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The State Historical Society

The Living Church

VOL. XI.

MILWAUKEE, WISCONSIN.—MAY 29, 1909.

NO. 5

416 LAFAYETTE ST., NEW YORK

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

153 LA SALLE ST., CHICAGO

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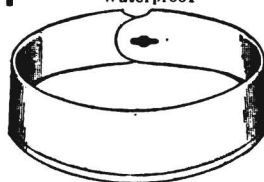
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For the Altar

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The Living Church

VOL. XL.

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 29, 1909.

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

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., 34 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.

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	147
The Perfect Gift—The Study of Our Saviour's Life—A True Perspective Needed—Christian Unity.	
ANSWERS TO CORRESPONDENTS	150
BLUE MONDAY MUSINGS. Presbyter Ignotus	151
MAY SESSIONS OF THE CANTERBURY CONVOCATION. London Letter. John G. Hall	152
SUMMER WORK COMMENCED IN NEW YORK. New York Letter [Illustrated]	153
A WEEK'S NEWS OF THE DIOCESE OF CHICAGO. Chicago Letter. Tertius	154
A PLEA FOR THE YOUNGER CLERGY. By One of Them	155
MISSION WORK AT CHINGANAM, SOUTHERN INDIA [Illustrated]	156
WHO WILL TAKE MY PLACE. A Challenge. Marie J. Bois	156
DEPARTMENT OF SOCIAL WELFARE. Edited by Clinton Rogers Woodruff	157
DIOCESAN CONVENTIONS:	158
Kansas, Los Angeles, Maine, Rhode Island, Tennessee, Texas, Western New York.	
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. Elmer E. Lofstrom	161
CORRESPONDENCE:	162
Renewal of Confirmation Vows—(J. E. Revington-Jones)—Lawlessness of the Clergy (Rev. Wm. M. Cook)—Roman Correspondence (F. J. Voss)—The Appointive and Vestry Systems (Rev. W. C. Hopkins)—A Correction (the Bishop of Pittsburgh)—Vivisection (Rev. Frederick A. Hensley).	
PERSONAL MENTION, ETC.	164
THE CHURCH AT WORK. [Illustrated]	166

THE PERFECT GIFT.

FOR WHITSUNDAY.

OBERVE," said the late Bishop Coxe, "that of all our festivals, Pentecost is the least relished by the world. It requires a spiritual mind to receive refreshment and delight from its celebration."

The graphic description of the descent of the Holy Spirit upon the infant Church is a direct fulfilment of the Old Testament prophecies, and also of Christ's promise, which is recalled in the Gospel for to-day. The Spirit so filled the hearts of the apostles that they preached with boldness and power. After this day they no longer desired to meet secretly, for fear of the Jews, but preached openly the Gospel of the Resurrection. St. Peter, only a little while before, had been frightened by a maid-servant into denying his Master; but now he speaks boldly, fearing neither imprisonment nor death.

The book of Acts has been called the Gospel of the Holy Spirit; and the Church appoints it to be read at this season.

It is thrilling to read of that first Whitsunday, when to the little band were added three thousand converts. Nor was that the only visitation of the Spirit, for we read in the fourth chapter of Acts that, after they "with one accord" had chanted a Christian paraphrase of the second psalm, the whole place was shaken where they were assembled together; "and they were all filled with the Holy Ghost, and spake the word of God with boldness." Again, in the tenth chapter we read: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost."

The Spirit came to abide in the Church forever, and is the God of love and of hope. St. Paul says: "That ye may abound in hope, through the power of the Holy Ghost." Without the Spirit the Church would be dead, deprived of light and truth. The preface for to-day says: "Whereby we have been brought out of darkness and error into the clear light and knowledge of Thee."

In Confirmation we receive the sevenfold gifts of the Spirit, and the power, if we use it rightly, to bring forth the twelve fruits of the Spirit. We are taught that our bodies are the temple of the Holy Ghost, and that if we would live in the Spirit we must also walk in the Spirit. The office of the Spirit, His wonderful transforming power and unwearied love, is too little realized by Christians to-day. The Church is too much absorbed in outward schemes, taking up secular interests, for which she was not placed in the world. The work of the Church is to deal with the souls of men. It is for prayer, the administration of the sacraments, and for the worship of God. More fruits of the Spirit and more ecstatic joy in the Holy Ghost would be manifest if, depending upon the Heavenly Guidance, she went forth, leaning upon the teachings of the Beatitudes. Brigades and theatricals never won souls to live lives of penitence. The saints were not fed upon such food.

In the collect we pray for a right judgment in all things. What a wonderful and priceless possession that would be! Who has not made terrible mistakes in his lifetime, that might have been avoided if guidance had been sought for the action? A mistake is not necessarily a sin, but might it not be one if done leaning wholly on one's own strength, without seeking the promised aid? Surely at the close of life everyone must say to himself, "The mistakes of my life have been many, but the sins of my heart have been more." We are now living in the dispensation of the Spirit, who in His tender love for Christ, keeps Himself out of sight. C. F. L.

LIFE without toil would be without triumph.

THE STUDY OF OUR SAVIOUR'S LIFE.

THE seven weeks between Easter and Whitsunday, when the Church is rejoicing in the victory of "the living One" over death, may be called the Evidential period of the Christian year. During these great forty days the Master showed Himself alive "by many infallible proofs." This is the time that the historical reality of His earthly life impresses itself upon the minds of earnest Christians. The question addressed by our Blessed Lord to His disciples at Caesarea Philippi, "Whom do men say that I, the Son of Man, am?" is as fresh and full of interest to-day as ever before. It has had to be answered anew by each generation, and our own generation is answering it with as unabated interest as though it had never been answered before.

It is no rash assertion to say that more presentations and discussions of the Life of Christ have been set forth within the last twenty-five years than in any century preceding; and that to-day the best intellect of the world is more deeply interested in asking and answering the question as to what that Life was and is than at any time in the nineteen preceding centuries. This is in itself a corroborative proof of His Messiahship, not merely of Judea, but of the world: that each age has had to face Him for itself and settle with Him for itself, as radically and completely as though no other age had ever faced the task.

It seemed an easy thing for the world-spirit in Jerusalem in A. D. 30 to get rid of Christ. The chief priests and Pontius Pilate settled His case very quickly and turned to something else. But after the day of Pentecost He was there again, demanding the answer of acceptance or rejection. It seemed a very simple thing to denounce the delusion, and have those who proclaimed it beaten and forbidden to speak or to teach in that Name. It was apparently very quickly settled. Next, Rome and its Emperor met the question and answered it with the cross, the sword, the stake. It was very easily settled, but it ever came up again, demanding solution. Then the quick, bright intellects of the heathen world undertook to answer Christ's question, and to laugh Him and His religion out of court. It seemed a very easy thing to do; but He ever returned with the same demand. And so it has gone on; the bright, unbelieving minds of each age deciding that at last the man Jesus, this disturbing element in human thought, had been disposed of and given His proper place in history among other men.

Yet to-day this question still comes, with the added force of the ages, to every man and woman who takes this life seriously and who asks what is beyond. If all this is true, it cannot be inopportune to press upon the minds of the Church's people the primary importance to us all, clerical and lay, of the study of the earthly life of our Lord. We recall as *apropos* a little incident recorded in Dean Burgon's delightful book, *The Lives of Twelve Good Men*. Burgon, who was somewhat of a *protégé* of the aged and immensely learned Dr. Routh, when about to go out from Oxford asked his venerated preceptor to give him some advice as to his reading. He describes the old man as closing his eyes in thought, and remaining still so long that Burgon supposed him to be asleep, when the oracle slowly said, "I think, sir, that first of all I would read St. Matthew." Then, after a longer pause, with eyes still closed, "Then, I think I would read St. Mark. Yes"—very deliberately—"I would read St. Mark"; going on in the same manner to include St. Luke and St. John. And that was all Burgon could get out of his oracle. While this is told with that inevitable touch of humor, without which Burgon would not be Burgon, it seems to be a word of truth, coming from one whose life had been saturated with the scholarship of nearly a century.

WHAT DOES it mean to put the study of the *Life* set forth in the Gospels as the foundation of all sacred study; made important not to the exclusion, but to the inclusion, of all other sacred studies? It means that Christianity is the only religion wherein the religion is identical with the Person of the Founder. It means that Christ is not merely the originator but the object of our religion. Christianity is not a mythology, nor a philosophy, nor a theology, nor a code of ethics, nor an institution; but it is a Person, whose Life comes down to us, lived in the clear daylight of history, and tested by the skepticism of nineteen centuries of merciless criticism. To that Life, as recorded in the Gospels and corroborated in the other New Testament writings, no myth has ever been able to cling; though myths innumerable have become part of the traditional lives of His saints, as well as of secular heroes. That simply told Life has necessitated the development of a theology and a philoso-

phy; for men **must** think and must define their thoughts. It has necessitated a code of ethics, for morals is but another name for life; and an institution had to grow up to hold that life which was to come to each man from the living Head of the New Life for mankind. Nay, it has created a new art, and in our own day it seems to be bringing forth a new psychology. It has founded no new social life, but it has regenerated every form of old society that it has ever touched.

Speaking of Himself the Master said, "I am the Way, the Truth, and the Life." He did not say: "I can show you the way, I can teach you the truth, I can point you to the life." And the world to-day is reaching out hungrily to Him, more hungrily than ever before; feeling that the Galilean peasant, the carpenter of Nazareth, can heal all wounds and solve all hard problems, if the selfishness and greed of man will only let Him do it.

IF ANYTHING like this can be said of Him whose earthly Life is written in outline in the four Gospel stories, we may claim to have proven our thesis: that the study of that Life is the foundation of all sacred study, and the corrective and interpreter of all studies whatsoever. We are grateful that we have a Creed (called the Apostles') underscored and emphasized in the Niceno-Constantinopolitan confession by the reduplicated endorsement of the whole Church of God; yet, when we come to look at it, what is it but the Church's summary of the essence of the Gospel story. If theology is but the Life of Christ working out in human thought, what is Church history but the record of that Life (nay, of Christ Himself) moving on in men and nations through the Spirit of Pentecost.

Civilization moves to-day with a rapidity inconceivable a century or even a generation ago; so that Christ, living in men, is marching on, conquering and to conquer. The modern critical spirit is dangerous to some, as new wine ever is; leading as it does some of its teachers to take away our Incarnate God and to give us a dead Jew in His stead; yet, we find these very teachers or their successors tending more and more to give our Saviour back to us, and to accept and worship the Master whom the Church has always accepted and worshipped. Recognizing the overruling of the Holy Spirit in this modern critical study, we can accept and adopt much of its method, while hesitating to accept the hasty conclusions of some of its exponents; knowing that the wise student in any science goes slow, and sometimes returns to where he left the "old fogies" yesterday. All real light comes from God. It is only the old light of the Incarnation shining through a new lantern. Truth can never lead us away from Him who said, "I am the Truth."

The only adequate explanation of the Gospel story is that it is the story of the words and deeds of God living and acting as man, and not of a man trying to act like God. It has been most wisely said that no explanation of the Life of Christ can be an adequate explanation which does not account for the abiding and increasing influence of that Life in the history of the world. It is unscientific to explain great results by inadequate or incoherent causes. Scientists, when they wish to explain natural phenomena, will adopt a theory or make a supposition, and if the theory adequately accounts for all the phenomena it is looked upon as established. To speak reverently, the theory of St. Paul, and of our Blessed Lord Himself, that He was God incarnate, the eternal Son of the Father, not only adequately explains the events of the Gospel story, but also accounts for the history of the Church in the world since the Day of Pentecost. Hence, you and I may most confidently affirm, with the writer of the Hebrews, "Jesus is the Christ; the same yesterday, and to-day, and forever."

WE COME now to consider the practical mastery of our Saviour's life, and for what we are to suggest from here to the end of our article we must offer our apologies to most of the reverend clergy and to many scholarly lay persons, for the elementary character of our suggestions. Those who find them to smack too much of the kindergarten can easily skip to the brighter portions of this issue. We are strongly convinced, however, that there are many to whom the paragraphs following can be made helpful.

In coming to the actual study of our Blessed Lord's life we are at first almost appalled at the vastness of the material involved, and the ramifications of study into which it might ultimately lead the student. He would indeed be a shallow person who would approach it as a slight task, a mere side issue, easily mastered. But like all great themes, the basis of the study is very simple. It requires no scholarship to begin

with, only a determined and reverent spirit. We need not in the beginning require of ourselves so much as the venerable Routh required of the enquiring Burgon. We do not need the Greek of the Gospels to begin with. We would place an English copy of each of the four Gospels in the student's hands, and say, "Take one at a time, and become familiar with each one separately."

These four books could be placed in an envelope and slipped into one's pocket. Yet we may say of them as Ewald said to Stanley (grasping a small Greek Testament in his hand): "In this little book is contained all the wisdom of the world." An hour or two would suffice for the first rapid reading of any one Gospel. Then go over it again and again, getting the spirit and temper of the writer, not stopping now for comments or explanations. Then make one's own analysis of that Gospel, forming *one's own idea* of the purpose and method of the writer. Become familiar with his characteristics, his pet phrases, his manner of arranging material; imbibe his atmosphere, so as to be able to say of a quotation, "That reminds me of St. Matthew or of St. John," just as one says in reading, "This reminds me of Shakespeare, or of Browning."

This same method of quick reading and rapid re-reading might be profitably pursued by those who read the Greek, although we are writing now chiefly for English students. How a few weeks of this sort of thing would enlighten any earnest reader! How many things would be absorbed into his mind and become his very own long before he may happen to light upon them again in some commentary or Life of our Lord! All this is preliminary, before one has really begun his study. Now, if we may be permitted to adapt a phrase, the reader may begin to study "the Gospel in the Gospels"; i.e., to make an effort to construct for one's self a history of Christ our Lord. This brings us to the subject of the "Harmony of the Gospels."

JUST HERE let us remind ourselves that the last thing that any of the four Evangelists had in mind was to write a story to harmonize with some other writer's story. We can better appreciate this when we consider that these biographical sketches, while first in order of thought to us, came last in order of time. First, the divine-human Life of Christ was *lived* on earth; then, the religion and worship were immediately set up; then, from twenty to thirty years later came the letters of St. Paul, extending over a period of about fifteen years, setting forth an irregular and fragmentary theology of the Incarnation. Then came the Gospels; the earliest of the Gospels being probably contemporary with the last of St. Paul's epistles. These biographical sketches seem, humanly speaking, to have been an afterthought, written down to preserve the stories that had been traditionally kept by the eye-witnesses of the life of Him whom they had worshipped as one with God ever since His ascension. The last of the Gospels is the only one avowedly theological, coming at the close of the apostolic age. The other three are all the more convincing in setting forth our Lord's divinity, as it is done incidentally and indirectly. The logical order of a manufactured religion would be: first, the Life; second, the Biography; third, the Theology, developing an apotheosis; fourth, a Religion and worship, developed from the Theology. The order of fact in our Saviour's case was: first, the Life; second, the worship growing immediately out of the Life; third, the Theology, expounding and justifying the Life and the worship; and, finally, the biographical sketches, as loving supplements to all the rest.

The "Harmony" is an attempt, by parallel and chronological arrangement of the four writers, to construct approximately a connected biography of our Blessed Lord. The skeleton Harmonies printed in the Teachers' Bibles will be of little help to our student, who should buy at once a Harmony with all the passages printed out. While there are several good ones, Stevens and Burton's is now generally used, and is probably the best. The student will at once be struck with the many discrepancies and apparent contradictions in the narratives, and at the same time with the coincidences and supplementing details. These directly opposite classes of phenomena tend equally, though for different reasons, to strengthen in any fair mind the conviction of the absolute genuineness of the narratives and the complete ingenuousness of the writers. The parallel columns will impress strongly upon his mind (what he should have gotten from his preliminary reading of the stories) the parts peculiar to each writer, and the method of treatment characteristic of each. And, back of it all, will loom up more clearly in its intense simplicity and deep reality the Character, so unconsciously

displayed to us, of Him who spake as never man spake, and acted as no mere man could have been conceived to act; leading the prepared soul to accept more deeply and thankfully than ever the only adequate answer to the question as to who that Character was.

WE WOULD earnestly suggest, as preliminary to taking up the systematic study of the Harmony, that the student buy and master that very original little book, *How to Study the Life of Christ*, by the Rev. Dr. A. A. Butler, which also we have recommended before. While seemingly simple and elementary, this is really a work of genius, and nothing takes its place. The writer shows one not merely how to use a Harmony, but how to plan and construct out of the Gospel stories a Life of Christ for one's self. Prof. Butler's work is based upon Stevens and Burton's Harmony, but his originality consists in leading his pupil to take his own view of Christ's life and to write his own descriptive outline.

While we are tempted to go on, our limits forbid. We can leave our student safe in Dr. Butler's care, feeling assured that he who has come earnestly thus far will go on to the end of his days, taking in new depths of that Divine Human Life which can never be fathomed even in eternity.

AT the New York Conference of Church Clubs, Bishop Greer told the story of a village boy making his first visit to New York in company with his father. After surveying Fifth Avenue, Broadway, Sixth Avenue, and some of the other crowded thoroughfares of the great city, in answer to his father's question as to what he thought of New York, he replied, "Why, father, all the people seem to be lame." Naturally astonished at the reply, on making judicious inquiries the father concluded that his son had based his statement on the fact that he had seen about a score of lame people during his walk, whereas at home there was but one lame person. The impression New York made upon him was that all New York people were lame!

The Bishop's application was that some people concluded that the whole world was wrong because of the scandals they see in the columns of the daily papers, ignoring the great forces working for righteousness and the further fact that the great mass of people are straight and headed right.

The "Interpreter" in the *American Magazine* recently struck the same chord when he asked:

"But what is New York? Is New York only money-gambling and grubbing in Wall Street, gorging in restaurants and motoring in Fifth Avenue? Or is there another New York, the real Greater New York, which is as little 'materialistic' as any city of any time? People come here from Europe or from Kansas, and they see the vulgar display that is before our own eyes all the time, and they are horrified at it. They don't reflect that the same vulgar display is found in every big city, only here it is on a very large scale, because hither come from every corner of the country those for whom the highest achievable vulgar display is the only satisfactory way to crown their successful struggles for material gain. But the Waldorf is no more New York than 'Peacock Alley' is Chicago—in fact, rather less so.

"The true spirit of New York is not seen in the Broadway cafes. Its spirit is reflected in the millions of plain, honest people who try to live up to the most correctly old-fashioned and healthful domestic ideals. There is the same proportion of men with high ideals in this city as in any other. Here, as elsewhere, we find thousands of men who 'worship' only the material out of which they paint their pictures, write their books, carve their statues. Here, as elsewhere, there are thousands of men applying themselves with scant reward to the solution of the puzzles of science, physicians laboring nightly among the poor, and clergymen wearing out their lives in the cure of sin and sorrow. Even Tammany joins in the physical improvement of the city. Even the despised rich contribute museums, libraries, and hospitals to the general good, and, unostentatiously in many cases, spend their time and money in relieving poverty and suffering. There is no more general 'worship of money' here than there is in Topeka. The tone of the people toward 'vulgar wealth' is one of good-natured contempt. 'John D.' and 'Andrew' are the subjects of many of the most spirited popular jests, and the public racks its honest sides laughing at the feeble or clumsy attempts of Newport to appear magnificent.

"Of course this is not the impression you gain from reading the newspapers. But you must remember that the newspapers don't reflect the ordinary life. It is their business to picture, not the commonplace, but the unusual. And as they are more vivacious and less tightly reined than the newspapers of other countries, they make the most of such material as comes to their hands."

Let us get a true perspective! Let us look at events in their true light! Let us above all take God into account and

realize that in His own way He is performing His wonders, now, in this very present, as well as in the past. To condemn the world to destruction is to leave God out of consideration.

SOME TEN years ago a Methodist minister, the Rev. W. E. McClennan, wrote a series of articles under the title "Chicago's Moral Jungle." The picture painted was black. Now he is writing a series on "The Heart of Chicago," and he gives specific instances of improvement in the character and equipment of the public schools, in the higher grade of men in the city council, in the provision for recreation for the poor children in the small parks, in the better administration of justice in the municipal courts, and in the beauty and cleanliness (*sic*) of the city as a whole.

"Ten years ago," Dr. McClennan declares, "there were in the heart of Chicago 50,000 children who could not find accommodations in either the public or the parochial schools. At present, in the same region, while the children may not be distributed with perfect equality, the number of sittings and the number of children almost exactly correspond. Ten years ago there were practically no small parks. Now Chicago leads the world in this respect and is still making improvement in the equipment of the parks that we have."

The municipal courts come in for deserved praise: "An official of fourteen years' service told me," said Dr. McClennan, "that under the old system of police courts bribery and graft were a constant practice. Under the present system justice is administered."

The clergyman advocates some radical changes in the policy of the churches in dealing with the city problems: "The average graduate of our theological schools is better fitted to teach raw heathen than to successfully engage in modern city evangelization. Just as we train men specifically in civics and economics and for the diplomatic service, so I believe ministers ought to be especially trained to take up Church work. There ought to be a two years' course in which the would-be minister would get a thorough understanding of the labor problem, of socialism, and kindred subjects, so he may meet men on their own ground. Every church with any pretence to equipment ought to have at least three paid workers besides the pastor. There ought also to be a greater coöperation among all denominations."

As bearing upon the attitude of many current observers of social events and especially so far as the Church's relation to them is concerned, the following bit of rhyme from Peter Newell's pen may be read with considerable profit as well as amusement:

"A turtle rolled upon his back from off a rocky shelf,
And though he struggled manfully, he couldn't right himself.
At length he grew discouraged, and he ceased his efforts vain,
And, sullen, gazed up in the sky with sluggish eye and brain.
But as he looked he felt a thrill like that of dawning love!
He saw a million gleaming stars set in the dome above!
And with a sense awakened by this strange and novel sight,
He noted some were faint and small, and others large and bright.
He saw that some were placed in groups, while others stood alone;
And spread athwart the mighty vault a milky banner shone.
And thus the night he passed away, with wonder and delight,
All too soon the rosy morn concealed the stars from sight.
'Twas then a friendly frog appeared and helped him to turn o'er,
A better and a wiser brute than e'er he'd been before.

"Ah, shun misfortune if you will, but know that this is true:
Mischance expands both heart and mind into a broader view."

IN his paper on Christian Unity read before the recent Church Congress, Bishop Doane expressed the view that we ought particularly to appeal to Reformed Episcopalians to return to the unity of the Church, on the ground that these having gone from our own fold, present our most immediate opportunity for reunion.

If it should appear that the time was propitious for healing this, the latest wound in the Body of Christ, we should certainly agree that nothing should be left undone that could consistently be done to secure that end. We cannot say that our information is such as to make that seem probable, yet we should be more than pleased to learn that such is the case.

But when Bishop Doane expressed doubts as to the validity of the deposition of Dr. Cheney, stating that a civil court had held it to be invalid, we hardly follow him. In the suit for the possession of the Christ Church (Chicago) property, after the unhappy schism, the circuit court of Cook county did hold, if our information is correct, that a technical flaw in the finding of the ecclesiastical court that condemned Dr. Cheney vitiated

the sentence of deposition; but the supreme court of Illinois declined to recognize that position, giving the property of Christ Church to the Reformed Episcopal denomination on the very different ground that it had not been proven that that property must be used exclusively for the worship of the Protestant Episcopal Church, and might therefore be diverted from such use by the vestry of the church.

If the case would not be altogether academic, we should be quite ready that the technical validity of the deposition of Dr. Cheney should be made a matter of official investigation. Yet such investigation would appear to us to be devoid of possible fruits. Is it not notorious that for many years Dr. Cheney has lived outside of the communion of this Church? If so, he is liable to deposition on that ground, altogether apart from any question as to the validity of the former sentence. What, then, would be gained, even should technical errors be found to have vitiated the latter?

If Dr. Cheney were to intimate that he were penitent for having been a party to the creation of a grievous schism, there are sufficient canonical provisions whereby, in the discretion of his canonical Bishop, the sentence might be set aside. Or if, with such intimations of penitence, he desired to set up the plea that his deposition was invalid, it would be proper for an official investigation to be made. Yet if there be no reason to assume such condition of penitence, it would seem wholly an academic question whether the sentence were valid. The fact that for more than thirty years he had been avowedly in communion with an alien religious body, and still is, would compel a new deposition. Would the net result of all this be in the interest of unity? We should think quite the reverse.

It would certainly be a most happy event if the Reformed Episcopal schism might be healed. We should do all within our power to promote that end, if members of that body desired in good faith to come within the jurisdiction of the Church. But mere re-examination of historical papers cannot produce that desire, and we have not been able to learn otherwise that it exists.

We are unable to conceive of a Christian Unity that is not prefaced by a desire for unity, and made feasible by a unity of purpose.

ANSWERS TO CORRESPONDENTS

R. L. T.—Opinions differ as to whether a lay reader should begin the sermon with "In the Name," etc. It seems proper to us. He may close the sermon with an appropriate ascription.

INQUIRER.—(1) Mrs. Lear's *For Days and Years* is excellent. (2) See above. A lay reader may read the opening exhortation. (3) Altar lights are not customary at morning prayer.

WHITSUNTIDE HYMN.

God the Holy Ghost, to Thee
Heart and voice we lift;
Earnest Thou of bliss to be,
God the Father's Gift,
Witnessing to God the Son,
Telling of salvation won.

'Twas through Thee, from Jesse's stem
Sprang the promised Rod;
Virgin pure in Bethlehem
Bare the Mighty God:
Now, of Thee are born again
Souls made pure from primal stain.

Thou didst come, with gifts of speech,
On the chosen band,
That through them Thy truth might reach
Men of every land;
Heard in wind and seen in fire,
Fearless zeal Thou didst inspire.

Now, as in the days of old,
Thou dost grace impart,
And Thy treasures, Lord, unfold
To each waiting heart:
Apostolic hands, to-day,
Still Thy seven-fold gifts convey.

God the Holy Ghost, do Thou
In our hearts abide;
Be our Guide and Helper now,
And, through death's dark tide,
Bring us to the golden shore
Where is joy for evermore.

MARY ANN THOMSON.

IMAGINE Jesus examining your work, as He will at the last day; and strive that there may be no flaw in it, that it may be thoroughly well executed, in its outer man and inner spirit.—*Selected.*

BLUE MONDAY MUSINGS.

WHO can explain the insensate terror that the thought of a hospital inspires among so many people? I have seen invalids, wretched beyond expression, uncared for, without proper food or the ordinary conveniences of the poorest sick-room, who actually preferred to die among such surroundings rather than to have everything they needed, with the best of care and a good chance of recovery, if that meant going to the hospital. Can anything be more piteously foolish? How can such a delusion be removed? I know a small boy, not accustomed to illness, who had to be put to bed with a rather serious malady, and who was told that a nurse was coming. "I don't want a nurse; if you get one, I'll run away." Notwithstanding, the nurse came, and won his affection in no time. Being asked how he liked her, he said heartily, "Oh, she's all right; but I thought nurses were all old and cross." The antipathy to hospitals is no better grounded. I remember a poor woman, who said to me shortly before she died: "I maybe haven't been good enough to get to heaven, though you have given me hope; but even if I shouldn't ever reach there, I have had two weeks of it in this blessed hospital!" And that was real appreciation!

I remember a certain hospital where I spent a blissful fortnight once when a university student. It was in charge of Roman Catholic Sisters of St. Francis; and the gentle sister who attended me was of a great family (as the world reckons such things), spoke more languages than I knew then, had travelled over all Europe, and discussed Dante's *Divine Comedy*, dust-pan in hand, by my bed. I shall remember Sister Ambrosia, and her colleague, the ever-smiling, ever-buoyant Sister Florentine, as long as I remember anything. It was a real grief to be "discharged cured," since it meant leaving that atmosphere of peace and sunshine.

HOW MANY blind people there are! I don't mean victims of physical misfortune, but those in more piteous case who, having eyes, see not. Spring is again with us. The branches of the trees stand out against the pearl-gray clouds, no longer naked and sharply defined, but feathery with the soft budding foliage that has scarcely begun to show green. Dandelions have appeared, and in lawns better cared for one sees the vivid yellow of crocus and daffodil. Up on the hillside a wheat-field stands out conspicuous in the intense freshness of its green. Pale blue smoke curls dreamily from brush-fires in the distance. Whichever way you look off, there are things of beauty to delight the eye. And yet there are multitudes who prefer to promenade in front of the shops, to examine the windows, and, incidentally, to study their own reflections in the plate-glass expanse. How much they are to be pitied! They tell a story of St. Bernard of Clairvaux that, having ridden all day by the side of the most famous of Swiss lakes, he was surprised that evening at hearing comments on its beauty, and protested that he had not seen any lake at all! It never seemed to me creditable to St. Bernard, even though he was entirely absorbed in the contemplation of heavenly things. But I fear that those who take no notice of natural beauty nowadays can hardly offer that excuse. It is a great gift to be able to see. If you are one of the unfortunates who can't, you should take a course of treatment. Begin, say, with John Burroughs, go on to Thoreau, and finish with a little Wordsworth and Richard Jefferies. If there is no improvement, the case may be pronounced hopeless; but the probability is that you will note a clearer vision, and find yourself taking more pleasure in contemplating a hillside than in admiring any frock or top-coat ever made. Try it, anyhow.

THERE ARE some good people who reverence God's law, and yet habitually violate part of it. I mean that blessed and merciful provision which ordains holy rest for man-servants and maid-servants as being part of a God-fearing household. Sunday is a holy day of obligation for all Christians; and that obligation means rest from needless labor, and presence at God's worship in God's house. Yet there are those who utterly refuse to let their servants go to church, even once a Sunday. It does not need argument to prove this to be wrong, wickedly wrong. God's law is explicit; and obedience to it will bring a blessing, even as disobedience will call down a curse. Servants would be justified in boycotting a house where such usages prevail; and such employers would only have themselves to blame if their servants, being kept away from Christian teaching, should be time-servers, giving eye-service only.

I HAVE one little sermon, that I preach often, on the necessity of smiling faces, cheerful greetings, and sunshine. Sullenness, glumness, sour-visaged sternness, is always abominable; while brightness and good cheer (even though an aching heart may lie beneath) make for joy and peace whenever they are seen and felt. Let me add a "secondly" to that sermon, with ordinary courtesy as its theme. Perhaps you know of the old sea-captain's phrase, that he demanded "the commonest, derndest servility and little o' that." Well, that common civility, that he misnamed, will buy more than any other medium of exchange; and yet it is cheaper than fiat money. Anyone can make all he wants to use, if he will take a little trouble; it costs nothing else. And yet, how many are paupers so far as that currency goes! It wins golden opinions. Thus, a young girl was speaking the other day of the two members of a certain firm. "Mr. X. is more of a gentleman than Mr. Y.," she said. "I haven't much to go on; but the other day I came down with my wheel, and Mr. X. got up, opened the outside door, and held it for me while I went out. Now, Mr. Y. would have slammed it in my face." A little thing; yet what a difference it made in her feeling; and rightly. There are people who overflow with courtesy, in the very sense of the kindergarten definition:

"Politeness is to do and say
The kindest things in the kindest way."

And one can't help liking such people; they perfume the air with the fragrance of good feeling and exquisite consideration. Then there are others who seem to have only thorny sides; they can't do anything graciously; and it is a penance to go near them. They have a host of "rugged virtues"; but who credits a bear with amiability, merely because he is not venomous? I know merchants who drive away trade, just because they haven't selfish common-sense enough to be attentive and courteous to their customers. I know professional men who ought to be treated like naughty children, spanked, and sent supperless to bed until they learn not to be rude and boorish. I know "society women" who have a set of fine manners for state occasions, as artificial and transparently false as their complexions, but who can be indifferently insolent, or vulgarly impertinent, to those they count their inferiors. And over against such ill-bred bores I set others with whom the smallest transaction is a privilege. What makes the difference? And is there any greater idiot from every point of view than the wilfully discourteous, grouchy, gruff, ill-mannered person? I believe there is none.

SPEAKING of children, here are some more stories of Hannah. When she was five, they overheard her talking to herself in this fashion: "I must remember to be gentle and sweet and kind. I can't be rude and rough with other children, for I am a Bishop's granddaughter, and *noblesse oblige!*" She knew what the French phrase meant, never fear. That same year she took a walk with her grandfather, who might have written fifteen academic initial letters after his name if he liked. He said: "Hannah, ain't you tired?" To which the small precisian answered: "Not at all, grandpapa; but, excuse me, you said 'ain't' for 'aren't.' But then we all make mistakes sometimes!"

I think I like best, however, her essays into theology. Reproved one day for some trifling offence, she said: "Oh, it's only a venial sin!" Observing the wonder with which the remark was received, she added: "Of course, I might fall into mortal sin if I kept on." "What do you know about venial and mortal sins, Hannah?" "Why, that's casuistry: Mr. — is a great casuist, and so is Uncle J—." "What is a casuist, Hannah?" "I'm surprised you don't know. A casuist is a man that doesn't know right from wrong!"

I KNOW a great lady in one of our largest cities. She might hang necklaces of diamonds about her throat, or rustle in stiff brocades made in Paris, if she likes, but instead she wears the plainest garb, as simple as that of the good Sisters whom she loves. I never saw any jewels about her—none could shine with such radiance as her soft, dark eyes, out of which a saintly soul looks always! And her hair, with here and there a thread of silver in its ebony, is brushed back smoothly under a tiny black bonnet that has no spoil of dead birds to enrich it. But her praise is in all the churches; the poor call her blessed; and she has friends such as money could not win, and beauty that no lapse of years could mar. If she had spent her life in dressmakers' parlors, I wonder how much of all this would be left?

MAY SESSIONS OF THE CANTERBURY CONVOCATION

Prayer-Book Revision the Leading Question Before Both Houses

SEVERAL PROPOSED RUBRICAL ALTERATIONS DEFEATED

Overwhelming Vote Against Alteration of the Ornaments Rubric DECISION APPROVED BY MOST ENGLISH CHURCHMEN

The Living Church News Bureau
London, May 11, 1909

BOTH Houses of the Convocation of the province of Canterbury assembled on Tuesday last at the Church House, Westminster, for despatch of business in connection with the annual May group of sessions. The Upper House, which was presided over by the president of Convocation, the Archbishop of Canterbury, sat in committee throughout the first day, and was prolonged until the following morning. The Lower House sat under the presidency of the prolocutor, the Dean of Windsor. The prolocutor read a long letter which he had received that morning from the Archbishop on the subject of the King's "Letter of Business" as touching Prayer-Book revision. In beginning his letter the Archbishop said:

"It has been repeatedly forced upon my notice during the last few weeks by inquiries, both from members of Convocation and from outside, that we are in some danger of entanglement and confusion as regards the present procedure of Convocation in the preparation of its reply to the Sovereign's 'Letter of Business.' To preclude such entanglement and confusion is the purpose of this letter, written with a deep sense of the peculiar responsibility which the constitution of Convocation lays upon its president."

The relation which he earnestly wished to see maintained between the two Houses in the handling of this "grave enterprise" could not be better described, he thought, than in words taken from the committee's report now before the Lower House. That report related how, in the course of the debate in that House in February, 1907, "it was made clear that the general desire was that the two Houses shall consider the matter independently, and yet should freely exercise the right of mutual conference." But with a view to such conference, it was important that they should be, as far as possible, occupied in the same stage of their procedure—i.e., that neither House be a stage or two ahead of one another. Then, after recalling what the Upper House had already done, the Archbishop proceeded to say that his hope was that that House should be that week considering the report of sub-committee C, dealing with the rubrics of the Prayer Book generally. He afterwards went on to indicate, tentatively and provisionally, a course which might be adopted when both Houses emerged from that stage of their work upon which they were now entering. It was obviously desirable, he said, that the outcome should represent the concurrent judgment of both Houses as far as that was possible. For this end a natural course of procedure would be that they should have the assistance of a joint committee in preparing for the consideration of the House of Laymen a statement of the results which they had arrived at.

After the reading of the Archbishop's letter, the House concurred in the resolutions passed by the Upper House on the report of the Joint Committee on the moral witness of the Church on economic subjects. The House then passed to the consideration of the resolutions in the report of the committee on the King's "Letter of Business." The Archdeacon of Leicester, as chairman of the committee, presented the report, and moved the adoption of the first resolution as to the alteration of the following rubric relating to the recitation by the clergy of the daily offices (contained in the Preface, "Concerning the Service of the Church"): "And all priests and deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause." The committee recommended that the word "reasonable" be substituted for the word "urgent" in the rubric. Here was the reappearance of the old proposal, so long ago as 1875, and certainly not less reactionary in the wrong direction for the lapse of thirty-four years. The demands upon many of the clergy, said the Archdeacon, were very exacting, and it was for "sensitive consciences" alone that the recommendation had been made. The Rev. Chancellor Woolledge, in reply to such sophistry, urged that the very reason which was given for relaxing the obligation of the rubric—pressure of clerical engagements—so far from being so, was rather a reason why they should hold up before the Church, as the very highest ideal possible, what had been an obligation on those in holy orders for many centuries. Canon Newbolt also intervened in the debate with persuasive force. He hoped with all his heart

that there would be no tampering with this rubric, which he regarded as the most important one in the Prayer Book. Among others who spoke against the proposed relaxation were Canons Rhodes Bristow and Knox-Little, while *pros* were advanced by the Archdeacons of Birmingham and Lincoln. Ultimately the committee's first proposal was rejected, 41 voting for it and 61 against it.

WELSH DISESTABLISHMENT AND PRAYER BOOK REVISION.

On Wednesday the Upper House was occupied with a debate on the present proposals of the government to "diseestablish" and to rob the Church in Wales. The Bishop of London moved a motion of protest. A noteworthy feature of the discussion was the attitude of the Bishop of Birmingham, who made his *début* as a Liberationist. He was strongly in favor of the separation of Church and State, in England as well as in Wales. To this the Archbishop spoke *contra*. The motion was carried by 22 votes to 2—the dissentients being the Bishops of Birmingham and Hereford. In the Lower House the consideration of the report on the subject of Prayer-Book revision was resumed. The committee's second recommendation was adopted, after amendment so as to read, "That provision should be made against the arbitrary conduct of divine service," and with further words to the effect that this would best be done by adding a sentence, as therein set forth, to the Preface "Concerning the Service of the Church" authorizing an appeal to the Bishop of the diocese. The amendment of Canon Rhodes Bristow, seconded by Chancellor Worledge and supported by Canon Newbolt, declaring that the matter was already sufficiently provided for in the Prayer Book, failed to obtain assent. The next recommendation of the Committee called for a re-translation of some passages in the Prayer Book version of the Psalms, and this was agreed to, together with a rider asking for the appointment of a committee to consider what changes, if any, ought to be used. The resolution relating to the revision of the Lectionary was adopted, and also one dealing with festivals when coincident. The House further accepted the recommendation that special authorization should be made for hymns and anthems in the Church services. The committee proposed a new rubric before the *Venite*, withdrawing the use of that psalm during the whole Easter octave, and this was carried by 54 votes to 20. Then followed the adoption of a "private member's" resolution inviting the committee to adapt the old "invitatories" for the *Venite* for all festivals for which there was a Proper Preface.

THE EUCHARISTIC VESTMENTS.

On Thursday and Friday in the Upper House the subjects of discussion were the union of small benefices, the position of affairs in the Congo State, and betting and gambling. In the Lower House a discussion took place on the resolution passed by the Upper House against the Welsh anti-Church bill, and concurrence was expressed therein almost unanimously. The House then proceeded to the most important and anxiously awaited stage in its deliberations—viz., that which brought on the vestments debate. The Archdeacon of Leicester, on behalf of the Revision committee, moved:

"WHEREAS, The Eucharistic vestments, commonly so-called, cannot be rightly regarded as symbolic of any distinctively Roman doctrines, and whereas the historical conclusions underlying the ruling judgments in regard to the vestments appear to be liable to reasonable doubt, it is expedient that two alternative vestures for the minister at the time of celebrating the Holy Communion, viz. (1) the surplice, with stole or scarf, and the hood of his degree, (2) the Eucharistic vestments, commonly so called, be recognized as lawful under proper regulations."

The Archdeacon, in addressing himself to the resolution, said that it was not the intention of the committee to ask the House to assent to more than the principle of the expediency of alternative uses. Canon Edwards (Southwark), a most influential Evangelical, and one of the best sort, spoke in an impassioned manner against the proposal. "For God's sake," he said, "let well enough alone, and if it is not well, for peace's sake do not make it worse. If English church people were polled to-day, nine-tenths of them would be forcibly against it. They have not asked for it, they do not want it, and they will not have it. I shall vote for the Ornaments Rubric as it now stands, and against any alteration which will disturb and unsettle and vex good men of both parties, whom we do not want to vex, and will accentuate differences which we are here to minimize and to heal." (Cheers.) The Dean of Canterbury also opposed the resolution, but not from so sane a point of

SUMMER WORK COMMENCED IN NEW YORK

St. John's Guild Opens the Season Early at the Babies' Hospital, Staten Island

ANNIVERSARIES OF FOUR PARISHES IN THE BRONX

Testimonial to the Sexton of Trinity Chapel

MISCELLANEOUS NEW YORK ITEMS

Branch Office of The Living Church
416 Lafayette St.
New York, May 25, 1909

CALENDAR OF COMING EVENTS.

- May 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.
 " 21-26—1909 Session of the Cathedral Summer School, Albany, New York. Rev. G. H. Purdy, Secretary, Warrensburgh, N. Y.

ST. JOHN'S GUILD, so well and favorably known throughout the country, began its summer work at the Babies' Hospital, New Dorp, Staten Island, last week. The opening of the season is at least a fortnight earlier than usual, and was due to the abnormally large number of sick children in the city. The association was incorporated some years ago for the relief of the sick children of the poor of the city of New York, without regard to creed, color, or nationality. It was founded in 1866 as a charitable society in Trinity parish, and was directly connected with St. John's Chapel in Varick Street, to do district visiting and relieve families in their homes by the distribution of clothing, food, etc. This feature of its work has since been abandoned. The membership then consisted of twelve volunteers, and the work was restricted to the winter months, in the Fifth and Eighth wards of the city. In the summer of 1873 two excursions were conducted by the guild upon hired boats, and in the following summer eighteen such trips were given. In 1874 the character of the guild was broadened and it withdrew from the control and direction of Trinity parish. In 1887 the Sea-Side day nursery at New Dorp Beach, Staten Island, was opened on July 28th. In 1887 the Sea-Side day nursery gave place to the Sea-Side hospital, and a regular hospital routine was begun. In this same year the work of the Floating hospital, which up to this time had been that of excursions, was started away from the excursion idea, to be developed into a hospital work for sick children. The summer of 1899 saw the Floating hospital service greatly improved by reason of the gift made by Mrs. Augustus D. Juilliard of a new and larger boat. The *Helen C. Juilliard* was launched May 4, 1899, and in the summer of the same year began her trips upon the waters of the bay, to save the lives of many children. The work of this vessel then inaugurated and continued for the succeeding seasons has been uninterrupted except by stormy weather. Admission to the hospitals is secured by tickets widely distributed through the Department of Health, hospitals, dispensaries, day nurseries, physicians, churches, and organizations which come in touch with the poor of the city and may know of sick children in need of fresh air and hospital treatment.

The following are a few of the principles of the guild under which the work is carried on:

1. The ministrations of the hospitals are absolutely free.
2. No sick child, though it be sick unto death, is denied admission. While there is a spark of life left, it is taken in to make the most of the last chance to save it.
3. No sick child is detained pending an investigation as to whether it is entitled to the guild's free care.
4. Contagious disease alone debars a sick child from admission to the hospitals.

ANNIVERSARIES OF BRONX PARISHES.

Four missions in the Bronx started by lay workers about ten years ago are now observing their anniversaries: St. Margaret's, St. Alban's, St. Simeon's, and the Advocate. They

are now parishes in union with the convention and self-supporting. About twenty-five of the early workers at St. Simeon's recently dined together and indulged in pleasant reminiscent speeches about the days when they met together at Melrose. The Church of the Advocate, Tremont (Rev. George N. Deyo, rector), celebrated its tenth anniversary on Ascension Day. The Rev. Dr. Vibbert of Trinity parish, for many years a member of the Archdeaconry Board, preached the sermon. Archdeacon Nelson preached at the morning service on Sunday, May 23rd. This mission started in the rear of a real estate office with nineteen Sunday school pupils and twelve communicants. Trinity parish granted \$13,250 on mortgage, without interest, for the new building. Beyond this, little help came from outside.

There are now 250 in the Sunday school, and 225 communicants.

TESTIMONIAL TO A FAITHFUL SEXTON.

On Wednesday night a number of the congregation of Trinity Chapel assembled in the parochial school building, ostensibly for other purposes, but really to give a testimonial to Albert Meurer, who on May 1st completed forty years of service as a sexton at Trinity Chapel. The vicar, the Rev. Dr. Vibbert, made a complimentary speech in presenting a heavy purse to the well-known and honored sexton, on behalf of the people, and the Rev. Dr.



ALBERT MEURER.

Alban Riehey also participated in the presentation.

IMPROVEMENTS AT CHURCH OF THE HEAVENLY REST.

For the first time the Church of the Heavenly Rest, Fifth Avenue and Forty-fifth Street, is to be closed all summer. This temporary cessation of public services is due to the change in the porch line. By a recent city ordinance all buildings on Fifth Avenue between Twenty-third and Forty-seventh Streets must conform to the established building line. Not later than June 15th the entire front of the church will be torn out; when rebuilt on the new plans the building will be greatly improved.

NEW RECTORY SITE AT NEW BRIGHTON.

Five years ago, when the rebuilding of Christ Church, New Brighton, Staten Island, was projected, a "group-plan" was agreed upon. The stone church and the parish house have been completed and paid for. The rectory, now in an unfavorable position, will be turned about and rebuilt at a cost of \$11,000; the lower part to be of stone construction, the upper of stucco. The Easter offerings, amounting to \$7,700, were applied to the parish house debt.

MORE TENEMENT HOUSE REFORMS NEEDED.

A newly-discovered condition has caused some anxiety among tenement house and large apartment building occupants. The janitors and their families are provided with quarters in the cellars and basements. Many of their children are suffering from ear and throat troubles caused by the unwholesome living rooms. These children mingling with the upstairs children communicate these troubles, it is stated by medical authorities. Philanthropic citizens are beginning an agitation for such amendments to the tenement house regulations that better quarters will hereafter be guaranteed to janitors and their families.

Another practical relief work is being undertaken by the Church of the Intercession. Three young physicians and two nurses from the upper part of Manhattan Island will begin work intreating and caring for janitors' children by house visits. The vacant lot back of the church has been fitted up as a children's playground.

OTHER ITEMS OF INTEREST.

Nearly two hundred of the city clergy have planned to call the attention of their congregations to the importance of the New York budget for 1910. This committee is cooperating with the Bureau of Municipal Research in an educational, absolutely non-political movement which has for its object the arousing of a wider public interest in the city budget, especially in so far as the budget deals with questions and determines policies concerning health, education, recreation, order, and morals. The members of the committee representing

[Continued on Page 160.]

A WEEK'S NEWS OF THE DIOCESE OF CHICAGO

Commencement Exercises of the Western Theological Seminary

FESTIVAL SERVICE AT CHURCH OF THE ASCENSION

Holding of General Mission Discussed by the Northern Deanery

OTHER DIOCESAN MATTERS OF INTEREST

The Living Church News Bureau
Chicago, May 25, 1909

ON the Feast of the Ascension the commencement exercises took place at the Western Theological Seminary on Washington Boulevard. The address was made by the Rt. Rev. Dr. Anderson, Bishop of Chicago and president of the Board of Trustees of the seminary. It was on the words, "Ambassadors of God," and was a most forceful, practical talk, full of useful suggestions to the graduates.

The degree of Bachelor of Sacred Theology was conferred upon William Fenwick Bachman. There were two graduates—Robert Sutherland Gill, diocese of Marquette, and Jay Claud Block, diocese of Chicago. In conferring the seminary diploma upon these graduates there was special commendation for their excellent work. Both were recommended by the faculty to the board of trustees as eligible for the bachelor's degree because of their exceptionally high standing during their three years' work at the seminary. Prizes were awarded as follows: Preaching—first, B. I. Bell; second, F. A. Patterson. Sociology—first, B. I. Bell; second, F. S. Flemming. English Bible, W. S. Pond. At the close of the commencement exercises a reception was held by the Dean and faculty in the parlors of Wheeler Hall, which was largely attended by the friends of the institution, students and graduates.

ANNUAL FESTIVAL OF THE CHURCH OF THE ASCENSION.

The annual festival service on Ascension Day at the Church of the Ascension was attended this year by many of the clergy and laity of the diocese at large, and by the faithful communicants of the parish. There were celebrations of the Holy Communion at 6:15, 7, and 9:30 and solemn High Mass at 11, the rector being celebrant, the assistant, the Rev. J. E. Craig, deacon, and Mr. Clarke sub-deacon. The music was from the services of Moir and Redhead. The sermon was preached by the Rev. J. W. Fogarty, rector of the Church of the Good Shepherd, Lawndale, and was on a high devotional plane in keeping with the joy of the festival. Luncheon was served by the woman's guild in the parish house.

Whitsunday marks the twenty-fifth anniversary of the Rev. Fr. Larrabee's rectorship at the Ascension. He has expressed the hope that many to whom he has ministered during that period may be able to receive the Communion at his hands on that day. The Rev. Fr. Larrabee has the sincere congratulations of the clergy and laity of the diocese at large, being respected and beloved perhaps more universally than any one other clergyman of the diocese. During his twenty-five years in the diocese he has loyally supported every good diocesan work or institution, constantly urged upon his congregation the blessed privilege of giving to diocesan and general missions with excellent results, and faithfully supported the Bishop in all of his undertakings. A more complete account of his twenty-five years' work will be published later.

CLERICAL CONFERENCE OF THE NORTHEASTERN DEANERY.

At a special conference of all the clergy in the diocese called by the Northeastern Deanery on Monday, May 17th, at the Church Club rooms, some sixty clergy were present. The meeting was called to consider some matters presented by the Bishop to the clergy on a former occasion, among others being the advisability of holding a general mission some time in the near future; the responsibility of the clergy toward diocesan and general missions, and the diocesan endowment fund. During the discussion, in which some eight or ten clergy engaged, little outside of weak excuses on their part for having done so little for any or all of the causes above mentioned was gained by those present. As one faithful clergyman said in his remarks: "It looks as if a jury of the accused were attempting to bring in a verdict of 'not guilty.'" No action was taken, although several resolutions were presented and then withdrawn. While the meeting adjourned without definite results no doubt three things were proven by the conference—first, that the overwhelming majority of the clergy of the diocese are heartily in

sympathy with any movement looking to the discouragement of narrow parochialism; second, that the same majority holds the firm conviction that they still have much to do to further diocesan and general missions of the Church; and third, that they intend to wage an unprecedented campaign in their parishes and missions for these great causes of Christ and His Church. Unless all signs fail, the clergy of the diocese of Chicago have never had such an awakening, with a corresponding desire to turn conviction into action, as at the present moment.

GIRLS' FRIENDLY SOCIETY'S CONFERENCES.

The G. F. S. Literature Conferences this year have been much in advance of last year in number and quality of the papers submitted. The conferences have just closed, they being held on the three sides of the city, as follows: Tuesday evening, April 20th, Grace parish house; Monday evening, April 26th, at St. James' parish house; Thursday, April 29th, St. Andrew's parish house. The subjects given were "Florence Nightingale," "The G. F. S. Calendar," "My Favorite Historical Novel." Twelve were finally selected and submitted for prizes, and the following were the winners: West Side, first prize, Miss Bertha Leverenz; second prize, Miss Margaret Prefontaine, both of St. Andrew's branch; south side, first prize, Miss Sarah E. Gallagher of Trinity branch, second prize, Miss Lydia Thieme of Grace branch; north side, first prize, Miss Eva Sahlberg, St. James' branch, second prize, Miss Esther Peterson of the Ascension branch. As one of the results of these most excellent conferences definite and systematic literary work has been taken up by St. James' branch.

COMING ANNIVERSARY OF THE HOLY COMMUNION, MAYWOOD.

An event of interest will be the celebration of the thirty-eighth anniversary of the founding of the Church of the Holy Communion, Maywood (the Rev. E. Croft Gear, rector), and the twenty-fifth anniversary of the revival of the work there by the Rev. J. H. Edwards, now rector of the Church of Our Saviour, Chicago. It will take place Saturday, June 26th, beginning with a celebration at 7 A. M. and another with sermon at 10 o'clock. A social afternoon will follow with music and addresses on the lawn of the church, tea being served between 5 and 7. The evening will be spent with a service in the Church, followed by music, addresses, and a social in the guild hall. It is expected that the Bishop and the Rev. Mr. Edwards will be present, including prominent laymen of the diocese who have been affiliated or interested in the parish in former years. To mark the occasion, it is planned to raise a thank-offering of \$1,000 to pay off all floating indebtedness of the parish. The festivities will conclude with a large Sunday school festival service of the Sunday school on Sunday, June 27th, at 4 P. M.

MEMORIAL PLACED IN TRINITY CHURCH, HIGHLAND PARK.

A very handsome memorial has been erected in Trinity Church, Highland Park (the Rev. P. C. Wolcott, D.D., rector), in the form of a combination credence and sedilia. It is of solid oak elaborately carved with canopied top, matching the rich altar and reredos erected a few years ago. It is a memorial to Mr. Edgar S. Boynton, who was a vestryman for twenty years and passed to his rest in the fall of 1908. It was given by his son, Mr. Frederick P. Boynton, who took his father's place on the vestry and is proving a worthy successor to him.

GENERAL AND PERSONAL NOTES.

The mother and sister of the Rev. C. H. Young, rector of Christ Church, Woodlawn, were seriously injured in an explosion and fire which wrecked a large apartment building on the south side last week. While painfully bruised they escaped permanent injury, although faced with immediate danger of death before they could escape from their apartments by the windows.

The Rt. Rev. Reginald Heber Weller, Bishop Coadjutor of Fond du Lac, preached the fourth annual Hale memorial sermon in the Church of the Redeemer on the evening of the Sunday after Ascension Day, May 23rd, at 8 o'clock. The subject was "Religious Houses." Copies of the sermon will be printed and sent broadcast to all libraries in the world as provided by the bequest.

The Rev. E. V. Shayler, rector of Grace Church, Oak Park, is visiting in Cleveland, Ohio. The Rev. Z. B. T. Phillips and Mrs. Phillips sail the first week in July for England. The Rev. F. C. Sherman and Mrs. Sherman of Aurora sail for Europe in June.

The Rev. Herbert W. Prince, deacon, was advanced to the priesthood on Saturday, May 22nd, at the Cathedral, in the presence of a good sized congregation, largely made up of the congregation of Grace Church, Oak Park, where the Rev. Mr. Prince is assistant. Bishop Anderson was the celebrant, and he was jointed in the laying on of hands by the Very Rev. W. T. Sumner, Canon H. G. Moore, who was the preacher, and the Rev. H. R. White. The Cathedral choir, under the direction of the organist and choirmaster, Mr. Frank W. Smith, sang Eyre's service.

The Rev. S. B. Blunt is still undecided whether he will accept the call to St. Luke's, Trinity parish, New York, or not. It is probable that he will go to New York again before he makes his final decision.

The winners of the medals in the choir contest at the Church of the Redeemer last week were: First prize, Roy Maurice; second prize, Harry Eyles; third prize, Robert Lewis. RENMUS.

A PLEA FOR THE YOUNGER CLERGY.

BY ONE OF THEM.

THE time-worn proverb relative to the meeting of extremes surely finds its exemplification in the somewhat similar conditions amidst which the old priest and the young one each finds himself. The earnest pleading of that whole hearted man, Dr. Wilkins, for the \$5,000,000 Pension Fund, and of the equally whole hearted Mr. McClure for the aged and infirm clergy of the Church, have in some degree acquainted her children with a condition of affairs that would put to shame a community of American savages. By all means let us do what we can to put a stop to such a state of affairs, that the name of God and His service be no more a byword and scoffing among unbelievers.

Over and above all this, however, it is high time that the matter be treated down to its very roots and that some voices in high places be raised against the prevailing treatment of the young clergy at the very outset of their ministry.

From the dioceses of the Middle West, from the crowded sections of the Eastern states, from the South and from the Pacific, is coming the cry for unmarried clergy to do the Church's work. It must be noted that this demand is an *actual*, not a *theoretical*, one. The question, therefore, that the Church is called upon to face is not what she can do to make a married priest acceptable in a field where single priests are needed, but what can she do to keep a few, at least, young priests unmarried to send into that field. "Much every way."

In our present treatment of the newly ordained priest, methods obtain which are spiritually barbarous. For three years he has been gradually trained in a routine of prayer, of study, and of work. He has had in every way impressed upon him the essential greatness of that office to which he has been called; and then the Church that he loves, or ought to love, as his mother, takes away from him with one hand what she has given him with the other. If he goes into a city parish that is so fortunate as to be possessed of a clergy house, well. Otherwise he is ordinarily relegated to a small room in a boarding-house. This may and usually does have one of two effects:

(1) It cheapens the Church and her service in the eyes of a world that is already on the defensive. Men and women, even the most worldly of them, realize the impropriety of such a condition, and openly express, or at least imply, their contempt for a system which is responsible for it. They point us to our Roman brother around the corner, who is being properly looked after in the rectory, with his brother clergy about him; or to the Methodist brother, who is setting before the community an edifying, often a saintly, example of married life. It is difficult for the average person to realize or understand why a principle which is recognized as important in Social Settlement work, much of which is professedly humanitarian, should be overlooked in that of a body which claims for itself a Divine origin.

(2) As to the man himself: He may realize that his stipend is entirely inadequate for marriage and the support of a home and family of his own; or he may be among those who have given themselves entirely to God for the Kingdom of Heaven's sake, and at whom the world is pleased to point the finger of scorn and to stigmatize as "selfish bachelors, who are not fulfilling their duty to society," etc., etc., *ad infinitum*. In the life of the average city boarding-house there is little to remind a man of his office, or to keep even the best of young priests from indulging in occasional levity of a sort which lowers him in the eyes of those with whom he is constantly associated, and which reacts in the worst possible way upon himself. He is constantly under the observation of the over-critical, and to the young women among whom he is thrown three times a day he stands frequently, as the editor of THE LIVING CHURCH has well said, only in the relation of a possible suitor. His meals are rarely eaten in quiet, as those at the table nearly always take it for granted that he specially desires to "talk religion." Not infrequently, impertinent questions are asked him of a sort that one would not dream of asking a lawyer or physician concerning his profession. All this is apt to result in one of two ways: The young priest marries upon a salary that in the eyes of the average business man of equal age and opportunity would be considered absolutely prohibitive, and the chances are that from that time on he is more or less of a charge upon the Church. Otherwise, he is likely to grow more and more careless, often being himself oblivious to the change that is gradually taking place in his manner of life and the lowering of his ideals. There are one or two slight lapses, then greater and

more serious ones. Last of all comes a deposition; and the curious phase of the whole matter is that those in authority so seldom discover the real reason of it all.

In the country much the same conditions prevail, save that they are almost invariably worse, for the young priest of the city can see his brethren and talk to them often, while the country brother is isolated for months at a time. He is provided with a rectory, and with a salary that is much too small to enable him to live on it.

The only apparent remedy for all this is home and home life. In an age when the home requires emphasis as never before, it is not easy to follow the habit of thought which infers that a home must be provided for the married priest but is absolutely unessential in the case of the single cleric. It is not unknown that clergy houses, or houses built and intended for such, have been afterwards calmly appropriated for other uses, while the clergy have been driven to seek the shelter of a near-by boarding-house.

When those in authority realize the great truth that is being grasped by nearly all the employers of extensive labor, that in order to get the best possible work from a man his body must be cared for as well as possible, then, and only then, shall we see men who will remain single for the Kingdom of Heaven's sake; who will gladly go out wherever they may be sent, to the crowded slums of the great cities, to the missions among the colored people of the South, to the little villages of the Middle West, and the new dioceses of the Pacific; who will realize, and that gladly, the truth of our Lord's saying, that he that loseth his life shall find it unto life eternal.

MAY SESSIONS OF THE CANTERBURY CONVOCATION.

[Continued from Page 152.]

view as that of the Evangelical Canon. He took, as was to be expected, the rigid Protestant and Erastian line. He thought it would be a grave moral offence for Privy Council law on this question to be disputed by the clergy. Canon Knox-Little, one of the chief speakers on the Catholic side, opposed the resolution partly on the ground that it would tend to destroy the sense of continuity in the Church of England. The Archdeacon of London proposed as an amendment that steps should be taken for having the committee's resolution on vestments brought before the Archbishops of each province, either singly or sitting together; but happily this proposal to revive the Lambeth Opinions procedure was lost by a large majority. The Archdeacon of Dorset moved as an amendment:

"That this house, holding that it is not desirable that any alteration should be made in the Ornaments Rubric, declares its opinion that, in the present circumstances of the Church of England, neither of the two existing usages as regards the vesture of the minister at the Holy Communion ought to be prohibited."

This was seconded by the Bishop Suffragan of St. Germans (Truro). After further discussion the resolution of the committee was not pressed, the Archdeacon of Dorset's amendment being carried by an overwhelming majority, there being only seven dissentients, and it was adopted as a substantive resolution. A rider, moved by the Archdeacon of Leicester, was then added, declaring that by this resolution no declaration was intended to be given to any doctrine other than is set forth in the Prayer Book and Articles of the Church.

The action of the Lower House of Canterbury in dealing with the vestarian question will meet with approval, I think, by the vast majority of Church people. The meaning of it is undoubtedly that of a reverse, and a very decided one, too, for the Primate and those amongst his following who are pressing on alterations in the Prayer Book at the present time. The committee's proposal for silencing the Athanasian Creed appears to have been kept back at this meeting of Convocation, for I find no trace of it in the proceedings of the Lower House.

J. G. HALL.

PREJUDICE dies hard, especially when its links have been welded by centuries of fanatical conviction, says the *Canadian Churchman*. Civilization does not prompt men to journey to the shrines of the prophet or to seek the tenets of their faith within the covers of the Koran. But civilization has become the dominant force in human progress, and the thin end of its mighty wedge has at last found lodgment within the curve of the Golden Horn. We may not live to see the day, but the day will surely come, when the stately spire will tower above the neighboring mosque, and the Cross of Calvary will speak better things to the awakening Moslem than he has ever heard beneath the crescent of Mahomet.

MISSION WORK AT CHINGANAM, SOUTHERN INDIA.

IN the autumn of the year 1903 the Rt. Rev. Mar Dionysius, Jr., Bishop of the ancient Church of St. Thomas in Southern India, was head of the Mar Dionysius Seminary at Kottayam. He had not at that time been consecrated Bishop and his title was the Rev. Father Givangese. As head of the college he had at heart the interest of the theological library, and it was his constant habit to note announcements of new theological books published by the clergy of the Church of England and of this American Church, and to request presentation copies for the use of his theological students. Such requests frequently led to correspondence with the authors.

In the course of such correspondence with a priest of the American Church the subject of missions came up, and the American pointed out the peculiar fitness of the Church of St. Thomas for the work of evangelizing India, and asked why more had not been done. Father Givangese replied that work among the low caste natives had met with astounding success wherever undertaken, and that he had fifty or sixty men available as evangelists, but that the low caste converts relapsed into heathenism if left without pastoral care and oversight. Permanent progress could only be made by following the conversion with long instruction and especially by the education and training of the children of the converts. This could only be done by supporting a man in each village, and the funds for such permanent support were lacking. This led to some correspondence as to salary and living expenses, and brought out the fact that the purchasing power of money in India is immensely greater than in the United States. The American finally instructed Father Givangese to place a Christian catechist and school teacher in a native village and promised to pay the salary. As a result, a native Christian, a graduate of the Mar Dionysius Seminary, was placed in the village of Chinganam and instructed to begin work as catechist and school teacher among the low caste Pulayas. A number of heathen were gathered and instructed. Most of them became

Christians. There have been about a hundred and fifty baptisms. The newly-made Christians have built their own church. A photograph of this church and of a portion of the congregation is here given. Every person in the photograph is a Christian, and all but four owe their conversion to the establishment of the mission. To the left of the table is seated a priest of the Church of St. Thomas, who gives the mission his occasional oversight, performs baptisms, and celebrates the Holy Communion. Behind him stands his sexton, to the right of the table stands Catechist Thomas with his hand on an open Bible. Next to him is seated a blind man, Jacob by name, who collected what money was used in building the church. The other persons in the picture are all converts.

The question raised in any American mind by the photograph of a group of converts is always a speculation as to the quality of their Christianity. Concerning the bulk of the congregation, it can never be answered except by the counter-question as to the quality of our own Christianity. Is anybody, American or Hindoo, a good Christian? In this particular group, however, and concerning Catechist Thomas, the question can be answered with a reasonable approach to certainty. It is the custom of the low caste Pulayas to leave Chinganam during the rice harvest and work in a body in the rice fields wherever they can find employment. Two years ago, when the bulk of Catechist Thomas' congregation was working in a body about twenty miles from Chinganam, cholera broke out among them, became epidemic, and many died. The catechist was in Chinganam and was quite safe where he was. He left Chinganam, went to his people, and labored among them, nursing the sick and burying the dead until the epidemic ceased.

The photograph and this account of the origin of the mission at Chinganam are sent to THE LIVING CHURCH at the request of the Church of St. Thomas. It will be noted that mention

of the cost of the mission has not yet been made. The difference in the cost of living between America and India must be held carefully in mind in order that the extremely small amount of money needed may be credited. The only cost to the American family that supports the work is the salary of the catechist, the native converts themselves, with some help from other Indian sources, having met all other expenses. The Church of St. Thomas is in a position at once to put forty or fifty other catechists in the field could their support be provided. Catechist Thomas' salary is eight rupees a month, which works out (with cost of postage and money order added) at a little less than \$3. One American family has therefore its mission station in India, has brought about the baptism of a hundred and fifty heathen, and has done this at the total cost of \$180 in five years, or the price of a pair of shoes a month. A thousand such American families could Christianize the southern point of the peninsula of India in ten years. Ten thousand such families could make India a Christian country in a generation. The work is under the charge of Mr. E. M. Philip, Kottayam, Southern India.

"WHO WILL TAKE MY PLACE?" A CHALLENGE.

BY MARIE J. BOIS.

FROM China recently came the following beautiful and touching story, told in the missionary's own words:



CHURCH AT CHINGANAM, SOUTHERN INDIA, AND PART OF THE CONGREGATION.

"... We have been through deep waters since I wrote last. I do not know whether or not I mentioned to you the fact that ever since last winter we had a new recruit for the mission, a young graduate of theological seminary.

He had long wanted to come, but was not able to pass the medical examination required by the Board of Missions. Finally the alumni of his college sent him out as their representative, though both he and they knew there was a risk in his coming.

"I never will forget his look of radiant enthusiasm and attained purpose as I met him at the steamer in Hankow. Very soon he greatly endeared himself to us all and became like a younger brother. He spread sunshine and boyish gladness

through the house. His coming was full of promise to the mission, for he had one of the finest minds for a young man that I have ever known, added to a great seriousness of purpose. He was to go to Micheng eventually for educational work there. But the heavenly Father had other and wiser plans, and two weeks ago to-day, from our house in Hankow, called him to higher service. Only 26 years of age, just ready for a life's work for the Master! God's ways are not our ways, but in our loneliness and sorrow and disappointment we still know that His ways are best.

"He had been failing for some time and was free to go back to America, but he would not, although he knew that he had to be an invalid. As long as he could do a few hours' work a day, he was going to stick to it. But the crisis came sooner than we expected, and when he was dying he sent home twice his brave message: 'Who will take my place?'

"Please pray that the challenge may be taken up, and the place of this brave and plucky young warrior be filled quickly. 'I am glad I came,' he said to me at another time during those last few days; 'tell my father and mother that I have always been happy here.'

"His coming and short life among us have not been in vain. God has spoken to us by his calmness and courage in the face of all that was coming upon him. In our hearts we shall ever bear the dear memory of his strong, happy, plucky life among us, and I believe that it will bring forth fruit at home as well as here."

"Who will take my place?" The message rings clear and distinct in the heart of one who knows full well that it is too late to take up the challenge and to answer, "Here am I, send me." Too late because of lost strength and of lost opportunities. Oh! the sadness of the thought, that all these years might have been spent in that great service of love, and that the wasted time is lost beyond recovery.

With the intense longing and ardent prayers that it may reach some true and valiant heart, is the message of the faithful soldier of Christ sent to you all: "Who will take my place?"

Department of Social Welfare

Edited by Clinton Rogers Woodruff

SELF ENACTING LAWS.

IF only social workers and political reformers would remember, as Professor Charles E. Merriam of the University of Chicago points out in his recent volume on *Primary Elections*, that it is a common American fallacy to conclude that when a constitutional amendment, or a statute, or a charter, is secured, that the victory has been won and that the patriotic citizen may go back to the neglected plow! It is easier to secure ten men to fight desperately for good legislation than one who will fight steadily and consistently for efficient administration. Every student of politics knows, however, that there is no automatic device that will secure smoothly running self-government while the people sleep. Perpetual motion and automatic democracy are equally visionary and impossible. Under any system the largest group of interested and active citizens will determine public policies and will select the persons for official efficiency. Efficient officials and departments, he maintains, are the first essentials to this higher civic efficiency. Without efficiency no amount of private coöperation could accomplish much for the city.

While in no wise underestimating efficiency, I should be disposed to give coöperation a coördinate and not a subordinate place. They must go together. Those persons who are intrusted with the authority and the resources must do things, as Dr. Taylor points out, but because these officials have the authority and the means of the city temporarily in their hands, those who intrusted them with both cannot discharge themselves of responsibility for public service.

There is certainly a temptation on both sides to think and act as though the body of citizens were without responsibility between elections, and at times they seem to forget that they have it on election day. Officials who feel they have it all to do are prone to think they know it all. "This tendency is official weakness, not strength. Those who thus quietly assume that public business is only the officials' own business, with which private citizens have no business to share any part, sooner or later have a rude awakening."

No citizenship that is wide awake and self-respecting can fail to claim the city's business as its own, can afford to regard the officials as having any higher status or sphere than that of formulating and administering them. The uninterested, or the spasmodically interested, the inactive and irregularly active, will be the governed, not the governors.

If there were established a school of social and political reform, it would be appropriate to set this lesson before the students every session of their attendance.

THE SOCIALIST PROPAGANDA.

The socialist propaganda is an active and unremittent one. I often wonder how many Church workers are equally so in their work. Moreover, it represents a spiritual and humanizing force that is not to be overlooked. For illustration, read what John Spargo says:

"I ask you to think of this great international socialist movement and how it unites men and women of all nations of the earth and of all creeds. There is in it a power of appeal strong enough to overcome all the barriers and distinctions of sex, of tradition, and of belief, uniting all in one vast aim and kindling in the hearts of its adherents a sublime enthusiasm for human freedom and brotherhood. In the past, races have been born to a heritage of hatred, race hating race and nation hating nation. Even the religions of the world have not united mankind. Moslem and Christian have fought each other; Christians have butchered and persecuted Jews; Protestants and Catholics have vied with each other in the bitterness of their hate. Over the pages of civilization rests the scarlet shadow of man's hate for man, born out of cruel perversions of the religious instinct. Nor yet has organized religion served to bind the nations together. I say this not in a spirit of antagonism, but reluctantly, as one who would deny the fact if it could be denied."

There is a religious fervor about this appeal that has almost compelling force, until one realizes that Christianity itself is gradually, but surely, accomplishing this very cementing of the world into one human brotherhood, nobly helped by modern inventions and agencies for social service and uplift.

All that Mr. Spargo can claim for socialism as an uplifting force, the Churchman can claim for the Church—and more. It is as old as Christianity; it is as broad; and it has the authority committed to it by its Founder. Some of its agents have gone wrong, but that does not mean that the principle is also wrong. If mine hand offends, I pluck it off; I don't destroy the whole body.

Truly, as Spargo says: "No modern socialist agitator ever equalled Hosea's rebuke of priestly infidelity, Micah's assault upon preachers that teach for money, and Malachi's terrible impeachment of the priesthood of his day. Let those who are shocked by the attitude of the outspoken socialist toward churchianity, remember that Jesus Himself spared not the priests and elders." But this does not mean that all priests and elders were wrong. Far from it; the significance of the rebuke is that Christ did not hesitate to call to account His own servants who had failed in their duty to Him.

VALUE OF PLAYGROUNDS.

"The neighborhood in which this playground is situated suffered for years from an evil repute, much of it undeserved. The people as a whole are just as decent and law abiding as those of any other part of the city, but the reputation of other days clung to it and communicated its evil effects to the young people, who felt that they had to live up to it, or live down to it, and the result was that many of the boys who fell under the atmospheric stigma became reckless in their behavior at home, on the streets, and in the school, and by the easy stages of degrading environment some fell into the hands of the police and many found their way to the City Home and other places of detention. From the first day the playground was opened until the present we have had nothing but good to report of the young people of the district. There were of course some few troubles for the custodians, but nothing like those we were told would occur. The majority welcomed the playground, made use of it in the proper way, and eagerly availed themselves of the opportunities it afforded."

This is the official testimony of the Newark Playground Commissioners in their second annual report.

BUSINESS MEN AND BAD HOUSING.

"Bad water, bad sewerage, bad housing, and bad air," Mr. English, in his report as president of the Pittsburgh Chamber of Commerce, declared, "are a species of indirect taxation upon business interests, not only as taxpayers, but in their effect upon output." This is a shrewd way to state it, the *New York Evening Post* points out, since the humanitarian appeal by itself might not rouse the business men in Pittsburgh, or elsewhere. It is in line with the efforts now being made by the Bureau of Municipal Research and others in New York to show that inefficiency in city government is waste and extravagance, which no man doing business in New York can afford to overlook, any more than he could ignore high charges for insurance on his buildings. In the judgment of the *Post*, when this idea penetrates the American business man's head, we shall have honest municipal governments everywhere. Now that the principle is brought home to the Pittsburgh foundryman or factory-owner, the housing question there is in process of solution. It can readily be proved that the influence of healthful home conditions "reaches inside of the factory gate"; and when there is also a great scarcity of homes of any kind, the employer of labor is bound to take a special interest in the question. This is what has happened in Pittsburgh.

As Mr. English puts the situation: "Careful and comprehensive investigation shows conclusively that the housing facilities of the greater city have completely broken down, not only in point of reasonably proper conditions, but in amount of available room space." Old-time brick dwellings, not built for multiple housing, shelter ten times the number of people they ought to, not only in Pittsburgh, but in the mill towns of the steel district. From five to twelve men sleep in a single room; in some cases the night shift takes the beds of the day-workers. Such conditions make child life impossible. No wonder that the Chamber of Commerce feels that the time has come for it to take the leadership in housing reform, and its example will be of far-reaching influence at home and abroad in the land.

PLATO said: "The most important part of education is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected." And so Plato two thousand years ago stated the case for playgrounds and all the other modern efforts to keep the rising generation clean and in the right path toward decent and conscientious citizenship in manhood.

Diocesan Conventions.

CONVENTIONS are reported this week in Kansas, Los Angeles, Maine, Rhode Island, Tennessee, Texas, and Western New York. Enthusiasm for missions was the feature at Los Angeles. The Bishop of Texas deplored the scarcity of clergy in his diocese. The Bishop of Western New York spoke strongly on the use and misuse of men's clubs and parish houses. Outside of these pronouncements there is little other than routine business to record.

KANSAS.

THE BISHOP'S ADDRESS.

The address mentioned the fact that the convention met on the fiftieth anniversary of the diocese and in the same parish, St. Paul's, organized in 1858, and then gave an interesting historical sketch of the progress that had been made and the difficulties surmounted. After presenting the customary statistics, and telling of the material progress made during the past year, he commended the college of the Sisters of Bethany and the Kansas Theological School for good work accomplished, and told of the excellent prospect for the erection of a Cathedral. The purpose is to erect a structure to cost \$100,000, with a seating capacity for 1,000 people, and it is hoped to break ground for the structure in the fall. An earnest appeal was also made for general and diocesan missions.

LOS ANGELES.

THE Los Angeles convention met in St. Paul's pro-Cathedral, Los Angeles, on May 11th and 12th; and in many respects was the most stimulating and satisfactory ever held. It was pre-eminently a missionary convention; and there was continually in evidence a genuine enthusiasm for the extension of the Church's work within the expansive territory included in the diocese. The charge of Bishop Johnson, delivered immediately after the celebration of the Holy Eucharist on the opening morning, struck a high note, and the convention rose to it with eager faith.

The report of the diocesan Mission Board showed that the amount contributed for its purposes during the preceding twelve months was somewhat over \$8,000. This was the largest amount yet received in any one year. But the board, in a spirit of fine faith, presented for adoption a budget of work for the coming twelve months—outlining new work and keeping up the present schedule—that will require an outlay of \$12,600. To this call that they should give over three dollars for every two dollars given last year, the laymen representing the parishes and missions, after well considered discussion, voted decided approval.

A new feature of the convention was a missionary dinner, instead of a formal evening session, on the evening of the opening day. Nearly every member of the convention was present. Bishop Johnson presided, and earnest addresses full of good feeling, good sense, and earnest resolve that the diocese shall meet her opportunities made the evening seem too short. Next morning the convention adopted a resolution that a convention dinner for missions should be a part of next year's programme.

THE ELECTIONS.

The following persons were elected as Standing Committee (italics marking new members): Rev. A. G. L. Trew, D.D., Rev. Charles H. Hibbard, Rev. J. D. H. Browne, *Rev. Lewis G. Morris*, and Messrs. D. Cleveland, Dr. J. M. Radebaugh, *Henry T. Lee*, and *Dr. J. E. Cowles*. At the close of the convention the committee re-elected Rev. Dr. Trew and Rev. J. D. H. Browne as president and secretary, respectively.

THE BISHOP'S ADDRESS.

Bishop Johnson, after dealing with several matters of local and diocesan interest, made sympathetic and touching reference to Deaconess Emma Grebe, whose death occurred last summer during his absence at the Lambeth Conference. He then took up the matter of the Clergy Pension Fund Commission, urging earnestly the most active and generous cooperation of the laity and clergy of the diocese. He stated that the Rev. Dr. Wilkins, in several communications which he had received from him "though full of enthusiasm, affirms that his hardest work lies in making, not his lay brethren, but his clerical brethren, the men for whom he is working, appreciate the need of careful, painstaking, persistent effort to keep his mission in mind."

Turning to the subject of Christian Education, the Bishop spoke of the marked and most encouraging success which had followed the establishment of the diocesan school for girls, which is located at San Diego. There are as many boarders as the present equipment can accommodate, and the school rooms are full to overflowing. It has become necessary in preparing for next year to plan for quite

double the present numbers. The faculty has no superior in its quality on the Pacific coast.

By an easy transition Bishop Johnson then turned from the school for the training of the mental faculties to the value of a clear and accurate apprehension of the spiritual truths which are the heritage of those who are made members of the Church of Christ. "Apparently Christ's idea was that the Church should be the witness and teacher of His truths throughout all ages, and that into her should be incorporated by sacramental means all those who accepted Him as Master and Guide. A magnificent conception. Has it been realized? I think it has. To be sure, the Christian world to-day does not present, and for that matter almost from the beginning has not presented, a united front to the world. Christians in every age have 'withstood each other to the face'; and yet in spite of their differences all those who have been baptized are bound by a mystical, spiritual, sacramental tie to the Body of Christ, and so, necessarily, by a similar tie to each other; and those so related to each other and interrelated to Christ constitute the Catholic Church of the Creeds. Sacraments do not unite us to coteries and sects and denominations or communions. A man is not by baptism made a member of the Anglican, or Roman, or Presbyterian, or Methodist Churches; but by the sacrament he is made a member of the one great Church of God, and so by right of his baptism every one who calls himself a Christian may claim for himself the privilege of membership in the Catholic Church. Whatever may be the appearance of things, a mystical sacramental bond unites all such souls to Christ, and so to each other, who have been baptized into the Name of the Father and of the Son and of the Holy Ghost."

The Bishop gave instances of contemptuous treatment and personal discourtesy directed towards Christian teachers holding views at variance with those more generally accepted; and then he asked:

"Does the gospel of Love require such a boycott for its defense? I claim that a man who adopts it has no sense of perspective, and that so far from protecting the faith for which he is so much concerned, by cutting himself off from the man with whom he is at variance, he has by his act of petty discourtesy given its interests a staggering blow. The Christian faith suffers far more from the loveless lives of its own adherents than it does from the antagonisms of its most violent opponents, and a Christian who does not realize this is in serious danger of losing his own soul. Jesus did want men to think aright, but before all else He wanted them to adjust their affections to right ends. And until a man has done that his good work, and his correct theology, and his ardent or beautiful worship will serve merely as the exquisite mausoleum for a corpse. A soul that does not love is dead. . . . We shall never convert the world by machinery or by argument. Both are needed in their places, but through the agencies we employ, and into the gospel we preach, we must show to men not that we feel that we ought, but that we *do* love their souls, or we shall never bring them to Christ."

MAINE.

THE ninetieth annual convention of the diocese, which was held in the Cathedral parish house, Portland, on Wednesday, May 19th, was preceded by the annual meetings of several diocesan organizations, all of much interest. The business was almost entirely routine.

After an early celebration in the Cathedral, at which the Bishop was the celebrant, and Morning Prayer at a later hour, the convention assembled. There was a large attendance. The Bishop's address showed that the work of the diocese was steadily enlarging. Two new rectories have been added to the property of the diocese, making a total of eleven such buildings erected or bought during the present episcopate. In closing, the Bishop emphasized the need of increasing the episcopate fund.

The Standing Committee elected was the following: The Rev. Charles Follen Lee, Rev. Canon Nicholson, Very Rev. F. L. Vernon, D.D., and Messrs. R. H. Gardiner, John F. A. Merrill, and Henry V. B. Nash. The committee subsequently organized by electing Mr. Lee president, and Mr. Nash secretary.

The canon relative to lay representation in the convention, adopted last year, was ratified. By this new arrangement each parish in union with the convention is entitled to three delegates and an additional delegate for each one hundred communicants in excess of the first one hundred, and each organized mission in union with the convention, one delegate, and an additional delegate for each one hundred communicants in excess of the first one hundred. The Rev. George Bruce Nicholson of Waterville was nominated by the Bishop as an honorary canon of the Cathedral, and the nomination was ratified. Four organized missions were admitted to union with the convention, and it was voted to instruct the Standing Committee to arrange for a fitting observance of the tenth anniversary, next year, of Bishop Codman's consecration.

At 1 P. M. the convention adjourned for luncheon, and the members of the body, together with many others, were entertained at the

episcopal residence, where a very enjoyable hour was passed. At 2:30 P. M. the Rev. Lester Bradner, Jr., Ph.D., of Providence, R. I., delivered in the Cathedral an instructive address on "The Corporate Responsibility of the Church to Teach." He explained the work of the Church Sunday School Commission, and dwelt upon the great importance of trained Sunday school teachers. After the address the convention resumed and completed its work for the year. It was voted, among other things, to raise \$1,000 during the ensuing year for the proposed Five Million Dollar Pension Fund of the Church.

In the evening there was an adjourned meeting of the Diocesan Missionary Society, which was devoted to the consideration of Sunday school work. There were many speakers, including Dr. Bradner, who answered various questions relative to the objects and methods of the Sunday School Commission. The discussion was continued to a late hour, and was full of interest to the end.

THE WOMAN'S AUXILIARY.

The annual meeting of the Maine branch of the Woman's Auxiliary was held in the parish house of the Cathedral on Tuesday, the 18th. The principal officers elected were, Mrs. Charles T. Ogden, president; Miss Harriet McCobb, recording secretary; Miss Annie M. Merrill, Portland, corresponding secretary; Miss Annie L. Sawyer, Portland, treasurer; Mrs. H. V. B. Nash, North Newcastle, secretary and treasurer for the Juniors. Deaconess Henrietta R. Goodwin of New York spoke of her work of arousing interest among girls and young women in missions, in the hope of securing recruits for the missionary field. The reports for the year showed that the Churchwomen of Maine had been as active and successful as ever in their Master's service.

RHODE ISLAND.

THE convention met on Tuesday, May 18th, at Grace Church, Providence. In the absence of Bishop McVickar, who, though much improved in health, is still confined to his house, the Rev. Dr. E. S. Rousmaniere read extracts from the address the Bishop had intended to read.

The convention conveyed its sympathy and affection to him by an unanimous vote, and the Bishop sent his loving greeting to the convention and telephoned his benediction.

The Rev. Frank Appleton of Trinity Church, Pawtucket, reported for the committee on the proposed Cathedral that the General Assembly had passed an act of incorporation, and read the same to the convention.

The Rev. J. J. Wilkins, D.D., of St. Louis spoke very earnestly and pathetically in behalf of the \$5,000,000 pension fund for the support of the retired clergy, referring to the shamefulness of expecting a man entering the Church to close the door forever on his probability of providing for his old age. The miserable average stipend of \$600 per annum being the compensation for his spiritual care and responsibility for those who have been placed under his charge.

Delegates were elected to the New England Department of the Missionary Council. A resolution was passed that the General Assembly be petitioned to amend the act for the incorporation of parishes so as to allow women to become incorporators.

Notice was given that an amendment will be offered at the next annual convention extending the time occupied by the convention for its business to two days instead of one. It was also unanimously decided that the time for the reading of the Bishop's address be fixed hereafter at 11 A. M. in order to ensure a full attendance before it is read.

The former officers were all reelected.

A commission of nine members was elected to cooperate with the Board of Missions in its work in this diocese.

TENNESSEE.

THE diocese of Tennessee held its seventy-seventh convention in Calvary Church, Memphis, on May 4th, 5th and 6th. Auxiliary bodies meeting with the convention proper were the Woman's Auxiliary, the State Assembly, B. S. A., and the diocesan Sunday School Institute. Routine business occupied the greater part of the business sessions.

The convention proper was opened on May 5th by a celebration of the Holy Communion by the Bishop, assisted by the Rev. Samuel Ringgold and the Rev. J. R. Winchester. The sermon was preached by the Rev. Mercer P. Logan. At the business session the Rev. A. H. Noll was elected as secretary. It was decided that the missionary apportionment for diocesan missions should be made upon the basis of parochial expenditures, and a committee was appointed to make the assessment. W. E. Stansbury, missionary treasurer for the diocese, made his report and offered his resignation, and the Bishop appointed W. B. Cleveland as his successor. Holy Trinity, Memphis, was admitted as a new parish to the diocese, the Rev. P. A. Pugh being rector. A resolution was passed instructing the delegates to the missionary conference of the Department of Sewanee to invite the conference to hold its next meeting at Knoxville.

OFFICERS ELECTED.

George M. Darrow was unanimously elected treasurer of the diocese, as was also Dr. B. L. Wiggins of Sewanee as registrar. Upon

nomination of the Bishop, S. J. Shepherd was elected chancellor. The following were elected as the Standing Committee: The Rev. Messrs. J. R. Winchester, J. C. Morriss, and H. W. Wells, and Messrs. M. B. Trezevant and R. H. Allen.

OTHER ORGANIZATIONS MEET.

The meeting of the Woman's Auxiliary was opened with a corporate communion in Calvary Church, the Bishop being celebrant, assisted by the Rev. J. R. Winchester, and after the service Father Hughson, O.H.C., from Sewanee, conducted a quiet hour. The business meetings were well attended and the reports show an advance over the work of any other year. The pledges to diocesan missions this year amount to \$1,400. In the evening, at the parish house, the Rev. Dr. Winchester delivered an address to the members and their friends upon the subject, "The Oriental Woman." Mrs. John Shortridge of Memphis was appointed president of the Auxiliary and Mrs. W. H. DuBose of Sewanee secretary.

The Sunday School Commission had its annual meeting Tuesday night, at which time the Rev. Herman L. Duhring of Philadelphia was the guest of honor and delivered an instructive and interesting address to a large audience. The Rev. Mercer P. Logan was chairman of the institute.

The Brotherhood of St. Andrew held the first annual meeting of the State Assembly on Tuesday morning and afternoon. Progress was indicated in the work, and the establishment of the State Assembly was fully justified by the reports. In the afternoon the Rev. W. C. Robertson addressed the assembly on the subject of "The Brotherhood Man's Duty." At the conference many addresses were made by able speakers. The election of officers resulted in Mr. Bachelor being chosen president; Secretary, E. A. Fusch of Nashville; Chaplain, the Rev. Mercer P. Logan of Nashville; Vice-President for East Tennessee, J. E. Parke; Middle Tennessee, John B. Brown of Nashville; and East Tennessee, W. I. Moody of Memphis.

NOTES.

The Bishop appointed the Rev. Mercer P. Logan and the Rev. H. J. Mikell of Nashville, and Messrs. W. A. Webster, C. B. Campbell, and E. M. Fisher, of the same city, to serve as the Sunday School Commission of the diocese.

St. Ann's Church, Nashville, was adopted as the place for the meeting of the next convention, and the time May 11th and 12th. Delegates to the next meeting of the department of Sewanee were elected as follows: The Rev. Messrs. H. J. Mikell, W. C. Whitaker, H. W. Wells, and Messrs. W. B. Bachelor, I. N. Chambers, and R. H. Allen.

The Bishop's address, which was read Wednesday evening to a large and appreciative congregation, was most practical and helpful.

TEXAS.

THE diocesan council was held in All Saints' chapel, Austin, on Wednesday, May 12th. The business was wholly of a routine nature. The Bishop in his address deplored the scarcity of clergy, the number now working in the diocese being exactly the same as at the beginning of his episcopate, seventeen years before, although the communicant list had more than doubled.

The Bishop was celebrant at the Holy Communion, assisted by the Rev. T. B. Lee, rector of St. David's, Austin, and the Rev. William Hart of Eagle Lake preached the sermon. The council being duly organized and the Rev. George L. Crocket elected secretary, the usual committees were appointed and the Bishop delivered his address.

THE BISHOP'S ADDRESS.

He said that seventeen years ago he was elected as Bishop of the diocese. During those years there has been a slow but steady growth, particularly in material structures, and in contributions for diocesan and general missions. The list of communicants had been more than doubled. But he deplored the lack of clergy. At the beginning of his episcopate there were 31 clergy. During the past seventeen years he had added 65 priests and deacons, but had lost equally as many, and to-day the number of clergy in the diocese does not exceed the number he had at the commencement of his episcopate. He also deplored the dearth of young men of Texas as candidates for the holy ministry. He quoted from an address of his predecessor, Bishop Gregg, who gave as a summary of the sources of the difficulty the lack of home influence, of parental devotion, of pastoral effort, and of Church training. He earnestly exhorted the laity to exercise their talents for Christ and His Church.

MISSIONARY MEETING.

In the evening a missionary meeting was held at St. David's Church, when, after Evening Prayer, able addresses were made by the Rev. Messrs. Dyer, Sears, Temple, and the Bishop. An effort is to be made to raise \$5,000 this year for the missionary work of the diocese.

FURTHER PROCEEDINGS.

Thursday, at 7:30 A. M., was the time appointed for the corporate communion of the Daughters of the King and the Woman's Auxiliary, at which hour a large number received the Blessed Sacrament. The sessions of the council on this day were largely taken up with receiving the reports of the various committees, and the election

of officers for the ensuing year. The Rev. G. W. R. Cadman was appointed preacher at the next council, which meets in Galveston.

THE ELECTIONS.

The Standing Committee is as follows: The Rev. Messrs. E. A. Temple, Peter Gray Gears, and Charles S. Aves, and Messrs. R. M. Elgin and A. S. Cleveland.

The Rev. E. C. Seaman, Rev. E. A. Temple, Mr. H. M. Smith, and Mr. Rufus Cage were elected as delegates to the Department Missionary Council.

WESTERN NEW YORK.

THE seventy-second council of the diocese was marked by a strong pronouncement by the Bishop on the use and misuse of parish houses and men's clubs. He also spoke strongly on the question of marriage and divorce, emphasizing his well-known position on the subject.

Council met in St. Luke's Church, Rochester, on Tuesday and Wednesday, May 18th and 19th. Evening Prayer was said at 2:30 o'clock, immediately after which the council organized, Bishop Walker in the chair. Roll-call showed that there were 74 clergy present and 29 parishes represented by lay delegates. The Rev. A. M. Sherman was re-elected secretary and the Rev. G. Sherman Burrows was appointed his assistant. The Bishop appointed the usual standing committees. The treasurer of the Christmas Fund reported a decrease in offerings to this fund and a committee was appointed to urge the duty of parishes in the matter. The Bishop delivered his address at the evening session, paying a noble tribute to the memory of Bishops Potter, Gillespie, and Knight of Western Colorado, deceased since we last met, and also to those priests of the diocese, the late Rev. Messrs. L. B. Johnston, Chas. W. Hayes, D.D., and Henry S. Dennis. This portion of the address was followed with suitable devotions.

THE BISHOP'S ADDRESS.

The Bishop sounded a note of warning against the present-day use of parish houses and the character of men's clubs in parishes. He said:

"I am growing more and more concerned in respect to the parish house and the parochial men's club. They may be made healthy auxiliaries of the Church and of the work in the parish; but if the club has degenerated into a sort of lecture bureau for the dissemination of 'new thought' and psycho-therapeutics, and the parish house has become a resort for dancing or for gambling at 'bridge,' then I sound a note of warning. Does the club feed the Church; is it interested in Missions or in the work of the Brotherhood of St. Andrew? Then indeed will the parish club be a boon. Does it sap the life-blood of the Church and crumble away the taste for worship so that it begets a distaste for attendance on services and a debasement of the taste for matters religious? Does the club bring men to confirmation classes and to the altar; is its membership filling the pews, or is it only weaning men from home, thereby leaving the training of children to overworked mothers who are entitled to the aid of their natural helpmeets? Does it seek purposely or incidentally to break down the walls of the old Saxon home? It is not our purpose to close the doors of the parish house or to seek to disband any men's clubs, but only to sound a timely note of caution against what may seem an incipient tendency."

The Bishop again made a strong plea for the support of the Church's missions, lamenting the fact that the diocese was not within 40 per cent. of the measure of its apportionment. Some progress in this matter had been made within the past two or three years, but some parishes remain on the dead level of several years ago, feeling no responsibility for the spread of the Kingdom. "It is with shame that I say that our diocesan journals show that some parishes have not taken one offering for missions, and interest in them is too often manifest only in the pennies of the children and the needlework of the women." The Bishop thought, after many conferences with laymen during his visitations, that the chief reasons given for Sunday non-observance lay in the unsettling influences of modern Biblical criticism in the (so-called) liberal pulpit, and in weak, ill-digested pulpit utterance. Among the laity there has been a wave of carelessness and worse, but underneath all there remains a feeling that God reigns. "We have Christ's own promise, and that cannot fail."

The gift of \$5,000 for the episcopate fund, made by the children of the late Wm. H. Walker of Buffalo as a memorial of their father, was acknowledged by the Bishop, "since it had a personal side," as it was formally acknowledged by the diocese in its business session.

At the close of the address the Bishop, speaking on the subject of Marriage and Divorce, called attention to the manner in which it was dealt with in the Lambeth Conference last year and in making his own well-known position on the subject more clear and emphatic, rose from his seat, and, raising his hands above his head, declared that such was his unalterable position and would be while life remained.

THE SECOND DAY.

On the second day of the Council when the report of the committee on Constitution and Canons was brought in, recommending

"that as a matter of expediency solely, not as the sense of the committee in its personal attitude toward the question involved, the entire matter of amending the canon be referred to a future meeting of the council, and that meanwhile the joint committee appointed at the last General Convention to consider the proposed amendments, and of which committee Bishop Walker is a member, be invoked in the matter." The Bishop said: "You already know the Bishop's position on this whole subject. The committee having concluded that it is inexpedient to consider the proposed amendment to the canon now, and in the judgment of the Bishop it is inadvisable to act in the matter at this juncture. We are looking forward to another General Convention in a little more than a year, and to wait under these circumstances for further enlightenment is expedient. But it is the Bishop's unalterable intention to stand on the ground taken last night, in the interest of common morals it is demanded that he should."

The work of the Sunday School Commission was encouraged by a vote appropriating \$117.90, the sum asked for as the share of the diocese in the stipend of a field secretary when one should be appointed.

The amendment to the canon providing for the inhibition of a clergyman under certain circumstances, went over another year owing to the lateness of the hour when the matter was presented.

OFFICERS ELECTED.

Standing Committee: The Rev. Drs. J. A. Regester, Walter North, and Chas. H. Smith, and the Rev. A. J. Graham; Dr. H. R. Hopkins, Messrs. Selden S. Brown, E. B. Mann, and H. B. Hathaway. Treasurer of the Diocese, Mr. Willard E. Moore of Rochester; Deputy to the Federate Council, the Rev. R. R. Converse, D.D.; Trustee of the Christmas Fund, Mr. Eugene C. Denton; Delegate to the Missionary Council, the Rev. P. W. Mosher; Ecclesiastical Court, Rev. Alfred Brittain.

SUMMER WORK COMMENCED IN NEW YORK.

[Continued from Page 153.]

the Church are Bishop Greer, the Rt. Rev. Frederick Courtney, D.D., St. James' Church; the Rev. J. Howard Melish, Holy Trinity Church, Brooklyn; the Rev. Dr. William T. Manning, Trinity Church.

Encouraging statistics are reported by the officers of the Daughters of the King. In the last twelve months forty new chapters have been formed; one is being organized in Haiti. The new membership is about six hundred; the whole number of members is fifteen thousand. Many new local assemblies are being formed. The president of the Council is Mrs. Adam Denmead, Baltimore, Md.; General Secretary, Miss Sarah D. Bluxome, 281 Fourth Avenue, New York City.

Ascension Day was the sixty-third anniversary of the consecration of the present Trinity Church building. The day was marked by one of the most elaborate and inspiring services of the year. There was a celebration of the Holy Communion at 7:30, Morning Prayer at 10, and a high celebration at 11 o'clock. The rector, the Rev. Dr. William T. Manning, preached on "The Vision of St. Stephen."

Veterans of the Seventh Regiment, N. G. S. N. Y., held their annual memorial services at St. Thomas' Church, Fifth Avenue and Fifty-third Street, at 4 p. m., May 23rd, through the courtesy of the rector, the Rev. Dr. Ernest M. Stires. The Rev. Claudius M. Roome, rector of St. John's Church, Montclair, N. J., chaplain of the veteran association, officiated and preached the sermon. A fraternal invitation was extended to the active members of the Seventh to join in this service and unite, with their older brothers of the organization, in paying this mark of respect, in remembrance of the deeds of their predecessors in the regiment. A large congregation was also present.

Under the direction of Trinity Corporation, the Rev. William Wilkinson, who recently became attached to Trinity parish, has been busy this week in arranging to obtain a permit from the city authorities to hold open-air services every day of the week in downtown districts. His purpose is to begin services at once, and at least one meeting will be held every day in or near Wall Street.

THE BRIGHTEST JEWELS.

Magnificent green walls of liquid glass,

The great waves pass

In crystal gleaming ruin on the shore:

Opal and blue and white,

Shot with strange light,

Slow-falling, with a sharp and shattered roar.

All the long sun-lit day

The gem-dust spray

Makes rainbows in its sparkling inland drift.

All the long noon-lit night

The foam-crests white,

With pearly lights and opal gleamings shift.

Round the dark continents pours ceaselessly

Its opulence of jewels the clear sea.

L. TUCKER.

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not glory.—Selected.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul* ○ ○

BY THE REV. ELMER E. LOFSTROM

JOSHUA, ISRAEL'S NEW LEADER.

FOR TRINITY SUNDAY.

Catechism: I. and II.: The Christian Name. Text: Joshua 1:9: "Be strong," etc. Scripture: Joshua 1:1-11.

FOR the next six months we shall be studying Old Testament history. Beginning with the entrance into the promised land, we shall follow the history to the death of King Saul.

As an introduction to this first lesson of the new series, it would be well to pass briefly in review the history of chosen people to this point. That story begins properly with Abraham. Because he answered the call of God, the selection of a chosen family became possible. Isaac inherited the promise and Ishmael was rejected. Jacob succeeded, while Esau was refused. Then the process of narrowing down the chosen ones was discontinued. All the twelve sons of Jacob, or Israel, were "chosen." Reference should be made to the bringing of the children of Israel into Egypt, and of the four hundred years' sojourn there. Then came the deliverance under Moses. They should have entered the promised land within two years from the crossing of the Red Sea. Their failure to go in was due to their own lack of trust in God, and they were condemned to wander for "forty years" in the wilderness until all the men over twenty should be dead (Num. 14). Two men, Caleb and Joshua, were exempted from this decree. Moses himself had forfeited the right to go into the land, because of his failure to give strict obedience to God: when commanded to speak to the rock, he struck it, while arrogating to himself a share of the credit for the miracle (Num. 20:1-12). Now the forty years were past, Moses was dead, and God was prepared to redeem His promise to the people.

Joshua's history does not begin here. The *teacher* should know what is told of him before this time. Read these passages: Ex. 17:8-16; 24:13; 32:17; 33:11; Num. 11:28; 13:16; 14:6-9; 27:18; 34:17; Deut. 1:38; 3:28; 34:9. From these it will be seen that Joshua was a soldier when first mentioned. All were slaves when they left Egypt. When the first battle in the wilderness was to be fought, Moses put the army in command of Joshua, who is first named in this connection. We are told something of him before this, however, for the true reading of Numbers 11:28 should be, "Joshua, the minister of Moses from his youth." As the minister of Moses, his duties called him within the Tabernacle (Ex. 33:11), and he was familiar with all that was required of those who did service for the Lord (Num. 11:28). When Moses went up to the Glory for the Ten Commandments, Joshua went near with him, and remained there, faithfully watching for his return. The people below were discouraged by the long stay of their leader, but Joshua, soldier that he was, stood like a faithful sentinel until relieved by the coming of his master (Ex. 24:13; 32:17).

While the forty years in the wilderness was imposed upon the people for their lack of faith, it also served a good purpose in keeping them together that they might be moulded into a nation. When they entered the wilderness, they were a vast company of freedmen under a great leader. When that leader died, they were a nation, with a religion centering about the Tabernacle, with moral, civil, and criminal laws, and with a system of government.

For some time before the death of Moses, they had been encamped at Abel-Shittim, "the meadow of Acacias," across Jordan from Jericho. There they mourned thirty days for Moses. Now they were ready to be led into the land which God had promised them. Moses, typical of the Law, could only lead the way to it. It took Joshua (Jesus in the Greek: Acts 7:45; Heb. 4:8) to lead them into actual possession of the promised land. In this he is typical of the Son of God, by whose victories we are placed in actual possession of the land promised us by the Law.

Use your imagination to picture the perplexity of the people who had grown to manhood under the leadership of the mighty Moses at having that leader taken from them just at this crisis. Moses himself had felt the seriousness of the situa-

tion, and had prayed to God to choose a worthy leader (Num. 27:15-23).

Joshua was the leader in answer to that prayer. This illustrates a great truth. God's work cannot be completed by one man. It is a greater thing than the lifetime of any one man. One man begins a great work. As we look with our limited vision, the work seems to depend upon him. It would seem that no one can fill his place. As a matter of fact, no one can fill the place which has been filled by those who have gone before. Joshua was not a Moses. But Moses' greatness appears most of all in this: that he had done a work which did not need to be done again. He had laid foundations upon which others could build. The work which was to be done after him was something which came logically to complete what he had begun. Does not this suggest to you something to say to these boys or girls who will be the men and women of the next generation?

But as Joshua faced the future without Moses to give the directions, he needed help. He was somewhere between 65 and 85 years old, probably nearer the latter age. All those years he had been in training for these next twenty-five. As he goes to his work, God gives him every help and encouragement. Let your pupils count the number of times he is told to have courage. He seems to be told that that is the one great thing needed just at this time. And why? A careful study of the lesson will show you that the reason given to Joshua is that what now lies before him to lead in doing is nothing more nor less than just what God has pledged to do. God wishes it done. It is God's will, in other words. If the man can be found with the courage to go ahead, there can therefore be no doubt about the outcome.

This condition of affairs is not an uncommon one. God's work is ever crying to be done. He is always asking for Joshua. See what is meant here, however. God had promised to do that thing. He intended to have it done. If there was any failure, it would be Joshua's. He was given the chance to do it. If he lacked the necessary courage and faith, God would have been compelled to give some one else the chance.

Joshua was not lacking in the courage, as we shall see. And we are told of one of the great promises from God which infused that courage into him. God promised to be with him as He had been with Moses. That meant something very definite in the way of help to a man who had been a slave in Egypt, and had seen the plagues; who had seen the Red Sea retire to let the people across; who had seen the waters from the rock, the bread from heaven, the deliverance from the wilderness foes.

How did Joshua meet the challenge of God? There is nothing finer in the whole Old Testament story than Joshua's answer, when you realize what he faced. For the ordinary difficulties already mentioned were nothing compared to something else. The Jordan river, which flowed between them and the promised land, was just now out of its banks and unfordable (Josh. 3:15; I. Chron. 12:15). What he was commanded to do was therefore made, humanly speaking, impossible. Yet Joshua's answer was to command the people to prepare victuals, "for within three days ye shall pass over this Jordan." God had commanded Joshua to do "the impossible." He took God at His word. And that command, issued from the tent of their new leader, inspired the confidence of the officers and people to a man. Why? Because they recognized that their leader was depending upon a higher Power. It added to their faith in him. Is it not true that every great man who has accomplished something permanent for the world has had that sense of a higher Power helping him? If so, does it not write in large letters what should be true in some measure of every disciple?

The lesson ought to have made plain the fact that Joshua's courage rested upon a wonderful *faith*. The story of his life as indicated above will help to explain it. But there is one other thing which should not be overlooked: When he had been in charge of the Tabernacle, "he departed not out of it." He loved to be there. Here again he is told to be careful to obey God in all things, and with that in view, he is told to study the law of God. He was told to do something more than read his Bible. He was to *meditate* upon it day and night. To meditate means to make it your own. When we learn to apply to ourselves what God has caused to be written for us, we, too, shall be laying the foundations for a faith like that of Joshua.

THE EXPLICIT commands that we should pray for one another, the record of prevailing prayer of this sort, and the almost universal instinct so to do, have this plain meaning: Follow the impulse, obey the command, plead the promise, and get the blessing.—*Christian Advocate*.

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.

RENEWAL OF CONFIRMATION VOWS.

To the Editor of *The Living Church*:

REFERRING to the letter headed as above in your issue of the 8th inst., may I humbly ask if there are any Confirmation vows? There is—and I have always thought it to be unfortunate—in the Anglican service of Confirmation a renewal of Baptismal vows. Unfortunate, inasmuch as in many minds, lay and clerical (including Bishops; *vide* their Confirmation addresses) the real point of the service is obscured and the sacramental gift lost sight of. What we need to accentuate is, not the renewal of the vows, but the gift of the Holy Spirit; and in any after service for those confirmed, it would be better to impress this marvellous sacramental gift and its consequences, than merely to add interest to the "Bishop's visitation," when the real visitation is that of God the Holy Ghost to confirm and sanctify.

There is a form of renewal of vows in the Catechism in answer to the question, "Dost thou not think that thou art bound to believe," etc. Would it not be better if renewal or reminder of vows is thought needful or desirable during a mission or at times in Sunday school or in Church, to use that which I have cited, and then to press home upon those present the fact of the real confirmation gift, which alone can enable us "to believe and to do," etc., to continue in "this state of salvation"?

J. E. REVINGTON-JONES.

St. Paul's Mission, Columbus, Ind.

LAWLESSNESS OF THE CLERGY.

To the Editor of *The Living Church*:

OF late years I have had opportunity to attend Church services in many cities and towns of the East and South, from New York to Florida, and it has been borne in upon me that the liberties taken with the rubrics in the Prayer Book are on the increase. I was brought up, ecclesiastically, with the old-fashioned idea that the law of the Church was binding upon her clergy, and that the rubrics were an especially sacred part of that law. It has caused me no little wonder, therefore, to see them lightly set aside by Bishops, priests, and lay readers when no necessity, nor even that autocratic "rubric of common sense," could be pleaded in excuse.

Even such an imperfect list as I can make (from memory) of breaches of "the order for" almost every office, seems to me astonishing; such as, in Morning Prayer, omitting all that follows the prayer for the President when the Holy Communion is not "immediately to follow," nor the Litany to be said; and reading a few verses of the second lesson instead of the whole of it. In Evening Prayer on Sunday, omitting the confession and absolution, the first lesson and a canticle, and some of the versicles after the Creed; omitting the office altogether on such days as Christmas, Good Friday, and Easter Day, and perhaps substituting a "children's service" not authorized; as to the Litany, omitting it altogether throughout a whole Lent. In the Communion office many times the rubric requiring the Decalogue to be "said once on each Sunday" seems to be treated as a dead letter, as is also that which directs that the "Minister . . . shall *always* warn the Holy Communion "upon the Sunday or some Holy Day immediately preceding." The same omission is made, month after month, of the longer exhortation before the confession, although required every month. More than once I have known the ordinal to be used, not "after Morning Prayer is ended," but before it had been said. And at a large official gathering of clergy and laity I have seen the sacred elements left covered upon the altar instead of being consumed "immediately after the blessing," and a noisy business session to be held whilst they remained there. Happily the last, and worst, of these offences against the rubrical law of the Church is (in my experience) a rare exception.

But do not these things indicate a spirit of lawlessness (or should I call it only laxity?) among the clergy that bodes

no good to the Church? Personally I am far from wishing any less flexibility in the rubrics, and fully realize that "circumstances alter cases." But the cases I have cited were not under exceptional circumstances, but in established parishes and on Sundays, or high days.

Perhaps, Mr. Editor, we should have at the front of the Prayer Book something like that in the new Presbyterian *Book of Common Worship*, and which might read as follows:

Note.—The rubrics in the Prayer Book are not laws or rules, but suggestions as to the manner in which divine service shall be conducted. They may be disregarded at the discretion of the Minister: *Provided*, that he shall always be able to substitute the Rubric of Common Sense therefor.

Very sincerely yours,

WM. M. COOK.

Atlantic City, N. J., May 11, 1909.

"ROMAN CORRESPONDENCE."

To the Editor of *The Living Church*:

APPRECIATING the fairness with which you have heretofore treated controversial articles, even though opposed to your personal views, by giving them space in your correspondence columns, permit me this time to make a few remarks on the various matters quoted by the Right Reverend, the Bishop of Fond du Lac, in an article appearing in *THE LIVING CHURCH* for May 15th, entitled "Roman Correspondence." While I will endeavor to be brief, the Bishop's correspondence necessarily compels a somewhat extended reply.

The writer quotes several uncomplimentary phrases made ostensibly by Roman Catholics in behalf of his recent anti-Roman book, which, if I am not wholly misinformed, was circulated "free, gratis, for nothing," as Senator Ingalls used to say. A recent conversation with a rector of a local Episcopal Church, who was the happy possessor of a free volume, convinces me that some of the language used by the book's critics was unfortunately more truthful than polite. Vituperative language, however, proves nothing, and to criticise, by writing the editor of a book written for a purpose, is seldom of any avail. As a Roman Catholic, I most humbly apologize for any rude remarks made by my co-religionists.

But is it not rather unkind to condemn a whole nation, when some Irishmen waste their time by "calling names"?

No sane Roman Catholic can object to the term "Papalism" if politely used; but such and similar terms are frequently applicable in various ways. A Jew cannot reasonably be offended at being called a Jew, but many Gentiles use it as a term of opprobrium, when it is objectionable and offensive to polite intercourse.

Is the Right Rev. Father Grafton not wholly wrong when he calls an apostate "the good old priest"? The holy Scripture states, "Let him be unto thee as a heathen and publican."

Roman Catholic orders have never been attacked. They consist of Bishops, priests, and deacons. The Papacy is not an order, it is an office held by the Bishop of Rome. But whether Anglican or Roman, the attack does not prove the warranty.

The Anglican post-Reformation Church was certainly fortunate in possessing no religious orders until recently. Thus it has been saved such unpleasantness as the French court caused the Jesuits. May she be even so fortunate in her future, more Catholic, life.

If the good Bishop made up a "long list of bad and wicked popes," he certainly must have hunted them outside of Rome. There is no question about one, or probably a few, who could be thus epitomized. But if wickedness is a bar to the validity of an official act, then Christendom has long ceased to exist.

Does it not seem rather anomalous to be "Protestant Catholics"? Of course, all Catholics, in fact, all just thinking men, would protest against anything unfair or unjust, but such are not commonly known as Protestants; and, by the way, would not any sectarian Protestant protest against "Papalism" on the one hand and the "errors" of all other sects on the other?

To argue that St. Peter, or as Bishop Grafton is pleased to call him, like most non-Catholic Protestants, simply "Peter," was first only in the formative period, is perfectly right. St. Peter lived in the formative period, but when his Grace claims that he (St. Peter) afterward ceases to hold that place, he probably refers to the time after his death. I am sure the good Bishop has an abundance of historical literature on the Christian Church; among Protestant writers I would suggest the following, who oppose him: Milman, Leibnitz, Whiston, Giesler. The Right Rev. Dr. Grafton is also in direct opposition to the views expressed by St. Clement vs. Ustru, A.D. 96; St. Victor

vs. Asiatic Churches; second century, Tertullian writing about St. Zepherinus, A. D. 216; St. Stephen vs. St. Cyprian in 256, and even St. Cyprian himself (Milman says) "did far more to advance her (the Papacy's power by the primacy, which he assigned to St. Peter." St. Felix deposed the Bishop of Antioch. In 274 Aurelian decides against the Antioch claims for Church property there, in favor of Rome. The Eastern fathers, SS. Athanasius, Chrysostom, and Cyril, appeal to the Roman Pontiff. Pope Clement demands obedience (even over the head of St. John, who was still alive) "to the things written by us through the Holy Spirit," etc., etc. In the second century, Ignatius of Antioch, Papias, Dionysius of Corinth, Irenæus. The latter, A. D. 177, appeals to the greatest, oldest, etc., known Church "founded by St. Peter, who delivered the office of the episcopate to Linus." Ignatius looks upon the Roman episcopate as "presiding in love." Gaius, A. D. 220. And thus one could quote, in support of (to say the least) the Roman or Petrine primacy all through the ages, but to do so would unnecessarily lengthen my letter.

In the next paragraph the Bishop claims the Papacy to have been built up on the forged Decretals. But is he here historically correct? If the Papacy existed in A. D. 33, which is, I think, abundantly proven, the forged Decretals came very late in support of the Papal claims. That they did support the Papacy was not the fault of the Papacy, and that they were proven forgeries has and is not questioned by any intelligent upholder of Papalism.

The fact that a few—yes, very few—Episcopalians have recently seen fit to affiliate themselves with the Roman communion is neither a disgrace to Anglicanism nor a particular gain to the Roman Catholic Church. It constantly happens that men form convictions, right or wrong, for which they would gladly die.

There is probably more real unity to-day among all those of good will, be they Anglican, Greek, or Roman, than there is among the bickering factions in any of those communions.

It is true that Roman Catholics, especially those of the Southlands, are excessive in their expressions. If a Spaniard says, "My house is yours," he has no intention of conveying to you his title-papers. It is merely an exuberant expression of welcome. In like manner, Roman Catholics frequently are guilty of extravagant, yes, unreasonable, language, especially in the cult of the Blessed Virgin. But the real Roman Catholic view is so thoroughly in harmony with the Anglo-Catholic view, that an article in the May issue of *The American Catholic* (an Episcopalian paper), on the cult of the B. V. M., could without any hesitancy be reprinted in any official Roman Catholic organ.

I fear, Mr. Editor, my article is already too long. Trusting to your fairness, you are at perfect liberty so to shorten it that the sentiment is not altered. Yours very truly,

Philadelphia, May 17, 1909.

F. J. VOSS.

THE APPOINTIVE AND VESTRY SYSTEMS.

To the Editor of *The Living Church*:

THE letter of the Rev. F. A. Heisley in THE LIVING CHURCH of May 5th suggests more on the above subject. He truly says that the Bishops' power of mission "figures as an essential plank in the platform of Catholic recovery with nearly every Catholic-minded cleric." And, "To me the vestry system seems to be fixed on this Church as strongly as the Papal one is upon the Roman." And, "Viewing the matter in a practical light, but few priests of experience can see any ground for the belief that the mission of the clergy of this American Church will ever become vested in the hands of the Bishops." THE LIVING CHURCH stands for "Catholic recovery," not only as to name, but to system of working. While the prospect of such recovery may seem remote, the discussion of it tends to a more catholic manner of working our uncatholic system. This is shown in the case of some dioceses where the Bishops have so won the confidence and affection of both clergy and laity that they virtually enjoy the power of mission. It used to be said that the late Bishop Williams of Connecticut enjoyed that distinction. Of course impracticable men will have trouble with any plan, and men of tact, sound sense, and the right spirit can do good work with any system.

But a few facts remain, drawn not from the experience of one or more, but from a broad view of the whole Church, at home and abroad, ancient and modern. St. Paul's words, "How shall they preach except they be sent?" and those of Jesus, "As

My Father hath sent Me, even so send I you," imply that the clergy should be "sent," not called to their work. Such has been the general custom until the time of the American Revolution. And only in America has the power to place the clergy been taken from the Bishops and given to the vestries. No other branch of the ancient apostolic Church has this plan. Our vestry system is as real a departure from the usage of the primitive Church as is Papalism. In the one case the Bishops make a present of their power to the Pope, in the other to the vestries. This latter departure from the Apostolic norm has reduced the priest to the position of a hired man of his vestry, and the Church to that of a congregational sect. The Bishop, too, feels a change. An Apostolic Bishop of the primitive time was like a general in close touch with and in command of his army, but an American Bishop is an occasional visitor and adviser. In theory of course he is much more than this, and enjoys the love and veneration of his clergy and laity, as all our Bishops richly deserve to do, but shorn of the original power to at once place and pay the clergy, their influence in and outside of the Church is so far handicapped. The modern American method is cheerfully accepted by all concerned, as in harmony with our democratic government, and because "Half a loaf is better than no bread." On the other hand a restoration to the Bishops of their former power to at once place and pay their clergy would be in perfect harmony with that concentration of power which gives to our great trusts and corporations their marvellous success. I have of late been corresponding extensively with Bishops and others on this theme, and find a growing interest in it, and if you find room for this letter, I will send you a few others, giving the sentiments of earnest thinkers, many of whom do not believe our present methods are quite ideal. Yours for all possible Catholic Restoration,

W. C. HOPKINS,

Priest in Charge of *St. John's, Toledo, Ohio.*

A CORRECTION

To the Editor of *The Living Church*:

ONE can be glad for a mistake, if by correcting it he may draw further attention to a good thing.

In a letter which you kindly published, concerning the Church League of the Baptized, I unwittingly said that the yearly dues were to be sent to the general treasurer, Mrs. Low. That is not so, as it would make an enormous amount of unnecessary work for her. The members' annual dues are to be paid, of course, to their parochial or branch treasurers, and by them remitted to the general treasurer in bulk. The Church League of the Baptized has already paid over \$2,000 to the five million dollar pension relief fund commission, to which it is auxiliary. May the good work go on.

CORTLANDT WHITEHEAD,

Bishop of Pittsburgh.

May 14, 1909.

VIVISECTION.

To the Editor of *The Living Church*:

THE anniversaries of the humane societies of the various states occurring largely at this time of the year raise the question (at least with those of us who are invited to preach anniversary sermons) of the merits of the arguments of anti-vivisectionists. We should like to be on the right side. Therefore it would be profitable that the clergy might hear both sides anew. What have pro-vivisectionists in the way of good arguments to refute the charge of needless cruelty to the dumb creatures? Or what valid objection could they oppose to some legal regulations of the extent and occasions for vivisection, like a permit or license? Evidently in the past vivisectionism ran riot, and horrible cruelties were practised in the public schools to the great prejudice of mercifulness in the children. This is only to show that anything which threatens cruelty should be closely scrutinized, if allowed. We clergy on the one hand do not intend to wink at needless cruelty, nor on the other hand be carried away by a senseless hysteria that might prejudice the interests of both science and humanity.

Corry, Pa., May 22, 1909.

FREDERICK A. HEISLEY.

IT IS NOT only in being a Christian that both the gate and the way are narrow and the way rough and uphill. That is true of the course which leads to any high throne. There can be no true nobility without effort, no genuine royalty without suffering, no real kingship without a struggle. The way to every true heaven is the way of tribulation.—*The Lutheran*

Church Calendar.



May 30—Whitsunday.
 " 31—Whitsun Monday.
 June 1—Whitsun Tuesday.
 " 2—Wednesday. Ember Day. Fast.
 " 4—Friday. Ember Day. Fast.
 " 5—Saturday. Ember Day. Fast.
 " 6—Trinity Sunday.
 " 11—Friday. St. Barnabas, Apostle. Fast.
 " 13—First Sunday after Trinity.
 " 20—Second Sunday after Trinity.
 " 24—Nativity of St. John Baptist.
 " 27—Third Sunday after Trinity.
 " 29—Tuesday. St. Peter, Apostle.

CALENDAR OF COMING EVENTS.

June 1—Conv. C. N. Y., Easton.
 " 1-2—Alumni Gathering and Ordination, Berkeley Divinity School.
 " 2—Conv. Colo., Del., Duluth, W. Va.
 " 3—Conv. Idaho.
 " 6—Conv. Kansas City.
 " 8—Conv. Conn., West. Mich.
 " 9—Conv. Fond du Lac, Marquette.
 " 16—Conv. Asheville, Vermont.
 " 17—Consecration of Rev. Benj. Brewster as Bp. of West. Colo.
 " 20—Conv. Montana.
 " 21—Ann. Session Alb. Cath. Summer Sch.
 July 10—Church Summer Conf., Cambridge.

Personal Mention.

THE Rev. AUGUSTINE W. CORNELL has resigned the rectorship of Christ Church, Middletown, N. J. His address from now on will be Suffern, N. Y.

THE Rev. T. DAVIES of the diocese of Nova Scotia, for the past year instructor in Homiletics at the General Theological Seminary, has been made assistant in the department of Dogmatic Theology at that institution and will take up his new work in September.

THE address of the Rev. GEORGE E. FABER, late rector of the Church of the Ascension, Gloucester City, N. J., who has just completed a two months' engagement at the Church of the Saviour, Philadelphia, is changed to 4074 Powelton Ave., Philadelphia.

THE Rev. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., sailed on the steamship *Romanic* on May 22nd for Naples, in company with the Rev. W. H. FALKNER, rector of St. Paul's Church, Boston, Mass. Mr. Freeman will return to assume charge of his summer church at Sorrento, Maine, the second Sunday in July.

THE Rev. J. HOWARD GIBBONS, for the past eight years rector of Christ Church, Point Pleasant, W. Va., has accepted a call to Ashland, Ky.

THE Rev. LEFFERD M. A. HAUGHWOUT will be in charge of the Church of the Holy Apostles, New York City, during the summer months, in the absence of the rector. Until September 15th his address will be 360 West 28th Street, New York.

THE Rev. W. C. HOPKINS has accepted the position of priest in charge of St. John's Church, Toledo, Ohio.

THE Rev. H. H. OBERLY, D.D., rector of Christ Church, Elizabeth, N. J., expects to leave for Europe on the *Stavonia* on June 3d. Mail should be addressed to him care of Brown, Shipley & Co., 123 Pall Mall, S.W., London, England.

THE address of the Rev. ARTHUR T. PARSONS was changed on May 24th from Thomaston, Conn., to North Brookfield, Mass.

THE Rev. HARDY H. PHELPS, formerly rector of Christ Church, Wellsburg, W. Va., left on May 15th to take up work in the diocese of North Carolina.

THE Rev. PEMBROKE W. REED, curate at Trinity Church, Buffalo, N. Y., for the last two years, has resigned and sails on June 1st to spend two months in Europe. On his return he will proceed to Idaho, having accepted an appointment in the mission field there.

THE Rev. RICHARD C. SEARING has resigned Grace Church, Scottsville, N. Y., after a twelve

years' rectorship, and may be addressed at No. 25 Federal Street, Saratoga Springs, N. Y., after June 6th.

THE Rev. HERBERT SHIPMAN, rector of the Church of the Heavenly Rest, New York City, accompanied by Mrs. Shipman, sailed from New York on May 22nd for a European tour. They expect to return about October 1st.

THE Rev. ANDREW C. WILSON has accepted a call to the rectorate of St. Paul's Church, Clinton and Carroll Streets, Brooklyn, succeeding the Rev. W. E. L. WARD, and commenced his new duties on Ascension day, May 20th. He has for several years past been the senior curate of the Church of St. Mary the Virgin, New York City.

THE Rev. JOHN WRIGHT, D.D., of St. Paul's Church, St. Paul, Minn., has gone to Europe and will be away for several weeks. The Rev. ELMER E. LORSTROM of Seabury Divinity School, Fairbault, will have charge of the Sunday services.

ORDINATIONS.

PRIESTS.

EASTERN OREGON.—On May 14th, at St. Paul's Church, The Dalles, by the Bishop of the district, acting for Bishop Greer of New York, the Rev. BERTHAM ALBERT WARREN. Mr. Warren was formerly a Congregational minister, and has been connected with St. Andrew's Church, Brewster, N. Y., during the past year until going to The Dalles. He will assume charge of St. Paul's Church, The Dalles. He was ordered deacon on December 20, 1908.

FOND DU LAC.—On Ascension day, May 20th, in St. Paul's Cathedral, Fond du Lac, by the Rt. Rev. Reginald H. Weller, D.D., at the request of the Bishop of the diocese, the Rev. CHARLES EDWARD HUNTINGTON. The sermon was preached by the Very Rev. F. A. Sanborn. The Rev. B. T. Rogers, D.D., presented the candidate.

DIED.

CRAIG.—Suddenly, May 11, 1909, of heart failure, at Denver, Colo., O. H. P. CRAIG. Funeral May 15th from Christ Church, St. Joseph, Mo. Interment at Mont Mora cemetery.

Requiescat in pace!

RETREATS.

SEWANEE, TENN.

A Retreat for clergy and candidates will be held, God willing, at St. Andrew's, Sewanee, Tenn., beginning Tuesday evening, July 6th, and closing Friday morning, July 9th, with Holy Communion. All clergy and candidates for orders welcome. No charge will be made, but offerings for expenses may be put in the alms chest. The rule of silence will obtain throughout. The conductor will be the Rev. Father Officer, O.H.C. Address: Rev. H. HUGHSON, *Father in Charge*.

CAUTION.

No one has any authority from me to solicit money or aid for the forming or support of any religious order of men in my diocese.

C. C., FOND DU LAC.

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.

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.

WANTED.

POSITIONS OFFERED.

WANTED, a priest, to take Sunday services during August. Address: Rev. A. A. EWING, Madison, Wis.

WANTED, in Catholic parish, New York City, *locum tenens* for July and August. Two Sunday Masses and one week-day Mass. Stipend, \$25 a month and use of rectory. Address: CATHOLIC, LIVING CHURCH, Milwaukee.

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.

ORGANIST-CHOIRMASTER desires change. English training, Mus. Bac., etc. Good organ, living salary and teaching field essential. Address: RECITALIST, 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.

PARISH or temporary duty wanted by Eastern rector. Experienced; Bishops and present vestry recommend. Address EASTERN, 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.

PARISH AND CHURCH.

CHURCH PLANS.—If about to build, send stamp for booklet of "Church Plans and Designs." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of 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.

TRAINING SCHOOL for organists and choir-masters. 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.

UNLEAVENED BREAD.



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 ALTAR BREAD
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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.

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JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

CLERICAL REGISTRY.

PARISHES and missions secured for the clergy by writing THE CLERICAL REGISTRY, 136 Fifth Avenue, New York. Vacancies always. Circulars. Telephone 3449 Chelsea.

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 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.

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-N. Beacon Street, Boston, Mass.

MISCELLANEOUS.

FOUNDING A RURAL PARISH.—Do you want to farm in a settled community, near two trunk lines with good roads and telephone service, and the privileges of the Church? Land sold on monthly payments. Employment given to settlers. Address: ARCHDEACON CHASE, Shell Lake, Wis.

NOTICES.

More than 1,000 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends.

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

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

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.

ANENT THE CIRCULAR LETTER TO THE NON-CONTRIBUTING CLERGY.

A prominent clergyman writes:

"Rev. and Dear Brother:

"Your letter with reference to the Clergy Relief Fund has been received. I hasten to tell you that I shall make it a matter of duty and conscience to take an offering for this fund once annually hereafter, wherever I may be privileged to serve. N— has made a poor showing, but this regard is responsible for this humiliating record. With others I must say *Peccavi*. But confession without amendment is fruitless. I shall amend and see that an offering is taken soon and forwarded to you.

"Believe me, with gratitude for the work that you are so earnestly and faithfully doing for me and for my brethren and companions' sake.

"Sincerely and gratefully yours."

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 expenses.

NEW NAME AND WILL TITLE:

GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. MCCLURE,

Assistant Treasurer.

The Church House, 12th and Walnut Streets, Philadelphia.

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.

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.

LONGMANS, GREEN & CO. New York.

The Day-Hours of the Church of England. Revised Edition.

A History of the Church of England. By the Rev. M. W. Patterson, Fellow and Tutor of Trinity College, Oxford. Examining Chaplain to the Lord Bishop of Exeter.

LITTLE, BROWN & CO. Boston.

Red Horse Hill. By Sidney McCall, Author of *Truth Deater, The Breath of the Gods*, etc. Price, \$1.50.

H. W. GRAY CO. New York.

The Orchestral Instruments and What They Do. A Primer for Concert-Goers. By Daniel Gregory Mason.

THE CENTURY COMPANY. New York.

The American Judiciary. By Simeon E. Baldwin. Price, \$1.25 net.

City Government in the United States. By Frank J. Goodnow. Price, \$1.25 net.

Territories and Dependencies of the United States. By William Franklin Willoughby. Price, \$1.25 net.

The American Constitutional System. By W. W. Willoughby. Price, \$1.25 net.

Party Organization and Machinery. By Jesse Macy. Price, \$1.25 net.

Local Government in Counties, Towns, and Villages. By John A. Fairlie. Price, \$1.25 net.

The American Executive and Executive Methods. By John H. Finley and John F. Sanderson. Price, \$1.25 net.

American Legislatures and Legislative Methods. By Paul S. Heinsch. Price, \$1.25 net.

YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS. New York.

Reaching the Boys of an Entire Community. By Edgar M. Robinson and Others.

PAMPHLETS.

Causality and the Christian Faith. By the Rev. Laird Wingate Snell, Birmingham, Mich.

Trinity School Year Book. Two Hundredth Year, 1908-1909. New York, N. Y.

Announcement of the Divinity School of Harvard University, 1909-1910. (Published by the University, Cambridge, Mass.)

Announcement of the Summer School of Theology. Eleventh Session, July 7-22, 1909. Subject: Present Religious Conditions and Prospects.

EDUCATIONAL

THE ANNUAL commencement at the Philadelphia Divinity School will be held Thursday, June 3d, at the Church of the Holy Apostles, Twenty-first and Christian Streets, the preacher being the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion, New York. There will be eight graduated from the undergraduate department and three from the post-graduate, taking the degree of B.D. Alumni day will be observed Wednesday, June 2nd, with a celebration of the Holy Communion in the chapel of the Divinity School at 10 A. M. and a sermon by the Rev. Hezekiah Usher Monro of the class of '81, rector of St. Paul's Church, Andover, Mass. Meetings will be held all day and at 7:30 P. M. an essay by the Rev. F. A. Wright of the class of '98, rector of Holy Apostles' Church, Brooklyn, will be read and discussed.

THE FORTY-SECOND annual commencement of St. Augustine's School, Raleigh, N. C., was held May 22nd to 26th. The baccalaureate sermon was preached on Sunday morning by the Rev. H. B. Delany, Archdeacon for work among the colored people. In connection with the commencement occurred the dedication of St. Agnes' Hospital, on the school grounds, by Bishop Cheshire, on May 25th.

EARLE GREGG, headmaster of the Washington Cathedral Choir School, is busy getting out the first catalogue of the school, which is to open its doors next September. At the Cathedral Girls' School, commencement week begins at the close of the month. The baccalaureate sermon, in St. Alban's Church, is to be preached this year by the Bishop of Washington.

THE BACCALAUREATE sermon at the commencement of Atlanta University, on May 23d, was preached by the Rev. George Lyman Paine, rector of St. Mary's Church, Dorchester, Mass.

THE REV. MILO H. GATES will give the commencement oration at Franklin and Marshall College, Lancaster, Pa., on June 10th.

THE CHURCH AT WORK

CHAPEL DEDICATED AT SOUTH WILLIAMSPORT, PA.

THE NEW and handsome mission chapel of St. John's, belonging to Christ Church, Williamsport, Pa. (the Rev. W. Northey Jones, rector), was consecrated on Ascension day morning by Bishop Darlington in the presence of a large congregation, the sermon being preached by the Rev. Arthur R. Taylor of York, Pa. This edifice is a memorial of

as the Sunday school room and for meetings and social gatherings.

This mission was founded by the Rev. Dr. John Henry Hopkins when he was rector of Christ Church. The people have been worshipping in a small frame building in a very undesirable location for the twenty-five years of the mission's history. It is situated in what is known as South Williamsport, and is among plain people. There are now a hundred scholars at regular attendance in



ST. JOHN'S CHAPEL, SOUTH WILLIAMSPORT, PA.

the Rev. Richard Channing Moore, who was the son of the first Bishop of Virginia, and was from 1856 to 1866 rector of the parish of Christ Church. The chapel is the gift of the late G. Bedell Moore of San Antonio, Tex., in memory of his father. The church is of brown stone with white stone trimmings and is from the drawings of Messrs. Duhring, Okie & Ziegler, architects, Philadelphia. Its cost was over \$20,000. During the erection of the fabric, Mr. Moore, the donor, died, but there was no stop in the building operations. The widow of G. Bedell Moore has seen that the church has had everything to make it complete: the rood, the sedilia, the altar, and reredos have been given by her as her memorials to her husband. A \$2,000 chancel window from the D'Ascenzo Studios, Philadelphia, has been given by the Misses Moore of Washington, D. C., in memory of their brother, G. Bedell Moore. The rest of the glass in variegated olive and amber tints has been placed by this same firm. The subject of the chancel window is St. John, as the name of the mission is St. John's. In it six different scenes or events of St. John's life are portrayed. This window is made of English antique glass. The most striking features about the church are, perhaps, the Tudor Gothic triple window and the open timbered roof, finished in natural chestnut. The nave will seat 288 persons. The electric fixtures are of wrought iron finish and are very fine. The church stands a good height above the ground, so that the basement is light. It has been cemented and will be used

Sunday school and a communicant list of ninety-two. The mission has grown under the rectorate of the Rev. Northey Jones and during the incumbency of the Rev. Thomas R. Yates as curate.

CONSECRATION OF CHURCH AT ST. PAUL, MINN.

THE Church of the Ascension, St. Paul, Minn., was consecrated by the Bishop of the diocese on the festival of the Ascension. A large congregation was present and some dozen of the clergy; many more of the latter would have been present but could not get away on account of their own services. The sermon was preached by the Rev. W. C. Pope, rector of the Church of the Good Shepherd, St. Paul, of which parish Ascension parish was originally a mission. Ascension parish has the whole territory of St. Paul on the west side of the Mississippi river, and has a population of nearly fifty thousand. The church is a substantial stone building and will seat about three hundred persons. The Rev. A. G. Pinkham, the rector, is to be congratulated on the consummation of the work of years. In the sermon and the addresses following deserved recognition was accorded to the work of the late Rev. Charles Holmes for his faithful and devoted work during a long rectorship, which was terminated only by death. At the conclusion of the services the entire congregation was entertained at luncheon by the women of the parish.

THE FIRE AT ST. MARY'S-ON-THE-MOUNTAIN.

FROM THE May number of the *Leaflet*, issued by the Sisters of St. Mary, Sewanee, we gather the following details of the recent fire:

"On the night of May 3d our most dear and beautiful home was burned to the ground. The fire began in the shingle roof and was caused probably by a coal of fire from the hand-furnace of a tinner who had been mending the tin flashing around the chimney on that day; or it may have been caused by some defect in the chimney flue. We were awakened at 2 o'clock in the night by a rushing, roaring sound above and around us. We thought it was the wind. The moonlight was too bright for us to notice any glare of the fire through the windows, but in a minute we were aware that the roof and the whole of the linen room on the third floor were in flames. The first thought was to save life. There were twenty-eight girls sleeping in the dormitories on the third floor and thirty-five persons in all in the house. The first direction was, 'get the children out of the house, take them to the cottage and keep them there.' They all escaped unhurt, in their gowns, with bare feet. The next thought was to save the sacred vessels and other most precious things in the chapel. At the same time we were telephoning to the central office notice of the fire. There is no fire engine on the mountain, and as we knew that it would be impossible to extinguish the fire, the thought was to save some of the contents of the house if men could reach us in time. In a little while three men were here and they saved the beautiful altar, other chapel furnishings and the furniture from the front hall and parlor; at the same time five of the older girls helped to remove the best pictures from the walls on the first floor, some of the table linen and silver, some books, crosses, etc. The fire had now reached the first floor and was falling from the ceiling above our heads. In a half hour after the alarm of fire was given there were some fifty men and boys here to render help, but it was too late to enter the main house. The men, however, rescued from a storeroom a quantity of groceries, china, and kitchen utensils, also some clothing from the mission rooms, which were in the basement of the house, having doors opening out on to the grounds. We were eager to get this clothing for the children, who were cold and shivering at the cottage. The great heat from the burning house, which was now one mass of flames, put the cottage in danger and the men poured water constantly upon the roof for a half hour, then all was safe and we could calmly realize the wonderful protection of God and His angels through the night. The strongest emotion of our hearts was that of thankfulness that all had escaped unhurt. At 4 o'clock the Rev. Haskell Du Bose, standing before the altar, which had been placed in the recreation room at the cottage, offered thanksgiving and praises to our Heavenly Father for our deliverance from the flames. During the prayers the children sobbed aloud, giving way to their feelings for the first time in those two long hours. The obedience of the children saved their lives. The girls have behaved finely during the whole trouble.

"The house and furniture which were burned had cost us about \$13,500. There was a fire insurance on this for \$3,000. Our purpose is to rebuild. If sufficient help is given us we will build as good a house as we have lost, perhaps a better house, one more perfectly appointed for a training school and

the mountain mission. We believe that funds for rebuilding will be obtained, for St. Mary's-on-the-Mountain is not only a work that interests but it is one that holds its place in the hearts and prayers of many loving friends."

MINNESOTA ASSEMBLY, DAUGHTERS OF THE KING.

THE NINETEENTH annual meeting of the Minnesota diocesan assembly of the Daughters of the King was held at Gethsemane Church, Minneapolis, May 14th and 15th. Miss Marion Weston of Faribault presided at the business meeting. The most important matter of business transacted was the appointment of a travelling secretary to visit parishes and missions throughout the diocese in order to arouse greater interest in the work of the order. A new president and corresponding secretary were elected. The officers for the next year are as follows: Miss Hallie Jones of St. Andrew's chapter, Minneapolis, president; Mrs. S. B. Purves of Holy Trinity chapter, Minneapolis, vice-president; Miss Ida Beard, Grace chapter, Minneapolis, corresponding secretary; and Miss Harriet Greene of Gethsemane chapter, Minneapolis, recording secretary-treasurer.

Addresses were made at the Friday session by the Rev. F. G. Budlong of St. Paul and the Rev. W. Everett Johnson, of Wausau, Wis., and at the Saturday session by A. McKechnie of the St. Paul B. S. A.

PACIFIC COAST CONFERENCE, B. S. A.

AS IT HAS been found impossible to hold the Pacific Coast Conference of the Brotherhood of St. Andrew in Seattle, Wash., as originally intended, it will be held at Vancouver, B. C., from September 9th to 12th, inclusive. It is hoped to have at least 200 delegates in attendance. The provisional programme contains the following:

FRIDAY, September 10.—10 A. M., opening of conference, addresses of Welcome: The Rt. Rev. John Dart, Bishop of New Westminster; Mayor C. S. Douglas; J. M. Grabam, general secretary, Y. M. C. A.; Rev. C. C. Owen, rector of Christ Church, Vancouver. 11 A. M., subject, "The Brotherhood Way": (a) "Prayer," H. O. Litchfield, Victoria, B. C.; (b) "Service," 2:30 P. M., subject, "The Boy Problem": (a) "Its Importance," Rev. H. St. George Buttrum, rector All Saints, Vancouver; (b) "Its Solution," E. G. Boulton, Vancouver. 4 P. M., subject, "Extension Work": (a) "The Forward Movement in the United States," G. Ward Kemp, Seattle, Wash.; (b) "The Forward Movement in Canada," C. H. Hewett, Vancouver, B. C.; (c) "Report of Western Travelling Secretary," J. A. Birmingham.

SATURDAY, September 11.—10 A. M., subject, "Opportunities for Service": (a) "In the Parish," G. E. Greene, Victoria, B. C.; (b) "In the Home, Social and Business Life," J. A. Birmingham. 2:30 P. M., subject, "The Brotherhood Boy": (a) "His Prayers," Merton Seymour; (b) "His Example"; (c) "His Chapter, Personal Work."

SUNDAY, September 12.—4 P. M., Mass Meeting for men and boys. Subjects, "Our Responsibility for the Boy"; "Our Responsibility for the Man."

Particulars can be had of Charles H. Hewett, secretary of the Conference committee, P. O. Box, 132, North Vancouver, B. C.

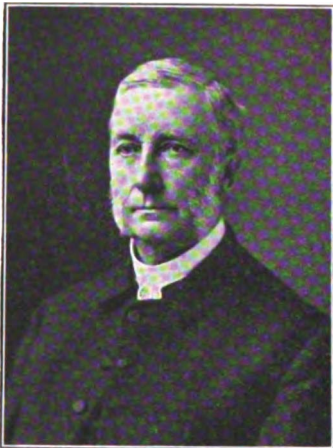
IN THE INTEREST OF MISSIONS.

THE YEAR'S WORK of the Church Missions Publishing Co., as revealed at the annual meeting held in Hartford, Conn., on May 19th, consisted of the publication of five papers on the work of the Church of England in China, four sketches of the Anglican Church in Africa, and four reprints of questions and digest of Dr. Bradner's work, *The Kingdom Growing*; also four quarterly "Round Robins," telling the story of medical work in China, a trade school in Ichang, a summer trip in Alaska, and the Seminole and

Cheyenne Indians; and four new numbers of the "Soldier and Servant" Series, including a bibliography of African missions. The treasurer's report showed an income of \$1,020 from sales and \$257 from gifts, which, with a balance from last year, covered the somewhat heavy expenses of publication and left a balance of nearly \$100 on hand. Officers were elected for the new year as follows, Bishop Tuttle of Missouri being president as Presiding Bishop: Vice-President, Rev. Dr. Samuel Hart; Corresponding Secretary, Miss Mary E. Beach; Recording Secretary, Willis B. Hawk of Berkeley Divinity School; Treasurer, Ward C. Powell; Auditor, Robert W. Huntington, Jr. A board of twelve editors was also chosen and assigned to different departments of the work.

FUNERAL OF REV. SAMUEL E. APPLETON, D.D.

THE BURIAL of the Rev. Samuel E. Appleton, D.D., whose death was chronicled in last week's LIVING CHURCH, took place on Wednesday afternoon, May 19th, at 3 o'clock. Brief services were held at his late residence, 1804 De Lancey Place, Philadelphia, and were conducted by the Rt. Rev. N. S. Thomas and Bishop Mackay-Smith, both of whom also officiated at the service held at the Church of the Holy Apostles, Twenty-first and Christian



THE LATE REV. SAMUEL E. APPLETON, D.D.

Streets. Other clergymen present in the chancel and assisting were the Rev. Dr. Foley, the Rev. Dr. Duhring, Rev. W. P. Remington, and Rev. H. McKnight Moore.

During Dr. Appleton's rectorship at the Church of the Mediator he baptized 2,344 persons, presented 852 candidates for confirmation, officiated at 771 marriages and 1,350 burials. He raised the sum of \$271,000 for different Church purposes. He was one of a family of fourteen children, his twin brother, the late Rev. Edward Appleton, D.D., being rector of St. Paul's, Ogontz, for a great number of years.

DIOCESAN ELECTIONS IN WEST TEXAS.

ON MAY 14th, the West Texas diocesan convention elected the following officers:

Standing Committee: The Rev. J. T. Hutecheson, D.D., the Rev. A. W. Burroughs, and the Rev. A. J. Holworthy; Messrs. J. S. Lockwood, O. J. Woodhull, and A. W. Seelison. Board of Trustees: The Rev. J. Lindsay Patton, Messrs. A. W. Houston, and H. Partee; Treasurer, Wm. Kendall; Registrar, the Rev. A. W. S. Garden; Legal Adviser, Reagan Houston; Finance Committee: The Rev. Messrs. S. F. Reade, R. Y. Barber, and John Ridout; Messrs. E. G. Hicks, L. W. King, and Col. J. L. Clem; Sunday School Commission: The Rev. Messrs. Albert Massey and John Ridout; Messrs. E. G. Hicks, C. S. Broadbent, E. S. Tayloe, and E. Galbraith; Delegates to Department Missionary Council:

The Rev. Messrs. Geo. D. Harris, L. L. Williams, S. F. Reade, and Albert Massey (laymen to be announced later). The next annual council was appointed for May 18, 1910, in St. Mark's Church, San Antonio.

DIOCESAN MEETINGS OF THE WOMAN'S AUXILIARY.

HARRISBURG.—The Woman's Auxiliary of the diocese met in Christ Church, Williamsport, May 19th and 20th. At the first session in the evening of the 19th an address was made by the Rev. Dr. Irvin H. Correll of Japan and one by the Bishop of the diocese. At the business meeting on the following day the officers reported the work done in the six months since the last meeting in Lewistown. At the meeting in Lewistown the time of meeting was changed from autumn to spring. The organizing secretary of the Archdeaconry of Harrisburg reported: Boxes to the value of \$879.45; general fund, \$171.29; United offering, \$50.97; specials, \$143.31. The same officer of the Archdeaconry of Williamsport reported: Boxes valued at \$1,400; general fund, \$188; special, \$77. The Directress of the Junior Branch reported: Boxes, \$128.84; general fund, \$7.75; specials, \$274.21. She also reported five new branches organized and one revived. The directress of the Babies' Branch reported four new branches this year, a present total of 323 Little Helpers, and an offering of \$157.80. The amount contributed by the Auxiliary in the diocese to the last triennial offering was \$1,574.36. Officers elected for the ensuing year are: President, Mrs. John W. B. Bausman, Lancaster; Vice-President, Mrs. George D. Ramsey, Harrisburg; Treasurer, Mrs. E. Marshall, Newport; Secretary, Mrs. William E. Crocker, Williamsport; Directress of the Junior branch, Mrs. Geo. Ramsey; Directress of the Babies' branch, Mrs. Robt. F. Gibson, Williamsport. Addresses were made by Rev. Dr. Irvin H. Correll, Rev. D. T. Huntington of China, and Miss Katharine Lowndes of Washington, who spoke of the Girls' Friendly Society. A meeting of the G. F. S. was held in connection with the meeting of the Auxiliary. It was addressed by Miss Lowndes. Officers were elected as follows: President, Mrs. Arthur R. Taylor of York; First Vice-President, Miss Baird, Williamsport; Second Vice-President, Mrs. F. T. Eastment, Philipsburg; Secretary and Treasurer, Mrs. Robert Hughes, Harrisburg. There are eight branches of this organization in the diocese.

KENTUCKY.—The annual meeting of the Woman's Auxiliary was held in the Cathedral Sunday school room on Friday afternoon, May 23d. Reports from all the branches showed a most encouraging increase in both members and gifts. The annual election which followed resulted in the reelection of all the old officers by acclamation, and the new constitution was unanimously adopted. This being the twenty-fifth anniversary of the Auxiliary in Kentucky, the president, Mrs. Thomas Underwood Dudley, gave an address summarizing the work accomplished during that time and setting forth the needs of the future. Bishop Woodcock also spoke briefly, congratulating the Auxiliary women upon their achievements. The special silver thank-offering was then taken, and while it was being counted the principal address of the afternoon was made by Miss Sallie Stuart, president of the Virginia branch. At the close, Bishop Woodcock's announcement that the special thank-offering amounted to over \$1,000 was received with applause, as not more than half that amount had been expected. This sum, with offerings from some of the outside parishes not yet heard from, is to be presented at the corporate Communion service of the Auxiliary to be held in Henderson at the time of the Diocesan Council, and is to go to the Board of Missions

undesigned, but as a memorial to Bishop Dudley. Before the final prayer and benediction, Bishop Woodcock said he could not close without a word of appreciation for the faithful work and personal service of the diocesan president, Mrs. Dudley, during the whole of the past twenty-five years, and he presented her, on behalf of the Auxiliary, with a silver vase filled with roses and lilies of the valley, the vase bearing her initials and the silver stand suitably inscribed from the Auxiliary and bearing the dates 1874-1909.

NEW JERSEY.—The thirty-fourth annual meeting of the diocesan branch of the Woman's Auxiliary was held in Trinity Church, Trenton, on Wednesday, April 28th. After celebration of Holy Communion by the Bishop the business meeting was held, 140 delegates being present, representing thirty-six parishes. At noon also there was a special meeting of parochial secretaries "for the diffusion of information, and more intelligent management of the work." At the afternoon session an interesting address on the work in Japan was made by the Rev. Dr. Correll. The committees of the several departments of the work reported the following offerings: Domestic missions, \$3,533.11; foreign missions, \$919.85; Indian missions, \$960.64; diocesan missions, \$641.53; work among colored people, \$743.34; work in Mexico, \$218.16; Junior branch, \$781.06; Babies' branch, \$108.20; total, \$7,905.89. The following appropriations were also made from the 10-cent assessment fund: Foreign Missions, \$30; Dr. Correll's work in Japan, \$25; work in Mexico, \$50; memorial to Bishop Knight, \$50; general missions, \$20; mission study classes, \$25.

OHIO.—At St. John's Church, Cleveland, on Tuesday, May 18th, the diocesan Woman's Auxiliary held its annual meeting. This was the first time in many years that the convention of the Auxiliary had met on the west side of Cleveland, and the wisdom of the departure was shown by the fact that the largest attendance of delegates was present in the history of the organization in the diocese. There were over six hundred, besides the clergy and visitors, forming a congregation which filled the church to the doors. Following the service came the business session, at which Mrs. Leonard presided. Reports were received from the various officers, including Mrs. C. S. Bates, as secretary; Mrs. Knapp, for the Junior Auxiliary; Miss Miriam Norton, for the Babies' branch; Mrs. Hatch, for the United Offering, and Miss Jean Backus, for the Church Periodical Club. All of these showed the organization to be in a most healthful and thriving condition. The total amount of the work done during the previous year was \$15,000. The afternoon session was begun by the reading of a thoughtful and spiritual paper entitled, "How to Run a Junior Auxiliary Chapter," by Miss Marietta Atwood, a "junior" from Calvary Church, Sandusky. Following this the convention listened to an interesting missionary address by the Rev. George P. Mayo of Charlottesville, Va., who spoke upon the subject of work now being done for white mountaineers in the Blue Ridge district of Virginia. Pledges aggregating \$20,000 were then received by the secretary from the delegates present towards the work of the Auxiliary during the coming year. At 4:30 o'clock the convention adjourned with the benediction pronounced by Bishop Leonard. Then, led by the Bishop and Mrs. Leonard, the delegates walked to St. John's Orphanage, two blocks distant, where the building, but recently opened, was thoroughly inspected.

QUINCY.—The annual meeting of the Quincy diocesan branch of the Woman's Auxiliary was held May 19th and 20th at Trinity Church, Rock Island, Ill. A large number of delegates was present from all

over the diocese. The addresses of Bishop Anderson and Dr. and Mrs. John Henry Hopkins were well received. Reports submitted from diocesan officers showed substantial growth in missionary work. For the first time the full amount of the apportionment was met, and the fact occasioned general satisfaction. The amount of the United Offering under the new constitution was more than double that of the preceding year. Mrs. Benj. Evans Diggs was reelected president, Mrs. Geo. Zeller, secretary, and Mrs. Eastes, treasurer. The next annual meeting will be held at Moline, Ill.

SPRINGFIELD.—The twenty-second annual meeting of the Springfield branch was held in St. Paul's Church, East St. Louis. The first service was Tuesday evening, May 18th. The rector, Dr. Taylor, read the service. Bishop Osborne spoke most earnestly and helpfully on "Prayer." The Rev. F. W. Poland of Granite City followed with an earnest plea for the mission field of the diocese, showing that the foreign fields are better equipped. At 9:15 Wednesday morning the Holy Communion was received in a body by the Auxiliary. At 10:15 the business session was opened in the guild room with prayers and an address by the Bishop. The usual routine of reports and necessary business matters followed. At 2 p. m. the Litany for Missions was said in the church by the Bishop. The afternoon session followed immediately, and was made most interesting by talks from the three women workers who have taken up mission work in the diocese during the last year.

NEW RECTOR AT WEST HAVEN, CONN.

THE REV. FLOYD S. KENYON, vicar of the Church of the Ascension, New Haven, Conn., has accepted the rectorship of Christ Church, West Haven, Conn., succeeding the Rev. Arthur J. Gammack. During his three years' connection with St. Paul's parish, to which the Church of the Ascension is attached, Mr. Kenyon has done an excellent work, notably in the organization of the young men and boys of the parish. The church of which he was vicar has during his incumbency more than tripled in the size of the congregation, has been placed on a sound basis financially, and has been thoroughly redecorated and renovated. Mr. Kenyon is a native of Ridgefield Springs, N. Y. He took a course in theology at Nashotah House, Wisconsin, and afterwards attended the Berkeley Divinity School, where he graduated in 1906. During his course at Berkeley he had charge of Christ Church parish, Middle Haddam.

TRAVELS IN THE FIFTH DEPARTMENT.

THE REV. DR. JOHN HENRY HOPKINS, secretary of the Fifth Missionary Department, accompanied by Mrs. Hopkins, has been travelling almost constantly since Palm Sunday, and they have together visited the following cities, towns, and mining camps, from the 5th of April to the 27th of May: In the diocese of Springfield, Waverly, Jacksonville, Centralia, Mt. Vernon, Rend City mining camp, Pinckneyville, Winkle mining camp, Amea, Murphysboro, and Carbondale; in the diocese of Milwaukee: Kenosha (Kemper Hall), Racine (Racine College), and Milwaukee; in the diocese of Western Michigan, the annual meeting of the Woman's Auxiliary of the diocese, at Muskegon; in the diocese of Chicago, St. Luke's, Evanston, the Church of the Redeemer, Chicago, Grace Church, Hinsdale, St. Peter's, Chicago, and the parishes or missions at Elgin, Batavia, Freeport, Rockport, Belvidere, Morrison, La Salle, Dixon, Grand Detour, and Sterling; in the diocese of Michigan City, Hammond, Ind.; in the diocese of Quincy, Rock Island

(the annual meeting of the diocesan branch of the Woman's Auxiliary, an account of which is given on another page), Kewanee, the diocesan schools at Knoxville, St. Paul's Church, Peoria, and Grace Church, Galesburg; in the diocese of Southern Ohio, the annual convention of the diocese at Springfield, and, in Chicago, the annual meeting of the Chicago branch of the Woman's Auxiliary. In the four months since Dr. Hopkins commenced this new work he and Mrs. Hopkins have travelled over 8,800 miles, to 75 cities, towns, villages, and mining camps, and have given over 230 addresses, Mrs. Hopkins' share being over 70 of them, to a total attendance of more than 16,000. Everywhere the missionary message has been most earnestly and thoughtfully received.

NEW YORK STATE CONFERENCE, B. S. A.

THE ABOVE mentioned conference will commence its sessions at Saratoga Springs on Saturday, May 29th. On that day a conference of the Juniors will be held at 4 p. m., led by R. Verne Mitchell of Buffalo. On Sunday, at 2:30 p. m., Hubert Carleton will speak on "Catching Young Men," and A. M. Haddon of New York on "Catching Men Alive." The conference will discuss "Practical Problems" at the Monday morning session, led by William Gaul of Yonkers. Interspersed with the above mentioned will be the usual religious services and informal conferences on special topics.

A REMARKABLE BAPTISMAL SERVICE.

ON SUNDAY, May 16th, a baptismal service was conducted in the parish of the Ascension, Washington, D. C., by the rector, the Rev. J. Henning Nelms, of a quite unprecedented character, no less than eighty-two children of various ages being baptized at one time. It appears that Mr. Nelms has lately opened a work among colored people and these were the first-fruits from an orphan institution.

CHURCH FORMALLY OPENED AT AKRON, O.

ON THE evening of Ascension day, May 20th, the new Tudor Gothic edifice of St. Paul's Church, Akron, Ohio, of which the Rev. Samuel N. Watson, D.D., is the rector, was formally blessed and opened for services by the Bishop of Ohio. The service began at 7:30 p. m. The processional hymn, "Onward, Christian Soldiers," was followed by Psalms 121 and 122, chanted antiphonally by the Bishop and the clergy and choir. The benediction of the church immediately succeeded. Several addresses were made. Bishop Leonard spoke of his deep gratitude at the completion of the work which had been planned for so long and congratulated the people of St. Paul's upon its happy consummation. He was followed by the Very Rev. Frank Du Moulin, LL.D., who said that two factors were always necessary for the satisfactory completion of any projected work. First, there must be a leader, and second, there must be a willing people to be led. These factors had both been present in this case to a remarkable degree. The final address was made by the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, Cleveland, who came to bring the congratulations of a sister parish of the same name. The service concluded with the offertory, Mendelssohn's "How lovely are the messengers," the benediction by Bishop Leonard, and the singing of the recessional hymn, "For thee, O dear, dear country." In addition to the above named clergy the Rev. Messrs. Abbott, Atwater, and Washington were vested and in the chancel. Although a new church had

long been projected for this parish, the present building has been wholly planned and erected during the rectorship of the Rev. Dr. Watson, which began five years ago last November. This church, which cost \$85,000, is the third edifice which the congregation has occupied during the seventy-four years of its history. In number of communicants St. Paul's parish ranks eighth in the diocese.

ANNIVERSARY OF WASHINGTON CHAPEL, VALLEY FORGE, PA.

THE SIXTH anniversary of the Washington Memorial chapel at Valley Forge, Pa., was observed on Sunday afternoon, May 16th. Since this work was begun in 1903 over \$30,000 has been expended and there are in hand pledges for future work of more than \$10,000 and an endowment fund of \$1,400 has been raised and is still growing. There are at present 64 communicants, 160 in the Sunday school, and over 100 members of the different parochial organizations. The group of buildings consists of the memorial chapel, the Cloister of the Colonies, the Porch of the Allies, and Patriots' Hall. One room of the latter contains the Valley Forge Museum of American History. In the cloister four bays are built and a fifth is almost finished and will be dedicated June 19th. At the anniversary service the sermon was preached by the rector, the Rev. W. Herbert Burk. The Rev. Francis T. H. Finn is his assistant, being the resident minister having the immediate oversight and charge of this important and growing work.

DEATH OF REV. J. S. R. HOYT, D.D.

SUDDENLY, without prolonged illness or suffering, God called to Himself on the afternoon of Wednesday, May 5th, the Rev. SAMUEL ROOSEVELT JOHNSON HOYT, D.D. Dr. Hoyt had a notable career, and the greater part of his life was more or less intimately connected with the Church in Davenport and Iowa. He was one of the early students of the old Griswold College in Davenport, graduating in 1865. He received his master of arts degree in 1867, and his bachelor of divinity degree in 1868. He was ordained deacon in 1868 and priest in 1869 by the late Bishop H. W. Lee. He was a missionary to China from 1869 to 1877, and rector of St. Andrew's Church, Waverly, Iowa, from 1877 to 1891. From 1878 to 1880, however, he was again a missionary to China on leave of absence from Waverly. He was archdeacon at Davenport from 1891 to 1902. He was elected Bishop of China by the House of Bishops in 1892, but declined the appointment. He served as chaplain of the Fiftieth Iowa regiment during the Spanish-American war. This was not his first service for his country, however, as he had served during the Civil war in the ranks. He was chaplain at St. Katharine's Hall and rector of Christ Church, Davenport, from 1902 to 1905, and since the latter year had been officiating at St. Paul's, Harlan, where he died. He had been secretary of the diocese of Iowa since 1901. He was the author of the Arthur Hale Memorial sermon on *Confucianism in Its Relation to Christianity*. The Church in Iowa has lost one of her most honored and devoted priests whose ministry, save for a few years in China, was spent in this diocese, and whose labors have been greatly blessed wherever he has ministered. The church at Harlan was crowded with his parishioners when the burial service was read by the Rev. John W. Jones of Council Bluffs; they were also represented by two of their number in Davenport, when, on the following day, Saturday, May 8th, a requiem celebration of the Holy Communion was said at the Cathedral, and where in the afternoon, after a service conducted by the Bishop and Dr. Hare, the remains were laid to rest in Trinity Church cemetery. A number of the clergy were present and repre-

sentatives of the Knights Templars and the G. A. R. took part in the service at the grave.

NEW RECTOR AT ST. PAUL'S, BROOKLYN.

THE REV. A. C. WILSON, recently elected rector of St. Paul's Church, Brooklyn, N. Y., took charge of the parish, and had his first service, on Ascension Day at 11 o'clock. There were present the leading members of the parish, of the vestry, and many friends from Manhattan. The Rev. George M. Christian, D.D., with whom Mr. Wilson had ministered at St. Mary the Virgin parish in New York City for the past five years, was present, and at the conclusion of the celebration gave his blessing to the rector and the congregation.

RUMORS OF FURTHER CONSOLIDATION IN PHILADELPHIA.

THERE IS rumor and talk with some foundation of still another consolidation and probable merger of two old Philadelphia parishes. This time it concerns St. Stephen's on Tenth Street above Chestnut (the Rev. Dr. Grammer, rector) and old St. Andrew's on Eighth Street near Spruce, about five squares distant, and which is at present without a rector, the Rev. George Gunnell, the late rector, having accepted a call to Trinity Church, Toledo, Ohio, the early part of Lent. Owing to a great influx of foreign population the membership of St. Andrew's has fallen off greatly, the communicant list now numbering but 256, and it is proposed making St. Andrew's a chapel for institutional work, which could well be done with the large endowments possessed by both parishes.

MEETINGS IN CONNECTION WITH MAINE DIOCESAN CONVENTION.

THE ANNUAL meeting of the Maine Episcopal Missionary Society preceded the convention. Canon Nicholson of Waterville was reelected secretary, and Mr. W. G. Ellis of Gardiner, treasurer. The Rev. H. M. Folsom of Biddeford and Canon Plant of Gardiner, and Messrs. R. H. Gardiner and H. V. B. Nash of North Newcastle were elected members of the Board of Missions. The report of the treasurer showed a balance on hand of \$1,426.71, or one twice as large as that of last year, and that the increase in the whole amount raised during the year was \$1,066. The remainder of the evening was devoted to the subject of Sunday school work, the principal speaker being Canon Plant, who spoke of the Sunday School Commission and the Sunday School Institute.

AT ST. PAUL'S, Portland (the Rev. J. B. Shepherd, rector), on Monday afternoon, the 17th, was held the annual meeting of the diocesan branch of the Girls' Friendly Society. Among the officers elected for the ensuing year were the following: Honorary President, Mrs. John M. Glidden, Newcastle; President, Mrs. Joseph B. Shepherd, Portland; Secretary, Miss M. E. Norton, Portland; Treasurer, Mrs. Clarence A. Baker, Portland. In the evening Miss Ruth L. Wells of Boston, Mass., gave an excellent address on "The Candidacy of Girls for the G. F. S."

ON THE SAME evening the Church Club of Maine held its annual meeting at Riverton. The following officers were chosen: President, John B. Coleman, Portland; First Vice-President, H. van B. Nash, North Newcastle; Second Vice-President, Robert H. Gardiner, Gardiner; Third Vice-President, James P. Baxter, Jr., Portland; Treasurer, H. W. Hobbs, Portland; Secretary, Walter DeC. Moore, Portland. At the dinner which followed over sixty gentlemen were present.

The principal speaker at the dinner was Prof. Lawrence B. Evans of Tufts College, secretary of the Episcopal Club of Massachusetts, who spoke on "Immigration." Among the other speakers were Bishop Codman and Canon Nicholson of Waterville.

PARISH HOUSE CORNERSTONE LAID AT PHILADELPHIA.

ON SATURDAY afternoon, May 22nd, the Rt. Rev. N. S. Thomas, Bishop of Wyoming, acting for Bishop Coadjutor Mackay-Smith, officiated at the laying of the cornerstone of the new parish house being erected for St. Bartholomew's mission at Lehigh Avenue and Twenty-fifth Street, and also made an address. Besides the minister in charge, the Rev. Waldemar Jansen, the following clergy were present: the Rev. Messrs. L. N. Caley, H. M. Medary, J. A. Goodfellow, Wm. H. Graff, E. S. Carson, J. I. McIlhenny, and Prof. Heffern. Owing to a severe storm of wind and rain which had been raging for two days, but few persons were present.

This mission is located in a section which is growing and developing most rapidly and promises fair to become an important center of Church life and activities if rightly managed.

NEW HOME FOR THE AGED AT BOSTON.

THE CORNERSTONE of the Trinity Church Home for the Aged, Boston (known as the Rachel Allen Memorial) was laid by the Rev. Dr. Alexander Mann, the rector of the parish, on the afternoon of May 19th, at Jamaica Plain, and a number of the occupants of the present home were present to enjoy the exercises. The Rev. Rueben Kidner, assistant to Dr. Mann, paid a loving tribute to the memory of the founder of the home, whom he had known quite well. He also paid a high tribute to the loyal women of the parish who are largely responsible for the well-being of the home, and who are constantly active in looking to its welfare.

DEATH OF A PIONEER CHURCHMAN.

MR. ORLA M. CALKINS, a retired merchant of Kenosha, Wis., and a member of the vestry of St. Matthew's Church in that city, died suddenly at an early hour on the Sunday after Ascension. He had been in apparently perfect health the day before, and retired at the usual hour. At an early hour Sunday morning he was taken violently ill, and lapsed into unconsciousness before a physician reached his bedside, and soon after passed away. Mr. Calkins had been a resident of Kenosha since 1860, and most of the time since was officially connected with St. Matthew's Church, and frequently was a delegate to the diocesan councils. A most pathetic incident in his sudden demise is told by the secular papers as follows:

"Mr. Calkins was a great admirer of Abraham Lincoln, as he had known him personally, and cast his first presidential vote for him; and for years had planned a memorial to Lincoln in Kenosha. Three months ago he announced his intention to the common council, and C. H. Neihaus, a New York sculptor, was selected to make the statue. The statue was set up on a granite pedestal in Library Park a week ago and was to have been unveiled on May 31st. Mr. Calkins had declined to view the statue when it was set up, stating that he preferred to wait until it was unveiled for the people of the city. He had spent time and money in arranging the details for the unveiling and with the aid of the Grand Army had planned to make the day one of the greatest in the history of the city. Judge Joseph V. Quarles of Milwaukee was named to make the principal address at the unveiling, and Grand Army men from

all parts of the state had accepted invitations to be present and take part in the ceremonies.

"The committee in charge of the ceremonies for the unveiling of the Lincoln monument met Sunday afternoon and all arrangements for the unveiling were called off. There will be no ceremony attending the unveiling, but at the hour of the funeral, which will probably be held on Tuesday, the members of the Grand Army will gather at the statue and drop the flags enveloping it just as the funeral cortege passes. Letters were sent out late in the day notifying the posts throughout the state that the arrangements for the ceremonies of unveiling had been called off."

Mr. Calkins was born July 20, 1836, in Oswego, N. Y. He is survived by his widow, who has been an invalid for many years.

MISS NEAL REMEMBERS THE CHURCH.

THROUGH the death of Miss Caroline F. Neal, one of the Church's devout and generous communicants, considerable money accrues to the Church's work in the diocese of Massachusetts. The City Mission is remembered to the extent of \$3,000, while a similar amount goes to the Massachusetts Board of Diocesan Missions. She showed her love for her own parish, St. John's Church in Charlestown, by a legacy of \$10,000. In a tribute paid to her by the rector of St. John's, the Rev. Philo W. Sprague, he says: "Two traits will always be associated with her memory in the minds of those who knew her best, her steadfast faith and her unflinching charity. She passed through deep waters in the last years of her life, but she never lost faith in her God of all comfort, and no one ever heard her speak ill of anyone."

Miss Neal was born in a religious family and she lived and died a child of the Church. For more than half a century as scholar or teacher she was connected with Sunday school work, and for many years she taught one of the largest Bible classes in the diocese. At one time so large was the number of those who desired to go to this Bible class that it was necessary to divide it into two sections, one of which met Sunday, the other Tuesday, and it often happened that never less than sixty men came under her Bible teaching.

CHURCH SUMMER CONFERENCE.

JUNIORS and laymen are registering for the Church Summer Conference of 1909 in encouraging numbers. Heretofore attendance has been largest of Woman's Auxiliary members only, without as many Juniors as had been desired. It has been decided that classes will not start until Monday, so that the dates will be July 12th to 25th. The Episcopal Theological School, Cambridge, Mass., is well adapted to the Conference needs. Cambridge people are warmly interested, and Harvard University authorities are extending every courtesy. The Sunday services will be held in historic Christ Church at 10:30 and 4, and there will be an informal meeting in St. John's Chapel of the school at night. The mission studies will be on Anglican missions in Africa, the Winners of the World, and Mission Studies in St. Matthew's Gospel. If a new educational secretary of the board be elected before July, he will be asked by the Rev. Dr. Lloyd to take charge of the Conference classes; if not Samuel Thorne, Jr., educational secretary for New York, will have charge.

No fewer than six sessions, three of them evening ones, will be given to work by women. On one evening Miss Julia C. Emery, just returned from her missionary tour of the world, will be the speaker. On July 13th, at 5 and 8 P.M., there will be a meeting for local laymen, somewhat on the lines of the recent Laymen's Conference in New York. Begin-

ning July 12th and continuing throughout the two weeks, daily services will be maintained in St. Paul's Church, Tremont Street, Boston. These noon-day services have never been attempted in summer, and are held now with speakers furnished by the Conference at the special request of the rector. The vested male quartette will be present each day, and speakers will include Church laymen as well as clergy. Bishop Talbot will begin the series.

The rates for entertainment will be rather lower than at first announced, owing to the large number of rooms available in summer. Many of these rooms are in suites, arranged for Harvard students, and available at small cost for Conference people.

Very attractive outing features have been arranged, including Harvard College, with competent guides, a trolley trip to Lexington and Concord, and a visit to the old North Church, made famous by Paul Revere's lanterns in its tower. The new programme is ready and can be had on application to the Seabury Society, 23 Union Square, New York.

ALBANY.

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

News Notes.

ON THE Fourth Sunday after Easter, at St. Barnabas' Church, Troy, a handsome and costly chalice and paten were set apart with prayer and blessing by the rector, the Rev. George A. Holbrook.

THE EIGHTY-FOURTH meeting of the Archdeaconry of Albany will be held in St. Luke's Church, Catskill, on Monday and Tuesday, June 14th and 15th.

CALIFORNIA.

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

Meeting of San Jose Convocation.

THE SAN JOSE convocation met in St. Paul's Church, Salinas, on Wednesday and Thursday, May 12th and 13th. The afternoon of Wednesday was devoted to a demonstration of kindergarten methods by Mrs. Flemon Drake, followed by a general discussion of Sunday school problems. Wednesday evening after Evening Prayer, addresses were made by the Rev. C. H. L. Chandler and Dean Gallwey. Mr. Chandler spoke of the Church's work for boys, especially at the Armitage Orphanage in San Mateo; and Dean Gallwey spoke vividly of the recent meeting of the Council of the Eighth Missionary Department and its results.

On Thursday morning after the Holy Communion a business meeting was held and several resolutions were adopted, among them

one urging the attendance of laymen at these meetings, and to encourage the giving of the Easter offerings for missions. Most encouraging and hopeful reports were also made from missionaries in the field.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Thanks Extended.

THE MEN'S CLUB of the Church of the Good Shepherd, Chicago (the Rev. J. W. Fogarty, rector), desires THE LIVING CHURCH to tender its thanks for the invitations and entertainments extended to it by the Men's Clubs of the Church of the Ascension, Church of the Epiphany, and St. Martin's Church, Austin.

CONNECTICUT.

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

St. Barnabas' Guild Meeting at Hartford—Other News.

THE HARTFORD Branch of the Guild of St. Barnabas for Nurses held its annual meeting at Trinity Church on the eve of Ascension Day. After a service with address, a business meeting was held in the parish house, at which local officers were elected and delegates chosen to the national council to be held in Newport, R. I., in September next. The whole number of associates and members on the roll of the branch, some of them being non-resident, is more than 100.

MISS KATE F. CAMP of Newtown died recently at the Hartford Hospital after an illness of several years. Miss Camp was a niece of Bishop Johnson of South Dakota.—CHARLES BRADFORD JOHNSON, warden of Christ Church, Quaker Farms, died at the Hartford Hospital on May 4th. Mr. Johnson was a member of the state legislature.

THE EASTER offering at St. James', Winsted, paid the balance of the purchase price of the new site and left about \$600 with which to start a building fund.

KENTUCKY.

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

Annual Service of the G. F. S.—Work of the Cathedral Endowment Association.

THE ANNUAL corporate Communion of the associates and members of the G. F. S. was held in Christ Church Cathedral, Louisville, Sunday morning, May 16th, at 7 o'clock, the Bishop being the celebrant, assisted by Dean Craik. In the afternoon the annual service was held in the Cathedral at 5. After choral Evensong Bishop Woodcock preached a special sermon from the motto of the society, "Bear ye one another's burdens." The Bishop



ROYAL
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The only baking powder made
from Royal Grape Cream of Tartar
—made from grapes—

Royal Baking Powder conveys to food the most healthful of fruit
properties and renders it superior in flavor and wholesomeness.

warmly commended the diocesan officers under whose leadership the G. F. S. in Kentucky has increased in the past few years from one branch to seven, having a total membership of nearly 300. An offering at both these services was taken for the building fund of the Holiday House which it is hoped some day will be erected in this diocese.

THE WOMAN'S Endowment Association of Christ Church Cathedral held its annual session in the Cathedral Sunday school room on Tuesday afternoon, May 18th. Reports of the year's work were read, showing over \$500 contributed during the year through the memorial book to the endowment fund. Last year the association resolved to join with the Cathedral House Guild in working for the proposed Cathedral or diocesan house, so that all money raised by the association this past year, amounting to over \$300 (not including the memorial gifts), was added to the building fund. The present parish house being altogether inadequate even for the needs of the Cathedral parish work, the chapter has within the past week purchased additional ground next to the property now owned which contains several small dwelling houses now rented until such time as the building is begun. This new acquisition gives a lot adjoining the Cathedral on the south, having a frontage of 90 feet, a most desirable site for a Cathedral House in the heart of the city.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Personal.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, has been invited a special preacher at St. George's Church, Belfast, Ireland, during August and September.

MASSACHUSETTS.

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

Service of Thanksgiving at Everett—Meeting for Women Students at Trinity Church, Boston—Losses by Death.

A SERVICE of thanksgiving was held in Grace Church, Everett, on the evening of Sunday, May 16th, by way of joyfully celebrating the parish's freedom from debt. The rector, the Rev. Arthur Barrington, sounded the keynote of the service in the words of the psalmist: "Not unto us, O Lord, not unto us, but unto Thy Name give the praise." He thanked the members for their persistent effort and self-sacrificing devotion in raising more than \$5,000 in three years. Letters of congratulation were read from Bishop Lawrence, and from former rectors and wardens. Archdeacon Babcock not only congratulated the people but the rector as well for what had been accomplished in thus getting the parish out of debt, and he hoped that with such encouragement the parish would go on and achieve great results.

THERE WAS an interesting gathering of young women at Trinity Church, Boston, on the afternoon of Sunday, May 16th, the meeting being arranged especially for the benefit of the numerous female students who are in the city pursuing their studies. The meeting was opened by the Rev. Dr. Mann, the rector, and among those who made addresses were the Rev. Samuel S. Drury of St. Stephen's Church, who spoke of the city and its temptations and how the Church must be regarded not so much as a port of refuge in the midst of the dangers of city life as a relief expedition sent out to rescue those who are almost engulfed. The Rev. Dr. Irvine H. Correll of Japan spoke especially of the necessity of more vigorous missionary work.

THE DIOCESE has been called upon to mourn the death of Benjamin C. Clark, a parishioner of Trinity Church, Boston, and one of the most philanthropic men, though his beneficences were always done in a quiet

way. He was a warm personal friend of Phillips Brooks. One of the objects of his special solicitude was the inmates of the prison and the discharged prisoners, and he was constantly interesting himself in their behalf. His funeral took place from Trinity Church on May 22nd, and both Dr. Mann and the Rev. Frederick B. Allen, superintendent of the City Mission, officiated.—Dr. CHARLES B. TOWER, long a prominent Churchman of Cambridge, who died the middle of the month, was a member of the first board of trustees of the Episcopal Theological School, and also was one of the first vestrymen of St. James' Church. He also was the principal supporter of St. George's Church at York Harbor, Maine. His funeral took place from St. John's chapel and the Rev. Dr. George Hodges, dean of the school, conducted the service, and a choir of students sang several hymns. The burial was at Mount Auburn cemetery.

MILWAUKEE.

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

Death of Mr. H. H. Camp.

HOEL H. CAMP, a retired banker and one of the city's foremost financiers, died at his home in Milwaukee on the 23rd inst., at the age of 86 years. Mr. Camp was a pioneer resident, and was connected officially with St. James' Church for many years, and was a representative from the parish to the diocesan councils for a long term of years. He was several times elected as deputy to General Convention, but never took his seat in that body. Some ten years ago he removed from the west side to the east side, and thus severed his connection with St. James', and

became a pewholder at St. Paul's. His advanced years has prevented his taking active participation in the affairs of St. Paul's. He was a man of large financial resources, and a liberal contributor to charitable work. His funeral took place from St. Paul's Church on Tuesday afternoon of this week, the rector of the parish officiating.

MONTANA.

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

Good Work of Rev. J. Knox Bodel.

THE MISSION stations served from Great Falls are Belt, Neihart, Sun River, and Chouteau. They are in different directions from the center and vary in distance from thirty to seventy miles. For the last year and a quarter these fields have been satisfactorily served by the Rev. J. Knox Bodel, and in every station, with the exception of Neihart, which is losing in population, the Church has taken on new life. Mr. Bodel has shown himself a most willing and self-sacrificing laborer in the vineyard. Among the outward evidences of improvement are constantly increasing congregations, activity in Church work, increased numbers of confirmation candidates, a promising move to erect a church building in Chouteau, and the erection of a handsome frame church in Belt.—ON MAY 2nd the Bishop laid the cornerstone for the Belt church. The building is now enclosed and will soon be occupied.

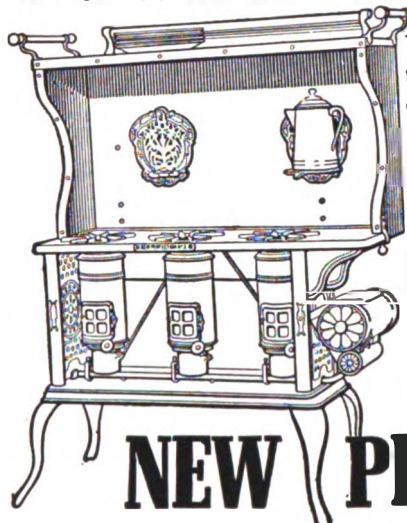
NEW JERSEY.

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

Rector Instituted at Somerville — Rahway Mission to Become a Parish.

ON WEDNESDAY, May 12th, the Rev. Clarence Clark Silvester, formerly of Philadel-

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove. Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nicked racks for towels. A marvel of comfort, simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** Just such a lamp as every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

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phia, was instituted into the rectorship of St. John's parish, Somerville. The Bishop of the diocese was the institutor, and the new rector celebrated the Holy Communion. The preacher was the Rev. Henry M. Medary of Philadelphia, who gave a strong sermon on the relation between priest and people. Others assisting in the service were the Rev. E. Vicars Stevenson of Plainfield and the Rev. Robert W. Trenbath of Trenton. The Bishop also administered Confirmation at an earlier hour.

THE CONGREGATION of the Holy Comforter mission, Rahway, N. J., for many years under the Associate Mission of Trenton, and which last November became an organized mission, is to be incorporated as a parish; action toward this step was taken at a meeting last Wednesday.

NEW YORK.

DAVID H. GREER, D.D., Bishop.

Confirmation at Holy Rood Church, New York City.

A CLASS was confirmed in Holy Rood Church, New York, on May 11th, which was composed largely of recruits from the denominations. The Church is in a prosperous condition.

OHIO.

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

Missionary Rally to be Held at the Cathedral—Personal Mention.

BISHOP LEONARD has issued a circular letter to the Sunday school children of the city of Cleveland, summoning them to meet at Trinity Cathedral on the afternoon of Whitsunday, May 30th, for the great missionary rally, which has previously been referred to in these columns. The Rev. Leslie E. Sunderland of the Cathedral clergy staff will have charge of the details of the service. The address will be delivered by Dean Du Moulin. The Lenten offering for missions will be presented.

THE REV. ELIOT WHITE of Worcester, Mass., is to preach in Trinity and St. Mark's churches on Sunday, May 30th, in connection with attendance on the next annual conference of the National Christian Social Fellowship in Toledo, on May 27th, 28th, 29th, and 30th.

PENNSYLVANIA.

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

New Rector at Upper Merion—Many Other Items of Church News.

ON THE Fifth Sunday after Easter, May 16th, the Rev. W. W. Taylor assumed the rectorship of Christ Church, Upper Merion. He is a graduate of Kenyon College, Gambier, Ohio, and of the Philadelphia Divinity School, and spent twelve years previously in this diocese as rector of St. Stephen's, Clifton Heights, and filling the same office later at St. James', Hestonville, and for three years chaplain in residence at the Episcopal Hospital. Resigning the latter post, he went to Europe and for some time had charge of the American church at Nice, France. For the past five years he has been engaged in missionary work in the diocese of Western Michigan. His new parish has been without a rector since the resignation of the Rev. Dr. Stocking about one year ago.

THE REV. EDWARD H. EARLE, the new rector of the Church of St. John the Evangelist, Philadelphia, read an ably prepared paper on the "Exploits and Churches of St. Patrick" at the meeting of the Clerical Brotherhood on Monday morning last.

A MEETING of the Local Council of the Daughters of the King was held on Monday, May 23d, at Christ Church, Germantown (the Rev. Chas. H. Arndt, rector). Addresses were made at 4:30 P. M. by the Rev. Dr.

Pierce and Miss Elizabeth Nichols, which were followed by a business meeting and supper. At the evening service in the church, the Rev. Dr. Tomkins delivered the sermon.

AT THE meeting of the Diocesan Board of Missions, held at the Church House, Philadelphia, on May 10th, the \$18,500 authorized by the last diocesan convention was apportioned to the six convocations as follows: Chester, \$2,800; Norristown, \$2,000; Germantown, \$4,500; West Philadelphia, \$2,500; North Philadelphia, \$3,800; South Philadelphia, \$4,000. The Rev. T. M. Davidson was elected secretary of the board for the twentieth year.

THE SPRING meeting of the Germantown Convocation was held on Tuesday, May 18th, at St. James' Church, Langhorne, Bucks county. A celebration of the Holy Communion was held at 11 A. M., and a sermon was preached by the Rev. Jas. De Wolf Perry, D.D., on the text, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cord, and strengthen thy stakes" (Isaiah 44:2). The sermon was a strong plea for Church unity. Lunch was served to the delegates at 1 P. M., after which the business meeting of the convocation was held, the Bishop Coadjutor and Dean Le Roy presiding. The Rev. C. W. Stocking, D.D., is in charge of the work at Langhorne, which is an ancient stronghold of both Hicksite and orthodox branches of Quakerism.

THE DEATH occurred last week of T. Edwin Solly, a Church organist and composer of considerable ability and reputation. He was organist at Emmanuel Church, Holmesburg; St. Mark's, Frankford; and Church of the Advent, Fifth and Buttonwood Streets, having organized and instituted vested male choirs at the two last named churches. He was the composer of a number of beautiful settings to the *Te Deum*, *Magnificat*, and *Nunc Dimittis* and several anthems.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Institution of Rector at Mt. Auburn, Cincinnati.

ON ROGATION SUNDAY the Rev. Edmund A. Neville was instituted into the rectorship of

FOUND OUT

A Trained Nurse Discovered Its Effect

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brothers I had a good chance to try Postum, for they drank it altogether in place of ordinary coffee. After using Postum two weeks I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes after boiling begins and served with cream, then it is certainly a delicious beverage."

Read "The Road to Wellville," in pkgs.

"There's a Reason."

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

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash easier—mix a little into hot starch and have better-looking linens.

Pure Refined PARAFFINE

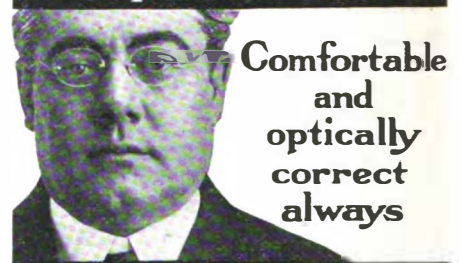
gives a durable polish to wood floors, and when preserving time comes it's the best air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

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Tru-Fit Shur-on Spectacles



Comfortable and optically correct always

Different from Any Other Style

Do not mark the nose, cut behind the ears or slip down

Combine all the advantages of ordinary spectacles with much added comfort, and are more becoming.

Go to your Shur-On dealer and try on a pair of Tru-Fit Shur-On Spectacles. See how far superior they are to any other style.

REMEMBER THE NAME

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ROCHESTER

DEPARTMENT A

NEW YORK

The Flower Service

Just as soon as Easter is past, and before the Sunday School attendance begins to wane, take up the practice of the "Flower Service."

It is a wholesome and attractive service, and the best antidote to lethargy for Spring and early Summer.

Thousands of copies have been circulated, and wherever used always with enthusiasm.

We make two different Leaflets in the same style as our Christmas and Easter Services. Nos. 68 and 82 are both Flower Services. Price, \$1.00 per hundred, post paid in the United States. Postage additional to Canada.

Sample on application.

PUBLISHED BY

The Young Churchman Co.
Milwaukee, Wis.

the Church of Our Saviour, Mt. Auburn, Cincinnati. Dean Matthews of St. Paul's Cathedral acted as deputy for Bishop Vincent, and performed the office most impressively. The Dean also delivered a forceful sermon on the pastoral relation. There was a daily service in this church during Rogationtide. On Ascension Day there were two celebrations of the Holy Communion, and at the Choral Evensong the Rev. Canon Charles Reade was the preacher.

ON MAY 20TH a class of 32 was confirmed at the Church of the Good Shepherd, Norwood, Cincinnati (the Rev. Francis H. Richey, rector). A parish house, costing \$6,000, will be completed by July. The rebuilding of the church is also to be commenced in the autumn and a rectory is to be built on a lot recently purchased for that purpose. The total cost of improvements will be \$10,000, in addition to the cost of the parish house. The Sunday school has increased from forty or fifty to over 100. The communicant list is now over 200, and the parish is active and growing in all particulars.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Diocesan News Notes.

ASCENSION DAY has always been a great day in the history of the Washington Cathedral. It was the practice of Bishop Satterlee to reserve for that great festival of the Church the inauguration of some special feature or mark of progress in the cathedral movement. This year there was no specially interesting event to be commemorated more than the beginning for this season of the cathedral services, which have been so popular in years gone by. Assisting the Bishop in the services were a number of the Washington clergymen. Notwithstanding the somewhat cold weather, there must have been not less than 1,000 persons at the open-air service.

THE WASHINGTON CLERICUS met at the Dunbarton Club on Tuesday, May 18th, to hear an address by Silas McBee on the "Laymen's Missionary Movement." The Clericus was entertained on the occasion by the Rev. Messrs. J. H. W. Blake and J. Henning Nelms.

A MISSIONARY meeting was held in St. Thomas' Church on Sunday, May 16th, at 8 o'clock, immediately after Evening Prayer. Joseph E. Thropp was the first speaker, and for twenty minutes he held the attention of all present by his thrilling account of Church work, told from the standpoint of an eye-witness and fellow-worker among the workmen and their families in the West, Mr. Thropp being a large employer of labor in the iron and steel furnaces of western Pennsylvania. Canon Austin spoke of work in Jamaica, while John W. Wood, fresh from a visit to Spokane, and the mission fields of the extreme West, told of the Church's work in the parts beyond with great acceptability to his hearers.

THERE WAS a meeting of the Board of Managers of Diocesan Missions at the Episcopal residence on Wednesday, May 26th, to plan the disposal to the best advantage of the \$9,000 voted by the diocesan convention which met May 5th in Epiphany Church.

GROUND will be broken May 31st for the new St. Monica's chapel in South Washington. The building has been made possible by the generous gift of a layman of the diocese, who has given both land and money for the building of the chapel.

WESTERN MICHIGAN.

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

Date Set for the Diocesan Convention — Other Mention.

THE ANNUAL convention of the diocese of Western Michigan will be held in St. Luke's

Shall Your Foods be Drugged or Not?

Much has been said about Benzoate of Soda in foods. It is not a matter, however, of mere press or political discussion—it is a vital health question that concerns you and your family.

Experts here and abroad, including Dr. Wiley, who has stood for the health of the American people for 25 years, have said that Benzoate of Soda in foods has an injurious effect upon the digestive organs. Benzoate of Soda is not a food. It is a tasteless, odorless drug made from coal tar.

Although used in many well-known brands of foods, the greatest danger in this drug is that it permits the use of inferior raw materials, as well as slipshod, unsanitary methods. In short, it is safe to assume that its use indicates uncleanness or bad materials. It is never used to improve good materials. Does it mean anything to you that no manufacturer who uses Benzoate of Soda defends its use in his advertising?

Products of the best manufacturers (of whom there are many) do not contain or need Benzoate of Soda, because they are made of approved materials in clean surroundings.

Heinz "57 Varieties"—Ketchup, Sweet Pickles, Preserves, etc., etc., are prepared without Benzoate of Soda or any other drug—yet they may be purchased any time, anywhere, with absolute confidence in their keeping quality. Money returned if you are not pleased.

No person need accept a food containing Benzoate of Soda, for the law protects you by requiring its presence to be stated on the label. This statement is generally hidden in obscure type, an acknowledgment in itself of the maker's desire to conceal it. Read all type on labels; it is for you to choose whether food brought to your own table, or served to you on a public table, shall be drugged or not.

H. J. HEINZ CO.

Members of American Association for the Promotion of Purity in Food Products.

Church, Kalamazoo, on June 8th and 9th. The opening service will be on the evening of June 8th, when a memorial service will be held for Bishop Gillespie, the special sermon being preached by the Bishop of Marquette. On the evening following the Rev. Dr. John Henry Hopkins, secretary of the Fifth Department, will deliver an address at the missionary meeting appointed for that time.

AT ST. PAUL'S CHURCH, Muskegon, the vestry have voluntarily increased the salary of the rector (the Rev. Wm. Galpin), this being the second increase in stipend which has been voted him during his rectorship of now nearly six years.

A CATHEDRAL LEAGUE has been organized at St. Mark's pro-Cathedral, Grand Rapids, for the purpose of promoting sociability among the congregation and more especially to provide funds for employing a woman worker in the parish.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop. Memorial Cross Placed in St. Andrew's, Geneva—Meetings of Buffalo Clericus.

ON THE Fourth Sunday after Easter a brass cross was placed in St. Andrew's Chapel, Geneva, in memory of the late Rev. Charles Wells Hayes, D.D., who entered life eternal on November 29, 1908. The cross is plain with a raised I.H.S. in the center. It was given by the members of the Church and the Sunday School. St. Andrew's is a mission of Trinity Church, Geneva, and is in charge of a lay reader, generally a Hobart College student.

THE BUFFALO CLERICUS on May 9th journeyed to Niagara Falls on invitation of the Rev. P. W. Mosher, rector of St. Peter's Church at that place.—ON MAY 16th the Clericus discussed the question of work among the Jews, Buffalo now containing several thousand of them.

CANADA.

News Items from the Various Dominion Dioceses.

Diocese of Calgary.

THE RECENT death of Canon Rogers at Lethbridge, has caused great sorrow, not only in the diocese, but in other fields of labor where he was known and beloved. He was at one time rector of St. Luke's Church, Montreal, and later when at work in the diocese of Rupert's Land, was clerical secretary of the Synod.

Diocese of Quebec.

THE NEW principal of Bishop's College School, Lennoxville, is the Rev. George P. Woolcombe, B.A. Mr. Woolcombe was principal of Ashbury College, Ottawa, a position which he resigned to go to Lennoxville.

THE Laymen's Missionary Movement has made a good beginning in Quebec, since the meeting held in the Cathedral Hall to organize, the first week in May, at which Mr. J. Campbell White, the Rev. Dr. Tucker, and others gave addresses. The strong committee then formed gives promise of good work to be done in the coming year.—THE ASCENSION-TIDE appeal, which was read in all the churches on the Sunday before Ascension Day, contained a very strong plea for mission work in northwestern Canada, in view of the increased and increasing immigration to that part of the Dominion. The need in Algoma is great because of the rapid development of her mining centres and the extension of her railways.—A HANDSOME tablet has been erected in St. Matthew's Church, Quebec, in memory of Mr. and Mrs. James Hatherly, faithful workers at St. Matthew's for many years, and "loyal examples of Anglo-Catholicism." A bracket clock has also been presented for the tower of the church, in memory

of the late Anne Sophia Lourie, given by her sons.—THE MEMORIAL to the late rector of Three Rivers is to take the form of a brass altar cross and vases.

Diocese of Montreal.

SOME important business was transacted at the annual meeting of the Corporation of the Montreal Diocesan Theological College, on Tuesday, May 18th. In the absence of Bishop Farthing, who commenced his country visitations on May 2nd, Dean Evans presided. An amendment to the constitution of the college was adopted, to bring the institution into closer relations with the Synod of the diocese. A resolution was also passed, "noting with unqualified satisfaction the announcement of the Lord Bishop of the diocese that candidates are not to be admitted to the diaconate until they have attained the standing of the preliminary examinations for theological degrees," and pledging the coöperation of the corporation, which earnestly hopes that the Bishops of sister dioceses will take a similar stand and especially refrain from encouraging candidates for the ministry to accept deacons' orders and permanent work before completing their theological course.—BISHOP FARTHING consecrated the new church at Sutton, May 7th.

Diocese of Toronto.

THE DIOCESAN Synod will meet June 15th in the schoolhouse of the Church of the Redeemer, Toronto.—THE NEW vice-provost of Trinity College, the Rev. J. P. D. Lloyd, begins his work in October.—THE Rev. Canon Welch, rector, conducted the service in St. James' Cathedral, Toronto, for the unveiling of the tablet in memory of the late Major Boyd of the Royal Grenadier Regiment, May 10th.

Diocese of Niagara.

ARCHBISHOP HAMILTON of Ottawa, when on a recent visit to his daughter, Mrs. Kirwan Martin, preached in St. Mark's Church, Hamilton, to a very large congregation.—THE PROPOSAL to enlarge All Saints' Church, Hamilton, has been received with great favor,

THINK HARD

It Pays to Think About Food

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum, for I feel that I owe my good health entirely to their use. 'There's a Reason.'

"I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it tastes similar to milk high grade coffee."

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.

ST. LOUIS

VIA THE



FROM CHICAGO

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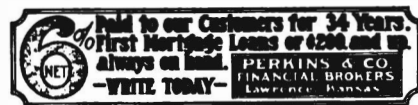
DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
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Chicago Visitors may secure rooms with or without board during their stay in the city. Rooms, single or in suites, comfortable and homelike, in private family near all car lines. Reasonable terms. Address MISS BYRNE, 46 E. 42d Place.

POEMS BY THE AUTHOR OF "ABIDE WITH ME"

The Poetical Works of the Rev. H. F. Lyte

M. A., Author of "Abide With Me"

Edited, with a Biographical Sketch, by the REV. JOHN APPLBYARD. Cloth, 376 pages, \$2.00 net, by mail \$2.15.



"It is rather strange that, with the wealth of poetic productions of this author, we should know him exclusively for his hymn 'Abide with Me.' Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the 'metrical psalms,' which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive 'tales in verse of the Lord's Prayer,' which remind one forcibly of Longfellow's *Tales of the Wayside Inn*."—*The Living Church*.

DEAN BARRY ON THE HOLY SPIRIT

Meditations on the Office and Work of the Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D., Dean of Nashotah House. Cloth, 204 pages, price \$1.50 net; by mail \$1.60.



In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

one member offering half the money needed (about \$15,000) if the congregation would raise the other half in three years. This offer has been warmly responded to, and building will be shortly commenced.

DURING the meeting of the diocesan Synod in June, the Cathedral, and also St. Mark's Church, Hamilton, are to be consecrated. The debt on the latter building was paid off by the contributions given on the Fourth Sunday after Easter.

Diocese of Huron.

AN INTERESTING incident in the May meeting in the Bishop Cronyn Hall, London, of the Middlesex rural deanery, was the addresses given by the Rev. H. Hamilton and C. Shortt, both at home on furlough from mission work in Japan.—THE CHURCH at Kincardine has been much improved and it is proposed to celebrate the fiftieth anniversary this year by installing a set of chimes in the tower, or a new bell.

Diocese of Qu'Appelle.

THERE will be a Quiet Day on the day previous to the opening of the diocesan Synod at Regina, June 2nd, at which the meditation will be conducted by Archdeacon Harding. The most important business to be brought before the Synod is the appointment of an assistant to Bishop Grisdale.

Diocese of Keewatin.

AT THE general ordination by Bishop Loft-house in St. Alban's Pro-Cathedral, Kenora, May 9th, two candidates were admitted to deacon's orders and one to the priesthood. The sermon was preached by the Rev. Canon O'Meara of Toronto.

Diocese of Fredericton.

R. W. ALLIN, general secretary of the Laymen's Missionary Movement in connection with the Church of England, has arrived at St. John from Toronto. He will hold meetings in various parts of the province. A banquet was held by those interested in the movement, and among the speakers was Bishop Richardson. The plan, Mr. Allin says, is to conduct a big campaign in the fall, covering Canada from the Atlantic to the Pacific. His present trip has for its object the interesting of men so as to procure more workers. The work is intended to be taken hold of by the men themselves, instead of devolving upon secretaries. Mr. Allin was formerly of the teaching staff of Rothesay College for Boys.

THE MAGAZINES

THE JUNE number of Scribner's contains four beautiful full-page colored pictures representing "Days a-Fishing." "General Sherman's Letters Home" are concluded in this number. They throw much light on the troublous times of the Civil War. Several other articles and a number of short stories round out an excellent number.

SHORT STORIES occupy a prominent place in the JUNE *Everybody's*, and they are good ones. "The Tricks of the Wall Street Game," by Frederick Upham Adams, is a continuation of a series of articles exposing the evils of stock manipulation and gambling in that financial center. The number is so universal in the scope of its articles that it will appeal alike to lovers of the serious and the humorous, the grown-up and the child.

THE current number of the *Nineteenth Century and After* contains two articles that will interest Churchmen. One is on "Prayer Book Revision and the Ornaments Rubric," by D. C. Lathbury, and the other is on "The Lambeth Ideal of Reunion." The rest of the contents deals with matters of more interest to Europeans than to Americans.

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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. F. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

ST. PAUL'S SCHOOL IN LONDON.

THERE are many famous schools in London. The oldest and one of the most famous is St. Paul's Cathedral School. This month this school will observe its four hundredth anniversary, says the Newark *Evening News*. It was Dean Colet of St. Paul's Cathedral, who founded this school. There are different dates given for this founding—1512, 1514, and 1509. It is the earliest date which is usually taken. Dean Colet felt that there were many boys in London who had no chance to learn from books. There were no public schools and tutors cost much money. In the rear of St. Paul's Cathedral, of which he was Dean, he founded a school. At first there were about 150 boys in the school. Now there are nearly four times that number. A certain number of boys each year wins free scholarships.

London was nearly destroyed by a great fire in 1666. St. Paul's Cathedral and the school, too, were among the buildings burned. In a few years a new school was built. This did service for many years. In 1873 it was decided to move the school from the heart of London. Sixteen acres of land were bought in Hammersmith, another part of London. Buildings were put up and the new school was opened in 1884.

Among those who went to St. Paul's School in their boyhood were Milton, the poet; Pepys, whose diary tells much of London life in the seventeenth century, and Major Andre, who lost his life in the American Revolution.

IBN ISHAK, who is a Mohammedan, makes a very notable statement in a recent contribution to the *Hibbert Journal*, in which he thoroughly endorses Mr. Gladstone's oft-quoted suggestion that the Turk should be "sent bag and baggage to Bagdad." In a very vigorous defence of Islam as "The Religion of Common Sense," he writes: "The Ottoman Caliph is an excrescence and an intrusion in Islam. When Halaku the Turk captured Bagdad and slew the Iman, he did it as the enemy of the duly constituted authority. And when one of his successors captured Constantinople and slew the Christian emperor at the gate of the city, and then sprang on the Christian altar in San Sophia and recited the Moslem creed, he violated the most sacred and cherished traditions of the religion of the Prophet. For when Omar entered Jerusalem he was received by the Christian Patriarch at the gateway, and every protection was given to the conquered. When Khalid, "the Sword of Islam," entered Damascus he allowed the Christians and the Muslims to pray in the same church. When Saladin recaptured Jerusalem in the year 1187, he released all (Christian) prisoners and supplied them with food. No woman was insulted; no child was hurt; no person was slain.

THE OLD Church of St. John at Milbourne Port, England, first mentioned in Domesday Book, has been reopened by the Bishop of Bath and Wells, after being restored at a cost of \$6,000, without damage to its historical interest and associations. The church was granted by William the Conqueror, with 120 acres of land, to Reinbald, who had served Edward the Confessor as chancellor. It was probably built under the later Saxon kings. The fine peal of eight bells, which had not been rung for forty years, were once more merrily pealed at the reopening, the tower having been rendered secure.

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