON

Delivered at Old Christ Church, Philadelphia, on the 125th Anniversary of the Diocese by the Rev. W. M. Groton, D.D.,  
Dean of Philadelphia Divinity School.

THE sermon was, in part, as follows:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel 2: 28.

"On the 24th day of May, 1784, 125 years ago, a convention of colonial Churchmen was held in this edifice. Dr. William White, at that time the rector of Christ Church parish, originated the movement which led to this meeting, of which the peculiarity was the inclusion in its membership of laymen as of clergymen. Further, in this convention it was resolved that for the making of canons and laws there should 'be no other authority than that of a representative body of the clergy and laity conjointly.' Thus the dream which Dr. White, subsequently the first Bishop of this diocese, had cherished for many years, and to which he had already given public expression in a pamphlet rightly attributed to him, entered the first stage of its realization. The doctrine of lay representation and of corporate cooperation with the clergy, which the recent Encyclical letter of the Bishop of Rome calls 'that most pernicious doctrine which would make of the laity the factor of progress in the Church,' was born into vigorous and undying life here within this sacred enclosure.

## DIVERGENT VIEWS.

"It is singular to note that a contrary conviction concerning the ecclesiastical appropriateness and right of such representation pervaded with more or less strength various sections of the North. In Massachusetts it was regarded with suspicion. In Connecticut, it was met with stout opposition. Even as far south as Jersey, it was challenged. Consequently, Dr. White encountered hostility to his purpose from a quarter whence he might have expected warm sympathy. The Church in Philadelphia was really at this time the meeting point of two opposing streams of ecclesiastical principle and aspiration. In the main, the North was for the Bishop. The South, in the main, was for the layman. If we draw a decided distinction between the influence of the more southern wing and that of the more northern wing of the early colonial Church of America, we state it tersely when we say that the laity owe to the former—the South—their privilege of representation in the councils of the Church and the Bishops owe to the latter—the North—their privilege of presiding, by virtue of their office, over their own diocesan conventions. The South had little use for the Bishop. The North had hardly more use for the layman. This difference becomes conspicuous in the consolidation and equipment of the Church after the Revolutionary war. The first thing the more southern section did was to move toward organization in the belief that organization is essential to the reception of the Episcopate. The first thing that the northern section did was to elect a Bishop and seek his valid consecration in the belief that the Episcopate is necessary to the production of the organization. These two opposing currents, apparently irreconcilable at the time, impinged on each other for several years; but in the great year of 1789, when the constitution of the Church was adopted here in Philadelphia, they mingled in compromise—the South having its way in the admission of the laity to representation and the North having its way in the recognition of the Bishop as the natural president of his diocesan convention. It was a happy solution; and the compromise proved more enduring than those political compromises between North and South which subsequently were advocated by the statesmen in secular life, put in operation, and tried in vain.

## THE PREPARATORY PERIOD.

"The first fifty years of our diocesan history was of course a period of preparation. For nearly thirty of these years the diocesan Church remained weak and its convention small. A hundred years ago, May 30th, 1809, the convention which met in this Church had as its membership the Bishop, five priests, and twelve laymen. From such small beginnings time was requisite for the increase of strength and the growth of enthusiasm. It was therefore a period of preparation, yet with many setbacks and discouragements. For example, in the Diocesan Convention of 1815 it was resolved that 'in order to revive the decaying interests of our churches in the vicinity of Philadelphia, the Bishop be requested to endeavor to obtain missionaries to supply the vacant churches so that each of them shall have administered to them the word of salvation and the Holy Sacraments four times a year, and as much oftener as shall seem practicable.' This resolution seems to have been effective, for subsequently, in 1818, the Missionary Society for operation beyond the limits of the state, the Society for the Advancement of Christianity in Pennsylvania, the Common Prayer Book Society of Pennsylvania, and the Female Society for the Distribution of Tracts, auxiliary to the Prayer Book Society, had come into being. In 1817 interest in theological education began with a tendency to found a theological school in this state, a tendency which a few years later became absorbed in the movement to establish at New Haven a general

seminary. . . . Early in this period, even prior to 1808, the accumulation of a fund for the support of the Bishop of the diocese had begun, and the clergy in 1812 were bidden to interest themselves in it by preaching an annual sermon on the Apostolic succession. In 1819 we met with the beginnings of that profound recognition of the value of Sunday school work—a work which was destined to devolve into one of the glories of this diocese. However, the diocesan development was not smooth. In 1830 there was a loud complaint of a lack of priests in the jurisdiction, and in the next ten years other causes of discontent and alarm which need not be mentioned here had arisen. Lay energy particularly was restless, unsatisfied, and apparently in a state of waiting.

## BISHOP POTTER'S INITIATIVE.

"In 1845 the turn in the fortunes of the diocese occurred. In that year one of the greatest men whom this country has produced, Bishop Potter, then vice president and practically the administrative head of Union College, was elected and consecrated the Bishop of Pennsylvania. He brought to his office those capacities which the American mind foolishly and perhaps disastrously has divorced in theory—the capacity for finished culture and for executive control. Bishop Potter possessed them both. He was a Bishop of the English type in his ripe scholarship and skilful management. One of the features of his executive gifts was his magnetic control of men. Consequently the magic touch which the stored up lay force of the diocese had been awaiting for its liberation arrived with his enthronement. He promptly released it and set it in action so that the lay enterprise in which Bishop White had so enthusiastically believed may be said to have begun its most energetic course in this jurisdiction about sixty years ago. The most helpful work which a Bishop can do for a diocese is not so much that of founding institutions but that of gathering about himself efficient lay workers, arousing their enthusiasm, enlisting their talents in Christ's service, consecrating their energies to the Kingdom of the Lord and then giving them back to the diocese as permanent supporters. This done, the institutions will and must follow. And it was just such achievement that constituted the most admirable and telling feature of the administrative genius of Bishop Alonzo Potter. Under his direct personal influence the institutions arose everywhere—in this city alone our Church hospital, founded in 1852; the revival of the Episcopal Academy; the chartering of the Divinity School, in 1862, though begun by him a dozen years before; the erection of thirty-five new churches, and beyond the city growth of the diocese until not even the capacious administrative endowments of Bishop Potter could grasp all its multifarious duties and anxieties. However, the issues of this marvellous growth did not become practically manifested until four months after his death—in the division of the Diocese of Pennsylvania and the organization of the Diocese of Pittsburgh in 1865; in a second division with the organization in 1871 of the Diocese of Central Pennsylvania, which promises soon to be called the Diocese of Bethlehem, and the recent division of the latter and the organization of the Diocese of Harrisburg in 1904. It is singular, indeed, that the name of this great man, whose far reaching energy called into play such extensive enterprise, both clerical and lay, throughout our state, should be so meagerly memorialized in the Church institutions of the four dioceses. But one cares not to dwell on such discreditable neglect. He himself would have preferred the silence, for modesty was an element of his greatness. Moreover, the most magnetic source is apt to hide itself under what it attracts and what it energizes, like the magnet in its attraction of bits of steel. His finest monument, no doubt, is the Hospital of the Protestant Episcopal Church in Philadelphia."

After giving a most luminous and exhaustive account of the growth of the Church's religious and philanthropic activities, the preacher continued:

## THE VARIED DIOCESAN ACTIVITIES.

"But I feel here as the sacred writer of the Epistle to the Hebrews must have felt when, having enumerated the long catalogue of God's heroes and God's triumphs, he found the field of splendid achievement still opening out before him and the time for his narrative reaching its limits. Time would indeed fail me to tell of the founding of the Lenten and Easter offering in 1870 by John Marston in St. John's, Lower Merion; of the organization of the Sunday School Association in 1878 by George C. Thomas, financier, philanthropist, the inspiring teacher of the youth and the adult and the helpful counsellor of all; of St. Martha's House, with its multiple activities founded in 1901; of the remarkable Men's Thank Offering which originated in this city a few years ago; of work among the crippled; of work among the actors and actresses visiting our city in their calling; of St. Martin's College for Boys; of hospitals and homes and so on, listed by Mr. Ewing L. Miller in his illuminating address in St. James' Church, March, 1908, and published in the thirty-eighth annual report of the city mission.

"Do we realize the extensive interests which we are bequeathing to the supervision and energy of posterity? But let us finish rapidly now with statistics. What in general has this diocese achieved? Let us take as a measure of the impetus given its usefulness by Bishops Potter and Stevens, and unintermittently sustained by their worthy successors, Bishop Whitaker alone until 1902 and since then in conjunction with Bishop Coadjutor Dr. Alexander Mackay-



## CHURCH NEWS OF NEW YORK AND VICINITY.

[Continued from Page 78.]

ease at the home early Friday morning, May 7th. She had suffered an attack five months ago, and had been in failing health ever since. She was 55 years old. She was connected with the Home for Respectable Girls while Sister Catherine Jones, who founded the institution in 1871, was still in charge. Later she took charge of a children's home in Brooklyn, and six years ago she succeeded Sister Catherine as resident Sister. Each year from 700 to 1,000 respectable homeless girls, who came to this city from abroad or from the country, were housed and taken care of by her at the home until they could find work or homes. Sister Eleanor was warmly loved by all who came under her influence. The funeral took place on Monday at 10 A. M. from the Church of the Heavenly Rest, Forty-fifth Street and Fifth Avenue. The interment was in the Rural Cemetery, Poughkeepsie.

### OTHER ITEMS OF INTEREST.

An effort is being made by the American Bible Society to raise the \$359,000 now required under the terms of Mrs. Russell Sage's offer in order to secure \$500,000 from her for a permanent endowment. The Bible House last year issued some 200,000 volumes more than the year before. During the last five years the issues of Polish Scriptures in the United States have increased from 15,727 volumes a year to 26,671. The increase is equally notable in a score of other languages.

At Grace Church, Broadway and Tenth Street, on Wednesday evening, May 5th, the final of the eight monthly services for the Brotherhood men was held, Bishop Greer presiding. The subject of the Bishop's address was "The Call to Service." He lamented the fact that young people nowadays too frequently seemed to think that "the call" to them was little more than an appeal to appear outwardly respectable. There was a large attendance. Election will be held on May 21st.

The trustees of Columbia University announced last Tuesday that the entire amount of \$500,000 required for the erection and equipment of Kent Hall, the building designed for the Columbia Law School, was on hand or pledged, and that work would be begun upon the building at once to have it ready for the opening of college in September, 1910. The excavation for the building has already been completed, but further work was interrupted by the financial panic in the fall of 1907.

Special service and interesting meetings will be held in Trinity Church, New Rochelle (Rev. C. F. Canedy, D.D., rector), in commemoration of the two hundredth anniversary of the establishment of the parish, beginning on Sunday, May 30th, and continuing through the week following. The Archdeaconry of Westchester, and the New York Churchmen's Association will hold meetings in connection with the celebration.

On Sunday, May 9th, under the auspices of the Church Association for the Advancement of the Interests of Labor, special sermons were preached in many of the city churches.

## MEETING OF THE INTERNATIONAL PEACE CONGRESS IN CHICAGO.

[Continued from Page 79.]

word of the universal sorrow felt by Churchmen and citizens of Chicago in the great loss of Mr. Thomas.

The Rev. Daniel LeBaron Goodwin, priest-in-charge of the Church of the Advent, Chicago, has just completed his fifth year in this prosperous mission. During this time Mr. Goodwin has led on the faithful communicants and attendants of the Advent until they now have a most attractive church building, with ample parish room facilities in the basement. Easter was an especially happy time, being marked by several handsome gifts, one, the balance due on the heating plant, amounting to nearly \$300, by August Kehm, who installed the plant and previously gave \$100 toward it; and Elmer C. Jensen, who, at the close of the day, finding that the offerings were short \$425 of the \$1,000 asked for, gave that amount as his Easter offering. Mr. Goodwin is to be congratulated on the great confidence in his work which this indicates.

The Alumnae Association of the Society for Home Study of the Holy Scriptures will hold its annual corporate Communion in the chapel of the Sisters of St. Mary at the Cathedral, on Ascension Day, at 8 o'clock. About twenty were present last year.

To close the year's activities, Dean Sumner, as chairman of the west side committee, gave a reception Friday afternoon, May 14th, at the clergy house to the superintendents and volunteer workers of the west side districts of the United Charities.

On Founders' Day, May 24th, the Rev. E. A. Larrabee, rector of the Ascension, Chicago, will be installed as Provincial chaplain of the order of the Sisters of St. Mary, at Kemper Hall, Kenosha. The Rev. George Craig Stewart, rector of St. Luke's, Evanston, will preach the sermon. The Rt. Rev. Dr. Webb, Bishop of Milwaukee, will officiate.

RENMUS.

A PERVERTED life comes from a love averted from God.

Smith, the statistical record from 1886 and neighboring years down to 1908. In 1886 the whole number of clergy was 221; in 1908 the number had risen to 288, 213 more than the number a century ago; in 1886 there were 129 parishes, only six had been added to them by 1908; in 1886 12,088 baptisms were recorded, 14,142 in 1907, but 4,336 in 1908—a perplexingly reduced number. But during the twenty-two years 108,849 persons were baptized; the whole number of persons confirmed in these twenty-two years amounts to 67,798. In 1886 there were in this diocese 31,580 communicants, in 1908 there were 57,191, or nearly double the former number; in 1886 there were 28,756 Sunday school scholars and 2,852 teachers, in 1908 3,600 scholars and 41,000 pupils; thus the proportion of teachers to scholars remains nearly the same, in 1886 one teacher to 10 scholars and in 1908 one teacher to 11 scholars. In 1886 the offerings to diocesan missions amounted to \$32,860.89, but in 1907 they had reached the sum of \$393,946.34; in this department of missionary work there has been a steady increase every year. On the other hand, the sum of offerings to Domestic and Foreign Missionary work shows fluctuations from year to year, with a tendency to decrease in the offerings to Domestic and a tendency to increase to the Foreign field. However, the total sum of offerings for diocesan missions outranks the total sum of each of the others. But the record of the offerings to theological education reveals an unmistakably downward trend. In 1889—a fat year—the contribution to this object amounted to \$23,955; the next year it dropped to \$14,747, and last year to \$5,265. The year 1907, with its surprising record of \$71,950, was exceptional simply because the gift of \$60,000 bequeathed many years ago by Mr. Bruno of Pittsburgh became due and was paid in. Indeed a half century ago the interest of laymen in our schools of theology was deep and the contrast in this respect between their day and ours is great. What has caused the decadence of interest, as financially expressed? Doubtless it is mainly the concentration of effort which the Church has been directing to costly equipment of the parish church, its choir, and its institutional buildings. Our seminaries have suffered, while in the meantime the seminaries of other denominations, Presbyterian, Congregational, Methodist, Baptist, Roman Catholic, have been uninterruptedly receiving fresh furnishing for the preparation of their men to meet the yearly increasing strain—social, intellectual, and spiritual—brought to bear by the present age on the modern clergyman. One has only to compare educational statistics in the theological sphere to realize how far behind the denominational schools are the schools of this Church, which is reputed to possess the most cultivated laity in America: \$104,525 subtracting Mr. Bruno's splendid gift of \$60,000 from this diocese for nearly three decades to man parishes and episcopates in our own country, and for carrying on the supremely difficult task of Christianizing cultivated pagan lands! Are we repeating the mistakes of naval Russia in building structures and turning out indifferently trained men to use them in the storming of Satan's strong bulwarks and marvellous equipment? It is fitting with this small sum of \$104,000 in mind to conclude these statistics with the statement of the amount given by this diocese for ordinary purposes during these decades—\$30,147,941.

### INFLUENCE OF THE WORK OF THE LAYMAN.

"The expanding lay activity will bring the influence of Christ's kingdom into closer and still closer contact with the commercial and political world, transform spheres of life which the clergy seem unable to reach, and persuade the State to do the work which she ought to do—the work of cleansing and purifying and so ultimately relieve the Church of the support of those institutions, homes and asylums and rescue missions and other protecting and reformatory agencies which political misgovernment and social degeneracy drive into needed existence. Indeed one would be surprised if he should consult the sources of information to note how many Churchmen as presidents of important organizations for social work are already opening the way to Christ's leadership in wide realms of life where His leadership has long been absent and even unknown, and where the great arch-adversary of all nobility, beauty, and peace has alone held sway.

"And finally the comprehensive lay activity with clerical activity in the van will find itself in a new world—a world regenerated or at least a happier world to live in, such as our first Bishop could not have imagined but to which his confidence in lay spirituality and lay common sense pointed. How great the distance yet to be traversed! What conflicts lie before us! What a tale he will have to tell who stands as their preacher before the Convention 125 years hence—the year 2044! O, what an interesting era is that which we are just entering! Blessed the youth who is just beginning his ministerial career as Christ's ordained servant, and blessed the young layman who is alive to his duty and is taking up his first yoke of ecclesiastical and Christian responsibility. Be it an age of conflict; we care not for that. God's hosts are gathering, though slowly, and God's hand is resting in benediction on their hardly yet unfurled banners."

EVERY STEP in any kind of holiness will be to us like a step upwards in a high mountain, revealing to our sight fresh blessings and fresh duties, beyond what we had ever dreamed of, until the last and most blessed step of all shall land us in the paradise of God.—*Keeble.*

## CONSECRATION OF THE REV. N. S. THOMAS.

**T**WICE within the space of two weeks the Church of the Holy Apostles, Philadelphia, which will seat considerably over one thousand, was crowded to the doors and many turned away. The first was the sad occasion of the burial of George C. Thomas, and the latter, on Thursday, May 6th, the consecration of the rector, the Rev. Nathaniel Seymour Thomas, as the first Bishop of Wyoming, the jurisdiction having formerly been connected with other districts or portions of the same. The weather and day were most ideal, and the scene, like that of two weeks previous, was one long to be remembered.

In order not to prolong the service, it was suggested on the printed programmes that "only the Bishops" (of whom there were ten present, not counting the Bishop-elect) "and those officially present at the consecration, and the vestry of the Church of the Holy Apostles receive the Communion." For others the Holy Communion was celebrated at 8 A. M. Morning Prayer was said at 9:30 A. M. by the Rev. C. Rowland Hill of St. Matthias', Rev. Hubert W. Wells of St. Andrew's, Wilmington, Del., and the Rev. Henry Martyn Medary of the Church of the Advocate.

Promptly at 11 A. M. the procession, which had formed in the commodious Richard Memorial Building, entered the church preceded by the large mixed vested choir. Following came the vestry of the parish, members of the standing committee and the Board of Missions, of the Brotherhood of St. Andrew and other bodies. Then came an imposing and dignified sight, 160 clergy vested, many wearing richly colored hoods of their degrees, the whole body, procession and congregation, singing the greatest of all the Church's hymns, "The Church's One Foundation." Immediately after the clergy came the vicars and curates of the parish, consisting of Rev. Dr. Foley, who has taken charge of Holy Apostles' pending election of a new rector, Rev. William P. Remington, Rev. William S. Neill, Rev. H. McKnight Moore, and the new vicar of St. Simon the Cyrenian; the Rev. Hubert W. Wells, deputy registrar; the Rev. David W. Howard of Norfolk, Va.; the committee of arrangements: Rev. Thomas J. Garland, Rev. Henry Martyn Medary, and George W. Jacobs, the latter taking the place of the late George C. Thomas, who had done much of the planning and preparation for the services. The Bishop-elect, vested in the rochet, came next with his presenters, Bishop Mackay-Smith of Pennsylvania and Bishop Funsten of Boise; next were visiting Bishops: Bishop Scarborough of New Jersey, Bishop Kinsman of Delaware, Bishop Darlington of Harrisburg, Bishop Olmsted of Colorado; the co-consecrators, Bishop Whitaker of Pennsylvania and Bishop Peterkin of West Virginia; the preacher, Bishop Talbot of Central Pennsylvania, and lastly, the venerable Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D.D., LL.D. of Missouri.

The Presiding Bishop began the Communion Service. The Epistle being read by Bishop Peterkin and the Gospel by Bishop Scarborough. After Hymn 586, "Lord, Speak to me, That I May Speak," the sermon by Bishop Talbot followed. At its close the Bishop-elect was presented by Bishop Mackay-Smith and Bishop Funsten to the Presiding Bishop, the latter being seated before the altar in the episcopal chair. The testimonials were read as follows: Certificate of election by Rev. David W. Howard of Norfolk, Va., canonical testimonial by Bishop Kinsman of Delaware, and the approval of the standing committees by George W. Jacobs, a member of the vestry of the Holy Apostles. Then followed the solemn and impressive constitutional declaration of the Bishop-elect. The Litany was read by the Rev. William S. Neil, senior curate of the parish. After the examination and series of questions put to the Bishop-elect was sung Hymn 290, "Heavenly Shepherd, Thee We Pray."

The Bishop-elect in the meanwhile having been vested in the rest of the episcopal habit, knelt before the Presiding Bishop and with the hands of the ten representatives of our Blessed Lord and His Apostles upon his head, the consecration proceeded, the *Veni Creator Spiritus* being sung antiphonally by the Bishop of Colorado and the vast assemblage. The offerings, which were quite large, were asked for the support of the Bishop's new work, the diocese of Wyoming. The anthem at the offertory was Barnby's "Ye Shall Go Out With Joy."

Besides the visiting Bishops there were a number of clergy and laymen from distant points, and several clergy from Virginia, Delaware, and New Jersey. The diocese of Central Pennsylvania was represented by William R. Butler of Mauch Chunk, and the diocese of Harrisburg by J. M. Lamberton of Harrisburg. After the service the Bishops and clergy and all the invited guests, newspaper men, and others, to the number of about eight hundred, repaired to Cooper Battalion Hall, two squares distant from the church, where all were seated and served with a bountiful luncheon. At the close of the luncheon, the Rev. James DeWolf Perry, D.D., president of the Standing Committee of the diocese, with some specially fitting remarks presented the new Bishop on behalf of the clergy of the diocese with a complete and expensive filing system, consisting of registration books, blanks and other stationary marked and stamped with the seal of the diocese, a supply which will

last for years. Addresses were also made by the new and last consecrated Bishop, and the venerable Presiding Bishop, who is always an interesting speaker. The vestments which the new Bishop wore were a gift from the women of Holy Apostles' parish. A fine episcopal ring was presented by the officers and teachers of the Sunday schools of the Holy Apostles', and is made of a large amethyst engraved with the first seal of the Missionary District of Wyoming. The seal was designed by the Rev. Henry Martyn Medary, the rector of the Memorial Church of the Advocate, and an authority in such matters. Upon the shield is a bar with three crosses, a miner's torch and cowboy's spur, all emblematic of the life and field in which Bishop Thomas will find himself placed.

### THE SERMON.

The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania, who preached the sermon, took for his text the words of St. Luke 9:32, "When they were awake they saw His glory and the two men that stood with Him." After applying the text to the sphere of the corporate life of the Church and urging a realization of its opportunities, he said:

"The passing on of the Apostolic office is but the discharge of a stewardship with which we have been most solemnly intrusted by our Lord. Woe be unto us if we keep to ourselves and grudgingly withhold from others what we have received from Him for the redemption of the world. The Church's faith and order and sacraments we have inherited from an unbroken past. As we have received them it is our duty to communicate them to others. We are but trustees. To-day we are administering a trust. These manifold gifts are not to be regarded as a monopoly of our own, but as committed to us as 'stewards of the mysteries of God.' They are for the healing of the nations. They are for the salvation of the world. They are to be used and not kept in glass houses to be admired and looked at, still less to be regarded as objects for self-congratulation, the possession of which gives us an imagined superiority over our brethren. Of those to whom so much has been given, much shall be required. The very weight of our responsibility should humble us before God. What have we that we did not receive, and if we have received it why do we glory as if we had not received it? It is our privilege, with a profound sense of stewardship and in all humility, to share with others what has been committed to our care."

He then touched on the revival of the Church's life through the Oxford Movement; of the need of Christian Unity and the duties of Churchmen relating thereto; of the awakening of the laymen to their duties with respect to the missionary movement, and then, addressing the Bishop-elect, said:

"And now, my brother, you are to be congratulated that at such an auspicious time as I have described, and in such a goodly land as this, you are soon to be called to the high dignity of leadership in the Church of God. It is a time when movements of world-wide significance are coming forward which call for men of vision and the genius of statesmanship. It is a land where the largest liberty is given to the exercise of individual gifts.

"The office of a Bishop in this American Republic affords him who has been called to an unique opportunity to serve his brethren and to touch and mould and influence the lives of every sort and condition of men. You are to believe that God would not have summoned you to this responsibility without, at the same time, bestowing upon you the grace and humility and the wisdom and power to adequately discharge its weighty duties. To identify yourself with your people; to give yourself to them in generous and unstinted devotion; to realize that the message that you have to deliver must concern itself with the whole of life and all that makes for the righteousness of the nation; to love and trust those committed to your care—this is the secret of a happy and fruitful episcopate. As you break the Bread of Life to the widely scattered little flocks over your vast domain, though at first you may be a stranger to them, they will soon recognize you in that act as representing the spirit of Him of whom men said, 'Did not our hearts burn within us as He talked with us by the way and opened to us the Scriptures?'

"I know those people of the plains. They were once mine. They are still mine in the consciousness of a love and a loyalty which can never grow cold. For nearly twelve years, in journeyings often, I went in and out among them. Only this week I have returned from visiting them. They are preëminently worthy of the very best we can give them. You will find them ready to respond to your high ideals and to be led and moulded by your appeals to their manly sympathy and help in all good works. You will not blame them if you shall find that they will expect you to win your way to their hearts first as a man among men and then as a Bishop. You are leaving much to go to them—this large parish with its flourishing missions—the enthusiastic love and sweet confidence of this numerous flock.

"By heredity as well as experience you have gained in this great parish, so devoted to the missionary cause, you seem to have been prepared, all unconsciously yourself, to act well your part in the two significant movements to which I have referred.

"It has been your privilege to have been intimately associated here with one whom, without disparagement to others, we might describe as the greatest layman of the American Church to-day.

So identified was Mr. George C. Thomas with this parish that we cannot think of it as apart from his beloved and gracious yet masterful personality.

"To this occasion he was looking forward with the keenest interest. The sorrow with which he was contemplating losing you as rector was tempered and sanctified by the thought that the Church, of which he was so loyally a son, had called you to be a leader in that great missionary host which he had done so much to organize and inspire. Sooner or later, God takes to Himself His workers, but His work goes ever onward. A great blank has been created in our ecclesiastical life by the disappearance from among us of one who had made himself, to our human judgment, so well nigh indispensable. May his spirit of generous and self-sacrificing devotion descend upon the Church; and may his soul rest in the peace of Paradise.

"You will remember that on that same Mount of Transfiguration, around which our thoughts have lingered, St. Peter was so entranced by the calm and holy loveliness of the scene that he cried out 'Lord, it is good for us to be here.' He would fain have remained there forever; but at the foot of the Mount, and all over the world, men in their sorrow and their sin were beseechingly holding up their hands and asking for help. So Christ and His disciples must descend from the Mount and go back to the great world of humanity. They must heal the sick, and open the eyes of the blind, and preach the Gospel to the poor. So, my brother, from the lonely ranch and mining camp of Wyoming God's children as sheep without a shepherd are calling for you to descend from this high Mount of privilege and sever the tender pastoral ties which have bound you to your people in order to feed another flock which Christ has purchased with His most precious Blood.

"But you will be more than compensated in your new field by sharing with your people in the privilege of laying deep the foundations of a Christian civilization in that vast empire in whose development you are destined to play so important a part. Yourself the son of a Bishop of the West, who was honored and greatly beloved, you are not a stranger to the spirit and genius of the people to whom you are about to minister. You go out as the Church's apostle and ambassador—as one sent by the whole Church with all due authority. As a missionary Bishop you will represent the entire body, and the prayers and intelligent interest and loving cooperation of all the faithful are pledged to follow you. Be of good cheer. The West is ready to welcome you. The East bids you a hearty God-speed. The joy of faithful service awaits you. Both East and West are one in love and loyalty to the Great Bishop and Shepherd of our souls."

### IN OUR APPOINTED PLACE.

BY MARIE J. BOIS.

A WONDERFUL lesson came home to my heart the other day while watching the efforts made to find the right place for the bust of our beloved Bishop. I thought I knew the importance of good lighting on paintings and sculpture, and yet it was a positive revelation to see the extraordinary changes brought about by the different lights falling on the bust. The artist had worked with what she thought a perfect knowledge of the play of lights and shadows in the entrance hall where the bust was to be placed, yet one thing had been overlooked by her: a strong upper light from an adjacent hall, which to her dismay fell on her masterpiece, changing, spoiling the expression of the eyes, the ideal for which she had striven.

Then began the search for the better place. Sitting on the marble steps, I watched with interest the bust in the different lights, as well as the face of the sculptress and the change in her expression at each new trial. That change was hardly greater than the one which took place in the bust itself. Here, almost lifeless; there, the deeper shadows making it look careworn; in the right place, it became all of a sudden a heart-stirring likeness.

It was then that I understood the importance of the place appointed for each one of us, and which, though it may be, though it will be, filled by someone else, whenever death calls us away, yet must be ours while it is called to-day, if we are to fulfil the divine purpose.

We seek for higher places, we long for a more conspicuous position in the world's eyes, forgetting the upper light that, falling upon us, would mar the likeness the divine Sculptor is so patiently striving to bring in us. We are the clay, He is our Potter; and shall the clay say to its Maker, "What doest Thou"? Shall we choose for ourselves? God forbid. Let us then in all earnestness and sincerity ask Him to show us our appointed place, and having found it, let us be content therewith, knowing that Jesus Christ Himself is the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom we also are builded together for an habitation of God through the Spirit.

### THE ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY OF THE DIOCESE OF PENNSYLVANIA.

THE diocese of Pennsylvania, having been organized on May 24, 1784, it was deemed fitting at the annual convention held in May, 1908, to appoint a committee to arrange and prepare for a proper observance of the 125th anniversary and have it immediately precede the annual meeting of the diocesan convention, which now generally meets the first Tuesday in May, consequently the commemorative services were held in old Christ Church, on Second Street, near Market, on Tuesday, May 4th, at 10 A. M.

The service consisted of a celebration of the Holy Communion, the Bishop Coadjutor of the diocese being the celebrant, and a most ably prepared sermon by the Rev. William M. Groton, D.D., Dean of the West Philadelphia Divinity School, which is reported elsewhere in this issue. The sermon, while lengthy, was a timely and necessary historical paper, giving a most careful and accurate account of the diocese and its working among the past years, and reflected great credit upon the writer.

Precisely at 10 o'clock the procession of 145 of the clergy of the diocese, vested, entered the church headed by 36 seminarians in academic gowns from the West Philadelphia Divinity School. After the clergy came the Rev. Thomas J. Garland, secretary of the diocese; Rev. Dr. Tomkins, rector of Holy Trinity; Rev. Dr. Washburn, rector of Christ Church; Rev. Dr. Perry, president of the Standing Committee; Rev. Dr. Groton, Dean of the Divinity School; Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh; Bishop Coadjutor Mackay-Smith, and Bishop Whitaker. Owing to the recent operation upon his eyes, the latter took no part further than offering the prayer at the close of the services for the meeting of conventions and pronouncing the benediction. The Rev. R. J. Morris, rector of the Church of the Epiphany, Germantown, was master of ceremonies. The long procession, with a great number of clergy wearing various and gorgeously colored hoods, made an imposing and impressive sight. The vested clergy and quite a number unvested occupied the whole of the nave; the pews in the side aisles were filled with the lay deputies to the convention, and the spacious galleries were reserved for the general public, but unfortunately not many of the latter were in evidence.

The offerings, amounting to over \$5,800, were devoted to the fund of \$125,000 which it is proposed to raise for Church extension in the diocese and being an important part of the commemoration as suggested and arranged by the special committee of which the Rev. L. N. Caley was the chairman.

The massive communion service of sterling silver, which was presented to Christ Church by Queen Anne over 200 years ago, was used in honor of the occasion. The music, which was finely rendered by the choir of the church, was Tours in F, and the anthem at the offertory Stainer's "God so Loved the World."

Immediately after the close of the service the annual diocesan convention convened in the church, as did the first convention so many years ago, and after the transaction of preliminary business and the appointment of certain officers and committees adjourned for luncheon at the usual meeting place, St. Luke's and the Epiphany, on Thirteenth Street below Spruce.

The last commemoration service was held in the Church of the Holy Trinity, at Nineteenth and Walnut Streets (Rev. Dr. Tomkins, rector), at 8 P. M. It had been hoped and expected that this large church would have been filled to overflowing for this service, but as in the morning, such was not the case, great numbers of the clergy as well as laity being conspicuous by their absence. The addresses made up for the lack of interested evidence by those not attending. A shortened form of Evening prayer was said by Dr. Tomkins, Dr. Washburn, and Rev. Mr. Caley. The Bishop Coadjutor made the first address, being one mainly of congratulation and thanksgiving for the great work done by the diocese at home and abroad during its existence, and of welcome to the visitors and speakers from the neighboring dioceses, which sprang from the old diocese of Pennsylvania. Bishop Whitehead followed, representing Pittsburgh as the first to be divided. Bishop Talbot having been called west and not yet returned, the diocese of Central Pennsylvania was ably represented by the Rev. Dr. Rogers Israel, rector of St. Luke's, Scranton. The Bishop of Harrisburg was also prevented from attending this service, but had impressed the Rev. Dr. Foley, one of the faculty of the Philadelphia Divinity School, and for many years rector of one of the parishes at Williamsport, Pa., to represent the youngest of the four dioceses in the state—that of Harrisburg. Each told in an interesting manner the history, the work, and the needs of their respective fields.

HE SEEMS to say: "Look at My promise: look at the plain words of the Bible, 'Your Father which is in heaven, will give the Holy Spirit to them that ask Him.' And if that be not enough, look at the lives of My saints: look and see how good and penitent persons, from time to time, have really been helped to keep these commands, which you think too strong."—*Keble.*

## PROCESSIONAL HYMN FOR ASCENSION DAY.

BY THE LATE DR. LITLEDALE.

To the Editor of *The Living Church*:—The late Rev. Dr. Little-dale, author of the famous book, *Plain Reasons Against Joining the Church of Rome*, wrote a great many striking and beautiful hymns, but I do not think they have ever been collected and published in book form. One of his strongest and best is a processional hymn for Ascension Day, of which the original manuscript was in the possession of the late Rev. H. G. Batterson. I append a copy of it, asking you to publish the same in your valuable paper at Ascensiontide.—B. W. R. TAYLER.

St. George's Rectory, Schenectady, N. Y.

1.

When regenerating waters are poured forth the soul to lave,  
We proclaim Him Lord of Ocean, Who once delgnet to tread the wave.  
When the mystical Oblations, Bread and Wine, before Him stand,  
Lord of earth, we then confess Him, Who gives increase to the land.  
And when wreaths of fragrant vapor rise to Him amidst our prayer,  
We acknowledge Him Who conquered all the powers of the air.

2.

Thrice for us the Word Incarnate high on holy hills was set,  
Once on Tabor, once on Calvary, and again on Olivet:  
Once to shine, and once to suffer, and once more, as King of kings,  
With a merry noise ascending, borne by Cherubs on their wings:  
Till the glad angelic voices hail the wardens of the gate  
"Lift your doors, ye Holy Princes, for the Victor comes in state."

3.

And the guards celestial answer from within to that strange cry,  
"Who is He, the mighty Victor, claiming entrance to the sky?"  
Back from His triumphant legions, comes reply in joyful swell,  
"It is He, the King of Glory, Who hath vanquished death and hell;  
Lord of Hosts, and strong in battle. Who, upon this holy tide,  
Leads captivity in fetters, and hath trampled Satan's pride."

4.

Opened are the gates eternal, and the courts within reveal  
Myriad forms of radiant Angels which before the Victor kneel.  
Yet not there the Monarch pauseth, onward still He takes His way,  
Where the strong Archangels marshalled, bend before Him, and obey.  
Ever farther, ever onward, room before His feet is made,  
Where the Powers and the Virtues in their order stand arrayed.

5.

Why should He with Princedoms tarry—but the servants at His call?  
Why abide with Dominations, Who is King and Lord of all?  
Higher yet, and ever higher, till the Thrones are left behind,  
He ascendeth through the heavens, borne upon a mighty wind.  
Will He stay Him where the Cherubs, of created things most wise,  
Ponder in rapt meditation on the heavenly mysteries?

6.

Nay, for He, the Word Eternal, Sole Begotten, Uncreate,  
To the source of all the marvels upon which they meditate.  
Higher yet, and even higher, passeth He those ranks above,  
Where the Seraphs are on fire with the flame of endless love:  
Passeth them, for not e'en Seraphs ever loved so well as He  
Who hath borne, for His belov'd ones, stripes and scorn, and shameful Tree.

7.

Ever farther, ever onward, where no Angel's foot may tread,  
Where the four and twenty Elders prostrate fall in mystic dread:  
Where the four strange Living Creatures sing their hymn before the Throne,  
The despised One and rejected, passeth in His might alone:  
Passeth through the dazzling rainbow, till upon the Father's right  
He is seated, His co-equal, God of God and Light of Light.

8.

Christ the Victor, Christ the Saviour, Christ our Master dear, and Lord,  
Hearken, then, to the petitions which we pour with one accord;  
When the smell of a sweet savour up to Thee our censers send,  
Let the prayers of Thy redeemed ones, with the Hymn Angelic blend:  
Let the fragrant clouds that, mounting, breathe their incense upon high,  
Be for us the hopeful symbol of Ascension to the sky.

IT IS SAID that in ascending the Alps the traveller goes through different regions of vegetation. First he encounters the vines, then fruit trees, next splendid forest trees, higher up stunted pines, next dwarf trees and mosses, and lastly the eternal snow. But away beyond all these, almost on the very top of the mountain, a tiny, sweet flower peeps through the chilling snow. So divinely beautiful is it in that dreamy region that its sight brings tears from the manliest traveller's eyes. It blooms away up there sweetly, cheerfully, gloriously. Thus, the Christian, in his soul, goes through this world, passing through the regions of knowledge, emotion, will. So often is he made to know his weakness and need of divine help. So often has he profound emotions of sadness when lowering clouds hang heavily before his spiritual vision and so often exultant joy when these clouds are lifted. But, if really a Christian, amid it all he exclaims with Job: "Though He slay me, yet will I trust in Him." Despite the cold atmosphere of moral depravity and alienating temptations, on the very summit of life's career the flower of faith blooms and cheers and in the dying hour assures visions of sublimest glory eternal.—*Western Recorder*.

## THE CHURCH AT WORK SOCIALLY.

FOLLOWING is a brief synopsis of the annual address of Clinton Rogers Woodruff, delivered at the last annual meeting of the Christian Social Union, of which organization he is president:

"We must never lose sight of the fact that we are members of a Church militant; a Church that is fighting for decency and righteousness against the powers of evil; for higher standards of personal, public, and social life as against the indifference of the careless and the disinclination to change on the part of the slothful. The aspirations of Christian men are constantly tending more and more toward a redeemed society.

"Her [the Church's] priests and her laymen are concerned with the physical, moral, and social welfare of the people as never before. It may not be amiss, and in some ways it will be helpful and encouraging, to recount some of the evidences of this interest and this activity on the part of the Church:

"Our General Convention has a joint commission on the relation of capital and labor which is designed: First, to study carefully the aims and purposes of the labor organizations of the country; Secondly, in particular, to investigate the causes of industrial disturbances, as these may arise; Thirdly, to hold themselves in readiness to act as arbitrators, should their services be desired, between the men and their employers, with a view to bring about mutual conciliation and harmony in the spirit of the Prince of Peace. The reports made to the Conventions of 1904 and 1907, while perhaps necessarily and certainly 'designedly general in terms,' were in the main suggestive and along one line at least definitely concrete.

"The English Christian Social Union continues a factor. Indeed it is generally understood that no small part of the advanced position taken by the Lambeth Conference was due to its influence and industry. The Church in the antipodes is at work along social lines. There is a Christian Social Union there, with branches in Adelaide, Melbourne, and Sydney. The diocese of Melbourne has a committee on Social Questions which has not hesitated to make concrete suggestions.

"In the American Church the dioceses are one by one giving attention to the subject, mainly through the appointment of committees or commissions on social welfare. The first was that organized by canon in the diocese of Long Island in 1905. This Social Service Committee has for its purpose the carrying into effect any measure or measures recommended by the diocesan convention for the betterment of social conditions in the diocese. The dioceses of New York, California, Michigan, and Chicago have established similar commissions that are now at work carrying out the purposes of their appointment. The California committee presented a formal report to the last diocesan convention, under the general head of "Civic Betterment," in which it considered the questions of tenement house reform, child labor, local option, and public institutions and recommended work during the coming year along the line of public health, the protection of workers and public morals. It set forth the extent to which child labor and alleged abuses had been investigated and the steps that had been taken to prevent the issuing of a special officer's commission to any man unfitted for the work of protecting children.

"These several diocesan committees or commissions are as yet in the tentative stages of their development and have so far been working without cooperation with each other, or with the Standing Commission of the General Convention. The Christian Social Union is seeking to bring them into touch each with the other and with the Union, with a view to promoting a profounder sentiment in the Church as to its duty and obligations and a more effective organization of Churchmen in the matter of social service.

"The Church Association in the Interest of Labor has for years devoted its energies, with love and patience, to bring labor and capital into closer relations, to lead them to understand one another and to meet each other on a common basis of mutual regard and respect. The Church Congress has given some attention to social problems.

"The Girls' Friendly Society is turning its attention to social service and has established a department to deal with it, which has done some tentative, but most suggestive, work.

"I must reserve until another time the work that is being done by individual parishes along institutional and special lines. The realization that the Church exists for service to all the people all the time is gaining day by day. The various city missions are blazing the way to a larger social usefulness as well as to a wider spiritual horizon.

"The contribution of individual Churchmen to the social progress of America is incalculable. A year ago I set forth the figures showing the leadership of Churchmen in certain departments of civic, philanthropic, and social work. If figures were available for all lines and for volunteer as well as compensated professional work, the showing would be still more remarkable, still more encouraging."

\* THE mere habit of trying our best in all things, will help us, by God's grace, to serve Him with our best.—*Selected*.

## Department of Social Welfare

Edited by Clinton Rogers Woodruff

### REASONS FOR GERMAN ADVANCES.

IN introducing an article on "The Slum as a National Asset," the editor of *Everybody's Magazine* makes use of this plain and unequivocal language:

"Suppose you were raising hogs—don't turn up your nose, some of your ancestors raised hogs—and suppose your neighbor discovered that he could raise better hogs by providing cleaner pens, would you profit by your neighbor's discovery? Of course you would. Well, Germany, across the pond, has discovered that she can raise better citizens by providing cleaner pens—beg pardon, homes—for her poor. She makes money by saving it on disease and doctor's bills, and gets citizenship and health and happiness as by-products. We do not apologize for hogs as an illustration. Hogs out in Iowa live better than hundreds of thousands of people in New York City. Don't you believe it? Read this fact-story. Then take off your hat to Germany and don't put it on until you have asked the good Lord to help you and your fellow-Americans to realize the importance of building better pens."

Let us ponder over this and see if we have any duty to perform in the premises. We may not own tenement houses; but we are citizens, may be, of communities which tolerate such conditions, and so we cannot shirk our share of responsibility.

Sometimes, however, personal and community advantages are more potent influences than social duty (let us hope not among Churchmen, however), and these may lead to some definite action; as the article referred to points out that whatever makes the poorest people healthy is good in German eyes because it insures a strong nation that hereafter is to carry the power and influence of Germany around the world. Whatever impairs the physical constitutions of the masses of people is intolerable in German eyes, because it threatens the national vigor and interferes with Germany's destiny. The Germans saw that its policy drew huge populations into the manufacturing cities, where they speedily became overcrowded and under-vitalized, and it bent them for long hours over such unwholesome employments as would in time destroy the race if there were not compensation in hours of rest and relaxation and wholesome surroundings.

It is interesting and instructive to be informed that Berlin's wonderful homes for workingmen are in a way a product of this general idea, and directly the product of the nation's insurance system, which is operated by the government for the sake of the common good. The houses are built by the workingmen themselves, but the government encourages them to build such houses, then enables them to build such houses, and then sees that such houses are built rightly.

According to Mr. Russell, one good thing begets another. The German government's labor policy is a humane and civilized device of which we know nothing in our country, where the labor and factory laws are those of the 17th century. The German system in part includes the principle that every workingman injured at his work is absolutely entitled to compensation without any ifs or ands, and every German workingman should also be provided for in his sickness and old age. For these rational insurance schemes the funds are collected differently, in part from the employers, in part from the employees, in part from the government. Hence the government has on hand an enormous sum of insurance surplus and assets, similar to the vast wealth controlled by our great insurance companies. Soon after the insurance gold began to roll in upon it, "the inferior (*sic*) German government perceived that if the workingmen were well housed the average national health would be improved, and the payments under the invalidity insurance system would be diminished. Hence, as a matter of business, the government extended its encouragement of good housing by fostering coöperative building societies and by lending to such societies from the insurance flood all the money they needed at 3 per cent."

Thereupon great, comfortable dwellings for workingmen began to rise in the Berlin suburbs.

ACCORDING to a recently issued report of the London Local Government Board, the number of deaths from tuberculosis in England and Scotland has been decreased in the last fifty

years by one-third, falling from 54,918 in 1853 to 39,746 during the past year, while the death-rate per 10,000 of population has fallen more than one-half, or from 29.8 to 11.5, whereas in Ireland the death-rate per 10,000 has increased in forty years from 24 to 27. Dr. Arthur Newsholme, a well-known authority, attributes the decrease in the mortality from consumption in England to effective segregation and institutional treatment of the advanced cases of the disease, which are known to be the centres of infection and spread of tuberculosis. The Irish medical authorities attribute the increase in the amount of tuberculosis to a combination of poor housing, insufficient and unnourishing food, bad sanitation, especially in the schools, and the large Irish emigration.

### CHANGING PUBLIC SENTIMENT.

Mention was recently made of the fact that the attitude of the railroads had materially changed within the past score of years. Moorfield Storey, the Boston lawyer, at a meeting of the stockholders of the Pennsylvania Railroad Co. a few weeks since, touched upon this point, saying:

"We can no longer take the attitude which was so tersely expressed by a great railroad magnate in New York some time ago, but at the same time the action of that magnate and others has done something to arouse a hostile public opinion; and while it is right and necessary that, as the business of a railroad corporation increases, it should issue new securities to derive capital, the way in which those securities are issued is a matter which concerns the public.

"In Massachusetts no public service corporation can issue stocks or bonds without first getting the consent of certain boards. They have in New York a similar law. Something of the same sort is proposed in Pennsylvania, and the President of the United States in his inaugural address tells us that he intends on December 1 to propose some scheme by which the issue of stocks and bonds by corporations engaged in interstate commerce shall be regulated by the Congress of the United States.

"Now, we may or may not like such interference; we may question whether such interference be within the constitutional power of Congress; but there can be absolutely no question that the methods by which corporate securities have been issued in the past have created a public feeling against the great public service corporations which we must recognize and deal with."

### THE PUBLIC AND INDUSTRIAL CASUALTIES.

A satisfactory and encouraging sign of the times is the official interest that is being manifested in securing a more complete public understanding of industrial casualties, trade diseases, and kindred industrial conditions. A bill has been introduced into the New York legislature at the instigation of former Labor Commissioner P. Tecumseh Sherman and in line with the recommendations made by Governor Hughes in his message to the legislature, calling for a commission to investigate industrial accidents. If New York adopts this measure it will be the third (Illinois and Wisconsin being the others) American state to take public action at this time.

A New York branch of the American Association for Labor Legislation has been formed. Prof. Henry W. Farnam of Yale and president of the general association at the organization meeting, contrasted the internationalism of our economic life with the provincialism of our legislation. Capital wanders to any place in which the investment offers good returns, and labor travels with almost equal facility towards the region of high wages; but the greatest diversity still exists in legislation even between different parts of the same country, especially in the United States. Fourteen governments, including the United States, are represented in the International Association for Labor Legislation, with headquarters at Berne. But while the states of Europe are gradually getting together on these questions, the United States is unable, not only for constitutional reasons, to join in international treaties, but for the same reason even the states are unable to make agreements among themselves. Thus, if greater uniformity is to be secured, it must be through some voluntary organization, and the American Association is organizing to meet this need.

CHRISTIAN conduct is not, can never be, a matter of rules. We shall look to Jesus in vain for a set of rules to govern in this, that, or the other contingency. The scribes were past-masters in the art of prescribing rules for conduct. Jesus set forth principles, and those of such a nature as to be understood only as they are followed. The test is practical, the test of life. "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself."

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

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*  
BY THE REV. ELMER E. LOFSTROM

**OUR LORD'S ASCENSION.**

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXIV. Benefits. Text: St. John 16: 7.  
Scripture: St. Luke 24: 50-53; Acts 1: 9-11.

**T**HE Ascension was a necessary sequel to the Resurrection. Having died, and been through the place of departed spirits, and having then put on a glorious body, the true home of Jesus was no longer here. So after a forty days' ministry, during which He taught "the apostles whom He had chosen—the things pertaining to the kingdom of God," He was parted from them and carried up into heaven"; "while they beheld, He was taken up"; "He was received up into heaven." Passive verbs are always used. He did not assume this exaltation Himself. It was the natural and inevitable result of that which had gone before. The risen Lord could not stay long among the old conditions. He must go to His own place. The apostles seem to have realized this to some extent, for no word is said about the separation. They returned to Jerusalem with joy—it was a triumph they had witnessed. It was a triumph in which they had a share.

One of the most important truths to realize in connection with the Ascension is that it represents the triumph of the Lord Jesus in His human nature. Our lesson recites that He led the disciples out as far as Bethany, "and He lifted up His hands and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into heaven." Those hands which were raised in blessing had the marks of the nails in them still. He had taken human nature into union with Himself. In that human nature He had won the victory. Here was the seal of that victory. He carries up with Him into heaven, where He was before, the human nature which He had taken, triumphant and glorified.

Herein is the hope and promise of triumph for us also. He said that it was expedient for us that He go away, because so only could He send the Holy Spirit, the Strengthener. Text: The Holy Spirit is "the Spirit of Jesus" (Acts 16: 7 R. V.). His ascension made it possible to send that Holy Spirit, that by His indwelling presence—no longer acting upon us as external—we may win the same kind of a victory which He won. The Ascension shows us the end of the New Humanity. In union with Christ in His Church, we win our way to it.

Study the lesson to see just what the disciples did after the ascension. It is significant. First "they worshipped Him" (St. Luke 24: 52). That shows that they were now well and fully assured that Jesus was God. Only God is worshipped. These men who had known Jesus so intimately as Man that they were unable to fully understand the meaning of His life, now had all their perplexities removed at once. Before leaving them, He had given the key to the understanding of the Old Testament scriptures in what they said concerning Him (St. Luke 24: 45). They had not well understood, even as they were on the way to the Ascension mount (Acts 1: 6). But now, as they had seen Him enter into the fiery cloud which in the Old Testament had symbolized the incomprehensibility of the Divine Nature, they knew that He was as fully divine as He had been to their knowledge human.

They then "returned to Jerusalem with great joy." This is important because it was what Jesus had told them to do. He had charged them to return to the city and there to await the coming of the power from on high. Their new knowledge may have tempted them to some other course of conduct. But they did as they were told. Their joy shows that this separation was a triumphant one.

They were "continually in the Temple, praising and blessing God." At the appointed times for the temple services, they continued to worship God in His appointed house. At other times we learn from Acts that they were together in the upper room, "continuing with one accord in prayer and supplication." Their knowledge of what Jesus was gave them a new sense of what *they were*. What a wonderful sense of the reality and of the nearness of God must they have had! We find them pres-

ently, during these ten days between the Ascension and Pentecost, praying to Jesus as "Lord," asking Him to make known unto them what is His decision between the two men selected by themselves (Acts 1: 24). Knowing that the Lord Jesus was divine, and therefore able to hear their prayers, they were not afraid of accepting the commission which He had laid upon them. The facts have not changed with the centuries. Jesus still stands as intimately connected with the Church in which we are now the disciples.

## 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.*

### ROMAN CORRESPONDENCE.

*To the Editor of The Living Church:*

**A** NUMBER of your readers may be pleased to know of some responses which I have had to my late pamphlets from Roman Catholics. I have received a number of abusive letters, and have been called various names, such as "dunce," "one who has no knowledge of history," "a user of vulgar and uncharitable expressions," as untruthful and insincere, and I have been addressed as "one outside the Church," and told that "as certain as that two and two make four," unless I join Rome I shall go to hell.

It has been noticeable how especially the Irish, when defeated in argument, take to calling names. They seem to think that mere assertion and violent language are strong argument. "The proud have had me exceedingly in derision," but I have not ceased to love and pray for them.

I have been called "vulgar and uncharitable" for using the term "papalism." My reply to this was that it was used by Baronius, the Roman Catholic historian, and by one of the presidents of the Council of Trent, who gloried in the title, and said that the denial of it was Satanism.

Another pious Roman wrote me that as Le Courraye died an apostate to the Christian religion, so "his work on Anglican orders was destitute of any authority." My reply was, that though the man gave up the Christian faith, it did not follow that the works he wrote when a Christian were worthless. The good old priest had simply made a blunder in his logic.

One Roman wrote me he belonged to a Church "whose orders had never been attacked." My reply was that the validity of the election of a number of the Popes had been attacked (see Littledale's *Petrine Claims*, ch. 8; 304, 346); and I was very thankful that our orders had been attacked because thereby they had been so thoroughly and successfully vindicated.

To my argument that within the Anglican Church the religious life had been revived, which was one proof of its possession of sacramental grace, I was told that in the Roman Church it had not needed to be revived. Perhaps not, but it had needed again and again to be reformed, and we had no such scandals as were exposed about the Knights Templar, or condemnation of a religious order, such as that issued by Pope Clement XIV. against the Jesuits.

To the long list I gave of bad and wicked popes, it is said that "there was a Judas amongst the apostles." But that does not answer the point that men who were thoroughly corrupt could not be the organs of the Holy Ghost, and so infallible guides.

It was thrown up against us that we were "Protestants." I grant we were. We protested against both sectarian errors and papalism. We were thus Protestants, because we were sound Catholics.

Another mentioned that on one page I had referred to Peter being first on the list of apostles, only as given in St. Matthew; but on the 11th page I had distinctly stated that he was placed first in order in the Gospels and Acts, and so in my book *Christian and Catholic Peter* is first in the apostolic band, in the formative period, but afterward ceases to hold that place.

It was pointed out that a number of clergymen had lately left our communion, for which, so far as our communion is

concerned, I am very thankful. Their position with us was the untenable one that the Bishop of Rome was, by divine authority, the primate of the Church. The true Catholic position is that the Papacy was founded on unpatristic interpretations of Scripture, the forged Decretals, and the spirit of worldliness. Those who hold otherwise should rightly go to Rome.

We were told that Christ prayed for unity, and so He did, and His prayer for the first thousand years was granted. There is nothing in Scripture to show that at the coming of Christ the Church will be united. Holding as we do that the papacy is anti-Christian, union with the papal system would be an injury to the religion of Christ.

It was also said that in England unepiscopally ordained clergymen had been committed to the cure of souls, and the cases of Cartwright, Travers, Barrington, Morrison, Whittingham, and Saravia were quoted. Travers' claim was brought up for adjudication, and his claim was overruled. Whittingham was proceeded against, but died before he could be deposed. Saravia was undoubtedly in priest's orders and was the confessor of Hooker. The case of Barrington was due to a careless reference to an index in a state paper. The case of Morrison is very uncertain. Anyway, the law of the Anglican Communion and Prayer Book is perfectly clear. It does not recognize any others than those who are episcopally ordained. Breaches of the law do not imply changes of the law.

Concerning prayers to the saints: I was told by a father that their prayers to the saints "were entirely different from those to God. We ask God to help us by His power, but we ask the saints to intercede for us." The answer is that Roman theologians make Mary the Neck of the mystical Body through whom all graces must pass from Christ to us, and she is referred to as the refuge of sinners and the bestower of grace. The *Glories of Mary* is full of prayers to her.

The blessed Peter was first in the apostolic college. This we grant. His work was to lay the foundation, and to open the Kingdom to the sheep of the Old Dispensation and the lambs of the New. Having done this, his special office was fulfilled. It did not require, and he had no successor. As to a visible head being needed, it may be answered that the Church, being a divine society, has need of a divine head; and the small fraction of the Church Militant cannot claim one to itself.

Very beautifully Peter's special and temporary leadership is brought out in the one miracle recorded at Eastertide. There Christ is represented as standing on the shore as the Risen Lord. The fire supernaturally provided represents the Holy Ghost. The burning coals formed from the wood symbolize the Cross. The fish is always known as a symbol of Christ. The broiled fish upon the living coals sets forth His Crucifixion; the bread connected with it, the Holy Eucharist. Peter and his companions are represented as having failed in their fishing. This betokens the Jewish Dispensation. St. John, the Christian herald, points out to Peter that the person on shore is the Christ. The call comes from the Master. Peter is in his unclothed, Jewish, spiritual state. He believes, and wraps about him the garment of faith. He plunges into the water, which symbolizes Baptism. Then he draws the Gospel net, which encloses the fish taken at Christ's command through the water, which symbolizes Baptism, to Christ. The miracle tells us of the special work of Peter, and which belonged to him alone. He has no successor. The Church, drawn to Christ, has Christ for its Head. C. C. FOND DU LAC.

### A CORRECTION.

To the Editor of The Living Church:

IN your issue of THE LIVING CHURCH for May 1st is an error which should not be allowed to go uncorrected. Dr. Ewer was stricken while preaching in St. John the Evangelist's Church, not the Cathedral. We have, in our vestry, a portrait in low relief, given to us by Mrs. Ewer. I am hoping to get this copied in bronze, and placed in the church, "*in perpetuum in memoriam*." His name, like that of the great De Koven (whom it was my privilege to meet in Canterbury, 1868), should not be forgotten.

Should any of your readers wish to contribute to this permanent memorial, I shall be glad to receive and acknowledge their offerings. As I myself am in the "eighties" you will understand the force of the proverb: "*bis dat: qui cito dat.*"

Yours respectfully, EDMUND WOOD.

Rector St. John the Evangelist's, Montreal.

### READING MATTER OFFERED.

To the Editor of The Living Church:

WE have coming into our home each month several papers and magazines which we feel could be of use to some parish or mission reading room. We would be happy to send them to any one who desired them. Will you kindly give this space in your correspondence column in the hope that someone of its readers may know of a mission or parish who would appreciate such reading matter. (REV.) H. G. BUISCH.

Middleport, N. Y.

### THE BURNING OF ST. MARY'S-ON-THE MOUNTAIN.

To the Editor of The Living Church:

JUST after midnight of Monday, May 3rd, St. Mary's-on-the-Mountain, Sewanee, Tenn., was totally and absolutely destroyed by fire, and one of the most truly Christian works in the South was brought to a complete standstill. Almost everyone knows of the wonderful work which the devoted Sisters of St. Mary have done for the mountaineers' daughters, so that it is unnecessary to speak of it at length. They take the children from the squalid and often uncivilized and unchristianized homes in the lost coves and valleys of the Tennessee mountains, uncouth and untrained, and after five years in their own beautiful home, send them back to their families literally new-born, spiritually, morally and socially. The transformation that is effected can only be realized by those who have at once seen the children before they come to them and after they go back. Personally, I have never seen a more truly Christ-like work. The mountaineers live far from civilization and sometimes far from Christianity. The missionary influence of one girl who goes back among her family and friends, with her whole conception of life transformed, with a practical education, suited to her own station, with the settled conviction, so difficult to bring home to the "covites," that godliness is the first thing in life and that cleanliness is next to godliness, and with a training that enables her to put into effect her conviction, can hardly be overestimated. And now the work is stopped. At two o'clock last Monday night the sisters were aroused by the roaring of flames, to find the whole upper story of the school on fire—and only women and children to defend their loved home. It was a hopeless contest from the first. The university responded nobly, but when it is realized that the house is some four miles away, with deep forests and mountain roads between, it is easy to see that almost nothing could be done. They have lost practically everything. All escaped in their night-dresses. Shoes, stockings, clothes, blankets, everything save the altar and its fittings was devoured by the flames. It was pitiable to see the condition there this morning. Most of the children have been sent home. The rest are huddled together in a little cottage, dependent for their next meal upon the charity of their scattered neighbors. But to see dear Sister Hughetta's face would bring tears from a stone. It is drawn and furrowed from her dreadful ordeal—the house is of frame, one story was already gone when she awoke, and twenty-eight soundly sleeping children had to be roused and carried to safety in a very few minutes—yet though almost prostrated physically and nervously, her quiet bravery and trust is wonderful. For myself, I know that from her bearing I have realized more clearly the meaning of the life that is hid with Christ in God.

But who will help her? Sixteen thousand dollars is the contractor's estimate for rebuilding, and alas! there is but three thousand dollars insurance. The people of the South will no doubt respond nobly to rebuilding a work which is so near to all their hearts, but it is well known that our Churchpeople here have but little money. Surely all who have at heart the uplifting of a splendid but sadly neglected section of our American people, will come forward and give liberally to the Sisters in their terrible catastrophe, and they will do it the more gladly as they remember our Lord's own words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

STUART L. TYSON.

The University of the South.

THE BOND between Christians, making it their duty to pray each for his brother, and the duty of those who are anyhow in authority, to "reprove, rebuke, exhort" without fear: those, I say, who are in authority, for otherwise the office of censurer and reprovor is too grave for any person to presume to take it lightly on himself.—*Scl.*

# LITERARY

## RELIGIOUS.

*Life After Death.* By the Rev. S. C. Gayford, M.A., Vice-Principal of Cuddeson Theological College. London: Masters & Co. Milwaukee: The Young Churchman Co., American Publishers. 16mo, viii. + 178 pages, cloth bound. Price, \$1.00 net; by mail \$1.06.

This is a new book on the Intermediate State by a scholar who has made a deep study of his subject. He shows the "Fact of the Intermediate State," and the "Bible Teaching as to the Fact." The author touches on every question upon which the earnest Christian seeks for information; and while he is not "wise beyond what is written," his conclusions are eminently satisfactory to the Catholic Churchman.

We commend the book as among the best to be had on the subject, and as being written in a language so simple and clear that one is not confused by difficult theological expressions.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor in Chief) with the assistance of . . . . . (Associate Editors), etc. Volume II. Basilica-Chambers. New York and London: Funk & Wagnalls Co.

The second volume of this work confirms the impression which the first produced upon us, that, while less effectively up-to-date in some respects than Hastings' *Encyclopaedia of Religion*, and Protestant in its point of view, it is quite the most full and convenient work of its kind for general readers.

We learn from the publishers that 140 collaborators have had part in producing this volume, and that it treats of 1,110 topics. As living men are included in the range of its biographical articles, the work discharges the duty of a *Who's Who*, although in this particular a few years will put it out of date.

Among the more notable articles may be mentioned in Comparative Religion, "Brahmanism" and "Buddhism"; in Church history, "Celtic Church"; in Biography, "Baum, Henry Mason," "Becket," "Benedict of Nursia" (treats clearly of the Benedictine Order), "Bernard of Clairvaux," "Beza, Theodore," "Boniface" (various prelates of that name), "Bolland, Jan, and the Bollandists" (a useful article), "Bray, Thomas," "Bright, William" (too brief), "Bull, George" (too brief), "Bullinger, Heinrich" (too long in comparison with that on Bishop Bull), "Butter, Joseph," "Caesarius of Arles," and "Calvin, John" (very complete); in Doctrine and Doctrinal Systems, "Bohemian Brethren," "Calvinism" (a very informing article by B. B. Warfield), and "Caroline Books"; in Moral and Pastoral Theology, "Casuistry" (historically valuable, but not theologically), and "Catechisms" (slights our own); in Ecclesiology and Canonics, "Burial," "Calendar, the Christian," "Canon Law" (stops with the mediæval *corpus*, which is carefully described), "Celibacy" (historical), "Cemeteries" (full), and "Censorship."

The "Bible" is very adequately treated in a series of articles on the text, versions, annotated Bibles, Bibles for children, polyglot Bibles, criticism, introduction, Biblical theology, etc. The articles on "Baur," "Bethlehem," "Canaan," "Catenæ" and "Census" should also be mentioned under this head. In general the critical attitude approximates that of Dr. Driver on Old Testament questions. In the New Testament, St. Luke's accuracy as to the census is denied. T. Zahn's article on "Canon of Scripture" is one of the best.

It is very unfortunate for the general reader that the contributors to this work share in the usual inability of our dissenting brethren to understand Anglican ideas. We are classed as Protestants, and the only Catholics recognized are Roman. But the articles in general are the fruit of conscientious scholarship, and can usually be treated for faithfulness to fact. The owner of the series will possess a library that will simplify his book buying, except in Church doctrine and topics which require an Anglican point of view for their discerning treatment. The bibliographies are numerous and valuable.

FRANCIS J. HALL.

*Christianity and the Supernatural.* By the Rt. Rev. C. F. D'Arcy, D.D., Bishop of Ossory.

*Social Work.* By the Rev. W. E. Chadwick, D.D.

*Pastoral Work.* By the Rev. R. C. Joynt, M.A.

New York: Longmans, Green & Co.

The above are three titles in a series of Anglican handbooks that is being edited in England by the Rev. W. H. Griffith Thomas, D.D. The price of each volume is only 40 cents, but their merit is excellent. The first, by the Bishop of Ossory, is a thoughtful and thought-provoking treatment of a subject which always commands attention. Nothing could be better than this. The other numbers before us are good in quite a different line, but are so localized in treatment after English conditions that they cannot rise to the dignity of a handbook. Americanize them and they would prove of very great value to many a parish priest.

The idea of the series is admirable. We hope that the other numbers will prove as good.

E. H. RUPP.

## SOCIOLOGICAL.

*The Gospel of the Kingdom* is the title of a course of studies prepared by Dr. Josiah Strong and published by the American Institute of Civics on "Living Social Problems in the Light of the Gospel of Jesus Christ." So far seven numbers have been published as follows: (1) Child Labor; (2) Women in Industry; (3) Wealth and Capital; (4) The Organization of Labor; (5) Housing; (6) Civic Corruption; (7) Public Utilities.

Taking the latest one issued, that for April, as a sample of the others, it contains an effective statement on "The New Social Consciousness" from Dr. Strong's trenchant pen, then a consideration of public utilities under these heads: Railroads, National Ownership, The City and Monopolies, Municipal Ownership. There are abundant references, alike to the Bible and to the more modern authorities, including the Rev. W. D. P. Bliss's excellent *Encyclopaedia of Social Reform*. Dr. Strong writes from a strong and vigorous Protestant viewpoint, but his outlines are fair and suggestive and the studies are well worth the attention of Church workers generally.

The Rev. Richard Henry Edwards, Congregational university minister at the State University of Wisconsin, is publishing another series for the use of what he calls "Social Problems Groups." These pamphlets, called *Studies in American Social Conditions*, are meant for busy people desiring quick access to reliable facts. Ten problems are to be considered at once: Liquor, Negro, Immigration, Labor, Poverty, Excessive Wealth, Municipal Government, Children of the Cities, Crime, and the Treatment of the Criminal. Others will be taken up later. So far the liquor problem, the negro problem, and immigration have been treated. After an examination of these three pamphlets one is disposed to agree with Dr. Richard T. Ely, who, by the way, was one of the earliest members of the American Christian Social Union, when he says:

"I think the plan an excellent one, and I hope it will be widely adopted. It should prove especially helpful in stimulating the churches and organizations like the Y. M. C. A. to wise and beneficent action."

Dr. Strong's outlines may be had of him at the Bible House, New York, and Mr. Edwards' by addressing him at Madison, Wis.

## THE SUNDAY SCHOOL.

*A Second Year of Sunday School Lessons for Young Children.* A Manual for Teachers and Parents. By Florence U. Palmer. New York: The Macmillan Co. Price, \$1.25.

Several years ago the author of this manual published her "First Year" of lessons for children. It was an excellent piece of work, has had a large sale, and proved most helpful in the grade for which it was written. We are glad to welcome another volume from her pen.

This volume follows the same general line of method used in her earlier work. The book is divided into fourteen topics: "Love, Courage, Joy, Truth Speaking, and Our Father" are the names of the first five. Each topic is taught by from three to five stories, all on the same general subject, but each story (from Bible, nature, or fiction) approaches the truth from a different side and enforces it by a different method.

Take for example, "Topic 5, Our Heavenly Father." The general truth is taught (a) by a girl's story (fiction). Then (b) by the Story of Creation, followed by (c) Creation of Adam and Eve, (d) by a boy's story (fiction). The stories are simply outlined, and vividly suggested, the teacher being left to follow her own individuality. Much use is made of simple, child-like poems, and hymns set to music that children can sing.

Miss Palmer has done her work well. In the hand of any teacher who really loves little children, it cannot fail to plant in tender hearts the basic truths of Christianity. The book is handsomely bound and abundantly illustrated. It is a pity, however, that the publishers have used a half-dozen old half-tone plates which mar the beauty of an otherwise handsome volume.

ALFORD A. BUTLER.

*Boy's-Eye View of the Sunday School.* By Pucker. Philadelphia: Sunday School Times Co. Price, 60 cents net.

One hardly knows from what standpoint to review a Sunday school book of this sort. The difficulty is that bright teachers who will purchase this book, and keep on a broad and sympathetic smile from the first page to the last, are the ones who do not need it, or at least need it less than most teachers.

On the other hand, the teachers who really *need* the book, will throw it down before they have read three pages, and talk about the shame of writing such a volume for Sunday school workers! The trouble is there are too many teachers who never see the funny side of anything; they would be much better teachers if they did. They would not be scandalized when a real healthy boy sees something funny, even in Sunday school, and laughs at it.

It would be a good deed for a bright teacher to purchase a copy of this book and, after enjoying it himself, circulate it as a Teacher Training tract among those who *need* to see themselves as a healthy boy of 11 to 14 sees them.

A. A. B.



# Church Kalendar.



- May 1—Saturday. SS. Philip and James.
- 2—Third Sunday after Easter.
- 9—Fourth Sunday after Easter.
- 16—Fifth Sunday (Rogation) after Easter.
- 17—Monday. Rogation Day. Fast.
- 18—Tuesday. Rogation Day. Fast.
- 19—Wednesday. Rogation Day. Fast.
- 20—Thursday. Ascension Day.
- 23—Sunday after Ascension.
- 30—Whitsunday.
- 31—Whitsun Monday.

## CALENDAR OF COMING EVENTS.

- May 16—Honolulu Conv.
- 18—Conv. W. N. Y., R. I.
- 19—Conv. Maine, Neb.
- 22—East Carolina Conv.
- 24—Iowa State Conv., B. S. A.
- 25—Conv. Long Island.
- 26—Conv. Md., Minn., So. Ohio, So. Va., Va.
- 27—Newark Conv.
- June 1—Conv. C. N. Y., Easton, Kansas City.
- 2—Conv. Colo., Del., Duluth, W. Va.
- 3—Conv. Idaho.
- 8—Conv. Conn.
- 9—Conv. Fond du Lac, Marquette, West Mich.
- 16—Conv. Asheville.
- 17—Consecration of Rev. Benj. Brewster as Bp. of West. Colo.
- 20—Conv. Montana.
- 21—Ann. Session Alb. Cath. Summer Sch.

## Personal Mention.

THE address of the Ven. G. W. S. AYRES, Archdeacon of Buffalo, has been changed to 440 West Utica Street, Buffalo, N. Y.

THE Rev. J. G. H. BARRY, D.D., dean of Nashotah House, has accepted the rectorship of the Church of St. Mary the Virgin, New York City.

THE Rev. J. A. BAYNTON, recently of Belding, Mich., has accepted a call to the rectorship of St. Paul's Church, St. Joseph, Mich.

THE Rev. CLIFTON H. BREWER has been elected rector of Trinity Church, Roslyn, L. I., to succeed the Rev. NORMAN O. HUTTON, who recently resigned to accept a rectorship in Chicago. Mr. Brewer is curate at Holy Trinity Church, Brooklyn. It is expected that he will take charge of the Roslyn parish about June 1st.

THE Rev. W. DUTTON DALE has resigned the rectorship of the Church of St. John the Evangelist, New Brunswick, N. J., and assumed the rectorship of St. George's Church, Rumson, N. J. (diocese of New Jersey), May 1st.

THE Rev. EDWARD S. DOAN of Troy, Ohio, has accepted an appointment to become Archdeacon of the Knoxville (Tenn.) Convocation, and commences his duties at St. John's Church, Knoxville, on Sunday, May 16th. He should be addressed at Knoxville.

THE Rev. JOSEPH P. GIBSON of St. Joseph's mission, Port Allegheny, Pa., has accepted a call to become the rector of Deer Creek parish, Harford county, Md., and entered upon his work there on May 9th.

THE Rev. W. A. GOODWIN, rector of Bruton parish church, Williamsburg, Va., has accepted the call to become rector of St. Paul's, Rochester, N. Y., in succession to the Rev. Murray Bartlett, now of the Cathedral, Manila, P. I. Mr. Goodwin will enter upon his duties July 1st.

THE address of the Rev. ALFRED WILLIAM GRIFFIN, rector of St. Peter's, Chicago, is changed from 1902 Belmont Avenue to 417 Sheridan Road.

THE Rev. WILLIAM POWELL HILL, rector of Trinity Church, Steelton, Pa., has accepted a call to be associate rector of the Church of the Holy Communion, New York City. He will enter upon his new duties June 1st.

THE Rev. R. T. JEFFERSON has returned from Jacksonville, Fla., to his home in Darien, Conn., and may be addressed there until further notice.

THE Rev. W. P. LAW is taking medical treatment at Rochester, Minn., where he will remain until strong enough to take up parochial work, and correspondence (except business communications) should be addressed to Box "A" in that city.

HEREAFTER, the Rev. A. LEFFINGWELL is to be addressed at St. Paul's Rectory, New Albany, Ind.

THE Rev. PHILIP C. PEARSON of Trinity parish, New York City, has accepted an election to the rectorship of Christ Church, Ridgewood (diocese of Newark), N. J.

THE Rev. ANDREW C. WILSON has accepted an election to St. Paul's Church, Brooklyn (diocese of Long Island), N. Y.

THE Rev. HOWARD E. THOMPSON, rector of St. Peter's Church, Freehold, N. J., has been elected secretary of the diocese of New Jersey, and has appointed as assistant secretary the Rev. CHARLES B. DUBELL, rector of St. Thomas' Church, Glassboro.

THE address of the Rev. WILLIAM F. VENABLES has been changed from Belvedere, Cal., to 2013 Appletree Street, Philadelphia, Pa.

THE Rev. MARDON D. WILSON has taken charge of St. Philip's Church, Fruitvale, Cal., a suburb of San Francisco. His official address will be as heretofore.

## ORDINATIONS.

### DEACONS.

MILWAUKEE.—On Saturday, May 1st, 1909, being the feast of SS. Philip and James, by the Bishop of Milwaukee, in the chapel of St. Mary the Virgin, Nashotah House, JOHN WILKINS of the senior class. The candidate was presented by the Rev. Canon St. George and the sermon was preached by the Rev. Prof. Fosbroke. Mr. Wilkins will act during the summer months as curate at St. Michael's Church, New York City.

### PRIESTS.

MILWAUKEE.—On Thursday, May 6th, in the Church of St. John the Divine, Burlington, Wis., by the Bishop of the diocese, the Rev. WILLIAM FENWICK BACHMAN. The candidate was presented by the Rev. S. W. Day and the sermon was preached by the Rev. Chas. Donohue, rector of Holy Trinity Church, Manistee, Mich. There were also present the Rev. Messrs. White, Wilson, Bollster, and Butler, of the diocese of Milwaukee, and the Rev. L. P. Edwards of the diocese of Chicago. The Rev. Mr. Bachman has been for some months, and will continue, in charge of the Church of St. John the Divine.

## MARRIED.

GILLINGHAM-LYON.—On Tuesday, April 27th, at the Church of the Transfiguration, New York, by the Rev. George C. Houghton, D.D., KATHERINE WARE BUXTON, daughter of the late Capt. W. L. LYON of Greenwich, Conn., to Mr. FRANK C. GILLINGHAM of Philadelphia.

## DIED.

CHUBB.—Entered into rest May 1, 1909, at the home of her daughter, Mrs. John S. Tucker, Washington, D. C., ELIZA CRANE WARRINGTON CHUBB, widow of Charles St. John Chubb and daughter of the late Commodore Lewis Warrington, U. S. navy.

EASTMAN.—At St. Luke's Hospital, San Francisco, Cal., HARRY CLAY EASTMAN, a priest of the Catholic faith and former rector of St. Michael's Church, Mount Pleasant, Iowa. A Christian soldier, a man among men and a devoted husband and father.

"The Lord gave, and the Lord hath taken away. Blessed be the Name of the Lord."

EDMUNDS.—On May 8, 1909, at the residence of her son, the Rev. Professor Edmunds, Mrs. MARGARET EDMUNDS, widow of the Rev. Charles C. Edmunds.

*Requiescat in pace!*

GEAR.—Entered into Paradise, April 24, 1909, at Minneapolis, Minn., EMILIE L., daughter of the late Rev. Ezekiel Gilbert GEAR, D.D., chaplain U. S. A.

SISTER LOUISE.—Miss SARAH LOUISE THAYER entered life eternal at the home of her niece, Miss Mary Frink, at Windham, Conn., May 7, 1909. Sister Louise was the first deaconess set apart under the present canon. She labored at

the Church Charity Foundation of Long Island and for twenty years was head of the Church Charity Foundation at Buffalo, N. Y. A Requiem was celebrated in St. Paul's Church, Windham, Saturday, May 8th, and the burial service was held on Sunday afternoon, May 9th.

May she rest in peace!

STOCKWELL.—On May 6, 1909, at the Shelter of Respectable Girls, 212 East Forty-sixth Street, New York, Sister ELEANOR (Ella Louise Stockwell), of the Sisterhood of the Holy Communion. Funeral services at the Church of the Heavenly Rest, Forty-fifth Street and Fifth Avenue, Monday morning, 10 o'clock. Interment, Rural Cemetery, Poughkeepsie.

## RETREATS.

### RETREAT FOR SEMINARIANS.

There will be a Retreat for Seminarians and other candidates for holy orders at Holy Cross, West Park, New York, beginning Monday evening, May 31st, and closing Friday morning, June 4th, conducted by Father Anderson, O.I.C. Retreatants will be the guests of the Order and there will be no charge. Address: GUEST MASTER, Holy Cross, West Park, N. Y.

## MEMORIALS.

### GEORGE C. THOMAS.

At the meeting of the 125th annual Convention of the diocese of Pennsylvania, the following minute was adopted by a rising vote:

### MINUTE.

The departure from this life of GEORGE C. THOMAS—an irreparable loss to Christ's Church here upon earth—is an especially severe bereavement to the diocese of Pennsylvania.

It has been well said of him "that he gave himself with his aims," and in giving himself he gave not only an earnest, devoted, and untiring service, but also an excellent judgment founded on a wide experience in affairs both ecclesiastical and secular, which was of the greatest value; so that large and generous as was his bounty, it was excelled in worth by his counsel and his service.

His range of activity in the work of the Church extended from the parochial Sunday school to the General Convention. He was warden of his parish, he was treasurer of the Board of Missions. He was equally active in the management of the Boys' Club at Kensington and in the management of the entire missionary work of this Church. He was part of the organic life of the Church in innumerable capacities, he was foremost among the laity, and in the councils of the Church no voice commanded more attention and respect than his.

His service in the diocese of Pennsylvania, as we all know, cannot be valued, for the seed which he planted will continue to bring forth fruit in all the years to come. His benefactions cannot be counted, for they were never all known. He responded loyally and heartily to every call of the Church; no duty was too small or too humble for his undertaking, and everything undertaken was performed with the greatest diligence and with the greatest thoroughness. To record his work would be to write a history of the diocese for the past thirty years.

Everything he did was done with the single-minded purpose of rendering to his Master the best he could give; his was the highest sense of stewardship which brought the largest increase to the talents which had been committed to his charge.

"His delight was in the law of the Lord, and in His law did he exercise himself day and night.

ROWLAND EVANS,  
FRANCIS A. LEWIS,  
EWING L. MILLER,  
J. DE WOLF PERRY,  
JOHN B. HARDING,  
*Committee.*

MINUTE ADOPTED AT A MEETING OF THE BOARD OF MISSIONS, HELD IN THE PARISH HOUSE OF THE CHURCH OF THE HOLY APOSTLES, PHILADELPHIA, APRIL 24, 1909, ON THE DEATH OF MR. GEORGE C. THOMAS.

Meeting in this unaccustomed place, and without his accustomed presence, the Board of Missions, through its committee, puts on its records and publishes to the Church this expression of intense sorrow in the death of GEORGE C. THOMAS, of its reverent affection for his mem-

ory, and of grateful recognition to God for His good gift of such a life to His Church on earth.

His inextinguishable zeal, his indefatigable devotion, his immeasurable generosity (because neither of his hands knew what the other gave) made him the foremost figure and the foremost factor in the work of this Church for the spread of Christ's Gospel and the extension of Christ's Kingdom. And this because, lavish and liberal as he was in habitual giving of money, beside and before all this was the larger gift of himself, heart and soul, mind and body, time and business training, to this supreme and absorbing purpose of his life. We who sat so much with him in the board meetings realize how his head and his heart were in conflict when questions of increased appropriations came up for decision; and if his responsibility as the treasurer constrained him to oppose any of them, his loving sympathy was quick to suggest some way to prevent or temper the refusal. His word was almost law in the decisions of such questions, and to win over his approval was to secure success. Over and above his official relation to the Board we must make faithful mention of Mr. Thomas' power of appeal when, as so frequently, he spoke to great gatherings of people, illustrating in himself its urgency, and enforcing the illustration with the fitness and freshness of true and telling eloquence. Member and treasurer of the Board, with such unreserved devotion, for years, we remember and thank God for just *himself*. He was the personal friend of every one of us, and there are thousands of Church people throughout the country who mourn for him as for their friend. It is hard to be unselfish in our sorrow, hard to remember *first* the bereavement in his home and family; hard to remember next the grievous loss to the Church and to the Board, because there is so deep and keen a personal sorrow in every one of us.

He has gone to the higher and closer service of the Master to whom he was so faithful here. He has a little need as any man of the prayers of those of us that remain, but we shall nevertheless keep his name in constant commemoration. Certain it is, however, that we sorely need and shall not lack the constant help of his prayers for the work which on earth filled so full the measure of his thought and life and love.

WILLIAM CROSWELL DOANE,  
OZI WILLIAM WHITAKER,  
RANDOLPH H. MCKIM,  
WILLIAM R. HUNTINGTON,  
GEORGE WHARTON PEPPER,  
ARTHUR RYERSON,

Parish House of the Church of the Holy Apostles, Philadelphia, Pa.  
April 24, 1909.

#### IN MEMORIAM.

EARLE.—In ever loving remembrance of JANE MACINTYRE EARLE, who fell asleep in Christ at Dublin, Ireland, on Thursday, May the 14th, 1886.

"The day is aye fair in the land of the leal."

#### ACKNOWLEDGMENTS.

The Ven. F. A. De Rosset, Springfield, Ill., has received a \$5 bill, marked "Diocese of Connecticut, for Bishop Blyth."

#### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

#### WANTED.

##### POSITIONS OFFERED.

**WANTED**, an Organist-Choirmaster. Salary, \$500. Splendid opportunity for teaching in a rapidly growing city. Address: TRINITY RECTORY, Alpena, Mich.

**YOUNG MAN** wanted to take charge of a department of boys in a Church Home for Boys. Address: Box 129, San Mateo, Cal.

**KINDERGARTNER** (young Churchwoman) wanted September 1st, to organize and conduct parochial kindergarten in attractive town 30 miles from San Antonio. Altitude, 1,500 feet. Healthful climate, exceptionally interesting field for service. Knowledge of German an advantage. Stated salary. Address: THE RECTOR OF SAINT HELENA'S, Boerne, Kendall Co., Texas.

**WANTED** by July 1st, a young man desirous of taking holy orders, for All Saints' mission, West Wichita, and St. Augustine's colored mission. Work hard, remuneration small. City has 50,000 people, climate ideal, opportunities unequalled. Must have piety and common sense. Apply Rev. Dr. FENN, Wichita, Kan.

##### POSITIONS WANTED.

**WANTED**, by a young lady of refinement and education, a position as governess, companion, or mother's helper. Best references. Address, Box 10, R. F. D. No. 1, Stevensville, Md.

**PARISH** or temporary duty wanted by Eastern rector. Experienced; Bishops and present vestry recommend. Address EASTERN, care LIVING CHURCH, Milwaukee.

**CHURCHWOMAN** wishes position to teach Expression and Physical Culture. References: Bishop Tuttle, 80 Vandeventer Place; Mrs. J. H. Brooks, Bishop Robertson Hall, Washington Boulevard, St. Louis. Address: IDA M. MOORE, 4252 West Belle Place, St. Louis, Mo.

**PRIEST**, 31 years old, disengaged from June 15th until September 15th, would accept supply work or *locum tenency*. Reasonable compensation. Address: "CLERICAL SUPPLY," care LIVING CHURCH, Milwaukee.

**ORGANIST-CHOIRMASTER** shortly desires change. Highest English and American references. Good church, organ, living salary, and teaching field essential. No agency need apply. Address: ANGLICAN, care LIVING CHURCH, Milwaukee.

**ORGANIST-CHOIRMASTER**, experienced, Cathedral trained, expert trainer and director, desires good position. Communicant. Address: DEGREE, LIVING CHURCH, Milwaukee.

**YOUNG MAN**, studying for the ministry, desires a situation as tutor during the summer months. Best of references. STUDENT, care LIVING CHURCH, Milwaukee.

**CLERGYMAN'S** widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B., LIVING CHURCH, Milwaukee.

#### PARISH AND CHURCH.

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

**WONDERFUL** Luminous Novelties. Shine in the Dark. Crosses, 25 cts. Stars, 10 cts. Large Skulls, 25 cts.; Small Skulls, 10 cts. All goods sent postpaid at above prices. J. A. WILSON, 915 North Channing Avenue, St. Louis, Missouri.

**TRAINING SCHOOL** for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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

**STAMPS** for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

**KNIGHTS OF ST. PAUL**. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

#### CHOIR EXCHANGE.

**ENGLISH** Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

#### UNLEAVENED BREAD.



**ST. MARGARET'S CONVENT**  
17 LOUISBURG SQUARE, BOSTON, MASS.  
ALTAR BREAD  
Samples and Price List sent on application  
ADDRESS, SISTER IN CHARGE ALTAR BREAD

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

**ALTAR BREAD**. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

**COMMUNION WAFERS** (round), St. EDMUND'S GUILD, 883 Booth St., Milwaukee.

#### CHURCH EMBROIDERY.

**CHURCH EMBROIDERY** of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

#### CLERICAL REGISTRY.

**BISHOPS** and parishes needing clergy can readily find them at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

#### SUMMER CAMPS.

**CYMRU COTTAGE CAMP** for boys, August 1st-September 5th. Delightfully situated, on the St. Mary's River. All features. Address: C. W. NEW, Batavia, N. Y., or A. R. WILLIAMS, Highland Park, Ill.

#### HEALTH AND SUMMER RESORTS.

**THE PENNOYER SANITARIUM** (established 1857). Chicago suburb on Northwestern Railway. 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.

#### IDEAL SUMMER RESORT.

**POINT PLEASANT**, NEW JERSEY. Boating and crabbing in the river; surf-bathing in the ocean; yachting and fishing in the bay. The parish Church of St. Mary's-by-the-Sea, with all Catholic privileges. Rev. HARRY HOWE BOGERT, Rector.

**ON MOUNTAIN TOP**.—Comfortably furnished cottages, open fire places and bath. Near Episcopal chapel with daily services. Rentals \$150 to \$300. Address: Miss KATHERINE CHIPMAN, Cragmoor, N. Y.

#### TRAVEL.

**EUROPE**. Free Tour for organizing party for 1910. Begin now. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Delaware.

**EUROPE**: Comprehensive summer tour—\$175. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, 14-X., Beacon Street, Boston, Mass.

#### APPEALS.

##### SECOND-HAND BICYCLE NEEDED.

The donation of a second-hand bicycle would save many a long tramp to the chaplain of the Church Orphanage, Yorkville, S. C.

#### TO CATHOLICS.

St. Peter's, Key West, Fla., the largest colored congregation South, 500 communicants. The faith fully taught and practised. The people generally support funds to limit of small means. The rector (since September last) and vestry would be grateful for help to discharge debts which cripple local efforts. Two hundred dollars wanted as soon as possible. Information given and donations acknowledged by Rev. A. ROE, Key West, Florida.

#### WORK AMONG MINERS.

New mission among mining people; church just completed, needs appointments for altar. There is no altar book or book rest, no vases, no hangings of any sort. Some church may be able to supply these, new or second-hand; or some

generous person or guild may be glad to help in properly appointing this altar. Address: "PRIEST IN CHARGE," care LIVING CHURCH.

**CHURCH INSTITUTE FOR NEGROES.**

The American Church Institute for Negroes appeals most earnestly to Churchmen for immediate and generous help in cancelling the debt at St. Paul's School, Lawrenceville, Va., and a probable deficit at St. Augustine's, Raleigh, N. C. Both schools have been so reorganized financially and educationally by the authorities of the schools themselves and in cooperation with the Institute that they are entitled to the missionary devotion of Churchmen, and also to the approval of critical judgment. The schools are now doing in many respects as good work as is being done at Hampton.

We need at once \$30,000 to cancel the debt at St. Paul's and \$1,000 for the deficit at St. Augustine's. This will not, it should be understood, obviate the necessity of regular contributions to the running expenses of these and other Church schools; but if these debts can be paid now, it is not probable that debts of such proportion will be incurred in the future. Contributions should be sent to GEORGE FOSTER PEARSON, Treasurer, 2 Rector Street, New York City.

**BOOKS WANTED.**

Our Mission Sunday School at Fallon would greatly appreciate books, new or second hand, as there is no public library in this growing, hustling town of 1,500 people. Will not readers of THE LIVING CHURCH help us in this matter? Address: Mrs. E. COE, Fallon, Nevada. The local Church will pay express or mail charges.

**NOTICES.**

The Field is the World.  
In its endeavor to fulfil its trust, the Church, through

**THE BOARD OF MISSIONS**

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

\$850,000 are needed this year to meet the appropriations.

Full particulars can be had 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.

**THE DAILY ROUTINE.**

Every week we receive from Bishops or friends applications for pensions for brave soldiers of the Cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully, and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy, and all their friends in all dioceses, can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence and the records of constant and helpful grants made day by day and for life.

Offerings sent to the General Clergy Relief Fund go without diminution to the purposes for which they are contributed. The royalties from the Hymnal pay all expense.

**GENERAL CLERGY RELIEF FUND,**

The Church House, Philadelphia, Pa.,

REV. ALFRED J. P. McCLURE,

Assistant Treasurer.

**THE AMERICAN CHURCH UNION,**

Organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. A society of Bishops, Priests, Deacons, and Laymen. President, Mr. Clinton Rogers Woodruff; Vice-Presidents, Rt. Rev. C. S. Olmsted, D.D., and Rt. Rev. R. H. Weller, D.D.; Recording Secretary, Col. E. A. Stevens; Corresponding Secretary, Rev. Elliot White, 960 Broad Street, Newark, N. J.; Treasurer, Mr. Chas. A. Grummon. Other members of the Council: Rev. Messrs. C. M. Hall, F. B. Reazor, D.D., and Arthur Lowndes, D.D., and Messrs. R. G. Hone, W. R. Howe, and Hon. J. H. Stiness. For particulars and application blanks, address the CORRESPONDING SECRETARY.

**A CENTURY OF ACHIEVEMENT.**

The address given by the Rev. Dr. Lowndes at the great Centennial service at Trinity Church on April 14th, has been printed and mailed to every clergyman of the Church. The Committee respectfully request that rectors and others in charge of congregations have an offering for this society during Whitsuntide in return for the assistance this society has given to parishes and missions throughout the land during the many years of its activity.

EDWIN S. GORHAM,

Secretary of the New York Bible and Common Prayer Book Society, 251 Fourth Ave., New York.

**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 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, Fifth Ave. above Madison Square.

**BOSTON:**

Old Corner Bookstore, 27 Bromfield Street.

**PHILADELPHIA:**

Geo. W. Jacobs & Co., 1216 Walnut Street.

**WASHINGTON:**

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

**ELIZABETH, N. J.:**

Franklin H. Spencer, 947B, Anna Street.

**ROCHESTER:**

Scranton, Wetmore & Co.

**CHICAGO:**

LIVING CHURCH branch office, 153 La Salle St.  
A. C. McClurg & Co., 215 Wabash Avenue.  
The Cathedral, 18 S. Peoria Street.  
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.

**BOOKS RECEIVED.**

LOTHROP, LEE & SHEPARD CO. Boston.

*New Italy, Her People and Their Story.* A Popular History of the Development and Progress of Italy from the time of Theodorich the Great to that of Victor Emmanuel III. By Augusta Hale Gifford, author of *Germany: Her People and Their Story*. Illustrated from Portraits and Famous Paintings. Price, \$1.20 net.

IMPORTED BY THE YOUNG CHURCHMAN CO. Milwaukee.

*One by One.* Counsels in Retreat for Those in Priestly or Episcopal Orders. By George Howard Wilkinson, D.D., Somewhat Vicar of St. Peter's, Eaton Square, S. W., also, Lord Bishop of Truro; and, at his death, Most Rev. the Bishop of St. Andrew's, Primus of the Scottish Church. Price, \$1.00 net.

THE MACMILLAN CO. New York.

American Social Progress Series. *Misery and Its Causes.* By Edward T. Divine, Ph.D., LL.D., Schliff Professor of Social Economy, Columbia University, General Secretary of the Charity Organization Society of the City of New York, and Editor of *The Survey*. Price, \$1.25 net.

*The Gospel in Latin Lands.* Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark, D.D., LL.D., and Harriet A. Clark. Price, 50 cents net.

**PAMPHLETS.**

*Hobart College Catalogue*, Geneva, N. Y., 1908-1909.

*William Smith College Catalogue*, Geneva, N. Y., 1908-1909.

*A Summary Report of the Society for the Home Study of Holy Scripture and Church History.* From 1886 to 1909. President, the Bishop of Albany, 1909.

*Only A Myth?* An Easter Sermon by the Rev. J. A. Schaad, rector of Grace Church, Kansas City, Mo.

**THE MAGAZINES**

THE APRIL *Nineteenth Century and After* has the conclusion of Sir Edward Sullivan's article on "The Defamers of Shakespeare," which shows the absurdity of attributing his plays to Lord Bacon. The Duke of Bronte contributes a very interesting paper called "Some Personal Experiences of the Great Earthquake." The other articles bear chiefly on affairs of the British Empire.

THE PRINCIPAL contents of the April *Fortnightly Review*, except the articles relating to purely European affairs, are: "The History and Legend of Antony and Cleopatra," by Guglielmo Ferrero; "President Roosevelt's Record," by Sydney Brooks; "The Law of Force and the Law of Love" (II.); by Leo Tolstoy; "Are Journalism and Literature Incompatible?" by J. St. Loe Strachey; "Suggestions for a Physical Theory of Evolution," by Ignotus.

THE LEADING article in the current number of the *Church Quarterly Review* is on the subject of "Modernism," contributed by the Rev. Herbert H. Jeaffreson, European correspondent of THE LIVING CHURCH, and is a most valuable contribution to the discussion of this subject. The Rt. Rev. Ethelbert Talbot, Bishop of Central Pennsylvania, explains in detail the differences in administration between the American and English Churches for the benefit of his English readers. "The Numeration of New Testament Manuscripts," "The Grounds of Belief in God," and "The Resurrection Body" are other articles worth more than a casual reading.

# THE CHURCH AT WORK

## SEWANEE HOUSE BURNED.

THE SAD intelligence is received of the total destruction by fire at 2 A. M. of May 4th, of St. Mary's-on-the-Mountain, Sewanee, Tenn. This was a house on the Sewanee mountain, in which the Sisters of St. Mary have for some years maintained a home and school for mountain girls who are brought to it for such periods as may be found practicable, in order to give them the rudiments of a secular and religious education. The work has been of the greatest value as a social settlement among the mountain people and the loss will be sorely felt. The house accommodates about forty girls during the year, many of whom are from families so destitute that their condition can hardly be pictured. Many of the pupils received have never worn shoes, never tasted fresh meat, never said a prayer, and never had a day in school until they were brought to this home. Their education includes training in cooking, sewing, laundry, and house-work. Many of the girls, and through them, some of their families have been brought to baptism and confirmation through the work of the Sisters at this home. The site is on the brow of the mountain, with a magnificent view down the slope and across the valley from the house. It is situated some considerable distance from the university buildings.

The loss is \$10,000 and the insurance only \$3,000. A telegram states that work of rebuilding will be commenced immediately, but that the Sisters must ask their friends in the country at large to support them in this work. Sister Ilughetta is in immediate charge.

## OLDEST SUNDAY SCHOOL IN THE WORLD.

ST. BARTHOLOMEW'S CHURCH, Green Hill Md., diocese of Easton (the Rev. Franklin B. Adkins, rector), which was built in 1733 of bricks brought from England, has a Sunday school which claims a longer continuous existence than any other in the world. It has been conducted without a break for 165 years, the school having been organized the year following the erection of the church, and from it have gone forth many notable men and women. Despite its location in a sparsely settled neighborhood, the school is one of the most largely attended rural schools of the lower Eastern Shore, young and old from far and near attending it because of its historic associations. The rector takes a great deal of pride in the school.

## BISHOP OF COLORADO UNABLE TO ACT.

SINCE the order was taken for the consecration of the Rev. Benjamin Brewster as Bishop of Western Colorado, the Bishop of Colorado has had to decline to act as one of the consecrators on account of illness, which has necessitated his taking a vacation in the East.

## PROGRAMME OF NEW YORK S. S. CONVENTION.

THE ANNUAL Sunday School Convention of the diocese of New York for the Archdeaconries of New York, Westchester, and Richmond will be held on May 18th, from 2:30 to 5 P. M. at the Church of the Heavenly Rest, Forty-fifth Street and Fifth Avenue, New York City. An invitation to attend is extended to all teachers, officers, and clergy.

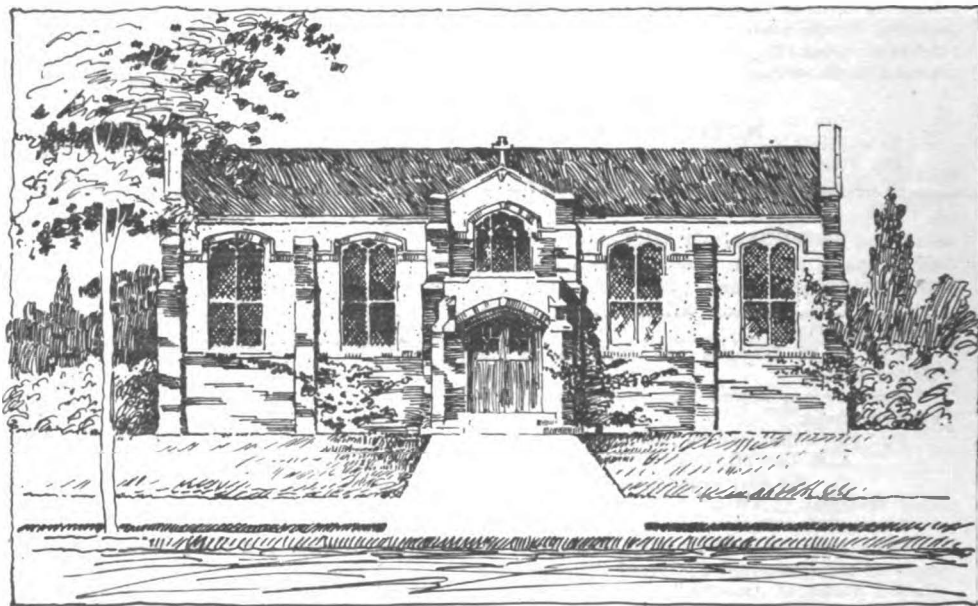
Bishop Greer will preside. After the annual reports of the general secretary, treasurer, nominating committee, and the election of officers will follow discussion of the general theme "The Business Methods of the Sunday School and the Development of the Missionary Spirit in the School," the programme being as follows:

- 1—"The Organization and Conduct of the Sunday School Session to Secure the Maximum Results." Mr. Charles H. Tuttle, Superintendent of St. Luke's Sunday School, Convent Avenue, Manhattan, N. Y.
- 2—"The Secretary and His Work." Mr. Richard Wegener, Secretary of St. George's Sunday School.
- 3—"The Spirit of Brotherhood and 'The Mission' of Jesus Christ—Interpreted through Missionary Endeavor with the Broadest Vision." The Rev. Arthur S. Lloyd, D.D.
- 4—"Missions in the Sunday School—Concrete Suggestion as to Definite Methods of Teaching along—  
"(a) Graded Supplementary Lessons for Each Age;

occupancy about the first of July. As soon as it is completed a branch Sunday school, which already is well organized and regularly meeting in the neighborhood, will be transferred to it. The building will then become a religious center for the new community. It is more than probable that an additional parish will be the ultimate result in a few years. An illustration of the building is given herewith.

## MEMORIAL TO A COLORED PRIEST.

ST. MARK'S CHURCH, Wilmington, S. C., has just completed a series of improvements that adds greatly to the attractiveness of the edifice. In addition, a pentagonal memorial pulpit of brass and oak has been installed, which was dedicated on May 2nd. It is in memory of the Rev. Charles Otis Brady, who was the first colored man to work among his people in the diocese, and who died in 1886. Many white people were contributors to the memorial.



ST. SAVIOUR'S CHAPEL AND PARISH HOUSE, AKRON, OHIO.

- (b) Missionary Studies Interpreting the Regular Bible Lessons." Miss Grace Lindley, of Domestic and Foreign Missionary Society.
- 5—"Self-Expressive Means to Teach Missions and Brotherhood—  
"(a) Through Societies, Brotherhood of St. Paul, Junior Auxiliary, Study Classes, etc.  
"(b) Through Lectures, Reading Books, etc." The Rev. William Walter Smith, M.D.
- 6—"Practical Suggestions for Present Results." The Rev. John E. Freeman, Rector of St. Andrew's, Yonkers, N. Y.

## NEW WORK INAUGURATED AT AKRON, OHIO.

ST. SAVIOUR'S CHAPEL, Akron, Ohio, has been inaugurated as a branch work of the Church of Our Saviour, in that city, under the leadership of the rector, the Rev. George P. Atwater. This new work is located in a rapidly growing and choice residence section, known as "West Hill," and there is every reason to expect that it will be in a few years the center of a large and permanent population. A lot has been bought on the corner of West Market Street and Metlin Avenue, and there is now being erected upon it an attractive brick and stone chapel and parish house, which it is expected will be ready for

## FOR THE UNITY OF CHRISTENDOM.

CELEBRATIONS of the Holy Eucharist will be held at the time and place given below by members of the A. P. U. C. with the intention for the unity of Christendom:

Oratory of the Holy Family, Milwaukee, Wis., the Bishop of Milwaukee, Rogation Monday, 7 A. M.; Church of the Advent, Philadelphia, Pa., Rev. Edward M. Frank, Rogation Sunday; Church of the Redeemer, Brooklyn, N. Y., Rev. T. J. Lacey, Rogation Sunday, 7:30 A. M.; St. Luke's Church, Cambridge, N. Y., Rev. Calbraith B. Perry, Rogation Tuesday, 7 A. M.; St. Ignatius' Church, New York City, Rev. C. P. A. Burnett, time and place yet indeterminate; Church Evangelismos, Philadelphia, Pa., Very Rev. Fr. Raphael, Rogation Tuesday, 9 A. M.; Rev. C. Thatcher Pfeiffer (probably at some church in Philadelphia) on Ascension Day; St. Stephen's Church, Providence, R. I., Rev. George McC. Fiske, D.D., Rogation Wednesday, Litany and Celebration, 9:30 A. M.; Emmanuel Church, La Grange, Ill., Rev. Theo. B. Foster, Rogation Sunday; House of Prayer, Newark, N. J., Rev. J. S. Miller, Rogation Tuesday, Celebration 7:30 A. M., Litany Rogation Wednesday; St. Andrew's, Ft. Pierce, Fla., Rt. Rev. William Crane

Gray, Sunday, May 16th, celebration 10:30 A. M.; St. Barnabas' Church, Deland, Fla., Rev. Campbell Gray, Rogation Tuesday, Celebration 7 A. M.; St. Luke's Church, Chicago, Ill., Rev. H. L. Cawthorne, Rogation Tuesday, 10 A. M.

#### COADJUTOR FOR COLORADO.

A CALL has been issued for the election of a Bishop Coadjutor for Colorado at the approaching diocesan convention. It is not certain that such an election will be proceeded with, but the Bishop's health is said to be so seriously affected that if there should be no marked improvement by June the election would become necessary. The Bishop is said to be troubled with a heart ailment, which may make it difficult for him to continue his work in the high altitude of his diocese. He is now in the East and THE LIVING CHURCH has been unable to learn just how serious the condition is.

#### WILL REMOVE TO NEW YORK.

THE HEADQUARTERS of the Society for the Home Study of Holy Scripture and Church History will be removed June 1st from Washington, D. C., to New York, where rooms have been engaged in the Church Missions House. The work of this society is disseminated throughout the country and is well known. The Bishop of Albany is president and Miss S. F. Smiley is promoter and organizing secretary. The prospectus of the society was drawn up by Bishop Doane on St. Matthew's day, 1886, and the society was formally organized at Albany on All Saints' day of the same year. During the twenty-two years of its existence over a thousand students have been under the organization's care. The faculty now consists of twelve experienced teachers, under the charge of a dean, all giving their services without salary. The library, since its opening late in 1889, has grown from 400 volumes to over 4,800. From six to eight hundred volumes go out by mail each year, and not one has yet been lost in the mails.

#### DOUBLE ANNIVERSARY AT YONKERS, N. Y.

THE TENTH annual dinner of the men of St. Andrew's parish, Yonkers, surpassed all previous efforts, it being the fifteenth anniversary of the Rev. James E. Freeman's rectorship, and that of the church. Many distinguished visitors were present, both clerical and lay, labor leaders, lawyers, and business men. The Rev. Dr. W. T. Manning, rector of Trinity Church, New York; John Mitchell, the labor leader; Rabbi Wise, and the rector were the principal speakers.

St. Andrew's chapel was opened for services May 20, 1894, Mr. Freeman being ordained to the ministry the same day. For twelve years prior to this he had been connected with the New York Central Railroad. The chapel began with forty members. The present church has more than 3,000 on its rolls, with 1,600 communicants. It was self-sustaining from the first. The property has a value of about \$135,000. The church seats more than 800. The parish house is fully equipped with Sunday school rooms, accommodating 800; club rooms, gymnasium, kitchen, and parish offices. There are also a rectory and clergy house and a chapel at Lincoln Park.

#### CONVOCATION OF COLORED CHURCHMEN.

THE THIRD Convocation of Colored American Priests and Church Workers of the diocese of Tennessee met at Emmanuel Church,

Memphis, May 3d and continued in session until the 4th. The Convocation began with an early Eucharist at 6:30 A. M. All the clergy and catechists were present and all the lay delegates save three were in attendance. From beginning to end the meeting was inspiring and encouraging. The Rev. A. G. Coombs (rector of Holy Trinity, Nashville) preached the Convocation sermon. The sum of \$65 was pledged to the building fund of Epiphany mission, Chattanooga. The Rev. E. Thomas-Demby was elected secretary and Mr. H. W. Allison, treasurer, and memorial resolutions on the death of George C. Thomas were passed.

A desire was expressed for a school in the diocese, select in its character, where colored girls might be trained, and Memphis was considered to be the best location. The Bishop of the diocese preached a sermon during the Convocation, of which "Hope" and "Patience" were the keynotes. The Rev. E. Thomas-Demby was appointed to preach the next Convocation sermon.

#### MUNIFICENT BEQUESTS TO CHURCH INSTITUTIONS.

THROUGH the will of Frances Donaldson, who died at her home in Baltimore on Monday, May 4th, the Church in the dioceses of Maryland and in Wisconsin is bequeathed large amounts from an estate valued at \$1,000,000, as follows:

Diocesan Convention, \$20,000 for the benefit of superannuated and disabled clergy; Mount Calvary Church School for Boys, Baltimore, \$200,000, to be held in trust by the Safe Deposit and Trust Company, the principal to be paid to the school twenty years after the death of the testator, it being provided that should the school cease to exist the legacy shall go to Nashotah House, Waukesha county, Wis.; vestry of Mount Calvary Church, Baltimore, \$10,000; All Saints' Sisters of the Poor, Baltimore, \$30,000—\$25,000 to its colored orphanage and \$5,000 to its home in Wallbrook; Church Home and Infirmary, Baltimore, \$5,000 for the endowment of a bed, to be used as designated by the rector of St. Paul's Church.

Other bequests include \$50,000 for the benefit of Grafton Hall, Fond du Lac, Wis., the amount to be held in trust by the Safe Deposit and Trust Company, Baltimore. All of the estate not provided for in the will is to go to Nashotah House, which will receive a handsome amount.

Miss Donaldson was a niece of Bishop Grafton of Fond du Lac, who frequently visited her. He attended the funeral, which took place from her late home in Baltimore, on Thursday, May 6th. The interment was made in St. Paul's cemetery, Baltimore.

#### CORNERSTONE LAID AT GREENWICH, CONN.

THE NEW Christ Church, Greenwich, Conn. (the Rev. M. George Thompson, rector), was laid by the Bishop of the diocese on St. Philip and St. James' Day. Addresses were delivered by the Bishop and the rector, and by the Rev. Leighton Parks, D.D., representing the Bishop of New York. The trowel used by the Bishop was given him by Acacia Lodge, A. F. and A. M., of Greenwich. The walls of the new building are well under way. A brief description was recently given in these columns. The Rev. Benjamin M. Yarrington was rector of Christ Church for some fifty-eight years immediately preceding the present rectorship.

#### DEAN HODGES ON THE BIBLE.

THE REV. DR. GEORGE HODGES, dean of the Episcopal Theological School, spoke at Trinity Church, Boston, on the afternoon of May 1st, when the centennial of the Massachusetts Bible Society was observed. He re-

ferred to the Bible as a book of efficient truth, a record of the progressive revelation of God, and the most influential book in the world. He said that the great distribution of Bibles is carried on, not solely for religious reasons, but for the purpose of moulding the poor and the ignorant into men and women of character, the abolishment of immorality and drunkenness.

Of the New Testament he said that it had its effect on the imagination of men in showing the serenity of the saints and the constancy of the martyrs; for the book shows us that its great characters were human like ourselves, and it convinces us that we can live such lives as they did if we only will. But, he added, the deficiencies of the Old Testament, notably in the matter of accuracy, make the New Testament the more important for us, and it is of special value in the creation of character among all sorts of people because it teaches the brotherhood of man and the fatherhood of God.

#### TWENTY-FIFTH ANNIVERSARY AS RECTOR.

THE REV. PHILIP W. SPRAGUE, rector of St. John's Church in Charlestown, Mass., had his twenty-fifth year of service as rector of the parish fittingly observed on Sunday, May 2nd, and during the week following there was a social recognition of the event, at which the rector and his wife were presented with a fine coffee service.

At the morning service on Sunday it was with great pleasure that Mr. Sprague announced that the church was free from debt, but what was an unusual feature was the announcement that he had turned over to the church the rectory, worth about \$8,000, the giving of deeds to the property in Monument Square being a part of the exercises. In the course of his remarks Mr. Sprague stated that a month ago there was a debt of about \$3,150 on the church property. He set about collecting money with which to clear the church, with the result that \$400 more than sufficient for the purpose was assembled, this balance being placed in the treasury. During his twenty-five years of rectorship he has received and expended \$125,000. When he went to the parish there was a debt of \$11,000 on the church. This had long ago been cleared, but in the meantime a parish house had been erected, the debt on which has just been cancelled. Speaking of this, Mr. Sprague said: "Full credit must be given to the parishioners for helping to clear off this debt. I enter the next quarter century as rector of St. John's Church full of encouragement, hope, and confidence."

Mr. Sprague was ordained to the priesthood in 1876 by the then Bishop of New Jersey. For four years he was rector of Calvary Church, Bayonne, N. J., and then went to Davenport, Ia., where he became professor of Greek and Latin in Griswold College. He went to Boston in 1883 and was installed rector of St. John's the following year. He is chairman of the City Mission and he has always been deeply interested in the work of the Sailors' Haven in Charlestown.

#### TENTH ANNIVERSARY OF ST. PHILIP'S, BROOKLYN.

THE CELEBRATION of the tenth anniversary of St. Philip's Church, Dean Street, Brooklyn, which began May 2nd, was continued Wednesday evening. There was a special programme of music rendered under the direction of the organist, Daniel Edgeworthy, and addresses were made by the Rev. George C. Groves, the Rev. Dr. John Kennedy, and the rector, the Rev. N. Peterson Boyd.

Thursday evening addresses were delivered by colored clergymen of the city, and the Hopkins memorial pulpit was unveiled.

### TO REACH MEN OUTSIDE THE CHURCH.

A NEW society, named after St. Paul, has been formed in Brooklyn, with Mr. B. Meredith Langstaff at its head. In a formal statement it pointed out that this organization hopes to reach men not affiliated with any of the existing brotherhoods, Church clubs, and other agencies. It is further proposed to enlist the services of the officers and members of St. Paul's Society in the parishes and in city work under the Bishop's endorsement.

### SERIOUS ILLNESS OF REV. CHAS. MORISON.

THE REV. CHARLES MORISON, *rector emeritus* of St. Matthew's Church, Sunbury, Pa. (diocese of Harrisburg), is lying critically ill at the residence of his sisters, the Misses Morison, 254 South Thirteenth Street, Philadelphia. Mr. Morison was stricken a short time ago with paralysis and has never rallied, and there is but slight hope of his recovery, owing to his age, being considerably over sixty. He was ordained deacon by Bishop Stevens in 1865; and to the priesthood in 1868. For many years he was rector of the parish at Sunbury, and president of the Standing Committee of the diocese of Harrisburg. He was also chaplain of the Twelfth Regiment of Pennsylvania.

### LARGE CLASS OF SYRIANS CONFIRMED AT BUFFALO.

BISHOP WALKER visited St. James' parish, Buffalo, April 23d, and confirmed twenty persons, of which number fifteen were Syrians, thirteen men and two boys. For several months Syrians have been attending services in St. James' and St. Paul's churches, but not until the end of March did they express a desire for Confirmation. For some time on Sunday afternoons Dr. Smith, the rector of the parish, has been giving these people instruction on the origin and doctrines of the Church, and as many as thirty-six have been present at one time. Those confirmed and their conferees were of the Maronite Rite and are principally from the mountains of Lebanon, subject to a Patriarch resident in New York and owing fealty to the Bishop of Rome. For years the Syrians in Buffalo have attended St. Columba's R. C.) Church. In 1904 Bishop Colton gave them a priest and provided them a place of worship for them. The priest remained until last summer, when he was removed and another substituted. The Syrian congregation had, however, become divided, many of them looking to the Church for a purer, fuller Gospel, and interviews have been sought and had with our ecclesiastical authorities and instructions and explanations and instructions received with evident expressions of satisfaction. And the end is not yet.

### OPENING OF PARISH HOUSE AT AUGUSTA, ME.

ON THE evening of May 6th the Hannah Bridge Williams Memorial Parish House, St. Mark's parish, Augusta, Me. (the Rev. Brian C. Roberts, rector), which has just been completed, was formally opened to the public and blessed by Bishop Codman. Addresses were delivered by the Bishop and the rector and several letters of congratulation from distant friends of the parish were read, among them being one from U. S. Chief Justice Fuller, an intimate friend of the venerable lady as a memorial to whom the parish house stands.

The building cost about \$6,000, is fitted up for the thorough convenience of the numerous organizations connected with St. Mark's, and is heated by electricity. Mrs. Williams, to whom reference has been made, was

a member of one of the oldest and best known families in Augusta, and one of the original members of her parish, as, to the day of her death, she was one of its most generous supporters. She entered into her rest in 1905, at the advanced age of 94; and in her death it was felt that the city at large, as well as St. Mark's parish, had met with a severe loss.

### DEATH OF DISTINGUISHED CANADIAN JURIST.

IN THE death of Judge Daniel Lionel Hanington, who passed away suddenly at his home in Dorchester, N. B., on the 6th inst., the Church of England in the Maritime Provinces—indeed in Canada—has been deprived of one of her most prominent members. The cause of his death was heart trouble. Judge Hanington was called to the bar in 1861. He was created a Q.C. by the Marquis of Lorne in 1881 and was subsequently elected a governor of King's College, Windsor, where he was also professor of Procedure and Ecclesiastical Law, and received the honorary degree of LL.D. from Mount Allison University. He was elected a member of the Dominion and Provincial Synods and was an earnest advocate of the union of the Church in Canada by the establishment of the general synod. He has always taken a prominent part in the legislation of the Church.

### CONVOCATION OF THE DISTRICT OF NEW MEXICO.

THIS CONVOCATION opened in St. Paul's Memorial Church, East Las Vegas, N. M., on Wednesday, May 5th. The services were held in the church, the business meetings in the guild hall. The Holy Communion was celebrated at 10:30 A. M. by the Bishop, the rector, the Rev. J. S. Moore, assisting; the Rev. Wm. E. Warren of Silver City, N. M., preached the council sermon, a very able and suggestive effort. At 7:30 P. M. the Rev. Henry Easter of El Paso, Tex., delivered a forceful and convincing sermon. This was the auxiliary service for the Woman's Auxiliary and all interested in missions. On Thursday, the second day of Convocation, at 7:30 A. M., the Rev. Harvey M. Shields of Dawson and Tucumcari, N. M., was celebrant at the Holy Eucharist.

Bishop Kendrick called the Convocation to order at 11:45 A. M. on Wednesday. After the Bishop, as is his custom, had given a brief history of the parish where Convocation meets, the rector of the parish extended cordial greeting and welcome to the delegates. Besides the Bishop the following answered to their names: The Rev. Messrs. Henry Easter, W. Fletcher Cook, Wm. E. Warren, Harvey M. Shields, and J. S. Moore, East Las Vegas, presbyters; of the laity: the Hon. Wm. J. Mills, Dr. Edwin B. Shaw, and Mr. Samuel B. Drinkhouse. The Hon. L. Bradford Prince was unavoidably absent.

The Rev. J. S. Moore was re-elected secretary. Appointments and elections resulted as follows:

Standing Committee (Council of Advice): The Rev. Henry Easter (president), the Rev. W. Fletcher Cook, Mr. John Stoney Porcher, Mr. D. Pope Holland. Examining Chaplains: The Rev. Walter R. Dye, the Rev. J. S. Moore, the Rev. Wm. E. Warren. Chancellor, the Hon. L. Bradford Prince; Registrar, Mr. Arthur Boyle, Santa Fe; Treasurer of Convocation, Mr. W. J. Johnson; Treasurer of the District, Mr. R. J. Palen; District Secretary of the Woman's Auxiliary, Mrs. Elizabeth J. Livesay, Victoria, N. M. Delegates to the Missionary Council of the Southwest, 1910: The Rev. Harvey M. Shields, the Rev. Henry Easter, the Hon. L. B. Prince, the Hon. Wm. J. Mills. Committee on General Clergy Relief Fund and General Clergy Relief Pension Fund, the Rev. Harvey M.

Shields, Dawson, N. M. Official Correspondent, the Rev. J. S. Moore.

The report of the committee on State of the Church showed that no year has been more fruitful than the past one. Never has the number of baptisms, confirmations and communicants been so high, and never has the field been so well manned. The committee made but one recommendation, and that was the keeping of the "Week of Prayer." The committee on Finance found it necessary to increase all assessments from 25 to 33 per cent., owing to increased expenditure. The report and its recommendations were adopted. The Rev. Harvey M. Shields made an interesting report as committee on General Clergy Relief Pension Fund.

The happiest moment of Convocation was the adoption by a rising vote of resolutions of congratulation to Bishop Kendrick on the twentieth anniversary of his consecration as Bishop of New Mexico. Everyone present had some word to say in confirmation of the expressions of the resolution. The Bishop responded in a felicitous and appreciative speech.

The committee on next Convocation recommended that Convocation meet next year at 10:30 A. M. on Tuesday, April 19th, in St. John's Church, Albuquerque, N. M., which was agreed to.

### SAD DEATH OF THE REV. A. W. BEHRENDTS.

THE FRIENDS of the Rev. Canon Arthur W. Behrendts, the chaplain of and instructor in St. Alban's School, Knoxville, were shocked and pained to learn that early on the morning of May 6th he had met dissolution, as the coroner's verdict stated, by the taking of carbolic acid, self administered, while suffering from temporary emotional insanity, caused by despondency over bad health. He had been connected with the diocese of Quincy for five years, having been chaplain of St. Mary's School for two years and connected with St. Alban's for the last two years and a half. The interment was in the cemetery at Knoxville. The service was conducted by the Bishop of the diocese, assisted by several of the clergy.

### DEATH OF THE REV. WILLIAM ALLEN JOHNSON, D.D.

THE REV. WILLIAM ALLEN JOHNSON, D.D., a venerable priest of the diocese of Connecticut, died at Littleton, Colo., on the 8th inst., at the age of 78 years. Dr. Johnson was a graduate of Columbia College, taking his M.A. degree in 1857, and was ordained to the diaconate the same year by the Bishop of New York and to the priesthood the year following by Bishop DeLancey. He was professor *emeritus* of Berkeley Divinity School at the time of his death. He had also served in parochial work in the dioceses of Connecticut and New York, and for six years at St. Mary's, Burlington, N. J. For several years last past, he has lived in retirement at Littleton, Colorado, on account of the state of his health. A scholarly gentleman, and a Catholic-minded priest, he has served the Church with faithfulness. His memory will be cherished by all with whom he came in contact. *R. I. P.*

### ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

Memorial Window Blessed at Richfield Springs—Organ to be Installed at Grace Church, Waterford.

IN ST. JOHN'S CHURCH, Richfield Springs (the Rev. Alexander Grant, rector), on Easter Day a very beautiful window in memory of the late Dr. William Baker Crain, for many years a member of the parish vestry, was blessed by the rector. It is from the Church Glass and Decorating Company, New

York, and represents Christ as the Great Physician. The list of the donors includes D. Jones Crain, T. C. T. Crain, John M. Bowers, Paul Warren, and Dr. Alfred R. Crain.

GRACE CHURCH, Waterford (the Rev. C. V. Kling, rector), is to have a new organ as a memorial to the late Mr. Luke Kavanaugh. It is to be installed during the summer. The Easter offering in this church was unusually large and the work is progressing under its new and vigorous rector.

**ASHEVILLE.**

J. M. HORNER, D.D., Miss. Bp.

School Established for Mountain Children—Personal.

AN ATTEMPT is being made to provide a school for mountain children at Foscoe in Watauga county, where the need is said to be very urgent. The Prout School has accordingly been established under the direction of the Rev. J. Norton Atkins, and if the means can be secured it will be carried on for the purpose. As in other parts of the mountain region the educational and religious facilities are almost entirely wanting and such work is of the first importance. The cost of a school building with necessary equipments would be about \$1,200.

THE REV. JOHN W. ABESON, formerly rector of St. Matthew's, Bloomington, Ill., took up his new duties as rector of Grace Church, Waynesville, N. C., on the feast of the Annunciation. The work of the Waynesville Associate Mission, which was until his death under the charge of the Rev. Walter Hughson, including the parish and the six missions in Haywood and Jackson counties, is now being carried forward under the joint ministrations of Mr. Areson and the Rev. Henry C. Parke, Jr., both living in Waynesville.

**COLORADO.**

CHARLES S. OLMSTED, D.D., Bishop.

Parochial Improvements.

THE MORTGAGE on St. Mark's Church, Denver (the Rev. J. H. Houghton, rector), has been paid in full.

THE WALLS of the new Cathedral are completed to the clerestory roof, and work is progressing rapidly. The Dean expects to have the Cathedral with temporary chancel ready for Christmas service.

TRINITY CHURCH, Greeley (the Rev. B. W. Bonell, rector), has accepted plans drawn by the rector for the new rectory, to cost \$4,000.

**CONNECTICUT.**

C. B. BREWSTER, D.D., Bishop.

Archdeaconry Meetings—Other Items.

THE SPRING meeting of the Litchfield Archdeaconry was held on May 4th and 5th, at St. Peter's, Plymouth (the Rev. Herbert L. Mitchell, rector). The missionary speakers were Archdeacon Plumb and the Rev. Mr. Cunningham. The sermon was by the Rev. George H. Smith, a former rector of St. Peter's. An essay on the work of the laity was given by the Rev. J. Chauncey Linley of Torrington.—THE NEW LONDON Archdeaconry met on Tuesday, May 4th, at Calvary Church, Stonington (the Rev. Charles J. Mason, rector). Archdeacon Brown of Norwich presided. Reports were made by the clergy, showing an encouraging condition among the parishes and missions of the Archdeaconry.

HENRY J. BROWNE, organist of St. Mark's Church, New Britain, has resigned after a service of twenty-three years, owing to a pressure of other duties.

FREDERICK LE PARD died recently at Hartford at the age of 90 years. He was one of

the original members of Trinity Church and the oldest communicant of the parish.

GARDINER GREENE of Norwich has been named by the Governor to serve as a Judge of the Superior Court, for eight years from February 5, 1910. Mr. Greene is a warden of Christ Church and one of the prominent laymen of the diocese.

**EASTON.**

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Memorial Gifts to St. John's, Crisfield—The Middle Convocation—Diocesan Woman's Auxiliary.

ST. JOHN'S CHURCH, Crisfield (the Rev. J. Vernon Ashworth, rector), is the recipient of a handsome pair of candelabra, with seven branches connected with each one. These candlesticks are given in memory of Mrs. Helen E. Dashiell of Porter, who departed this life September 7, 1907.

THE MIDDLE Convocation held its spring session in Christ Church, St. Michaels (the Rev. John F. Kirk, rector), on May 11th, 12th, and 13th. The attendance of clergy was large and great interest was shown. The subjects discussed were: Citizenship in Christ's Kingdom," "The Easter Call to Action," and "Work and Workers in the Church."

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese was held in St. Paul's Church, Berlin (the Rev. Sidney A. Potter, rector), on the 27th and 28th of April. Addresses were made by the Rev. Thomas J. Garland of Philadelphia, secretary of the Third Missionary department, and the rector, who at one time was a missionary in Nebraska. The attendance of delegates was large and the church was crowded at all the sessions.

**HARRISBURG.**

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Archdeaconry Meets in Lancaster—Improvements to Jersey Shore Church—Other News.

THE Archdeaconry of Harrisburg met in St. James' Church, Lancaster, last week. The

preacher for Tuesday evening was the Rev. G. F. G. Hoyt of Columbia. At the business meeting on the following day an exegesis was read by the Rev. Norman Stockett of Marietta on the Lord's Prayer. The critique was by the Rev. Arthur Taylor of York on the "Philosophy of Herbert Spencer."

TRINITY CHURCH, Jersey Shore, has improved its property by laying board walks to the entrances and exits of the rectory and guild hall, and by providing for the disposition of waste water. A men's club is in process of organization, and two meetings have been held. At the first an address was made on "Business Integrity and Real Economy" by Mr. Graham, a banker of the place. At the second meeting, held in the guild hall, the minister in charge, the Rev. Leroy F. Baker, made an address on "Our Far Distant Ancestors." The ladies served a lunch at the close of the address.

A RECEPTION was given to the Rev. John Mills Gilbert by the parishioners of St. Paul's, Harrisburg, on Thursday evening, April 29th. Mr. Gilbert took charge of this parish on April 1st.

GROUND was broken for a parish house for St. Andrew's, Harrisburg, on April 19th. The lot on which it is to stand is located at the corner of Nineteenth and Walnut Streets; it is 120x110 feet in size.

**KANSAS.**

F. R. MILLSFAUGH, D.D., Bishop.

Iola Welcomes New Rector.

A HEARTY reception was tendered to the Rev. Carl W. Nau and his wife by the congregation of St. Timothy's Church, Iola, at the home of Mr. and Mrs. C. H. De Clute. Mr. Nau succeeds the Rev. J. D. Krum, D.D., of Ottawa, who has been priest in charge of St. Timothy's for two years, and who was also present.

**KANSAS CITY.**

E. R. ATWILL, D.D., Bishop.

Personal and Other Notes.

THE BISHOP has appointed the Rev. J. D. Ritchey, rector of St. Paul's Church, Kansas City, to be dean of the central Convocation.



This is the position formerly held by the Rev. Robert Talbot.

THE PLACE and time of the meeting of the annual Council has been changed from Grace Church, Carthage, on May 11th, to Grace Church, Kansas City, on June 1st.

THE EASTERTIDE meeting of the Church Club of the diocese was held at the Coates House on Tuesday evening, May 5th. The speaker for the evening was the Rev. Beverley E. Warner, D.D., LL.D., of New Orleans.

#### KENTUCKY.

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

United Meetings of the B. S. A. and the G. F. S.

THE SECOND of a special series of united meetings of the junior chapters of the Brotherhood of St. Andrew was held Monday evening, May 3d, in St. Stephen's Church, Louisville. Interesting reports of the work now being accomplished were made from each chapter, also short addresses by several of the boys. The special subject for discussion was "What a Brotherhood Boy Can Do," which topic was subdivided among a number of different speakers and was fully and freely discussed.

ON TUESDAY EVENING, May 4th, a united meeting of all the associates and members of the various branches of the G. F. S. in Louisville was held in the Cathedral Sunday school room as the guests of the Cathedral branch. Dean Craik gave a brief address of welcome, which was followed by an informal reception. The object of the meeting being purely social, with the idea of furthering the mutual acquaintance and friendship of the girls in the different branches, no special programme was arranged other than music and refreshments. Reception committees were formed from all the city branches and there was an excellent attendance from all the parishes. These general social meetings are so much enjoyed and are so helpful to the work, it is hoped to make them annual occurrences. Last year the different "Friendlies" were entertained by the Church of the Advent.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Annual Service, G. F. S.

THE ANNUAL service of the Girls' Friendly Society of the diocese of Long Island was held on the afternoon of Sunday, May 2nd, at St. Bartholomew's Church, Pacific Street, near Bradford Avenue, Brooklyn. Bishop Burgess had charge of the service. He welcomed the girls and wished that the next year of their work would be ever so much more prosperous than this past one. The Rev. Charles C. Edmunds of the General Theological Seminary, preached the sermon; the subject was "Character Building."

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Silver Anniversary of Sister Mary Fitch.

SISTER MARY FITCH celebrated her silver anniversary on Saturday, May 1st, at the Children's Home. A reception was tendered her by the "Episcopal Home Guild," which was largely attended by clergy and laity. Many congratulatory letters were read from absent friends and many good wishes were expressed by friends that were present. The Board of Trustees of the home made her a valuable present and she was also the recipient of many other gifts.

#### MARYLAND.

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

Volunteers for Foreign Missions—Diocesan G. F. S. Service at Baltimore—Personal.

FIVE MEMBERS of the Church of the Ascension, Baltimore (the Rev. Robert S. Coup-

land, rector), have offered themselves for work in the foreign mission field. Two of them are a young physician and his wife. One of the candidates has already been favorably passed upon by the Mission Board. She is Miss Cornelia Edwards, 928 Harlem Avenue, Baltimore, who has but recently completed a two-year course in the Deaconess' School, Philadelphia. The names of three other candidates are now before the Mission Board, while still another has been accepted.

THE ANNUAL service of the Girls' Friendly Society of the diocese was held in St. Peter's Church, Baltimore, on Sunday afternoon, May 2nd. The Rev. Romilly F. Humphries, rector of the church, was the preacher. The attendance was large.

MILES FARROW, who has been organist and choirmaster at St. Paul's and Christ Church, Baltimore, for a number of years, and who is also headmaster of St. Paul's School, has been asked to accept a position as organist and choirmaster at the Cathedral of St. John the Divine, New York City, at a salary said to be \$10,000 a year. His friends in Baltimore, including Churchmen, business men, professors from Johns Hopkins University, musicians, scholars, and representatives of the different denominations, have sent him a testimonial urging him to decline the flattering and tempting offer from New York. For a number of years he was connected with the staff of instructors at the Peabody Conservatory of Music, Baltimore. The choir at St. Paul's is known as one of the very best in the country. Mr. Farrow has been in Baltimore about fifteen years.

#### MASSACHUSETTS.

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

Improvements to St. Mary's, Rockport—Other Mention.

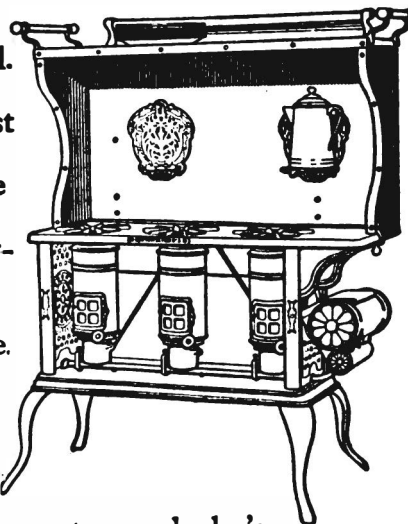
ST. MARY'S CHURCH, Rockport, has lately been greatly improved in the interior. The walls have been retinted. The steps to the altar, which had been inconveniently high, have been lowered with a corresponding letting down of the base of the altar. An artist of skill in the decoration of churches has promised for the sanctuary a painting to represent the Annunciation. Handsome new pews of polished oak have taken the place of the settees. This work has been done through contributions both from resident members and summer visitors, and part of the painting and carpenter work has been done by the Church people. Sensational methods have never been resorted to in the history of this mission. The Rev. Abel Millard is spending the summer in Rockport and will assist the priest in charge, the Rev. F. W. Bartlett, D.D., as in former years.

THE REV. RICHARD E. ARMSTRONG began his rectorship at Christ Church, Quincy, on Sunday, May 2nd, and there was a large congregation to welcome him. He preached on "The Quest of Life," taking for his text: "Seek ye first the Kingdom of God and His righteousness."

THERE IS great interest in the anniversary exercises at St. Paul's School at Concord, N. H., which will take place on June 2nd and 3d. On the first day there will be athletic sports, luncheon, and reception of alumni at the alumni house. On the following day the rector of the school will hold a

## USE A NEW PERFECTION Wick Blue Flame Oil Cook-Stove

Because it's clean.  
Because it's economical.  
Because it saves time.  
Because it gives best cooking results.  
Because its flame can be regulated instantly.  
Because it will not over-heat your kitchen.  
Because it is better than the coal or wood stove.  
Because it's the only oil stove made with a useful *Cabinet Top* like the modern steel range.



For other reasons see stove at your dealer's, or write our nearest agency. Made in three sizes. Sold with or without Cabinet Top.



The **Rayo Lamp** cannot be equaled for its bright and steady light, simple construction and absolute safety. Equipped with latest improved burner. Made of brass throughout and beautifully nicked. An ornament to any room, whether library, dining-room, parlor or bedroom. Write to our nearest agency if not at your dealer's.

STANDARD OIL COMPANY  
(Incorporated)



reception for the guests, followed by a chapel service. In the afternoon will be the annual meeting of the alumni association in the old library, together with features of a more social character.

**PARISHIONERS** of St. Ansgarius' Church in Boston, which is a Swedish congregation, honored their rector, the Rev. A. W. Sundelof, early in the month with a reception to him and his wife. The rector was presented with a purse of \$500. Mr. Sundelof organized the parish about seventeen years ago. He is a graduate of Upsala College and was ordained to the priesthood in Boston by Bishop Lawrence.

**MILWAUKEE.**

W. W. WEBB, D.D., Bishop.

To Join the Sisters of the Holy Nativity

MISS CARRIE SENTENNE, a devoted member of St. Edmund's Church, Milwaukee, on May 8th took up her residence at the Convent of the Sisters of the Holy Nativity at Fond du Lac, with the intention of entering the novitiate. Miss Sentenne has long been a member of the Altar Guild of St. Edmund's, and has been unsparing in her devotion to and work for the Church as organist, Sunday school teacher, and in other capacities. She is the second contribution of this little parish to the religious life within a short time, being preceded by Miss Emma Louise Elhardt, now known as Sister Louise.

**MINNESOTA.**

S. C. EDSALL, D.D., Bishop.

Mission at St. Matthew's, Chatfield.

ARCHDEACON WEBBER held a six days' mission in St. Matthew's Church, Chatfield (the Rev. J. R. Holst, rector), beginning Friday, April 23d. The merchants closed their places of business. The result was that although chairs were put in the church, many had to stand, and many could not enter. Sunday afternoon a men's meeting was held in the opera house, in which all the reserved seats were filled. In the evening a crowded mass meeting was held in the opera house.

**NEBRASKA.**

ARTHUR L. WILLIAMS, D.D., Bishop.

Various Items of Diocesan News.

THE FIRST annual meeting of the diocesan Assembly of the Brotherhood of St. Andrew of Nebraska will be held on Saturday and Sunday, May 15th and 16th.

A HANDSOME white marble font has been placed in Emmanuel Church, Fairbury, being a thank-offering from the persons baptized since the mission was established in 1903.

ST. CLEMENT'S CHURCH, South Omaha, has been redecorated, the interior and the sanctuary being beautified by the addition of an oak reredos.

PLANS ARE on foot to purchase a lot adjacent to the church property at Central City and a committee has been appointed to solicit subscriptions for the purpose of enlarging the church.

THE SUNDAY SCHOOL of St. John's, Harvard, placed a memorial to the late warden, Douglas Nichols—a handsome brass missal stand, which bears an appropriate inscription.

THE ANNUAL meeting of the Woman's Auxiliary will be held in the Cathedral on Tuesday, May 18th, the special speakers being the Rev. C. C. Rollitt and Mrs. Passmore, both of the diocese of Minnesota.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

News of St. Paul's Church, Newark.

AT ST. PAUL'S CHURCH, Newark, the Bishop confirmed a class of 52 on May 2nd, making 210 confirmed in the parish in less than three years. The Rev. Joseph B. Smith, 90 years old, a former rector, was present and spoke.—MRS. DORCAS BURCHAELL of Plainfield, N. J., a parishioner of St. Paul's, has left the church a legacy of \$1,000.

**NEW JERSEY.**

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

Church Club Dinner at Burlington.

THE ANNUAL dinner of the diocesan Church Club occurred in Burlington, in the Masonic Building, on the night before the opening of the diocesan convention, Monday, May 3d. The president of the club, Mr. John N. Carpenter of New Brunswick, presided. About 100 members and guests were present. The president, in his address of welcome, took occasion to refer to the recent conference of Church Clubs in New York City, and to explain the purposes and advantages of Church clubs. The prosperity of the club was reported, and the fact that fifteen had been added to the membership that evening. The speaker of the evening was the Rev. N. S. Thomas, Bishop-elect of Wyoming. He made an able speech on "Laymen and Church Unity," in the course of which he particularly emphasized the difference between "parochialism" and "parochial loyalty," and the incomparable superiority of the latter. Brief addresses were made by the Rev. John Fearnley, rector of St. Mary's Hall; the Rev. James F. Olmsted, rector of St. Mary's parish, Burlington, and by the Bishop of the diocese. This assembly of representative laymen was at once a demonstration and an inspiration of the practical power and devotion of the laity.

**OHIO.**

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

Meeting of Organists' Guild—Cleveland Clericus—Death of Capt. M. B. Gary—Other Diocesan News.

ON MONDAY evening, May 3d, the Ohio chapter of the American Guild of Organists

**Not Drugs**

**Food did it**

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food, Grape-Nuts, in a few days.

"From early childhood I suffered with such terrible constipation that I had to use laxatives continuously, going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known, but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food, Grape-Nuts.

"Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." "There's a Reason."

Read "The Road to Wellville," in pkgs.

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



The highest form of music is unquestionably that of the symphony orchestra, yet who but royalty can enjoy that pleasure in their own homes?

The Mason & Hamlin Organs portray nearly all the instruments of the orchestra, and can easily be installed in any home.

Even many of the royalty, who can have their own orchestras choose the Mason & Hamlin Organs.—the late Queen Victoria, the Empress Eugenie, the King of Sweden, the Sultan of Turkey, and others. They appreciate the beauties and possibilities of these wonderful instruments.

For catalogue of Organs write Department Q BOSTON.

**Mason & Hamlin**

The Mirsching Organ Co.  
Salem Ohio

**ORGANS**  
for the CHURCH, CONCERT ROOM and RESIDENCE

The private Music Room is incomplete without a Pipe Organ and Mirsching Self-Player Attachment. We build them in all sizes. Correspondence invited.

6% Paid to our Customers for 34 Years.  
First Mortgage Loans of \$200 and up.  
always on hand. PERKINS & CO. FINANCIAL BROKERS  
-WRITE TODAY- LAWRENCE, KANSAS.

**Inch By Inch Special Train**

Leaves Cleveland, July 20th, for fifteen day Personally Escorted Tour to Colorado, Salt Lake and Yellowstone Park, under auspices of the Inch By Inch Club of the Church of the Ascension, Lakewood, Ohio. Electric lighted throughout. Round trip from Cleveland, including all expenses, \$175.00; from Chicago \$165.00. Make your reservations at once. Full information on application to E. P. BEEBE, 1566 Wyandotte Avenue, Cleveland, Ohio.

**The Commonwealth of Man**

By ROBERT AFTON HOLLAND, D.D., D.C.L. Cloth, \$1.00 net. Postage 10 cts.

"The pen of the writer is keen and epigrammatic, and its defence of Church and State is a rather refreshing one after the mass of ill-digested socialism and agitation of labor which it is the fate of the present century to have to listen to.—Hartford Courant.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

held a meeting at St. Paul's parish house, Cleveland. Dr. Geo. Whitfield Andrews, dean of the Conservatory of Music of Oberlin College, delivered an address on "The Religious Aspect of Church Music," and Mr. Francis J. McDowell of Columbus, Ohio, who is a composer of note and a concert organist, spoke on "Chamber Music." At the conclusion of these addresses the members present adjourned to the chancel of St. Paul's Church, where the organist and choirmaster, Prof. Charles E. Clements, gave a demonstration on the great organ of a number of new string-toned pipes, which have recently been added to this instrument, one of the finest and richest in the Middle West.

WITH A LARGE attendance of the clergy of the city present, the Cleveland Clericus met at Trinity Cathedral House on Monday morning, May 3d, to listen to a scholarly paper on "The Theological Ultimate," by the Rev. Samuel N. Watson, D.D., rector of St. Paul's Church, Akron. In the absence of Dean Du Moulin the Rev. Dr. Breed of St. Paul's occupied the chair. Bishop Leonard was also present and was among the speakers in the discussion.

ST. PAUL'S CHURCH, Cleveland, has sustained a great loss in the death on April 27th, of Captain Marco B. Gary, for thirty-five years a devoted member of the parish. He was a commissioned officer of the Union army during the Civil War. The Rev. Dr. Breed, rector of St. Paul's Church, and the Rev. Mr. Stearly, rector of Emmanuel Church, officiated at his funeral, which was held on April 30th. The interment was at Ashtabula, Ohio.

SINCE EASTER the organ of St. Paul's Church, Cleveland, has been enriched by the addition of two new stops, which give the effect of stringed instruments. The work was done by the Skinner-Hope-Jones Company. The cost of the work was defrayed from the organ improvement fund of the parish.

PLANS have already been secured by Archdeacon Abbott for a new church building at East Plymouth, for St. Andrew's parish, to replace the seventy-year old structure which was destroyed by the hurricane on April 21st.

ON THURSDAY afternoon, May 6th, a general annual meeting of all the women's and girls' organizations of St. Paul's parish, Cleveland, was held in the parish house. The Rev. Walter R. Breed, D.D., rector of the parish, opened the meeting with prayers and then introduced the Rev. Ransom Moore Church, rector of St. John's Church, Cleveland, who spoke on "The Demoralizing Influences in China." Reports were then read by the officers of the Woman's Auxiliary, the Frederick Brooks Society, St. Monica's Guild, the Junior Auxiliary, St. Agnes' Guild, the Daughters of the Church, and the Church Periodical Club. These showed a grand total of cash offerings for various missionary, charitable, and philanthropic purposes of \$1,850, besides boxes amounting to a total value of \$1,468. The aggregate value in money of the women's work in this parish for the past year is thus in excess of \$3,000.

THE ANNUAL convention of the Woman's Auxiliary of the diocese will be held at St. John's Church, Cleveland, on Tuesday, May 18th. The meeting will open with the celebration of the Holy Communion at 10:30, at which Bishop Leonard will officiate. The principal address of the meeting will be delivered by the Rev. George P. Mayo of Charlottesville, Va.

ON MONDAY evening, May 10th, the Men's Club of Cleveland held its annual meeting in the parish house. The speaker of the evening was Mr. W. H. Hunt, who gave an account of a recent visit to Panama and Peru.

DEAN DU MOULIN is carrying on a vigorous campaign in Cleveland against tubercu-

losis, and is addressing the employes of the shops and mills at the noon hour in favor of a municipal tuberculosis sanitarium."

#### OKLAHOMA.

##### Parochial Notes.

IN DECEMBER, 1908, the mission at Tulsa became a parish under the name of Trinity parish. The Rev. Gilbert A. Ottmann was called as the rector, and entered upon his work February 1, 1909. Since that time twenty-three communicants have been added by letters of transfer, and since May 1st twelve persons have been confirmed, six of whom were men and four women. The parish has just secured a very fine new rectory and this property is easily worth \$7,000. A large Easter offering was used for this purpose.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Easter at St. Mark's, Seattle.

THE OFFERING at St. Mark's Church, Seattle, on Easter Day amounted to \$6,039, of which a small part is to be used for the building fund and the remainder for current needs. Seven hundred communicants made their communions. A solid silver alms basin and chalice were received as gifts. They were memorials to General Gilbert Simrall Meem and his son, Gilbert Simrall Meem, Jr. The memorials are a gift from the bereaved wife and mother.

#### PENNSYLVANIA.

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

Annual Dinner of St. Philip's Men's Club, Philadelphia—Bishop Thomas' first Official Acts—Demented Person Disturbs Church Services—Notes.

AT THE second annual dinner of the Men's Association of St. Philip's Church, Forty-second Street and Baltimore Avenue, Philadelphia, held on Thursday evening, May 6th,

#### GAS FACTORIES

In People Who Do not Know How to Select Food and Drink Properly

On the coffee question a lady says:

"I used to be so miserable after breakfast that I did not know how to get through the day. Life was a burden to me. When I tried to sleep I was miserable by having horrible dreams followed by hours of wakefulness. Gas would rise on my stomach and I would belch almost continually. Then every few weeks I would have a long siege of sick headaches. I tried a list of medicines and physicians without benefit.

"Finally, I concluded to give up my coffee and tea altogether and use Postum. The first cup was a failure. It was wishy-washy and I offered to give the remainder of the package to anyone who would take it.

"I noticed later on in one of the advertisements that Postum should be boiled at least 15 minutes to make it good. I asked the cook how she made it and she said, 'Just the same as I did tea, being careful not to let it steep too long.'

"I read the directions and concluded Postum had not had a fair trial, so we made a new lot and boiled it 15 to 20 minutes. That time it came to the table a different beverage and was so delicious that we have been using it ever since.

"My sick headaches left entirely, as did my sleepless nights, and I am now a different woman."

"There's a Reason." Read "The Road to Wellville" in pkgs.

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

## Best Seal for Jelly Glasses

The way to be certain of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly on the contents of each glass after jellies are cool.



## Pure Refined PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps into melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY  
(Incorporated)

## Holy Wedlock

### A New Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our new booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and

colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors, with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.

No. 3—HOLY WEDLOCK, white kid leather. \$2.50.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

The Young Churchman Co.  
Milwaukee, Wis.

announcement was made that largely through the efforts of the association the debt existing upon the parish house had been liquidated. The amount of the mortgage canceled was \$2,300. Among the speakers at the dinner were the Rev. Dr. Tomkins, George Wharton Pepper, Edmund B. McCarthy, and the rector, the Rev. C. W. Bispham.

THE FIRST official act of the Rt. Rev. N. S. Thomas was the confirming of a class of over eighty at his old parish of the Holy Apostles, Philadelphia, on the morning of the Fourth Sunday after Easter, May 9th. Bishop Thomas prepared the members of this class for confirmation. On Sunday, May 16th, he confirms another class at the Chapel of the Mediator, both chapels being a part of the parish of the Holy Apostles.

A "DEMENTED" person caused a commotion in the Church of the Holy Trinity, Nineteenth and Walnut Streets, Philadelphia, on Sunday morning, May 2nd, just as the rector, the Rev. Dr. Tomkins, was about to start his sermon. The disturber was finally forced to leave the church and handed over to the police. He was sent to the asylum for examination as to his mental accountabilities.

OWING to the sudden death at Auburn, N. Y., of Wm. Henry Stanley the father of Mrs. Wm. C. Richardson, both she and her husband, the Rev. Dr. Richardson, rector of St. James', were compelled to leave just at the close of the services celebrating the centennial of that parish on Sunday evening, May 2nd.

THE REV. DR. TOMKINS is chairman of a non-sectarian committee which has been formed for the purpose of securing funds on behalf of the persecuted and starving Armenians in Turkish territory.

THE DEATH occurred on Monday, May 3rd, of Miss Julia Percy Miel, daughter of the late Rev. C. F. B. Miel, D.D., founder and for many years rector of the French Church of St. Sauveur, at Twenty-second and DeLancey Streets, Philadelphia. The burial took place on Wednesday, May 5th, at St. Mary's Church, Wayne, Pa.

AT THE annual meeting of the Church Club, held at the Church House, Philadelphia, on Monday night, May 10th, Mr. George Wharton Pepper was reelected president, as likewise were all the officers of last year. The past year has been one of the most successful of the club's history.

THE FOREIGN branch of the diocesan Auxiliary will hold a meeting on Monday, May 17th, at 11 A. M., at the Church House, Philadelphia. Speakers will be the Rev. Cameron McRae and Miss Porter of China.

**QUINCY.**

M. E. FAWCETT, D.D., Ph.D., Bishop.

**General and Personal Notes.**

THE REV. DR. J. H. HOPKINS, secretary of the Fifth Department, has arranged, under the direction of the Bishop, an itinerary of the diocese, covering many of the parishes and missions, beginning May 16th.

THE REV. C. W. LEFFINGWELL, D.D., rector of St. Mary's School, has returned for commencement after a winter spent in California, much improved in health.

THE ANNUAL meeting of the Quincy Branch of the Woman's Auxiliary will be held in Rock Island, May 19th. The speakers at the evening missionary service are to be the Rev. Dr. John H. Hopkins and the Bishop of Chicago.

**RHODE ISLAND.**

WM. N. McVICKAR, D.D., Bishop.

**Diocesan Brotherhood Meeting.**

THE MAY meeting of the Rhode Island Assembly of the Brotherhood of St. Andrew was held in St. James' Church, Providence,

**Schools of Theology**

**NEW YORK**

**The General Theological Seminary**

CHELSEA SQUARE, NEW YORK.

The next Academic Year will begin the first Ember Day in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

**School for Nurses**

**NEW YORK**

**Bellevue and Allied Hospital Training Schools**

The Training School for Women Nurses in connection with Bellevue Hospital, offers a course of instruction to women desiring to enter the nursing profession. The comprehensive service of the Hospital, and the new residence with its complete equipment of class rooms and lecture hall, afford unusual facilities for theoretical and practical instruction. For further information apply to

The General Superintendent of Training Schools, Bellevue Hospital, New York City.

**Schools for Boys**

**INDIANA**

**HOWE SCHOOL**

A thorough preparatory School for well-bred boys. Summer term begins July 5th.

For catalogue address  
The Rev. JOHN H. MCKENZIE, L.H.D., Rector.  
Box K Lima, Ind.

**NEW HAMPSHIRE**

**HOLDERNESS SCHOOL**

For Boys. Prepares for Colleges and Technical Schools. Ranks with the highest grade schools of New England, yet by reason of endowment the tuition is only \$400. A new building was opened in September.

REV. LOREN WEBSTER, L.H.D., Rector. PLYMOUTH, N. H.

**WISCONSIN**

**Racine College Grammar School**

"The school that makes many boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,  
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

**Colleges and Schools for Girls**

**CANADA**

**Bishop Bethune College,  
OSNAWA, ONT.**

In care of the Sisters of St. John the Divine.

For terms and particulars apply to  
**THE SISTER-IN-CHARGE**

**DISTRICT OF COLUMBIA**

**Bristol School. An Episcopal School for Girls**

Home and College Preparatory Courses. The French Department occupies a separate residence, where French is the language of the house. Address Miss ALICE A. BRISTOL, Principal, Mintwood, Place and 19th Street, Washington, D. C.

**GUNSTON HALL**

1906 Florida Ave. N. W., Washington, D. C.

A Boarding and Day School for Girls and Young Ladies.

New building, specially planned for the school. Illustrated catalogue on request.

Mr. and Mrs. BEVERLEY R. MASON  
Miss EDITH M. CLARK, LL.A., Associate

**ILLINOIS.**

**ST. MARY'S SCHOOL**

KNOXVILLE, ILLINOIS  
For Girls and Young Ladies

Preparatory and higher education in what chiefly concerns "the perfect woman nobly planned." Twenty states represented among its officers and students. Alumnae resident in almost every country of the world.

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868)  
Miss Emma Pease Howard, Principal

**Colleges and Schools for Girls**

**ILLINOIS**

**WATERMAN HALL**

The Chicago Diocesan School for Girls  
STYCAMORE, ILLINOIS

The Twentieth Year began September, 1908. Preparatory, Academic, College Preparatory and Special Courses. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLINTWOOD, D.D., Rector.

**MARYLAND**

**THE HANNAH MORE ACADEMY**

P. O. REISTERSTOWN, MARYLAND.

Church School for Girls in the country near Baltimore. Offers the best at moderate terms. Excellent table. Trained teachers. Resident chaplain. Tuition \$350  
Address ANNA L. LAWRENCE, Principal.

**NEW HAMPSHIRE**

**St. Mary's Diocesan School for Girls**

Concord, N. H. A home school in pleasant surroundings. Intermediate, college preparatory, and general courses, including Household Economics. Attractively gymnasium with grounds for outdoor sports. Tuition \$460.  
Miss ISABEL M. PARKS, Principal.

**NEW YORK**

**Saint Mary's School  
Mount Saint Gabriel**

PEEKSKILL-ON-THE-HUDSON, N. Y.

**Boarding School for Girls**

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. Extensive recreation grounds. Separate attention given to young children. For Catalogue address  
**THE SISTER SUPERIOR**

**DE LANCEY SCHOOL**

FOR GIRLS Geneva, N. Y.

30th year opens Sept. 22d. College Preparatory, General and Musical Courses. An attractive building within spacious grounds on Hamilton Heights Golf Tennis and Basket Ball. For catalogue, address Miss M. S. SMART.

**WISCONSIN**

**Milwaukee-Downer College**

MILWAUKEE, WISCONSIN

College: Four Year Course. Seminary: College Preparatory School. Music: Instrumental, Vocal. Art. Elocution. Home Economics. Two year Course for Teachers. Gymnastics: Athletics. Fine new buildings. Advantages of city and country in location. Moderate price.

Miss ELLEN C. SABIN, President

**Grafton Hall**

School for Young Ladies  
Fond du Lac, Wis.

Aims to thoroughly prepare young ladies for their places in society and in the home. Attractive social life and refining home influences. Academic and collegiate courses. Music, Art, Elocution and Domestic Science. Practical course in Library Science. The Music Department is affiliated with the Wisconsin College of Music. There are six teachers, all artists. In this department, and the courses are equal to those at any conservatory. Beautiful grounds and buildings. Climate remarkably dry and invigorating. Gymnasium and ample facilities for indoor and outdoor exercises. Tuition, \$450; this amount includes all necessary expenses. For catalogue, address  
Rev. B. TALBOT ROGERS, D.D., Warden.

**SISTERS OF ST. MARY**

**Saint Katharine's School for Girls  
Davenport, Iowa**

Academic, preparatory, and primary grades. Certificate accepted by Eastern colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address, THE SISTER SUPERIOR.

**KEMPER HALL, Kenosha, Wis.**

A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

on Monday evening, May 2nd. The question of inviting the national convention to hold its sessions in Providence was thoroughly discussed and the various committees elected. Hubert Carleton delivered a very telling address, emphasizing earnestly the necessity on the part of the committees and the members of the assembly offering frequent prayers for God's blessing upon their efforts to make the convention a success. A committee of three was elected to nominate officers to serve the assembly during the year 1909-10, and report at the October meeting.

#### SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.  
F. F. JOHNSON, Ass't. Miss. Bp.

#### Testimonials to Bishop Hare.

AT A MEETING of the congregation of Calvary parish, Sioux Falls, resolutions of thanks were passed thanking Bishop Hare for his self-sacrifice in taking the long journey to visit the parish during Holy Week and Easter while in a poor condition of health and extending good wishes on his approaching birthday. Resolutions were also passed by the City Council of Sioux Falls, extending to the Bishop "our deepest sympathy in your great affliction and to indicate the universal love, respect, and admiration with which you are regarded, not only by your personal friends and neighbors, but also by every citizen of Sioux Falls and South Dakota, and to express to you our sincerest congratulations upon your approaching seventy-first birthday (May 17th), and the earnest hope that your health may be restored and that you may long be spared to continue the great work in this state to which you have given your life." The action of the City Council is notable because of the fact that there is not a Churchman among its members.

#### SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

#### Rector Instituted at Key West.

FOR THE FIRST time a priest was publicly and solemnly invested with his office as rector of the parish of St. Peter's, Key West, on the Tuesday in Holy Week, when the Rev. A. R. E. Roe was instituted as rector. The sermon was preached by the Bishop, who also celebrated the Eucharist. Thirty-two candidates were recently confirmed at this church.

#### SOUTHERN VIRGINIA.

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

#### Plans for New Parish House for St. Paul's, Norfolk.

THE building committee of St. Paul's Church, Norfolk, has accepted the plans of the architects for the new parish house to be built on the church property. The estimated cost is \$15,000. The building will be especially equipped for settlement work.

#### WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

#### Annual Meeting of the Diocesan Woman's Auxiliary.

WHAT was generally felt to be the best annual meeting of the Woman's Auxiliary in the history of the diocese was held on May 5th and 6th in St. Paul's Church, Muskegon. A very full attendance gave inspiration to the gathering, and the presence of the Rev. Dr. and Mrs. John Henry Hopkins was an occasion of gratification to all. Mrs. Hopkins gave an admirable address to the Auxiliary at a special service in the church at 3 P.M. and Dr. Hopkins delivered a stirring missionary sermon to a large congregation in the evening. The opening service of the meeting was a celebration of the Holy Communion with an address by Bishop McCormick. At the business sessions, reports of officers showed increased offerings for most objects. As a memorial to Bishop Gillespie

## The House of Prayer

By FLORENCE CONVERSE

16mo. 286 pages. Illustrated in color and black and white. \$1.50 net

"A very touching story, which may be called an allegory. In this story a child learns the secret of prayer and helps to teach it to others. An angel takes him, in a thoroughly reverent way, through many scenes and finally shows him the vision of heaven. There is a splendid Churchly tone throughout."—*The Living Church*.

**E. P. DUTTON & CO., 31 West 23d St., NEW YORK**

the Auxiliary voted to raise a special fund of \$1,000, half of which will continue the growing work at Belding which the Auxiliary began three years ago, and half will be used to take up a new missionary center in the northern part of the diocese. The officers for the year are Mrs. Thomas Hume, Muskegon, president; Mrs. F. B. Eaglesfield, Niles, treasurer; Mrs. J. E. Wilkinson, Ionia, first vice-president; Mrs. G. V. Thompson, Grand Rapids, second vice-president; Mrs. J. McBride, Grand Rapids, third vice-president; Miss Rebekah Richmond, Grand Rapids, fourth vice-president; Miss Bessie Newell, Kalamazoo, secretary; Mrs. W. A. Sibley, corresponding secretary.

#### WESTERN NEW YORK.

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

#### Archdeacons Meet—Marriage of Rev. W.

G. Raines—Missionary Meetings—Other News.

THE BUFFALO ARCHDEACONRY held its annual meeting in St. James' Church, Buffalo, on Wednesday, April 28th, and that of the Rochester Archdeaconry was held in Christ Church, Rochester, on Friday following, the Bishop of the diocese presiding at each meeting. At the former the Rev. G. W. S. Ayres was re-elected and re-appointed Archdeacon to serve three years, the officers of last year were re-elected, as were also the members of the Missionary Board. The former officers and members of the Missionary Board of the Rochester Archdeaconry were also re-elected and the reports from mission stations in both archdeacons showed general progress. The Rev. W. S. McCoy, curate of St. Luke's, Rochester, offered a resolution touching the death of George C. Thomas, which was adopted by a rising vote. The Rev. E. P. Hart paid tribute to the memory of the late Rev. Henry S. Dennis, recently deceased.

THE REV. W. GUY RAINES, minister-in-charge of St. Paul's, Angelica, was united in holy matrimony with Miss Henrietta McCutcheon of Holcomb in St. Peter's Church in that village on Tuesday, April 20th, the Bishop of the diocese officiating, assisted by the Rev. C. H. Boynton, Ph.D., rector of St. Michael's, Geneseo.

THE CONTEMPLATED removal of the Rev. Charles H. Boynton, Ph.D., after a rectorship of twenty years, from St. Michael's parish, Geneseo, his first and only cure of souls; from the diocese and from the De Lancy Divinity School, in which he has served for eight years as lecturer in liturgies and pastoral care, to occupy a chair in liturgies and pedagogy in the General Theological Seminary, leaves vacancies which in many instances it will be difficult to supply.

FIFTY-EIGHT delegates representing the parishes of Shortsville, Phelps, Penn Yan,

Geneva, Clyde, Newark, and Lyons, attended the district Auxiliary meeting at Lyons on Thursday, April 29th. The Rev. N. T. Houser, rector of St. Peter's, Auburn (C. N. Y.), made the missionary address. At the business session Miss Dox, district secretary, presided, being assisted by Mrs. P. N. Nicholas, Miss Prescott, box directress, acting as secretary. Reports of work done were made from the parishes, and full and helpful talks on the Manual, the United Offering, and other important matters were had.

ON THE same day, in Zion Church, Avon, Mrs. H. J. Burkhart presided over a meeting of the Geneseo District. Mrs. Brittain acting as secretary. Fifty delegates from the parishes of Geneseo, Batavia, Leroy, Stafford, Mount Morris, and Avon responded to roll call. The business session was opened in the parish house. Reports of the methods of work and of the Mission Study classes were made, and the answers to the questions, "Why Do We Send Missionary Boxes?" and "Why Do We Have Classes in Mission Study?" were given at length. Mrs. Thomas B. Berry spoke on the Auxiliary and its need of help from all parishes and missions. Mrs. Charles H. Boynton followed with an interesting exercise on our pledges. The rector closed the meeting with appreciative words of the great interest.

A JOINT class for missions study composed of members of the Buffalo section was conducted by Mrs. Margaret J. Codd in Trinity parish house, Buffalo, on the Saturdays of Lent. Seventy members were enrolled, with an average attendance of fifty-eight. Over thirty members of the class took part in the programme and evinced practical interest in the work. An offering of \$18.81 was divided between Grace Hospital, Morganton, N. C., and Archdeacon Wentworth's work among the mountaineers of Kentucky.—A MISSIONS study class was held on the Mondays of Lent in Trinity parish house, Geneva, the subject being the mountain work of the South. The interest was keen and the desire to further the work was expressed.—LEROY reports a vigorous class under the leadership of Mrs. Tryon. The field studied was China, and much enthusiasm was aroused.—ROCHESTER had its large inter-parochial class in St. Luke's parish house under the careful planning of Mrs. J. W. Denness Cooper, with the hearty interest and cooperation of 120 members and an average attendance of 80.

MRS. JAMES JONES of Trinity parish, Shortsville, has placed in the church an altar as a memorial to her husband.

ALL THE mortgage indebtedness (\$6,500) has been cleared from Trinity Church, Rochester, and a memorial organ has been installed.

THE ANNUAL council of the diocese will be held in St. Luke's Church, Rochester, May 18-19th.

It was before the day of . . . **SAPOLIO** They used to say "Woman's work is never done." Digitized by Google