

The State Historical Society

# The Living Church

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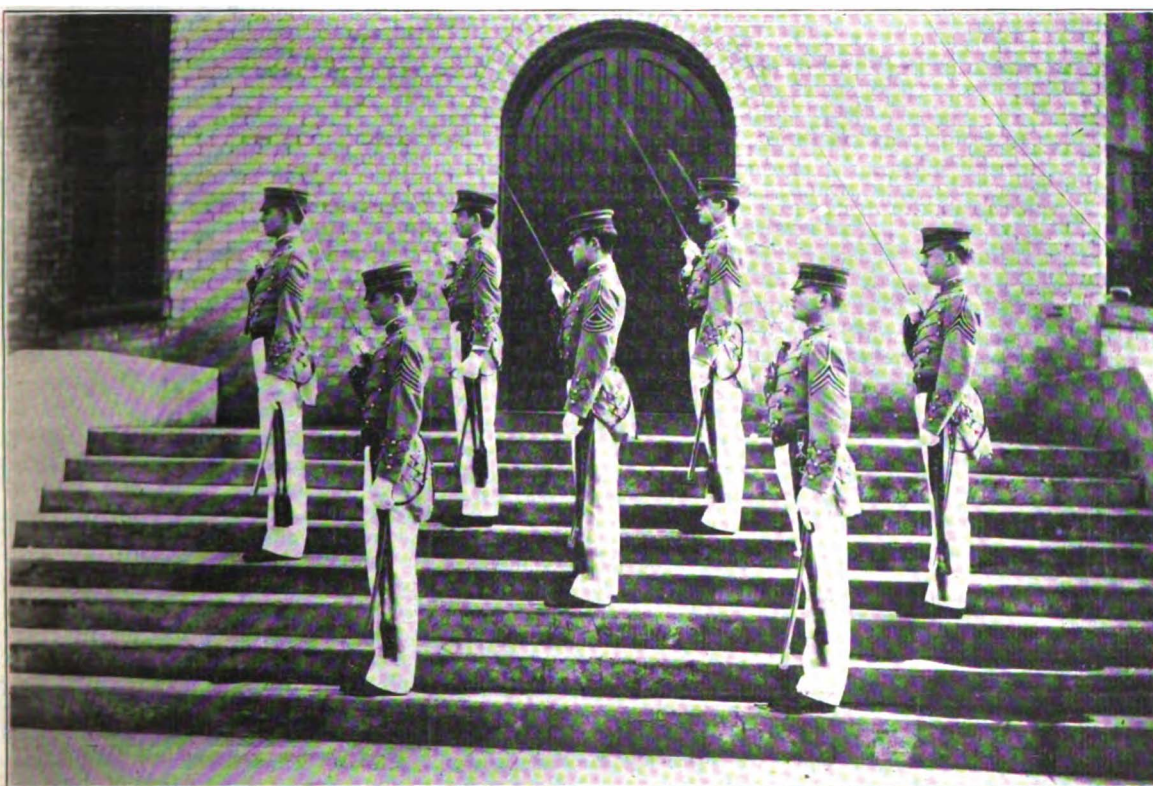
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## The Church at Work.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Church News of the Capital.

THE NEW organ for St. Thomas' Church will be built by Moller & Co., Hagerstown, Md. It is to cost \$10,000.

THE FOLLOWING gentlemen compose the committee charged with the responsibility of selecting the stone for the Cathedral: Messrs. Henry Vaughan, architect of the Cathedral; Bernard Gilpin, Librarian of Congress; Dr. Merrill, of the National Museum; Frederick L. Olmsted, landscape architect, and Dr. Bratenahl. The Bishop, of course, is ex officio member and chairman.

BEGINNING with last Sunday and continuing until the weather becomes too cold, open air services on the Cathedral close will be held. On former occasions the Rev. C. C. Pierce, at that time army chaplain at Fort Myer, was the regular afternoon preacher.

THE commencement of the Cathedral school began on May 30th with Holy Communion in St. Alban's Church, followed by a sermon at night by the Bishop. On Tuesday Class Day and Flag Day exercises took place. The commencement proper is held on Wednes-

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day at half-past 10 o'clock in St. Alban's Church.  
AFTER THIRTY-SIX years of notably faithful service, Mr. W. H. Marlow has been constrained by continued poor health finally to retire from the vestry of St. Mark's parish.  
THE FIRST of the clerestory windows of St. Mark's, representing worthies of the Church in all ages, has been put in. The window nearest the altar appropriately pictures St. Mary, the mother of our Lord. Its companion on the other side, still to be donated, will be of St. John the Beloved Disciple. The window is the work of Mayer of Munich and is a memorial of Hattie Dalton Cragg, who was born, baptized, reared, confirmed, and married, and died in the parish, and was given by her sisters, the Misses Dalton.  
FOLLOWING close upon the announcement that a generous layman has donated land and money for the building of the new St. Monica's Chapel at South Capitol and L Streets, S. W., arrangements have been made for the breaking of the ground on Monday afternoon, May 31, at 5 o'clock. The clergy of the city are invited to take part in the same and arrangements have been made for their vesting in the social settlement house adjoining the site of the new chapel. Bishop Harding will officiate. The Rev. J. C. Van Loo is vicar of the chapel.

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MR. T. E. SMITH, Jr., Akron, Ohio.

**CANADA.**  
Church News From the Dominion.  
Diocese of Quebec.

VERY INTERESTING meetings were held in Richmond (diocese of Quebec) in connection with the Laymen's Missionary Movement. May 26th and 27th. The afternoon and evening meetings on the 27th were held in St. Anne's Church, Richmond. Among the speakers were the Hon. John Hamilton, chancellor of Bishop's College; the Rev. Canon Scott of St. Matthew's Church, Quebec, the Rev. Canon Tucker of Toronto, and others. A preparatory service was held in St. Anne's Church on the previous Sunday. The service, which was an impressive and memorable one, was conducted by the rector, Rural Dean Heppburn. The lessons were read by the Rev. L. M. England and addresses were given by the visiting laymen.

**Diocese of Montreal.**  
BISHOP FARTHING presided at the closing of the session of Sabrevois College, Montreal, when the annual report was read on the work done in the school. The principal showed the affairs of the institution to be in a most satisfactory condition. Many improvements had been made in the buildings, though more were needed. The Bishop presented two special prizes for proficiency in knowledge of the Bible and Prayer Book respectively. He said that there was a great necessity for the English people, particularly clergymen, to speak the French language. Their Church included all languages; they were not now the Church of England, but the Anglican Church. Sabrevois College is especially for the benefit of French-speaking people.

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## HOLY, HOLY, HOLY.

FOR TRINITY SUNDAY.

"Timeless, spaceless, single, lonely,  
Yet sublimely Three;  
Thou art grandly, always, only  
God in Unity!  
Lone in grandeur, lone in glory,  
Who shall tell Thy wondrous story,  
Awful Trinity."

TODAY the Church, forgetting herself and the benefits derived from her religion, meditates upon the unfathomable mystery of the everlasting Trinity. We are bidden to raise our hearts and minds to heaven, whither Christ has gone to prepare a place for us. "We speak of what He is in Himself. We dare to speak of His everlasting and infinite Essence." The doctrine of the Trinity is so plainly revealed in Scripture that it seems strange that mankind should ever lose faith in a dogma so essential to eternal life. But we pray in the collect, "We beseech Thee, that Thou wouldst keep us steadfast in this faith." It is by the Holy Spirit that we receive this doctrine. "No man can say that Jesus is the Lord but by the Holy Ghost." The visions which were given to the prophets and St. John are subjects for meditation at this time.

How may we learn what worship is most acceptable to Almighty God? To Moses it was said, "Make all things according to the pattern showed to thee in the mount." What that pattern was we know from the worship of the Temple, the Revelation of St. John, and the ceremonial of the primitive Church, which was established as soon as she was able to worship in suitable places. Moses placed an altar of gold for the incense, before the Ark, and "He made the pure incense of sweet spices, according to the work of the apothecary." And "of beaten work made he the candlesticks; and six branches going out of the side thereof. And he made his seven lamps of pure gold." There was no approach to the Holy of Holies but by the way of the altar of incense. In the book of the Revelation we read: "Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints. And the smoke of the incense which came with the prayers of the saints ascended up before God." In Malachi we read, "In every place incense shall be offered, and a pure Offering; for My Name shall be great among the heathen, saith the Lord of hosts." When St. Paul preached at Troas until midnight, and then "broke bread," we read that "there were many lights in the upper chamber, where they were gathered together."

When the Church assembles her children for public worship she must bring the best that she has, and strive to imitate the celestial worship, as she joins with "Angels and Archangels" in the grand ritual of heaven. Then from the golden altar above us light will stream down upon the earthly altars, and our prayers rise with the incense up to the throne of God. In one of her confraternities the Church continually prays, "That the Holy Eucharist may be celebrated with all the traditional and ancient adjuncts of ceremonial sanctioned by the Church."

"When to Thy beloved on Patmos,  
Through the open door in heaven,  
Visions of the perfect worship,  
Saviour, by Thy love, were given.  
Lord, bring home the glorious lesson  
To their hearts who strangely deem  
That an unmajestic worship  
Doth Thy Majesty besem.  
O, our own true God Incarnate,  
What should Christian ritual be  
But a voice to utter somewhat  
Of their joy and pride to Thee?"

C. F. L.

## THE RECENT BALDWIN LECTURES.

IN 1885 the late Bishop Harris founded, in connection with the Hobart Guild of the University of Michigan, a lectureship of not less than six nor more than eight lectures, to be delivered at Ann Arbor, the seat of the university. "The Establishment and Defence of Christian Truth" was the end Bishop Harris had in view in founding these Baldwin Lectures, and is named in the deed of trust as the purpose for which a certain benefaction shall be used. The Bishop of Michigan is charged with the nomination of the lecturer, who must be a clergyman or other communicant of the Church. The Hobart Guild makes the formal election of the Bishop's nominee.

The course of lectures delivered in 1909 and now before us in book form, is that of Professor R. M. Wenley of the University of Michigan, and is entitled *Modern Thought and the Crisis in Belief*.\*

It is not our aim to notice these lectures from a mere literary point of view. Our purpose in making this book the object of editorial comment is much more serious. Literary form and expression and substance are certainly important, but beyond all literary excellence is truth.

In the interests of that truth which is the Church's very life, and which it is our happiness to serve with loyalty, we are urged on to say something regarding these Baldwin Lectures. We shall speak strongly; also, we trust, with charity and tolerance.

Professor Wenley recognizes that a momentous crisis in modern thought and ancient belief is only too much in evidence. It is true, as he says, that in a "single generation the position of the English-speaking folk towards Christian truths has undergone great displacement," and that great changes will continue to agitate men's thoughts and positions in moral and religious beliefs. Any effort therefore to lighten men's doubts and to lead them into paths of peace may fittingly be called blessed. In our generation much strong and vigorous intellectual work has been done in Apologetics, both by our own and by foreign writers. We cannot stop to name these at length, so many are they and so well known for their noble efforts on behalf of Theistic and Christian defence. In view of the method and quality of the defense and confirmation of the Christian religion made by them, it is not possible to adjudge Dr. Wenley's effort a defence or a confirmation of Christ's religion. In truth, it is difficult to imagine anything in professed aim more destructive of sacred Scripture, the mystery of the holy Incarnation, and of Christianity as an historic institution. The Christianity that Dr. Wenley has set himself to defend and expound is not the Christianity that the Church has embodied in her Creeds and Articles and system of divine offices which we find in the Prayer Book. Nor indeed does he claim to defend the ancient things. His is not an Apologetic for the Faith once for all delivered to the saints, but for certain intellectual views of his own. Dogmatic Christianity is held up to derision; "it is stuff meet to be tossed in a blanket by scientific criticism." It is effete and must give place to something more in harmony with the *dicta* of the votaries of physical science, of historico-criticism, and, chiefest of all, by man's own inner ethico-religious consciousness and experience. Dr. Wenley—we may say at once—discusses the question without the slightest fear or misgiving. Frank is rather a mild word to express his method; it is rugged and rapid and not infrequently lacking in that sympathy which we expect to find in the man of liberal education. A good deal of poetry is quoted, and that very appositely, throughout the volume. And the author's poetic imagination leads him to adopt for the titles of his eight lectures as many symbolic and fanciful designations; e.g., Chapter II.: "The Waters of Meribah."

At times Dr. Wenley is so sweeping and one-sided in his criticisms and so completely out of touch with past phases of religious history and modes of thought that we seem to be almost listening to an echo from some vulgar atheistic propaganda, which spent itself years ago. We can hardly think the reference to Mr. Taft's girth or Mr. Fairbanks' "buttermilk high-balls" dignified. It is misplaced, and many other expressions show that the "incurable vulgarity of the press" has found entrance into academic halls. There is not too much dignity, alas, either in our academic or civic life, nor is reverence conspicuous by its dominating presence, everywhere. But Dr. Wenley was not supposed to be playing to the galleries.

He had in hand the more serious work of a lecturer before a select and academic auditory.

Perhaps it may be well to set down here a few quotations which will explain Dr. Wenley's attitude towards the ancient faith:

"The naive simplicity of orthodox belief, so called, has gone beyond recovery" (79).

"Suppose we take it for granted that the theological constructions common to organized Christianity are not reconcilable with modern knowledge; suppose we agree to treat them as of historical interest only."

"Accordingly let us drop the Creeds frankly, on the alleged ground that they conflict irremediably with the conclusions of the scientific consciousness and of the historico-critical method."

A Creed is "obviously a form of words valid for those who fathered it and intended by them to define some experiences believed to be incidental to religion. It is doomed to pass or change, just like any other theory, and this because it partakes of the relativity of the age."

"The transformation of the early faith was so profound that, even in the simplest of our 'symbols' (a word, by the way, taken from the mysteries), the so-called Apostles' Creed, there is nothing, in all likelihood, which Jesus would have understood after the credal sense, except, probably, 'the life everlasting' and, possibly, a certain aspect of the resurrection article" (p. 184). "When a Christian cannot explain to you why doctrine presents God as triune, and flies to 'mystery' for refuge, what can you expect as to truth?" (p. 269). "No one will fathom Christianity, for instance, till he realizes that the Gospels are not sober biographies, but cataracts of faith" (p. 275).

These are mere passing observations, quoted hardly more than at random, which might be matched, in their denials of revelation, many times in every chapter. Standing alone, they give no clue to the argument of the work, which would leave little of historical Christianity and nothing of revealed Christianity standing. Yet obviously our limits of space do not allow us either to cite or to examine his position adequately.

Now what does Dr. Wenley propose to erect in place of the venerable structure of ancient or orthodox Christianity? Some sort of religion, indeed, we are allowed; but one only under the peculiar philosophical views adverted to, and it is one which is not supernatural; "for that would import a preconceived view of the universe as two." It is not superimposed on man from without, since it is purely within the confines of human life and experience. A canon of Dr. Wenley is "to reconsider, *de novo*, the place of religion in experience," since the "naive simplicity" of orthodoxy has taken to its heels. His aim is again stated on pages 193-194:

"We abandon the apologetic 'defence of Christian truth,' as formulated traditionally, in favor of an effort after 'the establishment of Christian truth' by appeal to the constitution and active career of human self-consciousness."

Again, page 285:

"For religion is nothing but the eternal witness within human experience to the present incarnation of God in the idealizing surge of man. A human being . . . contains truth here; for, from a finite sectary, quoting the words of a tortured book, reciting propositions mumbo-jumbo, or clutching desperately at the skirts of a temporal institution, he is transfigured into a catholicized member of the perfect reality immanent in his own soul."

"The central and dominating fact in religion is its imperious call for a new way of life; and this seeks freedom as its indispensable condition."

All this by inevitable and logical steps leads into what Dr. Wenley calls "Christian Syneretism." The term is profoundly significant and indicative, for, says the lecturer, "like Buddhism, Christianity is a highly syncretic religion."

Under the strong light of the historico-critical flare, we are bidden read the story of the ancient people of God, culminating in Jesus Christ, and the establishment of the Christian Church, as a most natural and humanistic evolution. Christianity is only a religion. The lecturer paints his sketch in very broad and human colors.

We, also, are more than anxious to help those burdened ones to escape, if that be possible, "the pre-established discord" that is rampant everywhere. Dr. Wenley has shown us how very easy a thing it is to do: Simply empty Christianity of its real and historic content; set aside the array of solid facts of the Christian twenty centuries as out of date, vain, empty, useless; and lo! the future path, without rock or barrier, lies before you! This method is not one of defence, however. It is simply to tear down and destroy, for the Church put into our hands the Gospels, and taught us that the narrative of the life of Christ is true, authoritative and trustworthy. But Dr.

\* *Modern Thought and the Crisis in Belief*. By R. M. Wenley, LL.D., etc. The Baldwin Lectures, 1909. New York: The Macmillan Co.

Wenley, agreeing with the most advanced school of rationalism, says:

"The facts necessary for a life of Jesus, in the objective or historical sense, simply do not exist. We are dependent mainly upon conjecture and inference that involve us in constant uncertainty" (163).

After reading this, we are not surprised at the summary way in which St. John is ejected. Nevertheless it is gratuitous assumption and rashness to say without qualification or without reserve that "scholars are agreed that the fourth Gospel cannot be assigned to John the apostle." The question of the authorship of the fourth Gospel is not, and cannot, thus be arbitrarily closed.

The following oracular utterances, by one who acknowledges that here he is not a master, but merely a follower of others, does not reassure us of Dr. Wenley's competency to handle these momentous matters of New Testament criticism and other grave matters involved therein. No amateur should have plunged thus out of his depth, even in sight of that formidable array of backers whose names appear on page 189:

"No one will fathom Christianity till he realizes that the Gospels are not sober biographies, but cataracts of faith. But if we will confuse religion with births and deaths whose very attestation is woefully fragmentary and therefore obscure, we must not wince if historians maim, aye, destroy, our cherished faith" (p. 275).

Equally drastic and ruthless is the method of disposing of the Old Testament. Abraham is a legendary personality; so, too, are the Patriarchs, no better than legends. Moses is in great part legendary and what is not legendary is mythical.

Thus, like travellers bidden by highwaymen to hand over their treasures, are we bidden by a narrow and illiberal school of historical critics to yield up our *Sacred Books*. They are, we are bidden believe, after all only human literature and only one of many equally good literatures.

Now, of course, we are not adverse to literature or criticism or history. We, and thousands, have followed and trusted such historians and scholars as Bishops Lightfoot, Westcott, Creighton, and Stubbs, Lord Acton, Drs. Driver, Sanday, Swete, and Robinson. And they, and such as they, having been, and some still being, our leaders, we cannot stand by idly and see the fabric of the divine truth ruthlessly thrown down. We are ready that scholars should do their utmost to teach us those things that, being of the human side, are incidental to the inspired scriptures and therefore legitimate fields for criticism. We would close no door to their investigation, nor cry out against their discoveries, when these are made. But has Dr. Wenley left us anything? He has left us no Church or Creeds, no Old or New Testament. Has he left untouched the Ark of the Covenant—the Mystery of the Holy Incarnation? Has he erased the import of that ancient challenge, "What think ye of Christ? Whose Son is He?" These questions are not of the human side of Holy Scripture and the Christian Faith. But the man who would undertake the Baldwin Lectures "for the Establishment and Defence of Christian Truth" is bound by a manifold and sacred claim to give no hesitating answer. The last Baldwin lecturer says:

"Take the central figure, and having submitted the New Testament evidence to critical examination, ask, What do we know about Jesus, *historically?*" (p. 159).

"One thing is certain, that Jesus never conceived or expressed the thought that God's forgiveness of sins depended absolutely upon His own sacrificial death or upon the vicarious atonement rendered by His death" (p. 161).

"Historically, Jesus was a man, born like other Jews, circumcised as His neighbors; a disturber of civil peace; tried, condemned, and executed like other undesirables; then a corpse, entombed, and returned to dust like other corpses" (p. 226).

"The accounts of His *post-mortem* appearances to His truant disciples present irreconcilable allegations. Still more startling . . . we do not know exactly what claims He made with respect to his mission on earth" (p. 162).

And all this is uttered in "defence and confirmation" of Christ's Religion! We have not so learned Christ, neither hath this Church. Dr. Wenley's school of thought can hardly accept the usual conception of ethical responsibility. What a burlesque and blasphemy, with our Easter and Ascension, the Church and holy sacraments as extending the Incarnation, if Dr. Wenley be defending the "truth as it is in Jesus."

WE WOULD PREFER, out of reverence, to pass over Dr. Wenley's reference to the Holy Incarnation, but the interests of truth demand that we shall lay bare his unorthodox and hereti-

cal utterances. He has departed *in toto* from both Church and Scripture.

That Jesus Christ was true born of human mother in time the Church has ever taught. She has also insisted that "in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). This indwelling is *special* and *unique* and *exclusive* in the Mystery of the Incarnation. Dr. Wenley may sneer at

"its sensuous basis which masters most Roman and Anglican reflexion and causes common sense to miss the implications of Godmanhood, by confining its attention to a single individual, as if this being, by some strange freak, alone enjoyed communion with the Eternal. It fails to observe that such a conclusion knocks the bottom out of religion" (p. 355).

"You fathom Jesus just in proportion as you discern in Him a normal, not an abnormal (thaumaturgic or pagan) apparition of the Eternal in human nature" (p. 356). "Our need 'proves' the divinity of Christ, for our devotion, according to its ratio, evaporates the accidental and physical, leaving only the divine Person. The adaptation of Christianity to man's necessity and not the static unchangeable character of a Syrian peasant, embodies the benison."

We are bewildered, stunned, and turn to the book's title-page again to see if, may be, our eyes deceived us and that these lectures are not, after all, Baldwin Lectures, and were not delivered under the sanction and at the invitation of a Bishop and an institution of the Church. But it is all too true, and again our own household of faith is defiled by the sin of unbelief, disloyalty, and anti-Christ, and is become a spectacle of shame in the gate.

We are not content to view this work merely as the erratic, individual view of a layman of the Church, albeit a layman who has, on numerous other occasions, spoken as a lay reader by authority of his Bishop in our churches. Professor Wenley had expounded his unbelief heretofore, and the Bishop of Michigan cannot be assumed to have been ignorant of the fact when the nomination was made. We are forced to the conclusion that the ultimate responsibility for the infliction of these utterances under the false guise of Christian apologetics and on a foundation designed for that explicit purpose, must be laid at the door of the Bishop of Michigan. Nor is this the first time that he has given serious offense to his fellow-Churchmen and other Christian people.

**L**AST week's elections and appointments to important positions in the Church are of more than usual interest. The choice of Dr. Lloyd to be Bishop Coadjutor of Virginia—his native state and native diocese—must probably appeal to him even more than have any of his numerous elections to the episcopate that have gone before. It is an election that does credit to the old diocese, and if he should accept, it will be a happy choice. Mr. Murray, who is chosen to be Bishop Coadjutor of Maryland, has proven himself a careful administrator and thoughtful leader in parochial work, who gives promise, therefore, of efficiency in the episcopate.

Nashotah has turned to one of her trustees in the choice of the Rev. E. A. Larrabee to be Dean. Father Larrabee's sweet loveliness and wise guidance of souls will give to that office the impetus to spirituality that is so difficult to infuse into a theological seminary, so intangible to define, and so deplorable a loss when it is absent. We have commented recently on the sad lack in the common presentation of pastoral theology in our seminaries. Father Larrabee's very personality will, at the historic seminary of the Middle West, be an antidote to that lack. The General Seminary, in adding Dr. Slattery and Dr. Boynton to its faculty, has chosen constructive men, who may be counted upon as useful factors in the intellectual development of its students.

It is not easy to select men for responsible positions in the Church, and it is not easy for those chosen to weigh precisely the conflicting claims of different fields of opportunity. THE LIVING CHURCH will hope that each of these eminent priests, invited to new responsibilities, will be divinely guided in his response to the call.

#### ANSWERS TO CORRESPONDENTS.

B.—"If a communicant in good standing in a parish deliberately goes to another parish for his Easter communion because of feeling against his rector." It would not affect his good standing in his own parish. He would be quite within his rights.

E. D.—The context implies that the negative should have been printed as an affirmative.

## BLUE MONDAY MUSINGS.

ECHOES of the recent Church Congress have penetrated even into the seclusion of my library, some of them pleasant enough, one or two amusing, and several discordant or shocking. I don't mean to discuss them all, that were indeed to war with the slain. But I can not forbear a comment upon two features of Bishop Doane's paper devoted to the consideration of Christian unity. One has so much respect for the Bishop's age, learning, and eloquence, and so much affection for his person, that it is not easy to fault him. But when he urged that we should guard against creating disunion and division among ourselves, and be careful to avoid hurting the feelings of other Christians round about us, he would have done better to abstain himself from bitter and censorious railings against certain of his brethren with whom he finds himself at variance. To talk of "men who attribute a magical value to communions made fasting," is not to promote unity among ourselves; to say that Romans and Protestants agree in contempt for "Ritualists" is only to provoke the answer that "Ritualists" are serving God and are concerned only with His approbation, caring very little for the evil words of either Romans, Protestants, or their other critics; to fault the teaching and practice of the undivided Church as to the great sacrament of unity, either on the ground that one doesn't like it, or that it is "un-American," is to claim a super-papal power to set aside the mind of the Church in favor of one's own whims, or to exalt the prejudices of a few Americans into a norm of ecclesiastical propriety. I am an American, with more generations of American ancestors back of me than most men; and I submit that a green chasuble is every bit as "American" as a scarlet Oxford hood, and that copes have at least as much warranty this side the Atlantic as gaiters. Seriously, the time has passed when men of any intelligence can be pardoned for scoffs at the "puerilities" and "trivialities" of Catholic Churchmanship. I know the "extreme" men rather well, here and in England; and I do not hesitate to say that for intellectual power, technical scholarship, contributions to theological study and to general literature, leadership in good works of every sort, and fidelity to pastoral duty, they are the equals of any other school in the Church, to put it moderately. And when we take the generation preceding our own into account, with due perspective, the case is even stronger. John Keble would have subscribed *ex animo* to the Eucharistic teaching against which Bishop Doane levelled his lance, but it is easier to paint an imaginary portrait of a silly youth in an absurd pose (like Thackeray's earlier caricatures of the "Puseyites") and then attribute his absurdity to the teachings which his painter associates with him, than to call Keble names. John Mason Neale, to whom we



REV. DR. JOHN M. NEALE.

owe a debt that can never be discharged, wore the proper Eucharistic vestments—witness this accompanying picture, never before reproduced in America, and photographed by me last summer in the convent chapel at East Grinstead. It is true that the Bishop of Chichester inhibited him for years; but who remembers that Bishop's name to-day?

Then, secondly, that word "magical," which the good

Bishop uses concerning the reception of Holy Communion before other food, seems peculiarly happy, in another connection altogether, as describing the idea of Christian reunion maintained in the same article and elsewhere. I have no intention of discussing fasting Communion. That is primarily a historic question; and those who set it at naught must show us, if they can, any act of the Church of England or of her daughter Churches repudiating that Ecumenical custom, which the Fathers trace back to Apostolic authority. I submit, only, in passing, that when we strive to obey Church law in a lawless, self-willed age, we do so, not for reasons of any pretended magic, but because "to obey is better than sacrifice."

I suppose that by "magical," the Bishop implies a power or virtue independent of any ethical or religious quality, a sort of charm or fetich. Well, apply that thought to a reunion of separated Christians wherein there was nothing of actual agreement except a vague, sentimental idea that "unity is a good thing." We are told that dogma and doctrine have little or no place in the scheme; that while the Apostolate is doubtless very well for the people who have it, it isn't at all necessary for other Christians to possess it in order to have perfectly "valid" ministries on the same plane as the Apostolic ministry; that all questions of forms of worship are entirely indifferent. So, having dealt heroically with the Apostles' doctrine and fellowship and the prayers, we are left to suppose that merely to bring all people who call themselves Christians to the Breaking of the Bread is, somehow, to restore the lost unity of the Body of Christ. There is magic for you, if you like! "Can two walk together except they be agreed?" It is an old question, and there is but one answer. The Catholic and Protestant ideals of the Church are fundamentally opposed; and the wounds of the Daughter of God's people can not be healed lightly by ignoring that opposition and pretending that all is well. For the old differences, that caused the various separations before, would come up again; and, since there would be no agreement as to the authority which should decide them, the result would be the same as before. Nay, the cleavage to-day with regard to the Bible and the Incarnation is deepening; and devout Protestants are coming to feel the need of an appeal to Catholic consent just as some of our fellows are preparing to cast that consent away as worthless.

This is too grave a matter to be dealt with here at length; let me touch on one single point. Bishop Doane discusses as unworthy of notice the rubric at the end of the Confirmation office, which explicitly allows Holy Communion only to such as are confirmed, or are ready and desirous to be confirmed, in favor of a policy which should admit any Christian wishing to come. Suppose, without controversy, that the purpose of those who drew up that rubric had been to debar unconfirmed persons from the highest privilege of the Church, how could they have expressed that purpose more forcibly? But, waiving that, it would be interesting to have the Bishop explain whether he would require Holy Baptism as a condition necessarily precedent to such admission as he proposes; whether, if so, he would accept Unitarian baptism "in the name of God," or various pseudo-baptisms administered without water; and how he would justify any discrimination against Quakers and "Christian Scientists," who reject any form of baptism altogether and yet rank themselves as Christians. I read some time ago an answer to a correspondent, in the *Christian Advocate*, advising that an unbaptized convert who could not make up his mind whether to be immersed or sprinkled should, meanwhile, be allowed to receive the Lord's Supper in the Methodist denomination. What would Bishop Doane say to that? Ah, though the Holy Mysteries are Christ's own, and not our possession, yet the Bishop and Priests are "ministers and stewards of those Mysteries," and "it is required in stewards that a man be found faithful." In God's time Christian unity will come; but every compromise of Catholic principles on our part only delays that day. We love our separated brethren, despite their separation from the visible Church, for we know that in the love of Christ we and they are one even now. But we refuse to darken counsel by words without knowledge, or to throw away the common inheritance for the sake of enticing back into the Mother's House those who despised their birthright long ago. The rector of Holy Cross, Kingston, said a wise and thoughtful thing after Bishop Doane's eloquent and misleading paper: "The sects left the Church of their own accord, because they were not of us, and shut the doors from outside. Our duty is to open it, and bid them return home." Having done that, we must wait in love and prayer and loyalty.

PRESBYTER IGNOTUS.

## PRAYER-BOOK REVISION NOT DESIRED

## Notable Resolution on the Subject by the Oxford Rural Deanery

## THE VESTMENTS QUESTION AGAIN DISCUSSED

English Catholics Favor Abolition of the King's  
Accession Declaration

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau /  
London, May 18, 1909

WHAT the clergy at large do not wish the Prayer Book to be Latitudinarianized or messed about, as would surely be the case were the present movement for what is euphemistically called "revision" allowed to succeed, has just now been evidenced in a singularly noticeable manner by the terms of a resolution carried by 16 to 2 at a meeting of the Oxford Rural-deanery Chapter. The resolution is so remarkably drafted, and withal so admirably pat to the situation, that I cannot refrain from giving it here:

"That this Chapter of the Clergy of the Rural Deanery of Oxford, while ready to give immediate welcome to offices additional to the Prayer Book, if drafted with competent liturgical knowledge, would respectfully urge the Lower House of the Convocation of Canterbury to refer the proposed revision back to its committee for further consideration, the Chapter being of opinion that revision is not desirable until there is a more widespread and accurate knowledge of the history and principles of Christian worship; a serious attempt on the part of the clergy, 'as well Archbishops and Bishops as other pastors and curates,' in the light of such knowledge, to obey the Prayer Book as we have it, so far as is possible; less risk of revision being used to admit laxity of belief and of practice; some prospect of revision promoting unity."

The following words were added as a rider: "Some reform of Convocation as will give the Church freedom and representative government." This was adopted by 20 to 3. It strikes me this whole declaration quite takes the preëminence among those that have been put forth on the subject.

The Dean of Canterbury (Dr. Wace), who is the leader and head of the Protestant party, the editor of the *Record* (Mr. Hogan), the organ of that party, and the Archdeacon of Ely (Dr. Cunningham), who is, I suppose, a moderate, all seem to be very much perturbed by the conclusion which the Lower House of the Southern Convocation has arrived at on the question of the Mass vestments. The Dean of Canterbury has publicly expressed himself to the effect that the situation is a very serious one, "because," he says, "if you are not going to stop the use of the Mass vestments, I do not see how you can possibly stop anything else." And this is how the *Record* of last Friday began its leading article:

"The decision come to on the Vestments question by the Lower House of the Convocation of Canterbury spells not peace, but war." In its opinion the amendment which has been adopted by the house is even worse than the resolution of the committee: "It brings us face to face with the fact that an authoritative body of the Church has decided against the prohibition of the Mass vestments, and thus is created a situation of the greatest gravity."

The *Record* finally declares that the conclusion of the Canterbury Lower House must be overthrown. The Archdeacon of Ely, writing to the *Times* newspaper, deplors the success of the amendment on the ground that it is the victory of a party. But then, on that hypothesis, the defeat of his side is the defeat of a party.

With reference to my remark in last week's letter that the committee seemed to have kept back from the Lower House, at its recent meeting, their resolution on the Athanasian Creed question, I inadvertently overlooked the fact that the House, having decided to take the resolutions in the order in which they came in the report, did not reach in time the proposal in question.

A bill with the object of removing certain civil disabilities affecting adherents of the Papacy in the United Kingdom and for the purpose of abolishing the statutory declaration made by the sovereign on accession—the terms of which are no less offensive to English Catholics than to Roman Catholics—was the theme of a somewhat lengthy debate in the House of Commons one day last week. The bill, which was a private member's, was given a second reading, but being assigned to a committee of the whole House, it appears to be practically shelved for the remainder of the session. The most noteworthy feature of the debate was the attitude of the Prime Minister towards the royal declaration. Mr. Asquith spoke strongly in favor of

doing away with the declaration altogether, which is surely the only entirely sane view to take of the matter. But if the declaration is to be retained, he suggested the formation of a committee, on which all interests affected should be fairly represented, and which should seek to find a form of words to which no reasonable objection could in any quarter be taken. The *Times*, in a leading article on the subject, seems for the nonce to be fairly conscious of the Catholic position and true character of the English Church.

In this country, observes this famous old organ of the Protestant Whig tradition, we stand in a unique relation to the Church of Rome, which renders parallels from certain other countries inapplicable. "In Holland and Prussia, for example," it says, "the Reformed Churches exist as sects among other sects. In England, on the other hand, we maintained the continuity of the Church, while divorcing it from allegiance to Rome."

Mrs. Romanes, speaking at a recent meeting of the Oxford branch of the Church Women's League of Prayer, is reported to have said that England was not a Christian country, and that the League's object was the conversion of England. The two forms of religion to which she looked with any hope were Catholicism (meaning in connection with the English Church, I suppose) and Neo-Evangelicalism of the type seen in the Student Volunteer movement. She had been struck with the attitude of many members of the late Pan-Anglican Congress, and their great desire to make services better and brighter, but there seemed an astonishing lack of the real inner life. In parishes where choral services, anthems, and flowers were appreciated, the meaning of conversion, sin, and penitence was not grasped. What was needed was a key to the world of spiritual reality, and that key was prayer. The aim of the League was to develop joy in intercession.

The newly elected Bishop of Pretoria, the Ven. Michael B. Furse, Archdeacon of Johannesburg, is well known in England, being a son of a former distinguished Archdeacon of Westminster, and late Fellow and Dean of Trinity College, Oxford. He has been twelve years in priest's orders, and his connection with the Church of the province of South Africa dates from 1903. His advancement now to the South African Episcopate is believed to be one full of promise to the future of that especially important section of the Catholic Church here upon earth.

The Bishopric of Sheffield bill has been given a second reading in the House of Commons. This has come something as a surprise, and certainly an agreeable one, to Churchmen. Protestant M. P.'s of the Orange and Kensitite type made a dead set against the bill, but their influence seems after all to be comparatively *nil*.  
J. G. HALL.

## DEATH OF THE RT. REV. A. J. E. ANSON, D.D.

THE Rt. Rev. A. J. E. Anson, former Bishop of Qu'Appelle, died at Lichfield, England, May 27th. He occupied the see of Qu'Appelle for eight years, from 1884 to 1892. Since his resignation of the Bishopric he has been a faithful friend to all Church work in the diocese and has done much to arouse interest in it in England. He has been Canon of Lichfield since 1898. Bishop Anson was born in London on December 20th, 1840. He was a son of the first Earl of Lichfield. Educated at Eton and Christ Church, Oxford, he was appointed rector of Woolwich (1875-83); Bishop of Qu'Appelle (1884-92); and Master of St. John's Hospital, Lichfield (1893-98). The honorary degree of LL.D. was conferred on him in 1886 by Trinity University, Toronto, and the honorary degree of D.D., by Oxford in 1896.

## TRINITY SUNDAY.

Eternal Father, throned on high,  
Who dost our every need supply.  
To Thee we raise our thankful cry:  
Alleluia!

Eternal Son, our Saviour, King,  
Who didst to man redemption bring,  
To Thee in joyful praise we sing:  
Alleluia!

Eternal Spirit, who from wrong  
Dost purge our hearts, and make us strong,  
To Thee we tune our grateful song:  
Alleluia!

Eternal Trinity, to Thee,  
The Godhead One, the Persons Three,  
Still our adoring strain shall be:  
Alleluia!

JAMES ROBERT SHARP

## GENERAL SEMINARY AND OTHER COMMENCEMENTS

### Two Hundredth Anniversary of the Founding of Trinity School

#### OTHER NEW YORK NEWS ITEMS

Branch Office of The Living Church  
416 Lafayette St.  
New York, June 1, 1909

#### CALENDAR OF COMING EVENTS.

- June 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.

**C**OMMENCEMENT week of the General Theological Seminary began with the Dean's reception on Monday evening last. There was a large gathering of Bishops and other clergy, the faculty, trustees and students. The regular chapel services were supplemented by the annual service at 8 o'clock, on the same evening, when the baccalaureate sermon was preached by the Bishop of Pittsburgh. The preacher urged the graduating class to preach the pure Gospel, avoiding as much as possible the discussion in the pulpit of theories, opinions, and philosophies.

Tuesday was Alumni day. The business meeting of the associate alumni was held in the gymnasium at 10:30. All officers were reelected except two trustees whose terms expired by limitation. The new members of the executive committee are the Rev. Stephen P. Simpson and the Rev. Thomas H. Sill.

On account of vacancies in the list of vice presidents, caused by the death of the Rev. I. Leander Townsend, D.D., and Rev. William S. Coffey, two members, the Rev. Joseph H. Smith, and the Rev. Dr. Edmund Guilbert were elected.

The alumni adjourned and proceeded at noon to the chapel, where the necrologist's report was read by the Rev. Professor Randall C. Hall, D.D. The essay, "The Local Adaptation of the Historic Episcopate," was read by the Rev. Dr. Gustav A. Carstensen.

The annual reunion was held in The Chelsea, West Twenty-third Street, on Tuesday evening; about eighty members and guests were present. Speeches were made by the Rt. Rev. Dr. Courtney, Rev. Charles L. Gomph, Rev. Angus M. Porter of Albany, N. Y., Frederic C. Morehouse of Milwaukee, Wis., and Dean Robbins. Considering the widely scattered residences of the alumni, and the meeting of several diocesan conventions, the attendance was gratifying.

The seminary trustees met on Tuesday afternoon and heard the Dean's report. It was rather more extensive than usual giving an account of the life and spirit of the seminary as well as statistics for the academic year. The election to fill the chair of Ecclesiastical History resulted in the choice of the Rev. Dr. Charles L. Slatterly of Springfield, Mass. The Rev. Professor Charles H. Hayes, D.D., was granted the usual Sabbatical year. Dr. Hayes will spend this time in visiting historic spots in the East and in the Holy Land. The trustees also amended the statutes on petition of the alumni, so that the hood appropriate to the B.D. degree will hereafter conform to the American system by being edged with red.

Commencement exercises were held in the chapel on Wednesday morning. There were twenty-four men to receive the diploma of the three-year course. The presiding Bishop was the Bishop of Pittsburgh, and the address to the graduating class was delivered by the Bishop of Indianapolis.

The following prizes were during the year the G. C. Ward Reading Prize to Charles E. McCoy, A.B. of Cornell University, and the diocese of Pittsburg; the McVickar prize in Greek, Wilbur L. Caswell, A.B. of Columbia University, and the diocese of New York; the McVickar prize in Ecclesiastical History, Robert E. Campbell Jr., A.B., Columbia University and the diocese of New York.

Essays were read by members of the graduating class: Kenneth Augustine Bray of the diocese of New York, subject: "Vocation to Holy Orders"; Victor William Mori, B.A. of Columbia University and the diocese of New York, subject: "The Church and Charitable Organization"; Gesner Quintin

Warner, B.A. of Kings College and the diocese of Nova Scotia, subject: "The Highest Good."

#### CLOSING OF ST. MARY'S SCHOOL.

The commencement exercises of St. Mary's school, Forty-sixth Street near Fifth Avenue, were held on Saturday morning, May 29th. A brief devotional service was held in the chapel at half past ten o'clock; the literary and musical programme was given in the lecture hall at 11 o'clock. Father Huntington, O. H. C., presided; an address to the sisters and graduates was given by the Rev. Eliot White, rector of Grace Church, Newark, N. J. The senior class, numbering fourteen graduates, were presented with testimonial certificates by Father Huntington, who also dismissed the large company of relatives and friends with his blessing.

The school was started by the Sisterhood of St. Mary in 1868. The property has been sold to make way for a mercantile building. This school will be consolidated with the larger school conducted by the Sisters of St. Mary at Peekskill, N. Y.

#### BI-CENTENNIAL OF TRINITY SCHOOL.

The two hundredth anniversary of the founding of the above named institution was observed in old Trinity parish church, on Thursday morning, May 27th. A special form of matins was used with Proverbs 4 as the lesson. Sir John Goss' anthem, "Praise the Lord, O my Soul," was sung after the sermon.

In reviewing the history of the school, the rector of the parish pointed out that, except the Dutch Reformed school in this city, Trinity School is the oldest. The College of William and Mary, Yale, and Harvard alone antedate this school. It had been originally a charity school, one of the institutions of Trinity Church, and was helped by the venerable S. P. G. In early years boys and girls were co-educated. When set off as a separate corporation, a member of Trinity parish early in the last century donated an extensive piece of property, which later on was greatly enhanced in value. In 1859 the school celebrated its 150th anniversary with appropriate exercises. In 1898, St. Agatha's School for Girls was established by the trustees of Trinity School, and is maintained partly by the same endowment.

The alumni of the school had a reunion on Thursday evening; about 200 were present. Speeches were made by Bishop Greer, President Butler of Columbia, the Rev. Dr. Manning, and the representative of the Alumni—the Rev. Robert B. Kimber. The affair was held in the Hotel Astor, which stands on the site vacated by the school when it moved to its present site on Ninety-first Street, adjoining St. Agnes' Chapel.

The Rev. Dr. Lawrence T. Cole is the rector of Trinity School. There are three hundred pupils under his care besides the 195 girls attending St. Agatha's School. The Alumni who were under the instruction of Professor Edward A. Northall, who died in 1904 after nineteen years of service in the school, have presented a fine portrait of their former master. It is to be hung in the room in which he heard their recitations, together with a bronze tablet.

Five members of the Pott family, including the Rev. Dr. F. L. H. Pott of St. John's College, Shanghai, and the Rev. Dr. William H. Pott, rector of Zion Church, Wappinger's Falls, N. Y., have presented a handsome lectern Bible, suitably marked, in commemoration of the two hundredth birthday of the school.

#### BI-CENTENARY OF TRINITY CHURCH, NEW ROCHELLE.

The celebration of the two hundredth anniversary of Trinity Church, New Rochelle, and of the two hundred and twenty-first anniversary of the landing of the Huguenots, began Sunday, May 30th, the programme covering the entire week, including Sunday, June 6th. Whitsunday was "Pioneer Day," the services including confirmation, at 10 A. M., with an address by Bishop Greer; at 3, Montgomery Schuyler read a paper on "Col. Caleb Heathcote and the Church of England in New Rochelle and the Colony of New York," and there was music by the Trinity Mozart Society; at 8, the Rev. John W. Buckmaster of East Chester, officiated, and Huguenot Lodge (of which the rector of Trinity is chaplain) and other Masonic bodies were in attendance and were addressed by the Rev. Dr. Frederick B. Van Kleeck, Archdeacon of West Chester and grand chaplain of the Masonic order in this state. His theme was "Trinity Church in Masonic History."

On Monday, at 11, a tablet given by the Daughters of the Revolution, corner Huguenot and East Main Streets, was unveiled; at 3, the Daughters of the Revolution met, the programme including a paper by Mrs. D. Phenix Ingraham, a former president-general, on "The Mothers, Wives, and Daughters of Huguenots in Colonial and Revolutionary Days." In the evening a memorial meeting of the G. A. R. was held, G. T. Davis reading a paper on "Trinity Parish in Five Wars." The chief meetings on Tuesday were held at 3 and 8 P. M., both in Trinity House. In the afternoon the Rev. Benjamin T. Marshall, pastor of the First Presbyterian Church of New Rochelle, discussed "The Exodus of the Huguenots from France," and Archdeacon Burch spoke of "The Huguenot Churchmen of the Colony of New York." In the evening Henry M. Lester, president of the New Rochelle Huguenot Association, made an address on "A

[Continued on Page 192.]



## CHICAGO DIOCESAN NEWS

Progress of the Western Theological Seminary  
Under Dean De Witt

## ANNUAL MEETING OF THE WOMAN'S AUXILIARY

## General and Personal Notes

The Living Church News Bureau  
Chicago, June 1, 1909

ONE of the most important meetings in the history of the Western Theological Seminary alumni was held at the seminary May 27th. Twelve of the alumni were present and there was much enthusiasm displayed over the progress which has been made by the seminary since the Rev. Dr. DeWitt took charge. This culminated in two resolutions: one, the promise of the alumni of their loyal support to Dean DeWitt in his undertakings and the expression of their deep appreciation of his splendid efforts which are bringing such excellent results; and the second was to the effect that the alumni would raise the sum of \$400 for a scholarship fund to be presented to the seminary on or before January 1, 1910. One hundred and thirty dollars was subscribed by those present. The alumni were guests of the Dean at luncheon following the meeting. One interesting fact was brought out during the luncheon. The seminary has gained a standing sufficient to be now recognized as an institution whose graduates are eligible for the University Club of Chicago. The following officers were elected: President, the Very Rev. W. T. Sumner of Chicago; Vice President, the Rev. F. D. Ward of Philadelphia; Secretary, the Rev. L. P. Edwards of Evanston; Treasurer, the Rev. F. E. Brandt of Harvard, Ill. To the officers were added three members to constitute a committee on the alumni scholarship, these members being, the Rev. Dr. DeWitt, the Rev. N. B. Clinch of Rockford, and the Rev. F. C. Sherman of Aurora, Ill. The various alumni scattered over the country will be solicited by the members of the committee for contributions.

## INTERESTING SESSIONS OF THE AUXILIARY.

The annual meeting of the Chicago branch of the Woman's Auxiliary was held on Thursday, May 27th, at Grace Church, Chicago. The morning service began at 10:30 A.M. and consisted of the celebration of the Holy Communion, with the Bishop as celebrant, assisted by the Rev. A. W. Griffin, epistoler; the Rev. Dr. John Henry Hopkins, gospeller; the Rev. Dr. W. O. Waters and the Rev. Mr. Kearney.

The Rev. A. W. Griffin preached a strong missionary sermon. The roll-call showed an attendance of 652, delegates and visitors, from 69 parishes. The president, Mrs. Hopkins, read a greeting from Miss Emery, secretary of the Woman's Auxiliary, and gave several notices.

The afternoon business session was opened with hymns and prayers by Dr. Waters, who then gave a short address of welcome. Mrs. Hopkins called the attention of the women to the little pamphlet on "Christian Education," written by the Mother Superior of the Order of St. Mary, which was ready for distribution at the door of the Church. The invitation to hold the next annual meeting at St. Paul's Church, Kenwood, was given and accepted with pleasure.

Reports were read by Mrs. F. D. Hoag, as clerk of the following organizations: Society for the Relief of Widows and Orphans, Society for the Relief of Aged and Infirm Clergy, Church Periodical Club, Comfort Club, Library Committee, Linen Committee of St. Luke's Hospital, The Junior Department of the Woman's Auxiliary, The Babies' Branch of the Woman's Auxiliary, Lent Study Class, United Offering, Providence Kindergarten and Sewing School, Noonday Meetings, the combined reports of corresponding secretary and treasurer.

A unanimous vote of thanks and appreciation was extended to the rector, the women of the Grace Church branch, the organist, and to all who had contributed to the entertainment of the Auxiliary.

The president, Mrs. Hopkins, spoke of the interest that the work of missions created when the knowledge of that work was brought to people. The work of the Fifth Department was described. Mrs. Hopkins also spoke her farewell words as retiring president. Bishop Anderson then said a few words, speaking of Mrs. Hopkins as a leader of the women in this missionary work, and of what her leadership has meant to the Chicago branch, stating that the women of the Auxiliary could not show their gratitude to Mrs. Hopkins better than by continuing the work as well under the new leader. Upon motion of Mrs. Meacham a rising vote of thanks to Mrs. Hopkins was then taken. Mrs. R. B. Gregory then gave an interesting account of her visits to the various missions of Honolulu and Japan.

The following were elected officers for the coming year: President, Mrs. Frederick Greeley; Vice-Presidents, Miss Katherine D. Arnold, Mrs. Vincy B. Fullerton, Mrs. W. D. C. Street, Mrs. F. O. Granniss, Mrs. J. N. Tilton, Mrs. E. A. Kirkland; Treasurer, Mrs. James D. Hoyne; Corresponding Secretary, Mrs. John J. MacDer-

mid; Recording Secretary, Miss Jannette L. Sturges. The Bishop closed the meeting with prayer.

## CHICAGO HOMES FOR BOYS.

At the meeting of the Board of Trustees of the Chicago Homes for Boys, April 14th, the following members were elected to the Board: Chairman, Francis A. Hardy; Vice-Chairman, C. O. Barnes; Treasurer, D. B. Lyman; Assistant Treasurer, T. F. Fuller; Secretary, Courtney Barber; and Messrs. Jesse Holdom, H. J. Ullmann, R. C. Hall, F. D. Hoag, W. E. Ritchie, G. G. Wilcox, Edward Skinner, A. S. White, and C. W. Folds. Among other matters which were acted upon was the question of improvements and alterations.

On the evening of June 1st the boys from the Homes are to give an elaborate musical programme at the Central Y. M. C. A. This is for the benefit of their camping fund. The boys are tired of standing idly by and letting their friends do all the work for their summer outing, which means so much to them, and so they have decided to do something themselves to help the work along. Under the supervision of F. W. Smith, organist of the Cathedral, the boys have worked up a first-class concert, which is bound to bring forth the desired results. Thus the outing at Pine Camp this year will surpass anything had in former years.

Owing to the recent action of the Chicago Children's Day League, whereby the Homes were unanimously elected to membership, the boys will now be enabled to receive a portion of the funds collected on "Tag Day." This will be of great assistance to the Homes, and will hasten the time when the present plant can be enlarged.

## NOTES.

On Thursday, June 3rd, the Daughters of the King will hold a local assembly meeting at the Church of Our Saviour. The morning service is at 11 A.M., when the Rev. E. H. Merriman will preach. The luncheon is at 12:30, followed by a business meeting, at which the Rev. S. B. Blunt will address the meeting on the subject, "The Situation and the Needs."

The fourth annual Hale Memorial sermon was delivered by the Rt. Rev. Reginald H. Weller, D.D., on Sunday evening, May 23rd, at the Church of the Redeemer. The service was largely attended and all agree that Bishop Weller furnished a valuable and instructive addition to our store of knowledge on the subject of "Religious Houses."

The Very Rev. W. T. Sumner has left the city for New York to be present at the funeral services of Mr. James Fitzhugh Whitehouse, who recently died in France. The funeral is to be held on Wednesday, June 2nd.

## DISAPPOINTMENT, HIS APPOINTMENT

BY MARIE J. BOIS.

WHICH of us has never known the bitterness of disappointment? Who has never seen cherished and carefully thought out plans brought to nought in the most unexpected way? We honestly thought that *this* was the best for us, this the work we had to do, this our special corner of His vineyard; we felt we were called to it, and presently the knowledge that after all it is *not* for us, that someone else is better fitted for it, dawns on us, and teaches us that we were mistaken, and, to use a familiar expression, "the wish was father to the thought"; we were choosing our own way.

Once more, then, we learn the meaning of disappointment; but what of it, if we have learned to spell it in the right way; if in disappointment we see His appointment for us? No bitterness can possibly linger where the blessed lesson is learned. Yet, how many have not learned the new spelling of the word! How many cling to the old way with its old spirit of bitterness, absolutely refusing to see God's hand in what has been done! Their whole being rebels and chafes against those who were the unwelcomed, unbeloved messengers of God's will towards them.

And if this is true of the small things in our individual lives, how much truer still of the greater things in God's kingdom. For we are of the earth, earthy; we have our treasure in earthen vessels and our gold is mixed with dross. Earnest Christians in their eagerness to forward the Master's work often forget that His first command is that of love, and in the bitterness of some great disappointment are less generous almost to their opponents than even cold hearted men and women of the world. They had planned, they had worked for what they thought best, and when it turns out otherwise than they expected, His appointment is to them a bitter disappointment.

The gloom of Calvary is followed by the glorious Easter light. Have we accompanied the Master to the bitter end, and with deep and repentant love have we stood by His Cross? If so, we have learned that God's ways are not our ways, His thoughts not our thoughts; we are willing to accept His appointment for us whatever it may be, sure that all things work together for good to them that love God, to them who are called according to His purpose.

**REV. J. G. MURRAY ELECTED IN MARYLAND**

**Is Chosen as Bishop-Coadjutor on the First Formal Ballot**

**A**FTER earnest prayer for the guidance of the Holy Spirit the Maryland diocesan convention almost unanimously chose the Rev. JOHN GARDNER MURRAY, Archdeacon of Baltimore and rector of the Church of St. Michael and All Angels', as Bishop Coadjutor of the diocese on the first regular ballot. His vote on this ballot was as follows: Clergy, 80; laity, 73,



REV. JOHN GARDNER MURRAY,  
Bishop Coadjutor-Elect of Maryland.

The total number of votes cast was: Clergy, 87; laity, 78. Scattering votes were cast as follows:

By the clergy—Rev. Dr. C. L. Slattery, 4; Rev. Dr. Arthur Chilton Powell, 2; blanks, 1.

By the laity—Rev. Dr. Slattery, 5.

The three test ballots were as follows:

VOTE OF CLERGY.				VOTE OF LAITY.			
Rev Messrs.	1	2	3	Rev Messrs.	1	2	3
John Gardner Murray	36	46	54	John Gardner Murray	42	49	55
Dr. C. L. Slattery	30	29	25	Dr. C. L. Slattery	26	24	17
Robert S. Coupland	8	6	3	Robert S. Coupland	9	5	4
Arthur Chilton Powell	2	2	1	Dr. J. H. Eccleston	1	1	1
T. C. Hicks	2			Hobart Smith	1		
Percy F. Hall	1	1	1	Mr. Satterlee	1		
Dr. J. F. McComas	1	1	2	J. G. Gardner	1	1	1
Blank ballot							
Total cast	87	86	87	Total cast	81	80	78
Qualified to vote	102.			Qualified to vote	101.		
Majority to elect	52.			Majority to elect	51.		

The election took place on the afternoon of the first day of the convention.

**ARCHDEACON MURRAY ACCEPTS.**

At the evening session Archdeacon Murray accepted in the following address:

"I think I can truthfully say that to the full extent of my power I have most religiously endeavored to prevent this issue. But in fidelity to my ordination vows I must not be unmindful of this duty now placed before me. I regard the office of Bishop as of divine institution. I have the highest appreciation of the confidence you have reposed in me, and of the high honor you have bestowed on me. I have a sense of my weakness, but I feel that

my strength is in God. For your sympathy and coöperation, which I know is mine, I shall look to you. As you have seen by what I have already said it is my disposition to accept this call and election, subject to the approval of the general Church. May God give strength and grace that we shall be able to bear and forbear."

It is expected that the consecration will take place in September.

The Rev. Mr. Murray's prominence in the Church has long been recognized. Twice he has been elected a Bishop—in 1903 by the diocese of Mississippi and in 1904 by the diocese of Kentucky. On each occasion he declined the position. On two occasions he was seriously considered by the diocese of Alabama, but he made it emphatically understood that he did not desire to be regarded as a candidate, and that he would not accept if elected.

**PREVIOUS EFFORTS TO ELECT A BISHOP.**

When a special session of the annual convention of the diocese of Maryland was held nearly a year ago the Rev. Mr. Murray was then prominently before it, but the Rev. Dr. A. S. Lloyd was chosen. Again, when the convention reassembled last fall, after Dr. Lloyd had declined, Rev. Mr. Murray was a leader in the balloting from the start and would have been chosen had he not withdrawn his name.

**SKETCH OF THE BISHOP-ELECT.**

Mr. Murray is one of the most beloved men in the Church in Maryland. He has had an interesting career. His parents were natives of Scotland and they and his ancestors for generations were Presbyterians. He was born in Lonaconing, Md., August 31, 1857. When he was a boy his family moved South, and most of Mr. Murray's life has been spent in the South and Southwest. It was in Alabama that he was confirmed, when he was 16 years old, by the late Bishop Wilmer. It was Bishop Wilmer who ordained him, and later the diocese showed a strong inclination to elect him as Bishop Wilmer's successor. Partly through Mr. Murray's influence Bishop Barnwell was elected, and then upon Bishop Barnwell's death the diocese turned again to the Rev. Mr. Murray, but again he declined.

The Rev. Mr. Murray was educated at the Wyoming Seminary, Kingston, Pa., and secured his theological training at Drew Theological Seminary, at Madison, N. J., a Methodist Episcopal institution. He did not, however, enter the ministry of that denomination.

By the death of his father he had the management of his father's business, in Kansas City, suddenly thrust upon his shoulders, and was compelled to leave the seminary before graduation. As a business man Mr. Murray achieved success. He continued in business in Kansas, New Mexico, and later in Alabama until 1893. He was ordained deacon in 1893 by Bishop Jackson and priest in 1894 by Bishop Wilmer. His first work was in connection with Alabama River missions, where he served several congregations. In 1896 he became rector of the Church of the Advent, Birmingham, Ala., where he remained until 1902, leaving to become rector of St. Michael and All Angels', Baltimore. He was married to Miss Clara A. Hunsiker of Chicago, in 1889. They have five children. The only son is John Gardner Murray, Jr., who is a student at the Johns Hopkins University. Three daughters are attending school, and the youngest is four years of age.

**REV. A. S. LLOYD, D.D., ELECTED BISHOP COADJUTOR OF VIRGINIA**

**Chosen on First Ballot and the Nomination Made Unanimous**

**T**HE Rev. Dr. A. S. Lloyd was chosen as Bishop Coadjutor of Virginia at the diocesan convention just held at Leesburg. Had it not been for doubts as to whether he would accept, the nomination would have been a practically unanimous one, and it was made so after the vote was taken.

The election, which took place at the afternoon session, followed the transaction of some routine business. On the Bishop's announcement that nominations were in order the Rev. William Meade Clarke of St. James', Richmond, in a very fine speech, nominated Rev. Arthur S. Lloyd, D.D. The nomination was seconded by the Rev. J. Y. Downman, Roswell Page, and John L. Williams. Dr. Angus Crawford of the seminary obtained the floor and spoke in opposition to the nomination of Dr. Lloyd, stating that he did not believe that he would accept if elected. He did not consider it an act of friendship to elect Dr. Lloyd; that the great American Church was larger than the diocese of Virginia, and that he believed Dr. Lloyd was doing too grand a work in his present position to have to decide between it and Virginia. He closed by nominating the Rev. Robert S. Coupland of Baltimore. Rev. Landon R. Mason stated that he understood there was documentary evidence in the council to the effect that Dr. Lloyd would accept; and sec-

ended the nomination, as also did Dr. Walker and the Rev. W. Edward Callender.

The Rev. James W. Morris, D.D. of Richmond, put in nomination the name of Dr. William Cabell Brown of Brazil.

Council reassembled at 8 p. m. Mr. H. C. Marchant nominated Rev. H. B. Lee of Charlottesville; the Rev. J. M. Robinson nominated the Rev. W. D. Smith of Winchester. There being no more nominations, the Bishop ordered a ballot to be taken. The tellers returned and announced the result of the ballot for Bishop Coadjutor as follows:

CLERICAL		CLERICAL	
Dr. Arthur S. Lloyd.....	37	Rev. W. D. Smith.....	4
Dr. Wm. Cabell Brown....	17	Rev. C. B. Bryan.....	1
Rev. Robert S. Coupland....	4		
Number of votes cast, 63—Necessary to choice, 32.			

LAY		LAY	
Dr. Arthur S. Lloyd.....	29	Rev. W. D. Smith.....	5
Dr. Wm. Cabell Brown....	14	Rev. H. B. Lee.....	2
Rev. Robert S. Coupland....	1		
Number of votes cast, 51—Necessary to choice, 27.			

The Bishop declared the Rev. Arthur S. Lloyd, D.D., elected, and on motion, the election was made unanimous by a rising vote. The Rev. W. M. Clark was appointed a committee to notify the nominee by telegram of his election. After the Standing Committee of the diocese had reported, council adjourned to Thursday, May 27th, at 9:30 a. m.

**REV. E. A. LARRABEE CHOSEN DEAN OF NASHOTAH HOUSE**

**Details of the Annual Commencement Exercises**

THE Rev. E. A. Larrabee, rector of the Church of the Ascension, Chicago, was elected Dean of Nashotah House at the meeting of the Board of Trustees of the institution held May 26th, to succeed the Rev. J. G. H. Barry, D.D., who leaves June 15th to become rector of the Church of St. Mary the

Virgin, New York. He has not yet decided whether he will accept the deanhip.

Father Larrabee holds the degree of M.A. from Racine College, and that of S.T.B. from the General Theological Seminary, New York, and Nashotah House has just honored him with the degree of Doctor of Divinity. He was ordained deacon in 1876 and priest in 1877 by Bishop McLaren, and has been rector of the Church of the Ascension, Chicago, since 1884. He was rector of St. John's Church, Quincy, Ill., from 1876 until 1879, and of St. Paul's Church, Springfield, Ill., from 1879 until 1884.

THE COMMENCEMENT EXERCISES.

The commencement services at Nashotah House on May 27th were of the usual dignity and impressive beauty. The day opened with an early requiem Eucharist in memory of departed alumni, and at 10:30 o'clock the long procession of Bishops, faculty, visiting clergy, and seminarians passed through the cloister to the chapel of St. Mary the Virgin, where diplomas were conferred on the members of the graduating class and the Eucharist celebrated with a musical setting of unusual beauty. The procession was led by the thurifer, followed by the crucifer, and in turn by the students of the preparatory and seminary departments, the members of the faculty, the visiting clergy and Bishops, the Bishop of Milwaukee closing the procession. Chanting in Gregorian the processional hymn, "Oh, what the joy and the glory must be," the procession entered the chapel, and the Very Rev. J. G. H. Barry, D.D., the retiring dean of the institution, conferred the diplomas upon the members of the graduating class, William Joseph Henry Benson of Savanna, Ill.; Charles Edward Huntington, of Fond du Lac, Wis.; Charles Daniel Meyer of Montclair, N. J.; William Roberts of Philadelphia; William Edward Spencer of Pomona, Cal., and Hubert M. St. Ge. Walters of Los Angeles, Cal. Bishop Webb then read the "bidding prayer," a traditional part of commencement at Nashotah.

The service then proceeded, Dean Barry acting as celebrant and the sermon was preached by the Bishop of Western Michigan.

The Alumni Association at its annual meeting reelected the Rev. B. T. Rogers, D.D., of Fond du Lac as warden; the Rev. S. W. Day of West Allis, secretary; the Rev. James F. Kieb of Green Bay, treasurer. The Rev. F. S. Dayton of Oshkosh and the Rev. J. Boyd Cox of Sheboygan were elected members of the executive committee of the association.

**ST. GERTRUDE OF NIVELLE.**

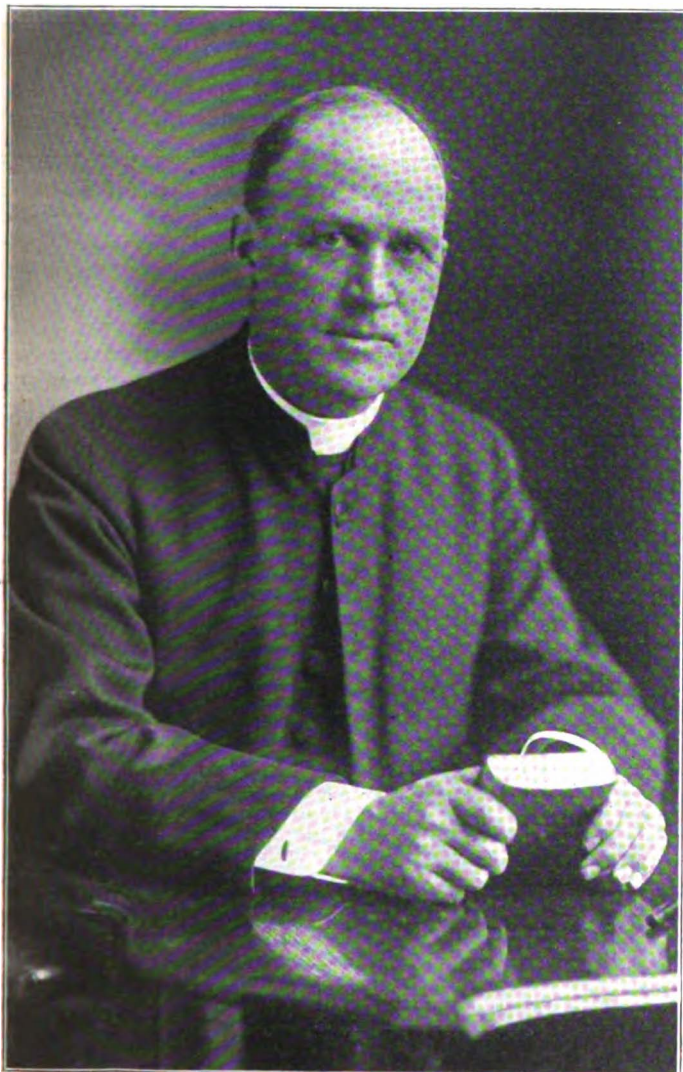
St. Gertrude kneels beside the sea,  
Within her hand a lily fair,  
In reverential ecstasy,  
Her soul upborne in holy prayer.

Athwart the bosom of the tide  
The setting sun, in glory shed,  
Transfigures her the sea beside,  
And wreathes a halo round her head.

And still she kneels, within her hand  
The emblem of her purity,  
Enwrapped in prayer upon the strand,  
In holy faith's security.

And when the cloud of night is rolled  
Away from that same sainted strand  
A traveler pauses to behold  
A lily on a mound of sand.

REV. E. H. J. ANDREWS.



THE REV. E. A. LARRABEE, D.D.,  
Dean-Elect of Nashotah.

WRITING ON the question of Sunday Observance, the Richmond (Va) Tidings says: The real question which confronts Christian people is not from the standpoint of work, but from that of pleasure. No iron-clad law can be laid down, applicable to all classes and conditions. It must be a matter of the individual conscience. The man who lives a life of ease and leisure, and can golf and motor and sail any day in the week, certainly is not keeping the day holy by engaging in these pastimes, however innocent in themselves they may be. But it is not for us to condemn the man who, toiling early and late, six days in the week, spends a part of Sunday in the country with friends and family, or motors or golfs or plays tennis. Certainly no one in any class should let Sunday go by without attendance upon at least one of the Church's services. And this is true for the Christian even more than for the Jew, because after the Saviour's resurrection the apostles changed the observance from the seventh day to the first day of the week. Thus the day that we keep holy—that is, separate and consecrated—we keep in memory and thankfulness of the Lord's resurrection from the dead. It is our weekly Easter.

## Diocesan Conventions.

**S**EVERAL important diocesan conventions are reported this week. The diocese of Central Pennsylvania ratified its previous action as to change of name, and will henceforth be known as the diocese of Bethlehem, the first time in history that a diocese has been named after the birthplace of our Lord. The Rev. J. G. Murray was chosen as Bishop Coadjutor of Maryland, and the Virginia convention elected to the same office the Rev. Arthur S. Lloyd, D.D. The subject of the division of the diocese of Long Island was discussed at that convention, but sentiment was unanimously against it.

### CENTRAL PENNSYLVANIA.

**B**Y its final action at the convention held in Trinity Church, Easton, May 25th and 26th, the convention formally ratified the action taken at Lebanon a year ago and takes to itself the name of Bethlehem. Ever since the division in 1904 (which resulted in the erection of the diocese of Harrisburg) the qualifying term of "Central" as descriptive of a set of counties lying entirely in eastern Pennsylvania has appeared increasingly misleading and inappropriate. Wide difference of opinion as to a new name appeared at the outset, but its final adoption was practically unanimous in both orders and the result leaves behind not a shade of bitterness or regret. A matter of interest is that by this action for the first time in the history of Christianity a diocese is named after the birthplace of our Lord.

#### THE CONVENTION ROUTINE.

The sessions of the convention were largely attended. Though the other business transacted was largely routine in character, it was of very great importance to the diocese. The Bishop's experiment in trying to make this annual gathering of clergy and laity something more than a business meeting, led to the appearance of two distinguished visitors who respectively addressed the convention upon subjects of vital import. The Rev. Lester H. Bradner, Jr., Ph.D., of St. John's, Providence, R. I., gave an eloquent talk upon "The Corporate Responsibility of the Church for Religious Instruction of the Young." E. H. Bonsall of Philadelphia later made an earnest plea for the extension of the work of the Brotherhood of St. Andrew. In the unavoidable absence of the Rev. Dr. Wilkins, the Rev. J. P. Ware spoke persuasively upon the Clergy Relief Fund. The morning session, which was devoted to diocesan missions, showed encouraging progress being made in all parts of the diocese in the extension of the kingdom. A model of its kind was the report of the warden of Leonard Hall, the home of our associate mission (the Rev. George W. Van Fossen). A distinctly forward move was the creation of a commission for work among the Italians. The Sunday school work is now given legal status by canonical provision, which creates a commission, giving it definite duties and making it permanently a part of the machinery of the diocese.

#### RESULTS OF THE ELECTIONS.

The elections resulted as follows: Standing Committee—Rev. M. A. Tolman, Rev. W. P. Orrick, D.D., Rev. H. L. Jones, D.D., Rev. A. B. Putnam, Rev. J. P. Ware, and Messrs. Warren, Farquhar, E. G. Mercur, Cleaver, and J. N. Welsh.

Delegates to Missionary Council: Archdeacon Coxe, Archdeacon Thompson, Rev. Messrs. H. W. Diller and E. D. Johnson; Messrs. W. R. Butler, G. R. Radford, H. W. Kingsbury, and J. N. Welsh.

Secretary of the diocese, O. C. Foster; treasurer, P. R. Stetson; Chancellor, R. A. Mercur; Registrar, Preston A. Lambert.

Admirable arrangements were made by the local parish (the Rev. P. M. Kerridge, rector) for the convenience of the delegates. The meeting-place for 1910 will be St. Stephen's Church, Wilkes Barre.

#### THE BISHOP'S ADDRESS.

The address revealed the fact that confirmations exceeded in number those of the previous year, with about twenty places to be visited, which will bring the total to about 1,100. There are four candidates for holy orders pursuing their studies at various seminaries, and twelve postulants. The record of accomplishments for general and diocesan missions is better than last year. The Bishop made an urgent appeal for help to enable the general Board of Missions to meet its obligations.

### CHICAGO.

**T**HE convention of the diocese of Chicago was held at the Cathedral May 25th and 26th. The sessions were largely taken up with the regular routine, of special interest, however, being the report submitted on "Social Service."

The Bishop celebrated at the opening service, assisted by Dr.

Fleetwood as gospeller and Dr. Wolcott as epistoler. The Rev. J. H. Edwards preached the sermon.

After the routine appointments and elections, and the recess for luncheon, the Bishop made his address. The rest of the day was largely given up to the reading of reports of committees, etc. The convention then adjourned to the Mid-day Club rooms, where a banquet was held, followed by stirring speeches on missions from the Bishop, the Rev. George C. Stewart, the Rev. Herman Page, D. B. Lyman, E. P. Bailey, C. E. Field, and others.

The following day the convention met pursuant to adjournment at 10 o'clock. Among other important matters which were discussed and settled, it was decided, in connection with the reports of the Committee on Legislation and the Commission on Revision of the Canons, that the women were to have no vote in the affairs of the Church.

A resolution was passed instructing the treasurer of the diocese to act as financial agent of the Bishop for the care of such matters as he may choose to delegate to him.

A special committee of three was appointed to audit all the accounts of the diocese and to prepare definite recommendation as to the credit due each parish on account of the endowment fund.

One of the most interesting and exhaustive reports submitted to the convention in recent years was that on Social Service. This was prepared with a great deal of labor and individual research and investigation by the ten members of the committee, five clergymen and five laymen, who divided themselves into five groups, taking the following subjects: "The Relation of the Church to Labor," "The Saloon and Associate Evils," "Social Evil," "Child Protection," and "Public Health." By vote of the convention, 2,500 copies of the report are to be printed and circulated. The Rev. Dr. Wolcott was the chairman of the committee and the other members, with their subjects, were: Labor—the Rev. Dr. Wolcott and J. T. Harrahan, president of the Illinois Central Railroad; Saloon—the Rev. E. J. Randall and Amzi W. Strong, lawyer; the Social Evil—Malcolm McDowell, secretary of the Central Trust Co., and the Very Rev. Dean Sumner; Child Protection—the Rev. Dr. Page and Frederick Deknatel, treasurer Mackie-Lovejoy Co. and Hull House; Public Health—the Rev. W. O. Waters and J. D. Hibbard of the John Davis Co.

At 12 o'clock the special order of pledges for diocesan missions was taken up. Here was reached the high-water mark of the convention as well as of the history of the diocese. The work began with prayer and ended with the Doxology. In the meantime, \$25,000 was pledged for the work of diocesan missions.

### IOWA.

**W**HILE the convention of the diocese of Iowa, which met in Dubuque on Tuesday and Wednesday, May 25th and 26th, did not in its legislation attempt very much that was new, the reports that were presented indicated a healthy condition of the diocese and an increased interest on the part of the people. A forward movement is to be noted in the adoption of a plan for apportionment against the parishes to raise the money needed for diocesan missions. It is expected that this new movement will meet with the success which it deserves, as it has the unanimous approval of the clergymen and laymen present.

#### PROGRESS OF THE ENDOWMENT FUND.

A marked feature of interest was the report of the Episcopate Endowment Fund Commission which was presented through its secretary, Charles Francis, and which showed that the representative of this fund, the Rev. John C. Sage, had in the last ten months secured subscriptions to the amount of over \$50,000. The Bishop indicated in his convention address that when the sum of \$90,000 was in hand in the old and new funds he would be prepared to ask for a Coadjutor. Though the Episcopate Endowment Commission had reported that over \$50,000 had been subscribed, making a total of the old and new funds of more than \$100,000, nothing further in this matter could be done to meet the Bishop's wishes, as the total of the amount subscribed is not in hand, but it was felt that the subscribers to the fund would soon make payment and so allow the realization of the hopes of the Bishop and the diocese in the speedy election of a Coadjutor for Bishop Morrison.

The convention opened with a celebration of the Holy Communion in St. John's Church, Dubuque (the Rev. John C. Sage, rector). The celebrant was the Rev. George W. Hinkle, president of the Standing Committee, the Epistle was read by the Rev. E. H. Rudd, D.D., the Gospel by the Rev. W. D. Williams, D.D., and the sermon was preached by the Rev. Marmaduke Hare, M.D., rector of Grace Cathedral, Davenport.

The address of Bishop Morrison was read at the beginning of the afternoon session.

#### BISHOP MORRISON'S ADDRESS.

The address, which was quite voluminous, was read at the afternoon session, and made an exhaustive showing of the condition

of the Church in the diocese. The Bishop reiterates his statements of 1907 and 1908 regarding a division of the diocese and the appointment of a coadjutor.

"The work of the commission on the increase of the Episcopate fund," he said, "has brought the day for the consideration of either a division of the diocese or the election of a Coadjutor much nearer than it was a year ago. I am, personally, anxious both for my own sake and for the sake of the work of the diocese to have you consider the question of additional episcopal oversight as soon as the convention thinks it wise to do so. I would not be willing to consent to division until, as I said, in my address of 1907, we have \$100,000 in hand and invested. If a coadjutor is desired, I am ready to ask for his election whenever \$90,000 is in hand and invested. Until we have the additional income, we could not provide such a salary as ought to be offered to a Bishop Coadjutor."

#### CONVENTION ROUTINE.

At this time the report of the secretary of the Episcopate Endowment Fund Commission was read, which included the report of the representative of this fund, the Rev. John C. Sage. The reports from the Board of Missions showed a larger sum raised this year than last, and the financial reports from the other boards indicated a healthy condition of diocesan funds.

The officers reappointed by the Bishop and confirmed by the convention were: Hon. George F. Henry of Des Moines, chancellor; Rev. A. I. E. Boss of Muscatine, registrar; Rev. R. H. B. Bell of Des Moines, dean of the Des Moines Deanery, and the Rev. Drs. W. T. Jackson, E. H. Rudd, and W. D. Williams, and Rev. Messrs. John Arthur and Ralph P. Smith, examining chaplains. The Rev. Dr. Williams was reappointed Archdeacon, and Mr. A. O. Cole of Lyons, treasurer of the diocese. The Standing Committee is the same as last year and consists of the following: Rev. Geo. W. Hinkle, Rev. W. T. Jackson, Ph.D., Rev. E. H. Rudd, D.D., and Messrs. J. J. Richardson, J. L. Bever, and J. K. Deming. To take the place of the late secretary, the Rev. S. R. J. Hoyt, D.D., the Rev. Charles J. Shutt of Independence was elected.

#### A TESTIMONIAL OF ESTEEM.

To commemorate the tenth anniversary of the Bishop's consecration, which occurred on February 22nd last, the clergy presented to him, through the Rev. G. DeWitt Dowling of Davenport, a pectoral cross and an address of congratulation and appreciation. The work of missions was not neglected at the convention. The Rev. C. C. Rollit of the Sixth Department addressed the convention at one of its sessions, and on the evening of the first day a splendidly attended missionary meeting was held with addresses by Courtenay Barber on "The Brotherhood of St. Andrew," and by the Rev. E. V. Shayler on "The Kingdom of God."

#### MEETINGS OF THE AUXILIARY AND OTHER BODIES.

Sessions of the Woman's Auxiliary, which met at the same time as the convention, were occupied with work of routine character. Interesting addresses were made by the Rev. Mr. Rollit, Miss Babcock of Japan, and Mrs. F. W. Keator, president of the Woman's Auxiliary of the diocese of Olympia.

The Daughters of the King, under the direction of the diocesan president, Mrs. W. F. Bishop of Muscatine, held a profitable session.

On the evening previous to the convention a well-attended meeting of representatives of the Brotherhood of St. Andrew in the diocese was held, the address being made by the Rev. John C. Sage, who took as his text, "Follow Me" and "Do this in remembrance of Me." A corporate Communion of the Brotherhood was held on the following morning.

## KANSAS.

**S**PECIAL interest attached to the convention of the diocese of Kansas, held at St. Paul's Church, Kansas City, Kan., on Wednesday, May 26th, on account of its being the semi-centennial of the diocese, at the place where the primary convention was held, though it then bore a different name.

The convention was in session two days and drew an unusually large attendance both of clergy and laymen. Though only routine business was enacted, it was by no means done in a perfunctory manner, much interest and enthusiasm being manifested in every step.

#### ELECTIONS.

The Rev. George F. Degen of Chanute was elected secretary. The following were elected to the Standing Committee: Clerical—The Very Rev. J. P. deB. Kaye, Rev. I. E. Baxter, Rev. R. C. Talbot, Rev. F. S. White; lay—Messrs. J. M. Meade, D. W. Nellis, George A. Rockwell, and O. B. Hardcastle.

D. W. Nellis was reelected treasurer and Samuel Davidson registrar. The following were chosen deputies to the next General Convention: Clerical—Rev. Percy T. Fenn, D.D., Rev. Francis S. White, Rev. R. H. Mize, Very Rev. J. P. deB. Kaye; lay—J. M. Meade, H. G. Beatty, J. N. Macomb, Jr., D. W. Nellis.

The Bishop appointed the following as members of the Sunday School Commission: Rev. Messrs. L. G. Morony, George F. Degen, R. H. Mize, I. E. Baxter, Messrs. V. E. Atkinson and I. J. White.

The Bishop reported the largest number of confirmations of any year since the division of the diocese. The parochial reports showed

an encouraging increase in the number of baptisms and communicants and in the acquisition of new churches and rectories.

#### AUXILIARY MEETINGS.

The Woman's Auxiliary and the Daughters of the King also held their annual meetings at the same time and place. There was a large attendance and much enthusiasm at both gatherings.

## KENTUCKY.

**N**O special features characterized the eighty-first annual council of Kentucky, which met at St. Paul's Church, Henderson, on May 25th. The Bishop's address treated of various problems pressing for solution upon the Church, and merits a lengthy presentation here, but lack of space forbids.

The council was held in St. Paul's Church, Henderson, May 25th. The Rev. Irvine Goddard, rector of Trinity Church, Owensboro, preached the sermon. After the celebration of the Holy Communion, by the Bishop, assisted by the Rev. Frederick Thompson and the Rev. Charles Lewis Biggs, rector of the church, the council organized for business.

After the adoption of the usual rules of order and the receiving of the report of the committee on credentials, John J. Saunders was unanimously reelected secretary and given a rising vote of thanks for his faithful and efficient service. Telegrams of greeting and regret at their absence were ordered sent to the Rev. Messrs. Charles P. Rodifer, Arthur E. Whatham, and Cassius Lee Price, all absent on account of illness. The Bishop delivered his annual address, after which he appointed the Rev. D. C. Wright to preach the next council sermon and appointed as examining chaplains the Rev. Messrs. Frederick Thompson, D. C. Wright, Harry S. Musson, Lloyd E. Johnston, and Irvine Goddard. The mission of the Epiphany, Louisville, in charge of the Rev. William H. Mockridge, applied for admission as a parish, and was so received, having fulfilled all canonical requirements.

The report of the Sunday School Board recommended that the Sunday schools all take offerings during Advent for diocesan missions, and during Lent and on Easter Day for foreign and domestic missions under the general Board; and that the local Sunday School Board be increased from six to ten, that lay women as well as men be eligible. Both of these recommendations were adopted, the latter requiring a change in Canon 16, which was accordingly made. Under the amended canon, the Bishop reappointed the old board, with the additions of Professor Maxwell of Louisville, R. W. Covington of Bowling Green, Miss Jennie E. Glass of Hopkinsville, and Miss Sue Towles of Henderson.

Upon invitation of the Rev. Richard L. McCready, rector, the council decided to hold its next annual meeting in St. Mark's Church, Louisville, May 24, 1910.

Reports from all the diocesan institutions were made, showing them to be in excellent condition. The elections which followed resulted in the reelection of diocesan officers and committees generally.

#### MISSIONARY SERVICE.

At 8 o'clock in the evening a service was held in the interest of diocesan missions. The annual report of the diocesan board was read by its secretary, the Rev. J. G. Minnigerode. The two special speakers were John Howe Peyton of Grace Church, Louisville, whose topic was "What the Layman Can Do," and the Rev. Richard L. McCready, rector of St. Mark's Church, Louisville, who spoke on "What the Clergy Can Do." Immediately after this service, the clerical and lay deputies and members of the Woman's Auxiliary were entertained at an informal reception given at the rectory by the Rev. and Mrs. Charles Lewis Biggs.

#### THE SECOND DAY'S PROCEEDINGS.

The second day of the council opened with a celebration of the Holy Communion at 7:30. After Morning Prayer at 9, the council adopted a resolution offered by the Rev. C. L. Biggs, chairman of the Sunday School Board, that "in addition to the one sermon a year on the importance of Sunday school work, adopted by a previous council, there shall be held in each parish and mission two conferences a year with Sunday school teachers and parents of pupils."

As a tentative basis for parochial reports, the definition of the word "communicant," as adopted by the General Convention, was accepted to mean "confirmed persons residing in the parish, having the right to communicate, and who have not affiliated with any denomination."

A resolution to appoint a committee to assess the increased apportionment for general missions requested in the Bishop's address, was adopted, the Bishop appointing the Rev. Messrs. John K. Mason, Harry S. Musson, and Richard L. McCready; Messrs. William A. Robinson, John V. Pilcher, and Alvah L. Terry.

The evening session of the council consisted of a service in the interests of Sunday school work. Before the final prayers and benediction, Bishop Woodcock dedicated the new organ which has recently been placed in the church.

#### THE WOMAN'S AUXILIARY.

The morning of Thursday, May 27th, was given to the annual meeting of the Woman's Auxiliary, beginning at 9 o'clock with the corporate Communion, at which Bishop Woodcock was the celebrant, and also preached. At this service the Silver Thank Offering for

twenty-five years of Auxiliary work in Kentucky was presented, and amounted to \$1,043.50. Encouraging annual reports were made from all branches, the total value of the year's work amounting to between six and seven thousand dollars, the best record of any year in its history. The new constitution was adopted and the special address was made by Miss Sallie Stuart of Virginia, after which the meeting adjourned.

#### THE BISHOP'S ADDRESS.

Bishop Woodcock's annual address began by calling attention to the past years of opportunity and blessing, and filled with inspiring memories and their message to "thank God and take courage." At the same time he urged his hearers ever to keep in the forefront the importance of "lengthening the cords and strengthening the stakes." The Bishop paid an eloquent tribute to William A. Robinson, who has for thirty-four consecutive years held the position of treasurer of the Board of Diocesan Missions and rendered most faithful and efficient service.

In speaking of diocesan matters, the Bishop noted with pleasure that every dollar of the assessment and of the expectation had been received and all obligations paid promptly, no missionary having had to wait a single day for salary due him. Ten new missions have been started during the past year, and four new churches and two new rectories built. After noting the changes in the clergy list, the address treated of various Church problems.

#### LONG ISLAND.

THE most important subject before the fifty-third convention of the diocese of Long Island was the question of division of the diocese. Bishop Burgess was emphatically against any attempt in that direction, stating that it would be unnecessary were the diocese far more populous.

Convention opened in the Cathedral of the Incarnation, Garden City, on the morning of May 25th. After Morning Prayer the sermon was preached and Holy Communion was celebrated. There was a large attendance of clergy and lay delegates from Brooklyn and the towns of Long Island, which included many women.

#### THE BISHOP'S ADDRESS.

Bishop Burgess presented an unusually interesting address, showing the great growth of the diocese through the increased population of the island and the added means of transportation, but declared himself as believing that diocesan divisions had gone far enough, and that divisions bring financial weakness and strain.

"The past year," said the Bishop, "has been marked by encouraging signs of progress. Two large parish churches in Brooklyn have been freed from debt and consecrated to the glory of God—the Church of St. Matthew and the Church of the Incarnation. There have been five men ordained—two to the priesthood and three to the office of deacon. I have made 105 visitations and confirmed 2,400 persons—a far larger number than has been found in any one year in the history of the diocese.

"Already this diocese ranks fifth, if not fourth, in size, among the dioceses of the United States, and the thoughtful among us may well ask how we are to keep pace with the new growth. There are some who have thought that this could only be done by subdivision. Divide the diocese, they say, and you have solved the problem. Let me say quite frankly that I think diocesan division, in most cases, has been carried quite far enough. The diocese of Long Island seems to be peculiarly well built for unity. Sub-division into smaller dioceses will not accomplish this so well, in my opinion, as will the united effort of the entire body of Churchmen throughout the island. The Cathedral must be the center, and as time goes on I think we shall all appreciate the good judgment of the diocesan convention, which, in 1885, acting by the advice of a strong committee of its ablest men, accepted Mrs. Stewart's gift, and here in this central spot placed its Bishop's church."

He made an earnest appeal for the support of missions, stating that the Board of Missions is facing a crisis, and recommended the appointment of a commission to act in the diocese in behalf of the Board.

During the morning there was a service of benediction in dedicating the marble bust of Bishop Littlejohn, which has been placed to the right of the chancel. The Rev. Dr. Henry C. Swentzel, rector of St. Luke's Church, Clinton Avenue, Brooklyn, preached the convention sermon. His subject was "The Broadmindedness of Orthodox Christianity."

After the celebration of the Holy Communion the convention adjourned for luncheon. On meeting again, the Rev. Robert Rogers was elected secretary, Alexander E. Orr was re-elected treasurer, and the Rev. J. H. Sattig, assistant secretary. Two new churches were admitted to membership in the diocese, St. Mary's at Shelter Island, and one at Easthampton.

The Rev. St. Clair Hester and Henry E. Pierrepont were re-elected members of the Standing Committee.

#### MOVE FOR CHURCH UNITY.

The proposed preamble to the constitution of the Church presented by the Rev. William R. Huntington at the General Convention held in Richmond, Va., was brought before the convention. The committee recommended that the memorial be heard, that the objections

be given due weight, and expressed the hope that the proposed preamble be radically amended. The Rev. J. Clarence Jones of the minority of the committee said the time was especially ripe for the preamble, in view of the unity of Christendom, for which were hoping and praying, and moved that the report be referred back to the committee in order that it might have full and free discussion in view of its great importance to the future welfare of the Church. It was so ordered.

#### AGAINST DIVISION OF THE DIOCESE.

One of the members of the convention, referring to the statement made in the address as to the great size of the diocese, said that he took it as a recommendation that the diocese be divided, and moved that a committee be appointed to take the matter up and report at the next convention. The Bishop arose and said that any movement to divide the diocese must originate with him, and that he had no idea of taking any such step, which is wholly unnecessary were it many times more populous. The question was put to vote, however, and defeated almost unanimously.

The report of Alexander E. Orr, treasurer, showed a flourishing state of finances.

After the appointment of the usual committees by the Bishop, and the discussion of a resolution offered by Canon W. S. Chase in favor of local option, which occasioned much discussion, the reports of committees were read and convention adjourned.

#### MARYLAND.

THE principal business before the 126th annual convention of the diocese of Maryland, which was held in Emmanuel Church, Baltimore, on Wednesday and Thursday, May 26th and 27th, was the election of an assistant to Bishop Paret, who is now in his 83d year, and resulted in the choice of the Rev. J. G. Murray. [An account of the election will be found on page 186.]

#### THE BISHOP'S ADDRESS.

The address of Bishop Paret contained little of special interest to the Church at large, barring a strong endorsement of the \$5,000,000 Clergy Relief Fund.

The Bishop drew attention to the fact that it was the twenty-fifth time he had presided over a general convention of the Church in Maryland. "The whole history and work of the diocese for the quarter of a century of my official relation to it, which will be completed in January next, has been marked, under God's blessing, by unbroken harmony and love," said the venerable Bishop. "May God's blessing still be with us."

Going into statistics briefly the Bishop said: "Besides many other services, I have given official visitation to all the parishes and congregations for which they were canonically needed. The number of confirmed is 1,157. During the year I have preached 85 times, have given 39 addresses, have administered the Holy Communion 35 times, have solemnized 3 marriages, held 4 burial services, 1 ordination, 2 consecrations of churches, and 1 institution of a rector.

"The condition of the diocese is somewhat unusual. As to the diocesan missionary work I am glad to report strong work and much encouragement. In this there are three things for which I am especially thankful. First, the work of the Layman's Missionary League. In this there are at present eighteen active members, under the immediate direction of their chaplain, the Rev. R. F. Humphries, who assigns to each, at stated intervals, his place and time for service. Some twelve mission stations are by their labors growing into fuller strength."

The Bishop went on to speak of the good work of the four Archdeacons—Rev. John Gardner Murray, Baltimore; Rev. Hobart Smith, Towson; Rev. Edward T. Helfenstein, Annapolis, and Rev. William Cleveland Hicks, Cumberland. A third encouragement is the fact that at the suggestion of the Bishop two of the stronger parishes in Baltimore made themselves responsible for the pastoral oversight of two long-struggling missions. "But of the more definite work of the parishes and congregations I cannot speak so hopefully," the Bishop said. "There are at this time nine such places without rectors in charge. We may hope that this condition may soon be remedied, but to find the right remedy is not easy."

In addition to those who have died since the last convention the Bishop gave the names of fourteen priests who were transferred to other dioceses. Ten have been received from other dioceses.

Five young men were admitted to deacon's orders during the year—all on June 22, 1908, at which time the Rev. Smith Hilton Orrick was ordained a priest. The names of eight young men are on the roll of postulants for holy orders, and there are seven candidates for holy orders. The Bishop closed his address with a strong appeal for the election of a Coadjutor.

#### ROUTINE BUSINESS.

The convention held three busy sessions on Wednesday and two on Thursday. An interesting report from the Cathedral Committee was received Wednesday morning, through the Rev. Arthur Chilton Powell, rector of Grace Church, Baltimore. The Susannah Warfield fund, now amounting to \$6,439.75, has been placed in the hands of the Cathedral trustees for the purpose of establishing a

Cathedral school for boys. The total amount of the fund to date is \$19,901.44.

The convention spent some time Thursday afternoon discussing a resolution requesting the clergy to do all in their power to raise \$25,000 annually from their parishes for the next five years toward the \$5,000,000 General Clergy Relief Fund. The resolution was finally adopted.

The Rev. Hobart Smith, Archdeacon of Towson, reported that the \$100,000 episcopal endowment fund for the diocese would likely be raised by January 1, 1910. He said about \$79,681.80 was already in hand. The convention adopted a resolution fixing \$1,000 as the minimum salary for married clergymen and \$750 as the minimum for unmarried clergy.

#### OFFICERS ELECTED.

The following were elected members of the Standing Committee: Rev. Dr. J. Houston Eccleston, Rev. William M. Dame, D.D., Rev. J. S. B. Hodges, D.D., Rev. John G. Murray, Rev. Arthur Chilton Powell, D.D., Rev. William H. H. Powers, and Rev. Peregrine Wroth. Blanchard Randall was reelected treasurer of the convention, and Samuel J. Hough was reelected treasurer of the missionary committee. The convention unanimously adopted resolutions commending the work of the Bishop, and of Major Samuel J. Hough, for twenty-five years treasurer of the committee on missions.

### MINNESOTA.

THE fifty-second annual council of the diocese met in the Cathedral of Our Merciful Saviour, Faribault, on Wednesday, May 26th. The Holy Communion was celebrated by the Bishop, assisted by the Bishop of Western Michigan and others of the clergy. It being fifty years since the election of Bishop Whipple as the first diocesan of Minnesota, the sermon was preached by the Rev. George C. Tanner, D.D., one of the delegates at that council.

#### THE BISHOP'S ADDRESS.

The annual address of the Bishop was delivered in the afternoon. He paid a gracious tribute to his illustrious predecessor, and then gave the record of spiritual and material progress made in the diocese during the past year. The record is a long one, comprising many important undertakings on the material side. The Bishop expressed his gratification at the results that have followed the creating of three additional deaneries at the previous council, and urged hearty coöperation in the building up of the endowment fund for the support of the episcopate.

#### ELECTIONS.

The former Standing Committee was elected with the exception that the Rev. G. H. Mueller takes the place of the Rev. I. P. Johnson, the latter having declined the nomination.

The following were elected delegates to the Conference of the Sixth Missionary Department to be held at Sioux Falls, S. D., in October: The Rev. Messrs. T. P. Thurston, C. S. Mook, J. S. Budlong, W. H. Knowlton, E. Borncamp; and Messrs. G. G. Whitney, A. H. Nordeen, J. A. Chase, E. H. Foote, and A. H. Bill. Alternates: The Rev. Messrs. E. N. Schmuck, C. H. Shutt, R. Tenbroeck, C. L. Bates, P. H. Edwards; and Messrs. T. E. Jones, R. E. Brown, N. C. Pike, W. C. Briggs, and W. D. Lawrence, M.D. The former treasurer and secretary were unanimously reelected.

A committee of seven, of which three members are clergymen and four laymen, together with the Bishop and chaplain at the State University as *ex-officio* members, was elected, with instructions to incorporate, and have assigned to them the University House recently purchased to be used as a home for students while at the university and also as a center for work amongst the students; and also to have the general management of the same.

#### OTHER PROCEEDINGS.

As usual in nearly all conventions, radical amendments to the constitution and canons were introduced, but, thanks to the Committee on Legislation, which on the whole was a judicious and conservative one, few changes were made. Other proposed changes were referred, according to custom, to the next council.

The report of the committee as to the best method for obtaining increased episcopal supervision, whether by the election of a Coadjutor, or the division of the diocese—the majority of the committee favoring the former—was, without any discussion, tabled, without prejudice.

By motion, the Bishop was asked to appoint a Sunday on which an offering shall be taken annually for the endowment of the episcopate. It is very evident that the diocese is practically of the opinion that there can be no increase of episcopal supervision without an increase of the endowment fund.

The next annual council will be held at the Church of St. John the Evangelist, St. Paul, on the fourth Wednesday in May, 1910.

### NEBRASKA.

THE annual council met in Omaha on the 19th and 20th of May for the forty-second time as a diocese. The opening service was a plain Celebration without a sermon, but on the

following day, being Ascension Day, there was a High Celebration and sermon by the Rev. C. C. Rollit.

The Standing Committee was reelected, and the Rev. W. H. Moor was elected secretary-registrar for the seventh time. A special committee was appointed to take in hand the due celebration of the tenth anniversary of the Bishop's consecration, which will occur on St. Luke's day. Also a commission was appointed to examine into the matter of Church extension in Omaha and Lincoln and secure suitable locations for the erection of mission churches in the near future.

The council adopted the apportionment plan for the raising of funds to carry on the diocesan mission work. This plan has been proven to be the best for this purpose, the reports of the past five years showing an increase in this fund of about 30 per cent.—over the pledge system. The apportionment is made in the form of an assessment, and failure of congregations to pay bars their delegates from a seat in council. The basis of assessment averages about 9 per cent of the current expenses.

Another notable feature of this, as well as recent councils, was the Missionary Hour on the first day, when addresses were made by the Rev. C. C. Rollit; the Rev. Jno. Koehler, missionary to the deaf-mutes, and W. A. Haberstro, travelling secretary of the Brotherhood of St. Andrew. The offerings, amounting to \$21.85, were donated to general missions. Expressions of regret were made on all sides on account of the absence of the Rev. John Williams, who was kept home by sickness, but it is a pleasure to report that he is once more able to take up his regular duties.

### NEWARK.

NEWARK diocesan convention was held in Trinity Church, Newark, on May 27th and 28th. The office of chancellor was established and provision made for missions being represented in convention.

#### RELAXATION OF RELIGIOUS LIFE.

The Bishop in his address dealt frankly with existing conditions showing relaxation in respect to the positive ordinances of worship. He declared that a study of the movements in the world's life to-day might lead one to depressing thought concerning the fortunes of religion, but that it was plain there was even now a reaction from materialism toward a perception of the truth that "the things which are unseen are eternal."

Returning to the diocese, he called attention to some of the achievements which the year has brought about. Among them were the new churches for St. George's at Vailsburgh and at Ridgefield Park; the edifice going up at Westwood; the building almost completed at Wortendyke; plans for a new church on the Palisades—all projects made possible by the gifts for Church extension work last year, together with assistance from the Woman's Auxiliary, the Sunday school Advent offering, and individual and parochial gifts. Other matters of gratification he referred to—the purchase of land for new edifices, improvements and plans for improvement throughout the diocese, which, taken altogether, he said, showed a united and strengthened effort for larger work.

#### ROUTINE BUSINESS.

The consideration of the new canon constituting an ecclesiastical court, the modified canon on finance, and the constitutional amendments affecting the voting privileges of the clergy occupied a large part of the business sessions. By confirming the approval of last year, the convention established the office of chancellor of the diocese, and provided for representation in convention from missions. A proposition to amend the constitution so that the clergy and the laity would choose deputies of both orders to General Convention was quickly disposed of by being laid on the table.

#### THE ELECTIONS.

William Fellowes Morgan was elected a trustee of the Episcopal Fund, *vice* John Farr, removed from the diocese. The finance committee was reappointed; the Standing Committee, secretary of convention, treasurer, and registrar were reelected.

The Board of Diocesan Missions was elected: Rev. Dr. George S. Bennett, Rev. Frederick B. Carter, Rev. Walker Gwynne, Rev. D. Stuart Hamilton, Rev. Dr. William M. Hughes, Rev. Charles L. Steel, Messrs. Richard F. Stevens, William M. Franklin, James E. Bathgate, Jr., Francis H. Holmes, C. Alfred Burham, and G. W. Bond.

Representatives to the Missionary Council: Rev. Charles T. Walkley, Rev. Lewis Cameron, Rev. Philemon F. Sturges, Rev. Dr. George S. Bennett; Messrs. Deatur M. Sawyer, William Fellowes Morgan, Arthur E. Barlow, and Francis H. Holmes.

Ecclesiastical Court: Rev. Frederick B. Carter, Rev. Dr. J. N. Blanchard, Rev. Dr. George S. Bennett, Rev. Edwin A. White, Rev. John S. Miller, and Rev. Henry H. Hadley.

Lay Assessor to Ecclesiastical Court: E. Q. Kearbey, Esq., of St. Peter's Church, Morristown.

The Bishop reported that on the first of May there were 145 clergy canonically resident; 14 of this number were deacons. There were 22 candidates for Holy Orders and 8 postulants. During the

year 2,035 persons were confirmed at 107 public confirmation services. Services are regularly held in 123 churches and chapels.

On Thursday evening a reception was tendered the clergy of the diocese and the deputies to convention by the Church Club of the diocese. Speeches were made by Bishop Lines; Hamilton W. Mabie, president of the Club; and Frederic C. Morehouse of Milwaukee, Wis.

### SOUTHERN OHIO.

**C**ONVENTION met in Christ Church, Springfield, on Wednesday, May 26th. The proposed changes in the constitution of Kenyon College were discussed and the matter referred to a committee to report to the next convention.

Convention opened with the celebration of the Holy Communion by Bishop Vincent, assisted by the Rev. John L. Boyd, D.D., of Marietta, Dean Matthews, the Rev. John Henry Hopkins, D.D., of Chicago, and the Rev. Charles L. French, rector of the parish. The Rev. George H. Edwards was elected secretary, and the Rev. George M. Clickner appointed assistant secretary. William H. Alberty of Columbus was re-elected treasurer.

#### THE BISHOP'S ADDRESS.

The Bishop spoke of the presence of Samuel R. Ross of Portsmouth, aged 90 years, who had attended fifty diocesan conventions and later congratulatory resolutions to Mr. Ross were introduced by Archdeacon Dodshon and passed by a rising vote.

The Bishop said that he was reaching the end of a term of twenty years in Southern Ohio, and made an interesting comparison between the State of the Church in 1889 and 1909: The number of clergy had increased from 40 to 90; communicants from 7,000 to 14,000, and the value of Church property had increased from \$900,000 to \$2,000,000. The greatest drawback to Church growth was the number of removals. Though in twenty years 15,000 persons had been confirmed, yet the net gain was only half that figure. In twenty-five years Ohio has lost one million residents by removal to other states.

The proposed appointment of a committee to report as to a division of the diocese was tabled. The committee reported that \$20,000 had been pledged toward the sum of \$50,000 to be secured to build a Bishop's house. The Bishop's salary was increased to \$5,000 per annum.

William Cooper Procter's splendid gift of \$50,000 for the endowment of the episcopate known as the Charlotte E. Procter Fund, was reported completed and resolutions of grateful appreciation were adopted.

#### LEGISLATION.

The principal legislative business before the convention follows: First steps were taken looking to a simplification of the missionary machinery and a return to the old system, taking back the powers of the three convocations to assign the amounts apportioned to them to the several missions.

The proposed new constitution for Kenyon College, approved by the diocese of Ohio, came before this body. The constitution was referred to a commission to be appointed by the Bishop and to report at the next convention. The diocese pledged itself to raise \$6,500 for diocesan missions during the year. New canons to expedite business and to regulate voting were adopted.

#### RESULTS OF THE ELECTIONS.

Elections by the convention resulted as follows: Standing Committee—Very Rev. Paul Matthews, Rev. Holmes Whitmore, Rev. Charles J. French; Messrs. William M. Allen and William Cooper Procter of Cincinnati, and Captain E. Morgan Wood of Dayton.

Missionary Committee: Rev. C. K. Benedict, Rev. Holmes Whitmore, Rev. C. E. Mackenzie; Messrs. E. Worthington, Chandler Robbins, J. D. H. McKinley.

Trustee of the diocese: N. Henchman Davis.

Deputies to the Missionary Council: Rev. Canon Charles G. Reade, Ven. Archdeacon Dodshon, Rev. A. W. Buckland, Rev. J. D. Herron; Messrs. J. A. Gallaher, J. D. H. McKinley, William M. Allen, W. W. Myers.

Trustee of Kenyon College, the Rev. George Davidson of Harietta, an alumnus.

The convention in 1910 will be held in St. James' Church, Piqua.

#### EVENING SERVICES.

The two evening services during the convention were notable. At the first, marking the close of the Woman's Auxiliary convention, the Rev. John Henry Hopkins, D.D., preached a powerful missionary sermon. The second was in charge of the Social Service Commission. Its president made a report, and under the provisions of Canon 19, Frank N. Miner, the head worker of the Cincinnati University Settlement, made an address. He was, and may probably still be, a minister in the Methodist Episcopal body. A strange unanimity was observed in both addresses. Both speakers agreed that no one was really civilized who did not extend his group consciousness to a world-wide sympathy for and desire to aid all mankind.

### VIRGINIA.

**T**HE election of a Bishop Coadjutor was, of course, the most important matter before the Diocesan Convention, which met at Leesburg May 26th, and which resulted in the election of

the Rev. Arthur S. Lloyd, D.D., on the first ballot, the vote being made unanimous.

The Holy Communion was celebrated by the Bishop, the Rev. James W. Morris being epistoler, the Bishop reading the gospel. Immediately after this service the council went into business session. The Rev. Everard Meade, secretary for the past sixteen years, offered his resignation, to take effect at once, which was accepted.

The usual committees were appointed; and the Bishop then read his annual address, giving a detailed statement of his official acts during the year, confirmations numbering 1,070.

The Rev. Thomas Semmes presented and read a proposed canon on Sunday schools. The Bishop appointed the Rev. Dr. Crawford and the Rev. Hinks and Messrs. Marchant and Hilleary a committee to consider the proposed canon and report to the council.

When the council reassembled, after the transaction of routine business, the election of a Bishop Coadjutor followed, an account of which is given elsewhere in this issue.

#### THURSDAY'S PROCEEDINGS.

Council assembled, with the Bishop in the chair. Various committees reported, but no business of general importance was transacted, and council adjourned at 11 A. M. for divine service.

On the session being resumed, the Bishop appointed the Rev. R. A. Goodwin, Rev. T. C. Darst, and Messrs. H. C. Marchant, James Caske, and Judge A. W. Wallace a committee on the Five Million Dollar Fund.

Council discussed that portion of the Bishop's address referring to the Archdeacon. The Bishop made a statement to the effect that he would not ask for an Archdeacon after the consecration of a Bishop Coadjutor, as he did not want to burden the diocese with the expense of his salary.

A resolution was adopted to the effect that a committee of the Bishop, two clergymen, and two laymen be appointed to arrange for the observance on May 18, 1910, of the 110th anniversary of the first convention of the Church in Virginia and the organization of the diocese.

### GENERAL SEMINARY AND OTHER COMMENCEMENTS.

[Continued from Page 184.]

Visit to La Rochelle," and a paper on "The Hospitality of England, Holland, and the United States to the Huguenots, and Its Reward," was read by Charles Pryer of the New York Historical Society. Music was rendered by the New Rochelle Männerchor.

#### THE ARCHDEACONRY OF DUTCHESS.

The regular meeting of the northern Archdeaconry was held in St. James' Church, Hyde Park, on Wednesday of last week. A noteworthy proposition was made and discussed. By it, the missions of the diocese now under the fostering care of the archdeaconry would be placed under the care of neighboring parishes. No action was taken except to postpone further consideration to the fall meeting. Organization of social service, as proposed by the last diocesan convention, was effected.

#### MEMORIAL TO BISHOP SATTERLEE.

On the Sunday after Ascension Day, a handsome rector's stall was unveiled in Zion Church, Wappinger's Falls, and dedicated in memory of the Rt. Rev. Henry Yates Satterlee, D.D., a former rector of the parish. The Rt. Rev. Dr. Harding, his successor in the see of Washington, preached the sermon at the mid-day service. The Rev. Prescott Evarts, rector of Christ Church, Cambridge, Mass., also a former rector of this parish, was present with members of the late Bishop's family.

Instead of going to Easthampton, Long Island, for the summer months, the Bishop will leave town on June 22nd for Northeast Harbor, Me. Rev. Dr. Manning will also go there for the summer.

At the semi-annual meeting of the archdeaconry of Orange, Ulster, and Sullivan counties, held on May 25th, Archdeacon Thomas was presented with a handsome and costly clock by the Rev. Octavius Applegate, in the name of the archdeaconry. The session opened with the celebration of the Holy Communion, with the Archdeacon as officiant, assisted by the Rev. Mr. Applegate. The preacher was the Rev. Father Huntington, O.H.C., who delivered a very interesting and helpful address. The Rev. Dr. John P. Peters of St. Michael's Church, New York, addressed the meeting on the relation of the Church to civic improvement.

#### THE APPEAL OF ST. JOHN'S CHAPEL.

The Appellate Division has affirmed the order of Supreme Court Justice O'Gorman in dismissing the injunction obtained by the congregation of St. John's Chapel in Varick Street to restrain the rector and wardens of the Trinity Corporation from closing the chapel. The decision was unanimous, by Justices Ingraham, McLaughlin, Clarke, Houghton, and Scott; but no opinion was handed down as to the merits of the controversy. The action was appealed by John Burke and other members of St. John's Chapel to prevent the Trinity Corporation from consolidating the congregation with that of St. Luke's Chapel, in Hudson Street. The appellants are ordered to pay \$10 costs and disbursements. Unless an appeal is taken to the Court of Appeals, the plan of merging the two congregations cannot be further delayed.



## *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

### ISRAEL ENTERS THE PROMISED LAND.

FOR THE FIRST SUNDAY AFTER TRINITY.

Catechism: III. Vows. Text: Psalm 107:7. Scripture: Josh. 3:1-17.

**T**HE Jordan is, except for the Sacramento, the swiftest river in the world. In a distance of 162 miles as the crow flies, but 300 miles if the very crooked windings of the river are followed, it falls 3,000 feet: from 1,700 feet above to 1,300 feet below the level of the sea. It is not very wide, but quite deep. Where this crossing took place it is about a hundred feet wide and ten to twelve feet deep. It was the 10th of Nisan (4:19), or about April 1st, when the crossing took place. At this time of the year the river is very high, and is "full up to all his banks" (3:15). The river flows at the bottom of a deep valley, which descends to the water's edge in two and sometimes three terraces. It is about six miles to the "Acacia groves" (Shittim), from which the people were first commanded to remove and to go to the lowest terrace.

The very fact that the vast host of people got across the river is in itself a proof of the miracle. It is obvious that it could not be forded. Nor are we surprised that no resistance was offered, for the Canaanites could have had no suspicion that a crossing could be made (see 5:1).

Although the drying up of the river at this opportune time was a miracle, it is not unlikely that the Lord used the natural forces at His command. We have a hint of the means used. As at the Red Sea a "strong east wind" was used to drive back the waters, so it would seem that here the river was dried up by a closing of the channel at "Adam," about seventeen miles up the river, where the valley contracts to its narrowest point (3:16). This could be done either by a landslide or by an upheaval of a volcanic nature. That it was the season of floods would suggest that a landslide occurred. Psalm 114 plainly celebrates this event. It is an interesting fact that an Arabic chronicler records a similar landslide which caused a sudden damming of the river in 1267 A. D.

The two thousand cubits mentioned as being the distance between the Ark and the people would indicate that the people were back on the higher ground of the first terrace. From there they could see the progress of the Ark, and the drying up of the water as the priests bearing it entered into the water. It must have been an awe-inspiring sight when we bear in mind the facts above recited. It would certainly be a credential to the people that God was with Joshua as He had been with Moses at the Red Sea.

Verse 10 hints at something else which this striking miracle taught the people. God had promised them this land. Their receiving it this way was as though it were received from His hand. More than that, it was in evidence that God went with them into the land. They need not fear that any of His promises would fail.

In this story we must not overlook the great demand for faith which was made upon Joshua and the people. Thirty-eight years before, this nation had been brought to this place or one like it. They were divinely ordered to go over and take the land. Except for Joshua and Caleb, all were afraid to obey. A new generation, trained in the hard school of the wilderness, had grown up. Joshua and Caleb alone of that other generation were with them. God gives them the chance which their fathers had refused. It is not made easier; rather is the demand for faith a still harder one. They are commanded to get ready to cross within three days a river which by no human method could be crossed within that time. Its flooded condition made it absolutely impossible.

Yet Joshua obeyed orders. He was satisfied that He who had given the orders was well able to provide the way. His attitude met a response from the people. They, too, believed enough to act upon their belief, and that is what makes faith. Faith is belief in action. Belief which does not so express itself is not what the Bible calls *faith*.

This story is not so very far from our own experience.

God commands us to act in ways which may seem to human understanding "foolish." In Baptism, the Lord's Supper, Confirmation, the action commanded seems rather insignificant compared with the result promised. But those who have faith, as defined above, find that God makes the way.

The lesson will not have been carefully studied if anyone thinks that here all that was required of the people was that they go over after the way was made open. That is to misread the story. The record makes clear that after the three days of preparation everything was ready so that they were waiting, as it were, for the opening of the way. This was necessary. The stopping of the river was for a time just barely long enough to permit the crossing. Had they not all been ready, they could not have crossed over. As it was, "they hastened to pass over" (4:10), and as soon as all were over and the Ark brought up from the river bed, the stream returned to its accustomed flow. God can only deliver those who act on *faith*.

## *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.

### MISSIONS AND HOW TO PROMOTE THEM.

*To the Editor of The Living Church:*

**T**HE subject of missions is at present an all-absorbing topic, and it is well that it is so. An article in the *Southern Churchman*, entitled "Information Versus Exhortation," was to the present writer a stimulus, as he feels it must have been to many others; and the article appearing just around Ascension-tide, when the great commission of our Lord, "Go ye into all the world," etc., stands out in bold relief, brought back to the writer an emphasis which he had on a previous occasion enforced and led him to dwell especially on the same subject before a congregation on the Sunday after Ascension Day. [We naturally speak with some diffidence anent ourselves, and do so only when we think that our act will serve a good purpose, and hence, look for charity and indulgence from others.]

Now the first necessity to aid missions, and accordingly to obey the charge of our Lord and Master, is to be informed. This writer had read the *Spirit of Missions* pretty thoroughly from beginning to end and made free use of the knowledge obtained—clergy and laity must be informed. And so we leave our first head without further comment, only begging to stress with the *Southern Churchman* the great value of "Information" as over and above "Exhortation," except as the latter is used carefully and legitimately—of course we can carry everything to excess—adding withal that too much admonition without a great admixture of information, especially on the subject of missions, is likely to irritate and hence do harm rather than good.

The logical sequence to information is "interest." No one will know of the noble work accomplished by our self-sacrificing missionaries without becoming deeply imbued with the spirit to help—unless they are oblivious to everything that is good—the work in hospitals so faithfully done, the burdens borne under trying circumstances resulting from a want of necessary equipments and men, will produce a desire that said necessary equipments and men shall be furnished.

And the third and last head is the means whereby the funds for the securing of all this are to be obtained. We make a mistake not only in collecting moneys spasmodically, but as well in collecting them in large amounts. The average man and woman spend their incomes as they go along, and the money must be got from them in the same way if it is to be got at all. Indeed, most people with good business habits do not like huge sums to accumulate, as for instance newspaper collections. There are exceptions, of course. Now, then, missionary money should be collected regularly in small sums, or relatively small sums, bi-weekly, weekly, fortnightly, or monthly, etc., best of all weekly. Could not every diocese have, with the sanction of the Bishop and convention, something like this: One chief officer who has under him others, and these again others until the arrangement reaches the individual parish, which in turn can have its head with other sub-divisions? It is the old, old story of captains over thousands and hundreds and tens. It spells system, which

spells success. But somebody in the Church must go about to organize these measures. The apportionment plan was hooted at at first by many; now its usefulness is recognized. That noble layman, Mr. Thomas, now gone, we need something in his place. This plan could supplement the apportionment plan. Upon careful investigation we are discovered to number about two million adherents. Many young men and others are in our congregations who, while not confirmed, are yet ours practically. Let us imagine that on the average these 2,000,000 give ten cents a week (some do not give anything while others give hundreds and thousands—the information and system, however, to correct this as much as possible), then this would mean something over ten million dollars yearly. Would our missions then suffer? But it means personal appeal, systematically made by proper organization. This writer when in business found that the best way to collect debts is to go out and collect them. Every baptized person owes that debt to Christ. Go out, therefore, and collect all honest debts.

MARTIN DAMER.

### A SUGGESTION FOR WORK AMONG HEBREWS.

To the Editor of *The Living Church*:

ONE of the pressing needs of the present is active, sincere, and organized work among Hebrews, that shall be under the direction of the Church and in charge of a priest. The writer does not suggest an aggressive missionary campaign, but rather the setting aside of a church where Hebrew Christians may worship corporately, and where their unfortunate brothers who have strayed into paths of philosophical emptiness may secure instruction from the pulpit and in person that shall lead them to confess Christ.

There probably are a great many Hebrew Christians most of whom would be glad to have their own house of worship. Then, there is that large number of Hebrews who are seeking "the light." The latter are usually of the second and third generation of immigrants, and are cultured. Being students and by nature always inquisitive in matters religious, they have become adherents of this and that theory of the "riddle of the universe" that to them seems most plausible. Most of these are disciples of teachers of morality and are ready to receive "the comfortable words" of the Saviour. Some provision should be made for such work. The writer has had a large number of such Hebrews discuss Christ with him, and has generally succeeded in impressing the fundamental verities upon their minds. But the best work can be done by a dignified service of the Eucharist and the sermon. Hebrews would find in that almost a facsimile to the Jerusalem temple-worship, which would appeal to them. Of this, the writer is assured from facts in his possession.

A word about Hebrew Christian missionaries who are engaged in works at home and who cannot be persuaded to receive holy orders. The writer believes that these men should not be given any help, unless they are willing to receive the apostolic authority. Thus far, much of the work done by such men has failed, chiefly on account of the lack of the priesthood. If a man really believes in Christ and is a missionary for the extension of His kingdom among the Hebrews, he will seek holy orders, and thereby go among his people as an authoritative and qualified messenger. The writer has endeavored to persuade two leading Hebrew Christian missionaries to prepare themselves for holy orders, and in each case has failed. If we are going to minister to these brave people who confess Christ despite loss of family, friends, and fortune, let us do so thoroughly and have only men in holy orders minister unto them.

Glennwood, Minn., May 22, 1909.

(REV.) HERMAN JULIUS KEYSER.

### "SISTER," NOT "MOTHER."

To the Editor of *The Living Church*:

IN a pamphlet on *Henry the VIII. and the Church of England*, by the Rev. Arthur E. Whatham, he says: "The Church of England was a daughter of the Church of Rome," and was "founded in A. D. 597 by Pope Gregory I., through his agent, St. Augustine."

No Church history that it has been my privilege to study will bear out any such claim. St. Augustine found the British

Church fully established when he arrived in England and that British Church became the English Church.

Loyal Catholic Churchmen will admit the Roman communion as a *sister*, but never as the *mother* Church.

OLIVER DOW SMITH.

### ROMAN CORRESPONDENCE.

To the Editor of *The Living Church*:

AS the party attacked, and in the place of the defendant, I have a right to a final reply. I must, however, apologize to your readers for doing so, lest it be supposed the ordinary intelligent Churchman would need any help in answering such a production. But there are a few persons who think if an article is not answered it is because it is difficult to do so, whereas, in the present case, it is a very easy matter.

F. J. Voss' article is not wanting in Christian civility, but it is characterized, as Roman controvertialists' papers often are, by a mixture of poor logic, inaccuracy, and a spirit of littleness. In his anxiety to make a point, he censures me "with most non-Catholic Protestants" for omitting the letter "S" before the Apostle Peter's name. Most persons—seeing how often I have used it, and as it is well known how our Prayer Book always gives the saint his title, and that is the common usage indeed amongst Anglicans—would have taken the omission either as an accident or as the fault of the printer. It is difficult to measure the littleness of a mind that would seek such a foolish weapon. It would be like a soldier in battle throwing back a snowball in answer to a bullet.

Again: I am censured for calling an apostate "a good old priest." *I did not do so.* Here is a great want of accuracy. A Roman priest wrote me that LeCourayer died an apostate, and that therefore his works were destitute of any authority. My reply was that though LeCourayer gave up the Christian faith, it did not follow that his works that he wrote when a Christian were worthless. "This good old priest," viz. *the one who had written me*, not LeCourayer, I said had simply made a blunder in his logic. Mr. Voss states that no sane Roman Catholic can object to the term "papalism." They cannot well do so, when we have shown that it was used by so distinguished an officer of the Church as one of the presidents of the Council of Trent, and who said he gloried in it. We do not use it as a term of reproach, but as an accurate definition. It marks a difference between Catholicism and papalism. The true Catholic accepts all that the Holy Church has from the beginning held, and authoritatively taught. The Roman Catholic believes in what has the *imprimatur* of the Bishops of Rome. They believe what he says, even apart from councils, because he says it. Our Anglican brethren may well push this issue to the front. A distinction between Catholics and non-Catholics, when applied to Anglicans, is a misleading one. The real distinction between us is a distinction between Catholicity and papalism! Are you a Catholic or a Papist? "For which king, Bezonian?" Papist or Catholic, which will you be?

My opponent says that Catholic orders have never been attacked. I pointed to the fact that the papacy has been attacked many, many, times. In Dr. Littledale's *Petrine Claims* a long list of Popes is given, who obtained their office through simony, which was destructive of its validity. And as to there being as stated "three orders in the Roman Church, consisting of Bishops, priests, and deacons," I have again and again read in Roman theological books that the order of Bishop and priest was but one, the Bishop being regarded as the completion of the priesthood. If then the Bishop of Rome is not an order, then there are not three orders. If he is an order, it has never been transmitted by a successive consecration of one Pope by another.

Again the papacy shows not only a few bad Popes, but quite a number of men filled with vileness and wickedness and crime. We have never contended that wickedness is a bar to the validity of those official acts which are not dependent on the sanctity of the actor. But for the discrimination of the differences between truth and error, and the delicate points which arise in cases of heresy, a man, to decide them, must have the supernatural gifts of the Holy Ghost. As the Holy Ghost cannot dwell in bad and reprobate men, the decisions of these bad Popes cannot be trusted. Balaam's ass could be made to bray, by way of warning, but not to decide a point of theology.

Most theologians will admit that a certain precedence had grown up in early times about the Bishopric of Rome. We deny, however, that the Blessed Peter had any jurisdiction given him over the other Apostles or the Church, and there is no

record of his transmitting any such privilege to the Bishop of Rome. We admit that the Bishop of Rome had achieved a certain precedence of honor and dignity in the early times, but it is absolutely certain that he had not, and did not claim to have, the powers said to belong to the modern papacy. The modern Pope claims to be distinct from the episcopate, to be the monarch of the Church, the source of all jurisdiction, to have the appointment of all Bishops, to bring about their removal at pleasure, to make decrees binding on the faith, and to have the whole government of the Church in his hands. It is an awful power, and utterly unlike that which the Bishops of Rome exercised in early times. We could answer one by one the citations of Mr. Voss, but all put together, they do not go to prove the Bishop of Rome has, by divine right, the supremacy. This supremacy is the outgrowth of unpatristic interpretations of Scripture, the forged Decretals, and the awful spirit of worldliness which has been a characteristic of that See. If the Popes were not very bad men, a large number of them were very worldly and unconverted men. As the papacy in early centuries was very different from what it is now, it is a sound argument to show how the forged Decretals helped on its development.

I can but call attention to the final argument of your correspondent. He defends the devotions to the Blessed Virgin Mary on the ground of the natural extravagance of the Spaniard who says "My house is yours" without having the least intention of conveying it. Certainly, to treat Our Blessed Lady in this way of unmeaning compliment is not to honor her. But here we will join issue with Mr. Voss. The devotions to the Blessed Virgin Mary and God-bearer put her in a position the Gospels have never known. Rome calls her, "the Neck of the mystical Body of Christ, through whom all graces pass from him to us." This gives her the office of a co-mediatrix. We quote also from Newman's tract, 71, where we find Roman writers claiming that Mary can and should be supplicated to command her Son. Albertus Magnus says: "Mary prays as a daughter, commands as a Mother." Again in the Eucharist we must go to Christ in His justice but "We must go to a Sacrament solely of mercy, and this sacrament is the Blessed Virgin." Thus the late Pope declared, "We know very well that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fulness of all good, that accordingly we may know that if there is any hope in us, any grace, any salvation, it redounds to us from her, because such is His will that we should have everything through Mary." In the glories of Mary we read, "If my Saviour drive me off because of my sins, I will go and cast myself at the feet of His Mother." In the Roman Church, not only are appeals made to Mary for her supplications, but resort is made to her as a source of grace. The Blessed Virgin is said to be "superior to God Himself," who is subject to her in respect of the manhood He received of her. "But when the justice of God saves not, the infinite mercy of Mary saves by her intercessions." "It is safer to seek salvation through her than directly through Jesus." However it may be urged by Roman controversialists that their prayers to Mary are not more than asking the prayers of the faithful, yet, as Pusey says, "it is plainly more, as no one would ask those in the flesh to protect us from the enemy, receive us at the hour of death, and lead us to the joy of Heaven, heal our wounds, and bestow upon us the gifts of grace." It is the practical development of the system, which under the authority of the papacy and its promulgation of the immaculate conception of Mary, stamps the Roman system as papal, in opposition to Catholic. "The most startling part of this system," says Pusey, "is its completeness." A minute parallel is drawn between the offerings of Mary and those of Jesus. She has been called "the complement of the Blessed Trinity." The theory held among the poorer people in Rome, that in the Eucharist, not only our Lord, but His Mother, is present, has been defended. "We maintain the co-presence of Mary in the Eucharist. This is a necessary consequence of our Marian theory, and we shrink from no consequence. We maintain the Blood of the Lord, and the *lac* (the milk) of His Virgin Mother are both present in the Sacrament."

Now, in the presence of this, what shall we think of the efforts of Roman contravertialists to gloss over the whole matter, as merely the exaggerated compliment of a Spaniard? We will make no comment upon what the judgment of our readers would be.

The walls of this papal Jericho, are, we believe, beginning to totter. The doctrine of a penal purgatory, where faithful souls are obliged to suffer, to satisfy the justice of God, is as

terrible as the extreme doctrine of Calvinistic predestination. The money making system of Indulgences, so oppressive to the poor, fills the treasures of the Roman Church. The Holy Sacrament, which for 1000 years was given in both kinds, and still is in the Eastern Communion, has been taken away from the laity. A service not in the language understood of the people is contrary to Apostolic teaching.

The enforced celibacy of the clergy has led, by their own confession and statement, to innumerable sins. The modern monarchical papacy, founded on wrong interpretations of Scripture, the False Decretals, and an awful spirit and love of worldly power, has rent the Church of Christ asunder, and in the southern nations of Europe, infidelity has largely taken the place of the ancient spirit of devotion and faith. Not till a thorough reform takes place in the Roman Communion, can we ever look for, or desire, a union with her.

C. C. FOND DU LAC.

[This closes the correspondence on this topic.—EDITOR L. C.]

### CLERICAL GARB.

*To the Editor of The Living Church:*

IT is deplorable to see the number of our clergy who fail to wear either clerical vest or collar, but prefer anything else that will help them to look like anybody else, other than priestly looking gentlemen.

One brought up in the Church would naturally suppose that her priests would not be ashamed to wear the established clerical garb, so that, as ambassadors of Christ, they might be recognized as such.

W. LYNN McCRACKIN.

Berkeley, Cal.

### TELL WHERE WE STAND.

*To the Editor of The Living Church:*

PROPOS of your editorial in your issue of May 1st, on change of name and its bearing especially on our relations with Rome, I, this week, in an adjoining city, took occasion to attend one night for the first time in my life a Roman Catholic mission. The priest was giving explanations of the Catholic religion and its comparison to the Protestant.

I am frank to say that I am glad I already thoroughly understand the Catholic religion, else I should most likely have accepted the Roman presentation of it. The priest was a strong, forceful, clear speaker, and so presented the beauty, the completeness, and the sufficiency of the Catholic religion that the ordinary listener, not previously instructed, would have taken the *Roman* arguments along with the Catholic.

But what impressed me more profoundly than any other consideration was the object lesson that address made for a change of our name from "Protestant Episcopal" to the "American Catholic." He classed all bodies of Christians, outside of the Roman Church, as non-Catholics; and put us by name along with Baptists, Methodists, Freemasons, etc., all as representing religions distinct from the Catholic religion. And not one of us can say a word in defense, because we represent *by name*, not the Catholic Church, but the "Protestant Episcopal" or, as he put it, the "Episcopalian" Church!

The two objections made to change of name are that it will rouse prejudice against us among the Protestant denominations; and that it is a Roman tendency that advocates the change of name.

I say here and now that, in my sincere, candid opinion, it is *impossible* to arouse more prejudice and unfriendly criticism among our Protestant brethren than now exists; and it is impossible to abate this prejudice unless we give up our claim to be of the Apostolic Church or our sectarian name. We cannot retain a name so at variance with our claims and hold the love and friendship and respect of the Christian denominations about us. We claim to be Catholic! Well, so does the Methodist. So does the Baptist. So does the Presbyterian. What have we to show more than they? We are "Protestant Episcopalians"—they are "Methodist Episcopalians." Why should we not meet them on the same footing as the *other* Protestant Churches met them? Why should we *ape* Rome instead of acting and operating as *other* Protestant denominations do? Can you wonder that they are prejudiced? The wonder is that they have any patience with us at all!

Now, I have found by actual, personal experience that, as they learn the reasons for our claims, as they learn just what we do stand for, their prejudice melts away. I have had them say to me in so many words: "Why don't your people and

your ministers let people understand just what your Church does stand for? I believe, if people understood what your Church really is, there would be only one Church." Would not the name "American Catholic" serve gradually to bring them all to a truer understanding of the Church's position as a true, historic part of the Church Catholic, as distinguished from the idea now conveyed by our sectarian name as a mere Christian denomination of human origin?

And this prejudice and misunderstanding of our position would be further weakened and undermined, because the name "American Catholic" would bring the fight between Rome and us out into the open. There would be no more skirmishing around and bushwhacking. Priests of Rome could not then explain the "Catholic religion" without explaining the difference between "Roman Catholic" and "American Catholic," and we know the truth would then prevail. If we could not hold our own under such circumstances, then we would deserve to fall. It would be only a few years before we would be known as the great "American Catholic Church," and the Roman mission would have either withdrawn from Papal domination or have withdrawn from our midst.

We are either a true part of the great historic Catholic Church, or we are one of the Christian denominations—one or the other. There is no middle place. In either case "Protestant Episcopal" has no reason to be perpetuated. If we are a part of the Apostolic Church, then we deny our birth-right and are surely hiding our light under a bushel in hiding our identity under the misleading title of "Protestant Episcopal." If we are only one of the many Protestant denominations, then we are wasting time and money and men and energy in keeping up our separate existence.

I suggest this matter be brought home to every church, every parish, every diocese, every clergyman, and every Bishop: not whether they are in favor of change of name, which seems to be such a red rag; but whether the "Episcopal" Church is a part of the ancient Catholic Church or one of the human Christian denominations. If the former, then change of name is imperative, for the present name with its sectarianism, its misleading tendency, its nourishment of prejudice and misunderstanding, its bar to our usefulness, its lowering of our work in the Master's cause, and its denial of our position in His Kingdom, is positively injurious, if not sinful. If the latter, our dissolution or incorporation into one of the *other* denominations, in the interest of unity and economy is the only logical course.

J. C. HALES.

### VALIDITY AND LEGALITY.

To the Editor of *The Living Church*:

**P**ERMIT me to add a few words to what you say in your issue of May 29th touching the Bishop of Albany's reference to the Cheney deposition.

I think it may seriously be disputed whether the question of the legality of Dr. Cheney's deposition has any bearing upon the validity of his consecration by Bishop Cummins. Whether legally deposed or not, Dr. Cheney is still a priest at least, whether he is a validly consecrated Bishop or not. According to Catholic doctrine, the character conferred by ordination is indelible. Deposition does not nullify the possession of that character, but merely makes an exercise of ministerial functions unlawful. If, therefore, Dr. Cheney's consecration to the episcopate was valid in its other aspects, the fact that he had been deposed could not make it invalid.

But if the ground be taken, as it seems to be taken by Bishop Doane, that this consecration was valid or invalid according to the good standing or otherwise of the person consecrated, then the question of validity is reduced to a question of lawfulness. Such a point of view will not help the claim that Dr. Cheney was validly consecrated. In any case, his consecration was unlawful. Bishop Cummins acted in defiance of canon law, and ostensibly as representing a schismatic body which had just been organized. He was also invading the jurisdiction of another Bishop of this Church.

The validity of Dr. Cheney's consecration, however, cannot be determined by its lawfulness, although unlawful consecrations are, of course, irregular even when valid. Rather it is to be determined by the matter, form and intention (I mean public or apparent official intention). If Bishop Cummins employed a sufficient form and matter, and if the public design of his act was to do what the Catholic Church does in consecrating a successor to the Apostles, Dr. Cheney is a real Bishop, al-

though unlawfully consecrated, and without lawful authority to exercise his office in this Church.

I have in my possession the documents necessary for a complete account of the Cheney case. No such account exists. At least I know of none. With your permission, I hope to prepare such an account for your columns during the summer. It will extend through several articles.

That Dr. Cheney was really deposed from the ministry of this Church is as certain as that Dr. Crapsey was really deposed. Chicago, May 29, 1909. FRANCIS J. HALL.

### WHAT SHALL THE SUMMER BRING.

BY LEWIS OSTENSON.

**H**OW are we members of the Church going to spend the summer? Does it make much difference how? Well, it ought to, for we can make the way of our spending it a real help or a real hindrance to our individual spiritual progress and to the advance and welfare of the Church. Do we care very much for our own spiritual welfare? If we do, then we will also exert ourselves to do something for others. What is that something? It may be only a good example.

It is not a good example to absent ourselves from church in summer because there are so many modern conveniences and worldly inducements for doing so. What is the demand of the times so far as the Church is concerned, and so far as the laity can supply this demand if they are so inclined? It is, "Go, work in My vineyard to-day." From the laity there is need of more teachers in the Sunday school and of more proficient teachers. If our Sundays in summer are going to be taken up and spent in club life and outings, in excursions and amusements, then how are we going to make ourselves qualified to teach in Sunday school? It is plain that whatever help one may get, the greatest help must come from one's self. One's own individual effort is often the only means of adding to our knowledge and proficiency in teaching. "Thou that teachest another, teachest thou not thyself?" Diligent prayer is not ignored, that is assumed with all sincere workers. But if we are going to spend our spare time, whether it be Sunday or any other day, in following the ways of the world, then how are we ever going to become qualified to do work in Sunday school or church?

A lawyer, no matter how eminent, never undertakes a case without careful preparation. In Sunday school there are many "cases." How can we teach in Sunday school without careful preparation? And when or how are we going to find time for such preparation if we do not take Sunday for this work? We cannot even afford to read the newspaper on Sunday. There is too much other reading that is infinitely above it in importance for the Sunday school worker. And what is true in regard to the Sunday school worker is true for each member of the Church, if he will only acknowledge his duty and responsibility.

The armies and navies of the world are making great preparations for a warfare that may never come. And here we of the Church are in the midst of a strife of which the outcome is unknown, and we think of going off on a vacation this summer! If we do go off on a vacation, what do we expect the result will be? Are we going to win, or will the enemy win? Then when we come home again in the fall, will it be easy to retrieve the loss? Or shall we be so disheartened in that case that we shall never attempt it?

The summer is before us. It is full of possibilities. Shall it be for good or for evil? It can be whichever we want. "Be it unto thee even as thou wilt." This reply of our Saviour to that earnest, humble, and supplicating woman, He makes to each one of us who is in earnest, "Be it unto thee even as thou wilt."

We have it within our power to be helpful or harmful to God's cause. We can be one or the other, "even as we will." Which do we want to be? God stands ready to help us on His side, and, alas! His arch enemy stands ready on the other. Let us try to realize what this means. What shall the summer bring?

"WHAT if there should be a law of prayer amid the mysteries of the universe?" asks a psychologist. Many a lowly Christian, knowing nothing of science and little of theology, has passed beyond that "if," and knows from his own blessed experience, without being troubled to explain the methods, that the Father hears and answers when His children call. Surely it would be one of the greatest mysteries in the universe—one that would make human life an unanswerable riddle—if He did not.—*The New Guide*.

# Church Kalendar.



- 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.

## KALENDAR OF COMING EVENTS.

- June 6—Conv. Kansas City.
- 8—Conv. Conn., Lexington, West. Mich.
- 9—Conv. Fond du Lac, Marquette.
- 16—Conv. Asheville, Oregon, 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.

PROF. A. T. GESNER of Seabury Divinity School, Faribault, Minn., will spend the summer at Detroit Lake, Minnesota.

THE REV. HENRY N. HYDE, rector of Trinity Church, Syracuse, N. Y., has accepted a call to Christ Church, Little Rock, Ark.

THE Bishop of Iowa has appointed the REV. MARMADUKE HARE, M.D., rector, to be dean of Grace Cathedral, Davenport, Ia.

THE address of the REV. GEORGE H. HEYN, after the first week in June, will be No. 377 Lenox Street, New Haven, Conn.

THE REV. HERBERT G. PURCHASE has accepted the position of curate at St. John's-on-the-Highlands, Jersey City, N. J. His address is No. 11 Belmont Avenue, Jersey City.

THE REV. H. E. ROBBINS has resigned the rectorship of St. James' Church, New Bedford, Mass., the resignation to take effect on July 1st.

## ORDINATIONS.

### DEACONS.

LONG ISLAND.—Bishop Kinsman ordained DANIEL WILMOT GATESON to the diaconate in St. Mark's Church, Eastern Parkway, Brooklyn, on May 25th. Mr. Gateson was a member of the graduating class at the General Seminary. He will go to Delaware and work at Georgetown.

NEW YORK.—On May 25th, 1909, in the chapel of the Good Shepherd, General Theological Seminary, ARCH PERRIN of the diocese of California, by Bishop Francis. Mr. Perrin has been organist at Corpus Christi Church, New York City, during his seminary course. The rector of the parish, the Rev. Lawson Carter Rich, presented the candidate.

### PRIESTS AND DEACONS.

NEWARK.—The Bishop of the diocese held an ordination in St. John's Church, Passaic, on Sunday, May 23rd. The Rev. JOSEPH PECK ROBINSON, in charge of St. George's Mission, Passaic, was advanced to the priesthood; DR. WARREN VAN H. FILKINS (G. T. S., 1909), was made a deacon. Dr. Filkins has served as lay reader at Holy Innocents Mission, Garfield, for some time. He will now be minister-in-charge.

### PRIESTS.

ARIZONA.—At Trinity Church, Phoenix, on the Fifth Sunday after Easter, the REV. BERTRAND RICHARD COCKS, by the Bishop of the district. The Rev. Julius W. Atwood, rector of Trinity Church, presented the candidate and preached the sermon.

MILWAUKEE.—In the Chapel of St. Mary the Virgin, Nashotah House, on Sunday, May 23rd, the Sunday after Ascension day, by the Bishop of the diocese, the REV. MESSRS. WILLIAM E. SPENCER, WILLIAM J. H. BENSON, CHARLES DANIEL MEYER and WILLIAM ROBERTS, all of the senior class. The sermon was preached by the Very Rev. Dr. Barry and the candidates were presented by the Rev. Canon St. George.

Mr. Spencer will be curate at St. James' Church, Milwaukee; Mr. Benson will do mission work under the direction of the Rev. Henry Willmann of Janesville, Wis.; Mr. Meyer will remain in charge of St. Edmund's, Milwaukee, and Mr. Roberts has accepted a position as priest-in-charge of St. Timothy's Chapel of St. James' Church, Philadelphia.

NEW JERSEY.—On Rogation Tuesday, at St. James' Church, Trenton, by the Bishop of the diocese, the REV. WILLIAM GEORGE WHERRY. The sermon was preached and the candidate presented by the Rev. R. W. Trenbath, rector of Christ Church, Trenton. Mr. Wherry has been elected rector of St. James, one of the strongest parishes in the diocese.

NEW YORK.—The REV. ARTHUR T. STRAY, curate at St. Luke's Church, Brooklyn, was ordained to the priesthood in Trinity Church, Ossining, on Whitsunday, by the Rt. Rev. Dr. Courtney, rector of St. James' parish, Manhattan.

OHIO.—At Grace Church, Ravenna, on Thursday, May 27th, the REV. SAMUEL EDWARD THOMPSON. The sermon was preached by the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, whose subject was, "The Church, the Body of Christ." The candidate was presented by the Rev. William M. Washington, Ph.D., rector of St. John's Church, Cuyahoga Falls. At the celebration of the Holy Communion which followed, the Bishop was the celebrant, assisted by the Rev. Gilbert P. Symons of Boardman and the Rev. Edwin B. Redhead of Steubenville as epistoler and gospeler, respectively. The clergy present in the chancel joined with Bishop Leonard in the laying on of hands. The Rev. Mr. Thompson is a graduate of Kenyon College, in the class of 1905, and of Bexley Hall, from which he holds the degree of Bachelor of Divinity, in the class of 1908. He has been in charge of Grace Church, Ravenna, of which he now becomes the rector, since his ordination to the diaconate last June.

## DIED.

CANFIELD.—Entered into rest at her home, 130 West Sixty-sixth street, New York, in the ninetieth year of her age, MORGIANA VAN HORN HANCOCK, widow of Alvah Treat Canfield.

FOOTE.—May 22nd, 1909, at Christ Hospital, Cincinnati, JULIA BENSON, wife of Rev. Robert B. Foote and daughter of the late Rev. E. C. Benson, D.D. Burial at Gambier.

## 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*.

## 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 Immediately, unmarried priest for assistant in established and growing parish in the South. Will have entire charge of new mission in new suburb. Furnished rooms and \$50 a month. Must be thorough Catholic. Write SOCIETY, LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted for a Southern parish. Salary \$600; good opening for teaching. Address: 1303 Chicago Avenue, Evanston, Illinois.

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.

### POSITIONS WANTED.

PRIEST, 31 years of age, sound churchman. Good reader, musical, four years' experience in a Western missionary district, will be free September 1st to accept curacy or to take up associate mission work. Will go anywhere in home or foreign fields. Address: ASSOCIATE, care LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST, brilliant recitalist, expert voice trainer, desires change, South or West. Moderate salary. Address: PROFESSOR, Aesthetic Conservatoire, 5311 Market Street, Philadelphia.

GRADUATE NURSE desires reengagement as companion or nurse to invalid lady or gentleman. Highest references. Address: ENGLISH CHURCHWOMAN, LIVING CHURCH, Milwaukee.

CURACY, by young, unmarried priest, experienced in city work. Extemporaneous preacher; Sunday school worker. Excellent references. Address: H. F., LIVING CHURCH, Milwaukee.

INSTRUCTOR, in priest's orders, will accept a position in a church, school, academy or college, to teach Literature, English, Mathematics, Music, or History. Address: INSTRUCTOR, LIVING CHURCH, Milwaukee.

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

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.

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.

CHURCH or Sunday School Banners painted in water colors. Miss BALCONI, 887 Richard Street, Milwaukee.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAS, Secretary, Ill.

**F**OR IMMEDIATE SALE we offer the handsome Eucharistic set, cope and alb, silk, Anglican, proper colors, never used, that we offered for five hundred, for three hundred and fifty dollars. Cost one thousand (cope alone is worth two hundred dollars.) This is the opportunity of a lifetime. R. GEISSLER, 56 West Eighth Street, New York City.

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**ST. MARGARET'S CONVENT**  
17 LOUISBURG SQUARE, BOSTON, MASS.  
ALTAR BREAD  
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#### CHURCH EMBROIDERY.

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

#### CLERICAL REGISTRY.

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

#### SUMMER CAMPS.

**C**YMRU 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.

**T**HE 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.

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

#### MISCELLANEOUS.

**W**ILL ladies of the Church kindly aid another by sending orders for crocheted mats? Patterns copied, etc. Address: MISS M. PAYNE, Box 205, Manassas, Virginia.

**A**BUSINESS gentleman leaving town would like to let his two very large, lofty and soundly furnished residential rooms, with pictures, piano and full housekeeping equipment, and attendance, in St. George's parish, East Fifteenth Street, New York, from June to October. Rent for two months \$55 a month, three months \$50, four months \$45. Address: MR. J. E. WEBSTER, Clerical Registry, 136 Fifth Avenue, New York.

**F**OUNDING 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.

#### APPEALS.

**COLUMBIA INSTITUTE, COLUMBIA, TENN.**  
No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)  
THOMAS F. GAILOR, *Bishop of Tennessee.*  
WALTER B. CAFERS, *President of the Institute.*

#### NOTICES.

##### DIocese of Connecticut.

The Annual Convention will assemble in Christ Church, Hartford, on Tuesday, June 8, 1909, at 9:30 A. M. The Holy Communion will be celebrated, with part of the Bishop's Address in place of a sermon.

FREDERICK W. HARRIMAN,  
May 28th, 1909. *Secretary.*

#### \$75,000

invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

##### THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

#### ANNOUNCEMENT 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. Stines. 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.

## EDUCATIONAL

THE REV. DR. ROLAND COTTON SMITH, rector of St. John's Church, Washington, D. C., is to preach the sermon at the ordination of deacons, graduates of Bexley Hall, Gambier, Ohio, on Sunday, June 20th, in the Church of the Holy Spirit, being the chapel of Kenyon College, Gambier, Ohio. On the evening of this day the baccalaureate sermon will be preached in the same place by the Very Rev. Frank Du Moulin, Dean of Trinity Cathedral, Cleveland.

THE REV. DR. F. C. H. WENDEL, minister in charge of Emmanuel Church, Shelburne Falls, Mass., made the address to the students of Arms Academy at their Memorial Day exercises on Friday, May 28th, and preached the memorial sermon at the Memorial Sunday services of Ozro Miller Post, G. A. R., in Memorial Hall.

THE EVENTS of graduation week at Bishophorpe Manor, South Bethlehem, Pa., the Church school for girls, took place as follows. Whitsunday, baccalaureate service and sermon by the Rev. George W. Van Fossen, warden of Leonard Hall; May 31st, music recital; June 1, garden party, with outdoor dramatic productions; June 2, graduation, with address by Bishop Talbot. Many patrons, "old girls," and friends attended the exercises. The school has so prospered the past year under the care of the new principals, Claude N. Wyant and Frederic Martin Townsend, they have felt justified in enlarging the accommodations, whereby twenty more girls can be received the coming season, a total of forty boarding pupils.

THE COMMENCEMENT of the Church Training and Deaconess' House School was held at the Church House, Philadelphia, on Tuesday morning, May 25th, the Bishop and the Bishop Coadjutor of the diocese officiating, assisted by the Rev. Dr. Groton and Rev. A. D. Heffern of the Divinity School. Diplomas were conferred upon eleven candidates, three of whom will go to China, one to Japan, two to Salt Lake, one to Idaho and three to Boston, to take up Church work, and one will remain in this city at St. Martha's House.

MONDAY, May 31st, was the date for the annual meeting of the alumni of the Episcopal Theological School in Cambridge, on which occasion the address was given by the Rev. Howard Melish of Brooklyn, N. Y. On the following day the annual commencement exercises of the school took place, the preacher being Bishop Lawrence. A more detailed account of the proceedings will be given in next week's issue.

THERE ARE 25 Afro-American churches dedicated to the memory of St. Philip, 18 in memory of St. Augustine, and 10 in memory of St. Cyprian. Total number of congregations reported, 216. The largest congregation is that of St. Philip, New York, with 915 communicants; the smallest is Good Shepherd, Lone Star, Fla., with 2 communicants. Fifteen congregations report less than 10 communicants each; 118 less than 50 communicants each; and 156 less than 100 communicants each.—*Church Advocate.*

# THE CHURCH AT WORK

## ANNIVERSARY OF THE CHURCH AT SHELBURNE FALLS, MASS.

ON MAY 23d and 24th Emmanuel Memorial Church, Shelburne Falls, diocese of Western Massachusetts, celebrated the silver anniversary of the consecration of the handsome edifice. The first service of the Church in this village was held, late in the seventies, by the Rt. Rev. John Williams, D.D., the then Bishop of Connecticut, in the Methodist church. Services were resumed late in 1881 by the then diocesan missionary of Massachusetts, the Rev. John S. Beers. On February 22, 1882, a mission was organized, which held its services in the hall of the Arms Academy. The Rev. C. W. Duffield was appointed missionary by the late Bishop Paddock and began his work on Trinity Sunday, June 4, 1882. Soon after Mr. and Mrs.

vice. The two days' celebration closed with a most enjoyable parish reception to the Bishop.

## DOUBLE EVENT AT TOLEDO, O.

AN INTERESTING event at the meeting of the Toledo Convocation was the celebration of the twentieth anniversary of the laying of the cornerstone of St. Paul's Church, East Toledo. A committee was appointed to decide as to the advisability of starting missions at Russford and Ironville. Among subjects discussed were, "The Motive and Plan of the Diocesan Mission Board," led by Archdeacon Abbott; "Personality," by the Rev. Mr. Harris, and "The Preacher and His Theme," by the Very Rev. Frank Du Moulin of Cleveland.

On Tuesday evening the St. Paul's parish

College, three lectures on "Certain Aspects of the Philosophy of Personality."

The Rev. Phillip M. Rhinelander, Cambridge Theological School, two lectures on "Comparative Religion."

The Rev. Frederic C. Lauderburn, M.A., of New York City, a conference on "The Relation of Subject Matter and Method in Religious Education."

The Rev. I. H. Correll, D.D., of Kyoto, Japan, a conference on "Missions."

Herbert D. Pease, M.D., state pathologist of New York, a conference on "The Tuberculosis Problem and What the Clergy Can Do to Help" (illustrated).

## ADDITION TO ST. MARY'S SCHOOL, RALEIGH, N. C.

THE CLOSING exercises of St. Mary's Diocesan School for Girls, Raleigh, N. C., were held Thursday morning, May 27th, with an address to the graduating class by the Bishop of South Carolina. The school has had a prosperous year, and the addition of the wings to the main building, thus providing for 60 or 75 more pupils, promises greater usefulness in the future. These new parts of the building will be ready for occupancy by September. The prospect of more pupils next year has made imperative the erection of a new dining room for the school, a long-felt need, so the trustees have authorized the erection of a dining-room and gymnasium to cost about \$20,000. The building is to be ready for occupancy by the opening of the school in September.

## SEABURY COMMENCEMENT.

THE COMMENCEMENT services of the Seabury Divinity School, Faribault, Minn., were held on Tuesday, May 25th, in the oratory of the institution, the Bishop of the diocese presiding. An able and spiritual sermon was preached by the Bishop of Western Michigan on the text, "No man having put his hand to the plow and looking back is fit for the Kingdom of God." Although the school is full, there was but one graduate, E. C. Biller of the district of North Dakota. It has never been in better condition.

The annual banquet of the Alumni Association was held in the refectory of the hall the same evening, the Rev. G. H. Mueller, president of the association, acting as toastmaster. The following toasts were responded to: "Shall Seabury be the Divinity School of the Diocese of Minnesota or of the Sixth Department?" by the Rev. C. C. Rollit; "Lights and Shadows of the Ministry," by the Rt. Rev. John McCormick, D.D.; "What the Alumni can Do for Seabury," by the Rev. F. A. McElwain; "The Possibilities and Advantages of a Seabury Summer School," by the Rev. C. A. Poole; "The Wives of the Alumni," by the Rev. Stuart B. Purves; "Seabury's Future," by Bishop Edsall.

## ROMAN PRIEST CONFORMS TO THE CHURCH.

THE REV. THOMAS J. BENSLEY, formerly a priest of the Church of Rome, was admitted to the ministry and exercise of his priesthood in the communion of this Church, in Trinity Cathedral, Cleveland, Ohio, on Saturday, May 8th, in the presence of a number of the clergy. Father Bensley took the oath of conformity, and the promise of allegiance under the canon required. His ministry had previously been exercised in England.



EMMANUEL MEMORIAL CHURCH, SHELBURNE FALLS, MASS.

Thomas James Montgomery offered to build a memorial church. The offer was accepted and the cornerstone of the new structure was laid by the Bishop of Massachusetts on May 23, 1883. On Friday, May 23, 1884, the same Bishop consecrated the building "to the Glory of God and in precious memory of Edwin Augustus Johnson, Mary Wheelock Johnson, and Susan Johnson Clarke. The parish started with a communicant list of twenty-four.

The history of this church in a typical New England manufacturing village has been marked by many vicissitudes of fortune. The record of these twenty-five years of work shows the following results: Baptisms 193, confirmations 103, marriages 54, burials 111; total number of communicants enrolled 170, present number 58.

On Sunday, May 23, at 10:30 A. M. there was a choral celebration of the Holy Eucharist, at which the Rev. Dr. F. C. H. Wendell, the rector, officiated, assisted by the Rev. C. W. Duffield of Allston, Boston, the first minister in charge, who also preached the anniversary sermon. The Eucharist was followed by a festal *Te Deum*. On Monday evening, May 24th, a brief service was held, at which the Bishop of the diocese and the Rev. C. J. Sniffen, diocesan missionary, made short and stirring addresses. An attractive musical programme added to the interest of the ser-

banquet took place, over 100 guests being present. Speeches were made by General Hamilton, Dean Du Moulin, the Rev. Mr. Gunnell, and Mr. Crandall of Trinity parish. An historic souvenir was circulated which included pictures of the church, the parsonage, several of the rectors, and the principal benefactors of the parish, and of the present popular rector, the Rev. J. Carlton Ferrier.

## ALBANY SUMMER SCHOOL.

THE FOURTH annual session of the Albany (N. Y.) Cathedral Summer School will be held June 21st to 26th. The ample buildings and grounds of St. Agnes' School will be used for the lectures, for board and lodging and for recreation. Four lectures and a conference will be given daily. The programme is as follows:

The Rt. Rev. A. C. A. Hall, D.D., three lectures and a conference on "St. Peter's Teaching About the Significance and Virtue of Our Lord's Death in His First Epistle."

The Rev. Henry S. Nash, D.D., Cambridge Theological School, four lectures on "Religion and Imagination in the Bible, with Special Reference to the Discussion Over the Unity of Our Lord's Teaching."

The Rev. Arthur W. Jenks, Trinity College, Toronto, three lectures and a conference on "Some Phenomena of Error."

The Rev. Joseph A. Leighton, Ph.D., Hobart

### FINE PARISH HOUSE OPENED AT SYRACUSE, N. Y.

THE Lockwood Memorial parish house of St. Paul's Church, Syracuse, N. Y., has just been opened. It is built as a memorial of the late Rev. H. R. Lockwood, D.D., for thirty-three years rector of the parish. Its erection is largely due to the untiring energies of the Women's Parochial Society, who bought the lot next to the chapel of the church some years since. Upon this lot was an old-time brick residence which, until last autumn, was made to do duty as a parish house while funds were being raised for a new building. It, therefore, stands as a monument to the devotion and ability of the women of the parish as well as a memorial to Dr. Lockwood.

The interior arrangements of the new edifice are all that could be desired, while the exterior, as seen by the accompanying pic-

ture, is handsome and dignified, being built of sandstone with pressed brick trimmings. An apartment has been set aside as "the Home of the Women's Parochial Society," and after this the architect studied to accommodate every demand of an up-to-date parish in a large city. There are rooms for the men's club, large auditorium for the Sunday school, general offices, rector's office, choir rooms, both for rehearsal and robing, also a well-equipped kitchen and facilities for both social functions and institutional work, which the parish will take up on a large scale now that it has the proper facilities. On the evening of the opening of the building a reception was tendered to about everybody ever connected with St. Paul's now living in Syracuse. The rector, the Rev. James Empringham, and his wife were assisted in receiving by the members of the Women's Society, which has been so instrumental in the erection of the building.

the new St. Agnes' Hospital. The mason work has been done by the masons of St. Augustine's School and the stone was quarried on the school grounds. The cost of the building thus far has been nearly \$27,000. It will take \$2,000 or \$3,000 more to put it in first-class shape for use.

Many parts of the hospital are memorials to loved ones gone before. Mrs. Elizabeth Colt of Hartford gave the Women's ward; Mrs. Eva Cochran gave the Maternity ward; and the operating room is a memorial to George C. Thomas, in recognition of his generous gift to the building. The chapel is the gift of a friend, who wishes it to be a memorial to many who have entered into their rest. There are also several rooms which have been given as memorials, such as the "Harriet," the "Miriam E. Stewart," the "Isabella Taylor Harter," and the "Katherine Felt Hallett" rooms.

before the convention, and the matter was referred to a special committee to report to the next council regarding data and possibilities.

### BISHOP MANN ON THE SPHERE OF THE CLERGY.

AT THE twenty-fifth annual convocation of the district of North Dakota, Bishop Mann in his address referred to the rather slow growth of the Church in that state, but spoke most hopefully of the future. He stated that perhaps the most encouraging feature is the number of candidates for holy orders, and that the finances are in better condition than ever before. Speaking of the sphere of the clergy, he said:

"What is the Church for? What is the peculiar work which the clergy as the officials of the Church are commissioned to do? How do they justify their existence and meet all the rightful demands of their parishioners? I must avow that to me there seems to be much confusion as to these questions nowadays, confusion evinced by all sorts of novel attempts to extend the leadership and guidance of clergymen as such into new departments of civic life, legislative and executive, economic, sanitary, and therapeutic. There is, of course, no reasonable objection to a priest's activity in any sphere of human society for whose culture he has native or acquired fitness. He may advocate prohibition, free-trade, or the single tax; he may give his voice and cast his vote for this or that party; he may plan roads or sewers or water works or light works; he may suggest drugs or apply hypnotism to sickly bodies and disordered minds—provided he does so as a citizen and expert, not as a priest, and not to the neglect of his priestly calling. For strictly speaking, the whole apparatus and mechanism of earthly societies stand outside the sphere for which he was ordained."

### LOWELL RECTOR'S TWENTY-FIFTH ANNIVERSARY.

THE REV. A. ST. JOHN CHAMBRE, D.D., was presented with a handsome loving cup at a reception in his honor given by the Beneficiary Society of St. Anne's Church, Lowell, Mass., on May 19, the occasion being his twenty-fifth anniversary as rector. An event of great interest was the reading of a congratulatory letter from Bishop Lawrence. On the preceding Sunday the religious celebration was held, Dr. Chambre preaching a notable sermon on the present tendencies of religion.

### CONVOCAION OF EASTERN OREGON.

THE SECOND annual convocation for the above missionary jurisdiction was held in St. Stephen's Church, Baker City (Rev. J. N. Barry, rector), May 18th and 19th. As a preliminary to the opening of the convocation Bishop Paddock held an informal conference with the clergy, at which the subject of Prayer was considered in regard to its necessity, importance, and efficacy; after which the Bishop entertained the clergy, lay delegates, and others at lunch. The opening service took place in the evening at 7:30, when the full vested choir was present and the church filled with an interested congregation. Three addresses were made, the first by the Rev. James Henderson on "The Need of Moral Training in the Home," the second by the Rev. Upton H. Gibbs on "The Ultimate End of Education is a Religious One," and the third by the Secretary for the Eighth Missionary Department, Rev. Louis Sanford, on "Missionary Work," developing the idea that real missionary work consisted in real service in doing something for one's fellows, whether at home or abroad. The service was followed by the opening of the new parish



LOCKWOOD MEMORIAL PARISH HOUSE, SYRACUSE, N. Y.

ture, is handsome and dignified, being built of sandstone with pressed brick trimmings. An apartment has been set aside as "the Home of the Women's Parochial Society," and after this the architect studied to accommodate every demand of an up-to-date parish in a large city. There are rooms for the men's club, large auditorium for the Sunday school, general offices, rector's office, choir rooms, both for rehearsal and robing, also a well-equipped kitchen and facilities for both social functions and institutional work, which the parish will take up on a large scale now that it has the proper facilities. On the evening of the opening of the building a reception was tendered to about everybody ever connected with St. Paul's now living in Syracuse. The rector, the Rev. James Empringham, and his wife were assisted in receiving by the members of the Women's Society, which has been so instrumental in the erection of the building.

### OPENING OF ST. AGNES' HOSPITAL, RALEIGH, N. C.

THE CROWNING feature of the commencement at St. Augustine's School for colored people, Raleigh, N. C., was the formal opening and setting apart for its proper uses of

St. Agnes' is now the largest and best equipped hospital for the exclusive use of the colored people in the whole South. It is sure to prove a great blessing to the colored people throughout this whole section of country.

The final exercises of the school were held Wednesday morning, May 26th, and were most creditable. The valedictory address by a member of the graduating class was excellent.

### THE DALLAS CONVENTION.

AT THE diocesan convention, which was held on May 11th at St. Matthew's Cathedral, Dallas, the Finance committee reported an increase of over \$100 in the amount given for diocesan missions. All Saints' Hospital, Fort Worth, was shown to be on a self-supporting basis. The committee on the State of the Church reported a distinct forward movement, especially along material lines, four new churches having been completed during the past year, two being in process of construction; one has been consecrated, and missions have been organized in several places. There was also shown to have been a decided increase in the contribution for parochial purposes. The division of the diocese came



house, "Nevius Hall," named in honor of the founder of the parish, the Rev. Dr. Nevius, who was happily present. The next day, after Morning Prayer, Holy Communion and sermon by the Rev. Louis Sanford, the convocation organized for business; the Rev. J. N. Barry was re-elected secretary and registrar, and Frederick Warner of Baker City, treasurer for the jurisdiction. The Bishop named as his council of advice Rev. Charles Quinney, Rev. Upton H. Gibbs, clerical members, and Messrs. J. T. Peters and Hon. Wm. Smith as lay members. After lunch the Bishop made his address, in which he reported having visited since the last convocation fifty places, of which twenty-three were new ones. He had held service in every county seat in the jurisdiction and averaged an address or sermon a day, either at a service or in visiting the public schools. He indicated manifestations of progress, but is in the need of four or five additional clergy at once. His first ordination was the advancing of the Rev. B. A. Warren to the priesthood. The confirmations numbered 100 for the past eleven months. After the address verbal reports were given by the general missionary, Rev. James Henderson, and the other clergy. The last hour before adjournment was given over to the women, a feature of which was the interesting report of Deaconess Knight, who does the work of a traveling missionary. She reported visiting fourteen places, holding forty-six services, fourteen children's meetings, making one hundred and fourteen addresses, and ninety-even calls, organizing three guilds and one Sunday school. In addition to the above she has done over nine weeks' clerical work for the Bishop. The convocation was pervaded by a splendid fraternal spirit, and while of necessity its numbers were small, yet those present returned home cheered and encouraged for the future. Although not definitely decided, the next meeting place will probably be at The Dalles, Rev. B. A. Warren, rector.

**A HALF CENTURY AT ST. MATTHEW'S, BROOKLYN.**

BEGINNING with Sunday, May 25th, the Church of St. Matthew, Tompkins Avenue and McDonough Street (Rev. Frederic W. Norris, rector), commemorated the fiftieth year of its organization. Owing to the recent consecration of the church, the anniversary celebration was less elaborate. Beside the Sunday service, there was a social gathering of the people of the parish on Tuesday evening. The interesting history of the parish may be comprehensively stated: In the year 1858 a Sunday school, under the supervision of B. J. Hathaway, was established at Marey and DeKalb Avenues, and there services were occasionally conducted, but not until May, 1859, was a successful effort made to establish a church and parish, under the leadership of the Rev. D. V. M. Johnson, rector of St. Mary's Church, to whom the mission rightly belonged, and services were held for two years in a private house in Lafayette Avenue, three doors east of Tompkins Avenue. The parish was organized and proceedings taken for its incorporation, according to law, on May 25, 1859, under the name of "The Free Church of St. Matthew." Shortly after, the Rev. Isaac Fullerton Cox, formerly assistant minister of St. Michael's, Brooklyn, took charge of the work and became practically the first rector. Succeeding him in the order given were the Rev. James Thompson, the Rev. Charles W. Turner, the Rev. A. A. Morrison, and, in April, 1900, the Rev. Frederic W. Norris, the present rector, took charge. The indebtedness on the old church edifice was paid, and plans formed for a new edifice. In May of 1905 the Church of the Epiphany of its own volition presented a proposition to the rector, wardens and vestry-

men of the parish asking for the consolidation of the two parishes. The church property at the corner of Throop Avenue and Pulaski Street was sold and the proceeds used for the repairs and refurnishing of the church now occupied, and the purchase of a rectory. All repairs and improvements having been made and every vestige of indebtedness removed, the Church of St. Matthew was consecrated on October 18, 1908.

**VALUABLE GIFT TO VINCENNES (IND.) CHURCH.**

MAJOR W. P. GOULD, U. S. A., has recently presented St. James' Church, Vincennes, Ind., with a very fine one thousand dollar altar and reredos in memory of his niece, Miss Grace Allen. This, together with



ALTAR AND REREDOS, ST. JAMES' CHURCH, VINCENNES, IND.

the finishing of the new Sunday school room and basement during the last few months, makes this one of the most complete and attractive church properties in southern Indiana. At the time of the consecration of the new altar by the Bishop of the diocese the rector (the Rev. F. H. Blunt) presented the third class for confirmation within a year.

**THE MASSACHUSETTS CHOIR GUILD.**

RELATIVE to the choir festivals as held in Massachusetts and Mr. S. B. Whitney's part in them, that well-known musician feels that he has been given too much credit as an inspirational factor in their inception. As Mr. Whitney gives the facts, it appears that when the matter of choir festivals was first given consideration a committee was appointed, which committee consisted of the Rev. Dr. Charles L. Hutchins, the Rev. Dr. Charles H. Leary, and the Rev. Dr. Waterbury to make the necessary arrangements and have a musical programme printed, etc. At that time there were only two surpliced choirs in Boston, the next nearest being forty miles distant—All Saints' at Worcester, of which the Rev. Dr. Huntington was the rector. It was the choirmaster of this church who was chosen to conduct the chorus and Mr. Whitney was selected to preside at the organ. The festival was held in Emmanuel Church, Boston, and as Mr. Metcalf, the Worcester choirmaster, could not spare time to rehearse the various choirs separately, Mr. Whitney volunteered to look after all the rehearsing. After this first festival, how-

ever, Mr. Whitney conducted these joint festivals for several years until a regular choir guild was established. Since that time Mr. Whitney, while being the recognized guild choirmaster, has conducted one section only.

**ALBANY.**

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

**Delmar Mission Becomes a Parish — Organ Purchased by Christ Church, Gloversville.**

ST. STEPHEN'S parish at Delmar, a suburb of Albany, has been formed from the mission that was organized and carried on for several months by the Cathedral Chapter of the Brotherhood of St. Andrew. The work on the church which is being built is done largely by the men of the parish themselves. The Rev. W. M. Gage, rector of St. Andrew's Church, Albany, is the minister in charge.

CHRIST CHURCH, Gloversville (the Rev. Malcolm S. Johnston, rector), has purchased and set up the organ formerly used in Christ Church, Cooperstown.

**CENTRAL NEW YORK.**

CHAS. T. OLMSTED, D.D., Bishop.

**Rev. W. W. Raymond Bereaved — New Parish House for Berlin — Notes.**

THE SYMPATHY of church people in the diocese goes out to the Rev. W. W. Raymond, a most worthy retired priest living at Baldwinville, in the death of his wife on May 24th. The funeral was held from the village church (Grace), the Bishop officiating, assisted by the rector of the parish, the Rev. J. Malcolm Smith.

PLANS have been drawn and approved for a parish house for St. Andrew's parish, New Berlin, to be of the same kind of local stone of which the church is built. The estimated cost is \$5,000.

PREPARATIONS are already under way for the Council of the Second Missionary Department to be held in Utica October 26th and following days. Committees have been appointed which will meet and organize during the session of the annual convention of the diocese in Utica, June 1st and 2nd.

**COLORADO.**

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

**News Notes.**

ST. LUKE'S CHURCH, Montclair (Denver), which has made excellent progress under the rectorship of the Rev. C. A. Chrisman, is now out of debt, and the mortgage has been burned.

HOLY TRINITY CHURCH, Pueblo, has just completed a commodious rectory at a cost of \$4,500.

**CONNECTICUT.**

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

**New Church to be Built at Bethel — Special Service for Waterbury Deaf Mutes.**

ST. THOMAS' PARISH, Bethel, will soon undertake the erection of a new church building. The project has been under consideration for the past ten years. The Rev. Henry Macbeth, of St. Thomas' Church, Hartford, has lately entered upon the rectorship.

A SPECIAL service for deaf mutes was held at St. John's, Waterbury, on the evening of the Sunday after Ascension Day. It was conducted by the Rev. George H. Heflon, who was ordained deacon by the Bishop of this diocese, coming from the Congregationalists, in 1907. Mr. Heflon completely lost his hearing through illness, when a young man. Since his ordination he has labored in Philadelphia. He will now work in his diocese,

holding services on two Sundays in each month at Hartford, and the remaining Sundays at New Haven and Waterbury.

#### DELAWARE.

F. J. KINSMAN, Bishop.

#### Diocesan Church Club Dinner—Annual Meeting of the Woman's Auxiliary — Other News.

THE DELAWARE Church Club held its forty-third semi-annual dinner in the home of the Country Club of Wilmington, with a very full attendance of members and a number of visitors. Among these, besides the speakers of the evening, were the Rev. Messrs. A. E. Clay, Chas. B. Dubell, F. M. Kirkus, W. H. Laird, John Rigg and H. W. Wells. Laussat R. Rogers of Immanuel parish, New Castle, was elected president, and on his introduction by the retiring president, Charles R. Miller, was warmly welcomed. Charles M. Curtis and Victor B. Wolley, active members of the club, received many congratulations on their new honors, having been recently appointed chancellor and judge at large, respectively. After-dinner speakers were the Bishop, who in his address made two suggestions: one for the junior Churchmen, the establishment of a boys' summer camp by the Junior Brotherhood of St. Andrew; the other for adult Churchmen, that the men in all the parishes draw more closely together. Robert L. Harrison of New York, and Joseph Packard of Baltimore spoke for Church Unity. The Rev. J. J. Wilkins, D.D., of Los Angeles described the Pension Fund of the General Clergy Relief Fund and pictured the need for it.

THE WOMAN'S Auxiliary held its annual meeting on May 27th in Christ Church, Christiana Hundred, with a large attendance of delegates and others in spite of a rainy day. In a brief address the Bishop asked the interest of the Auxiliary in St. Matthew's, Wilmington, and then introduced the Rev. Mr. Huntington of the China Mission. He described his work especially in the schools and asked help for them. The business session was then held, and the old officers were re-elected: Mrs. C. L. McIlvaine, president; vice presidents for the three counties, New Castle, Miss A. E. Hunter; Kent, Mrs. M. B. K. Eldinger; Sussex, Mrs. Daniel Short; directress of Domestic Missions, Mrs. F. Bringhurst; of Foreign Missions, Miss M. Shearman secretary, Miss M. Lafferty; treasurer, Mrs. Wm. C. Lodge; treasurer of the United Offering, Mrs. F. G. Tallman. Four mission study classes were reported in Wilmington, one in Dover, and one in Lewes. The receipts for the year were \$1,227.10; for the United Offering, \$575.87.

THE DIOCESAN HOSPITAL for Babies has made its annual report. Ninety-four cases of illness have been cared for, taxing the capacity and resources of the building, and those in charge. The house next door has been secured, and it is hoped that it can soon be paid for and put in order, so that a day nursery and kindergarten can increase the usefulness of the institution.

#### EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

#### Personal Mention.

THE HON. WILLIAM M. RAMSAY, chancellor of the district, has tendered his resignation to the Bishop.

THE REV. JAMES HENDERSON, general district missionary, is spending his vacation in New England. His address is 27 Plumer Street, Everett, Mass.

#### LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

#### Date Set for the Diocesan Convention.

THE ANNUAL council of the diocese will meet at St. Paul's Church, Newport, Ky., on Tuesday night, June 8th.

#### MARYLAND.

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

#### Memorial Service at Waverly—Personal.

ON SUNDAY AFTERNOON, May 30th, the graves of a number of priests in the cemetery surrounding St. John's Church, Waverly, Baltimore, were strewn with flowers at the conclusion of a memorial service. The congregation marched from the church to the graves, headed by the choir. A halt was made at each grave, where a verse of a hymn was sung, after which children placed flowers on the grave. Many well-known priests of the Church are buried in the churchyard.

THE REV. WILLIAM PAGE DAME, rector of St. Bartholomew's, Baltimore, has been asked to become associate rector of Memorial Church, Baltimore, of which his father (the Rev. Dr. William M. Dame) has been the rector for many years. Rev. Dr. Dame has been in poor health for some time past. It is understood that his son will accept the call, which was unanimously extended.

THE REV. HERBERT PARRISH, who is to have charge of the American Church in Rome this summer, has been at St. Luke's Church, Baltimore, since the Rev. Warren K. Damuth left to take up work in St. Mark's parish, Philadelphia. The Rev. Mr. Parrish will enter upon his work in Rome on July 4th.

#### MASSACHUSETTS.

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

#### Diocesan Meeting of the G. F. S.—Teachers Conference at the Advent, Boston — General and Personal Mention.

THE NUMEROUS wards of the Girls' Friendly Society of the Diocese of Massachusetts held their annual meeting at Trinity Church, Boston, on the evening of May 26th, and the attendance numbered fully 1,600. The service at the church was conducted by the Rev. Dr. Mann, the rector, assisted by the Rev. Dr. Chambrè of St. Anne's, Lowell. The sermon was preached by the Rev. Dr. Philip M. Rhineland of the Episcopal Theological School. Prior to the church service the wards assembled at Mechanics building, where tea was enjoyed followed by a social hour. Then the girls with their banners marched to Trinity Church.

THE REV. ELIOT WHITE of Worcester presided at a conference of religious teachers, held in the parish house of the Church of the Advent, Boston, on May 17th, on "Social Problems and Suggested Solutions." Representatives of several denominations were present and spoke, the most conspicuous being the Rev. O. P. Gifford, D.D., the Rev. Philo W. Sprague, and the Rev. Geo. Willis Cooke.

AS A PART of his commencement duties, the Rev. Dr. van Allen of the Advent, Boston, presents the diplomas to the graduates of the Commonwealth Avenue School, Boston, delivers the annual oration at Howard Seminary, Bridgewater, and presides at the alumni dinner of the Delta Kappa Epsilon Association at Syracuse University.



## Shopping

Rushed—tired—nervous—thirsty. Buying desperately and with less care the wearier you become. Pause in your mad career—find a soda fountain. Sit down and drink a glass of cooling, refreshing

# Coca-Cola

Now go back to your shopping with your thirst quenched—your fatigue relieved and your nerves calmer. So that you won't forget, put Coca-Cola on your shopping list.

Refreshing -- Wholesome  
Thirst-Quenching  
5c Everywhere

Whenever you see an Arrow think of Coca-Cola.

THE REV. HENRY BELCHER, rector of Lewes, Sussex, England, has been spending some weeks in Boston, making historical researches for a volume of Colonial history soon to be published. He is the English representative of the old Colonial family whose head returned to England some years before the Revolutionary war, and is prominent in Catholic circles. While in Boston he has preached and officiated at St. John the Evangelist and the Advent, and was the guest of the Clerical Club at a banquet where "The Value of a Requiem Eucharist" was discussed by the Rev. S. S. Drury of St. Stephen's.

THE ANNUAL dinner of St. Paul's Society at Harvard, composed of churchmen, was held at the Harvard Union, Cambridge, on Thursday evening, June 3rd. Among the speakers to address the students was the Rev. Dr. van Allen, who gave one of his usual delightful talks.

THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, has planned a trip abroad as his summer vacation and will sail on July 7th. Much of his time will be passed among the Anglican monasteries of England and he also will pay a visit to Holland.

THE REV. J. WYNNE JONES, rector of the Church of Our Saviour, Roslindale, has under consideration a call from Christ Church, Swansea, which has been without a settled rector for nearly two years, the last incumbent being the Rev. Edward Benedict.

AN INTERESTING affair at Christ Church, Plymouth, lately was a men's supper, the first function of its kind ever held in the parish. There was an attendance of fifty men, and three addresses were made, each one full of interest. H. P. Hubbard of Pilgrim Hall, that town, spoke on "The Men of Plymouth;" Archdeacon Samuel G. Babcock took for his subject, "The Men of Massachusetts;" and the Rev. Allen Jacobs, the rector, told of "The Men of the World." The affair was helpful and full of inspiration.

**MILWAUKEE.**

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

**Patriotic Service at Kenosha.**

A PATRIOTIC service was held in St. Matthew's Church, Kenosha, on the evening of Expectation Sunday, attended by the members of the G. A. R. and Woman's Relief Corps. A special sermon was preached by the rector, the Rev. Frederick Ingley.

**NEWARK.**

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

**Anniversary of St. Paul's, Newark — Memorial Gift to Bloomfield Church.**

THE "SILVER" anniversary of St. Paul's Church, Newark, will be appropriately observed on June 8th and 9th. The sermon at the evening service on the first named day will be preached by the Rev. William Wilkinson. The parish has undertaken to raise \$1,200 to clear off certain notes. The church is an excellent illustration of what may be done with the modern "downtown" problem. Without endowment or rich communicants, it has met successfully all the financial problems that have confronted it. A feature is the large number of parochial organizations.

A BISHOP'S CHAIR of solid oak has been presented to the Church of the Ascension, Bloomfield, by Mr. and Mrs. John R. Wilde in memory of their only child, May, who entered into rest eighteen years ago.

THE FIFTH anniversary of the rectorship of the Rev. August C. Fliedner, Trinity Church, Irvington, N. J., was observed on Sunday, May 23rd. The Rev. John Keller, secretary of the diocese, preached an histor-

ical sermon in the morning; the Rev. Prof. Edmunds of the General Seminary preached in the evening. The congregation tendered the rector and his wife a reception in the parish hall on Monday evening. There was a very large attendance at the services and reception.

**NEW MEXICO.**

JOHN MILLS KENDRICK, D.D., Miss. Bp.

**Memorial Window Unveiled at Albuquerque.**

THE REV. FLETCHER COOK unveiled a very fine memorial window (cost \$500) to the memory of the Rev. Henry Forrester, founder of St. John's Church, Albuquerque, and first missionary for many years to New Mexico. On the same Sunday he consecrated also a brass eagle lectern and a pair of brass vases, brass candlesticks and cut glass ampulla. The subject of the window is "The Angel of the Resurrection." It is a work of art by Flanagan & Biedenweg of Chicago. The window is over the altar, is Gothic in shape and is about 8x12 feet in size. This church has greatly increased in membership recently.

**NORTH CAROLINA.**

JOS. B. CHESHIRE, D.D., Bishop.

**A Grateful Editor.**

AS AN expression of his gratitude to God for recovery from a dangerous illness, J. A.

Robinson, editor of the Durham *Daily Sun* is endeavoring to secure a \$4,000 set of chimes for St. Philip's Church, Durham.

**OHIO.**

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

**In Memory of the Rev. E. W. Worthington— Other Diocesan News.**

AS A MEMORIAL to the late Rev. Edward William Worthington, for many years rector of Grace Church, Cleveland, Ohio, the "Worthington Library" has been established, as a branch of the Cleveland Public Library system. Through the liberality of Mr. and Mrs. Frank E. Abbott, member of the parish, a large room in the basement of the parish house has been suitably equipped and furnished for the purpose. The library, which will be under the general oversight of W. H. Brett, city librarian, was formally opened on Saturday, May 22nd. This new enterprise is expected to become quickly an important factor in the institutional work which is now being carried on in this parish, under the leadership of the present rector, the Rev. Charles C. Bubb.

ON MONDAY evening, May 24th, the Men's Club of Emmanuel Church, Cleveland (the Rev. R. Stearly, rector), held its final meeting for this year and elected its officers for the coming year. The Rev. Edward J. Owen,

**ZU ZU**  
GINGER SNAPS

Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger, use the old established countersign

**ZU ZU**  
to the grocerman

No one ever heard of a **ZU ZU** that wasn't good  
No! Never!! **5¢**

NATIONAL BISCUIT COMPANY

curate of the parish, gave a most interesting lecture on "Jerusalem and the Holy Land," illustrated with the stereopticon.

LAST SUMMER the Holiday House of the Girls' Friendly Society was opened at Salida Beach, some twenty miles east of Cleveland, on the shore of Lake Erie. The results were all that the promoters of the enterprise had hoped and a large number of self-supporting girls and young women were enabled to secure a two weeks' outing at small expense. The formal opening for the season of 1909 will be held on Saturday afternoon, June 26th, at which time the Bishop and clergy, the diocesan officers and house committee will hold a reception and welcome all who are interested in the work of the society. The vacation house is conducted by a permanent house committee consisting of Mrs Ralph King, chairman; Miss Hazel Whitelaw, secretary, and Mrs. H. B. Strong, treasurer. Mrs. Mary S. Paddock is the house mother.

THE CLEVELAND Local Assembly of the Brotherhood of St. Andrew held its quarterly meeting on Friday evening, May 28th, at the Church of the Incarnation, of which the Rev. G. F. Patterson is the rector. The principal address of the evening was made by the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, whose subject was "Waiting for the Spirit." He emphasized the fact that the Holy Spirit comes to the Church in its corporate capacity, but the Church must be ready to receive the gift. After the service and Dr. Breed's address those present, in number about one hundred, passed into the Sunday school room, where a luncheon was served. Informal addresses were made here by the Rev. John L. Stalker, rector of St. Luke's Church, and others.

AFTER THE High Celebration on Rogation Sunday in St. James' Church, Cleveland, a committee of the vestry presented the rector, the Rev. Guy L. Wallis, with a purse, at the same time expressing the hope that he would take a holiday of six weeks in Europe, seeking a much needed rest. He sailed on May 26th and expects to be back in time for the patronal festival, July 25.

## OREGON.

CHARLES SCADDING, D.D., Bishop.

**Date Set for Convention—Church Cornerstone Relaid at Portland—Illness of Mrs. Scadding.**

THE BISHOP has appointed Wednesday and Thursday, June 16th and 17th, as the dates for the diocesan convention, and Trinity Church, Portland, as the place. On Tuesday, the 15th, the diocesan Clericus will hold its annual Quiet Day, and on Wednesday evening the commencement of St. Helen's Hall will take place.

ST. MARK'S CHURCH, Portland, is now complete and in its new location, made necessary by the fact that the old location had come to be in the heart of the warehouse district. On May 21st the Bishop, assisted by the clergy of the city, re-laid the cornerstone and pronounced the benediction of the rectory and parish house. St. Mark's and its rector (the Rev. J. E. H. Simpson) stand for Catholic faith and practice, and are now happy in the possession of a full and complete plant for aggressive work.

THE WIFE of the Bishop of the diocese was operated upon for appendicitis at the Good Samaritan Hospital, Portland, on the 25th ult. A sudden and severe attack made the operation necessary. Reports immediately following were favorable as to her condition, and it is earnestly hoped that complete recovery will not long be delayed.

## PENNSYLVANIA.

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

**A Letter in the Interest of Missions—Service in Memory of Rev. Dr. Newlin—South Philadelphia Convocation Meets—Many Other Diocesan Items of Interest.**

THE FOLLOWING letter signed by Bishop Whitaker and Bishop Coadjutor Mackay-Smith has been sent to all of the clergy of the diocese:

"REV. AND DEAR BROTHER:—As you are aware, there is a crisis confronting the Church in her missionary work, and in hope that we may realize our opportunities and our duty, and make a more systematic effort to adequately support the work of the Church at home and abroad, we call a meeting for prayer and consultation in the Church House on Monday, June 7th, at 11:30 A. M. In the earnest hope that you will be present and heartily cooperate in this."

A SERVICE in memory of the late Rev. Dr. Newlin, who was rector of the Church of the Incarnation, Philadelphia, for over forty years, will be held at that church on the morning of Trinity Sunday, it being the forty-ninth anniversary of Dr. Newlin's ordination. The sermon will be preached by the Rev. J. De Wolf Perry, D.D.

THE SPRING meeting of the South Philadelphia Convocation was held on Monday, May 24th, at Holy Trinity Memorial Chapel, the Rev. R. Marshall Harrison, D.D., minister in charge. The Rev. Dr. Duhring was re-elected dean, and appropriations made for the year to the several missions under the care of the convocation. Permission was granted with an appropriation for the establishing of mission work at a southern point of the convocation to be under the oversight of the rector and vestry of the Church of St. John the Evangelist at Third and Reed Streets.

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## THE BISHOP OF LONDON ON AMERICAN COLONIAL HISTORY

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A Summary of the Lecture by the RT. HON. AND RT. REV. ARTHUR FOLLY WINNINGTON-INGRAM, Lord Bishop of London, with Additional Notes and Illustrations delivered at the Richmond Auditorium, Va., October 4, 1907. Transcribed by SADLER PHILLIPS, author of *Fulham Palace*. With a preface by the BISHOP OF LONDON. Cloth, viii. + 228 pages. Price, \$2.00 net; by mail \$2.15.

This volume, expanded from the historical address by the Bishop of London in Richmond, includes reprints of many hitherto unpublished

papers relating to American Colonial history drawn from the archives of Fulham Palace, and contains also eight illustrations. A request to the Bishop of London for the manuscript and the appended notes was presented by vote of the American House of Bishops "in council," and was tendered the Bishop of London by a special committee of Bishops appointed for the purpose. That committee says, in its address to the Bishop of London: "This collection so carefully made from the Monument Room at Fulham, we and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London." The volume is, therefore, one of first importance not only to Churchmen but to all Americans.

The several chapters include: Summary of the Historical Lecture; The King's Governor in the Colonies; The Bishop of London and his Ecclesiastical Jurisdiction in America; The Missionary; Letters Patent to the Bishop of London; West India Islands; Carolina, Georgia, and Maryland; Papers Quoted at Richmond. The original papers reprinted are of great historical value.



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THE LATE Rev. Samuel E. Appleton, D.D., left a bequest of \$10,000 to the Episcopal Hospital for the endowment of two beds in memory of his wife.

ST. MICHAEL'S CHURCH, Germantown, of which the Rev. Arnold Harris Hord is the rector, will celebrate its semi-centennial on the Feast of St. Michael and All Angels, Wednesday, September 29th, and preparations for an elaborate observance of the event are now being planned.

TWENTY-FIVE nurses were graduated from the Training School for Nurses connected with the Episcopal Hospital, Philadelphia, on Wednesday evening, May 19th. Addresses were made by the Bishop Coadjutor of the diocese and Dr. William E. Robertson. The exercises were held in the large and well-appointed chapel of the institution, the services being conducted by the chaplain, the Rev. William F. Ayer. A very successful lawn fete was held on the grounds of the hospital on Saturday afternoon and evening, May 22nd, towards raising a fund to provide for a permanent organist at the chapel services on Sundays and holy days.

THE REV. FREDERICK B. KEABLE, for the past five years vicar of St. Timothy's, Eighth and Reed Streets, Philadelphia, has accepted a call and entered upon the rectorship of the Church of St. Luke the Beloved Physician, at Bristleton, succeeding the Rev. Samuel F. Hotchkiss, who resigned at Easter after a rectorship of thirty-one years. The Rev. Mr. Keable was ordained deacon in 1895 and priest in 1898, by the late Bishop Huntington, and formerly held charges at Sherburne and Jordan, both in the state of New York. While at St. Timothy's he accomplished a great work along institutional lines.

THREE HUNDRED MEN, representing thirty parochial clubs, which form the Associated Men's Clubs of the Church in Philadelphia, held their first annual dinner in the Cooper Battalion Hall, in the parish of the Church of the Holy Apostles, on Thursday evening, May 27th. Speeches were made by the Bishop Coadjutor of the diocese, the Bishop of Wyoming, the Rev. Dr. Tompkins, the Rev. Robert Johnston, Francis A. Lewis, and the president of the association, Dr. William Ruoff.

THE BISHOP COADJUTOR has appointed the following committee to consider the part of his address relating to Christian social service, in accordance with a resolution offered by Mr. Woodruff and adopted by the Diocesan Convention: Clinton Rogers Woodruff, chairman; Samuel F. Houston, Rev. W. M. Croton, S.T.D., Rev. Chas. Fiske, Rev. Louis C. Washburn, D.D. This committee is to report to the convention next year.

**PITTSBURGH.**  
CORTLANDT WHITEHEAD, D.D., Bishop.

May Meeting of Clerical Union—Festival Service at the Ascension, Pittsburgh—Sunday School Rally—Church Club Meets.

THE PITTSBURGH Clerical Union held its May meeting on the third Monday in the month at Trinity parish house. The Rev. Alan S. Hawkesworth of Sheraden read a paper on "Agnosticism," which was followed by an animated discussion.

ON ASCENSION DAY the Church of the Ascension, Pittsburgh, celebrated its twentieth anniversary with a grand festival service. An elaborate musical programme was rendered by the large vested choir, and the sermon was preached by the Bishop of the diocese. At the conclusion of the service luncheon was served to the visiting clergy, the vestrymen of the church, and other invited guests, in the parish house.

THE ANNUAL rally of the Sunday School Institute of the diocese was held on the afternoon of the Sunday after Ascension, in Calvary Church, Pittsburgh. The music was led by a large vested choir of boys and men, composed of the choir of the parish, and members of vested choirs from neighboring parishes. The rector of the parish, the Rev. Dr. McIlvaine, made the address, having for his subject the legend of "The Man in the Moon." The Rev. J. G. Robinson presided, and there were nine other clergymen in the procession, while a number were with their schools in the congregation.

THE ANNUAL meeting of the Pittsburgh Church Club took place at the University Club, when the following officers were elected: President, A. P. Burgwin, Esq.; First Vice-President, Hon. J. J. Miller; Second Vice-President, H. W. Armstrong; Secretary, Southard Hay; Assistant Secretary, H. S. McKinley; Treasurer, C. S. Shoemaker; Historian, H. R. Scully; Lay Chaplain, John Proven. After the election brief speeches were made by the retiring president, Mr. C. E. E. Childers, and Mr. Burgwin. Reports were read from the annual conference of Church Clubs, and later in the evening the Rev. Edmund J. Lee of Nanking, China, made an address.

THE QUARTERLY meeting of the Pittsburgh Junior Assembly of the B. S. A. was held in Trinity Church, Pittsburgh, on May 27th, with H. D. W. English as special speaker. A Round Table discussion on Junior work filled up the rest of the programme for the evening. The meeting was under the direction of John Sharpe, president of the Juniors.

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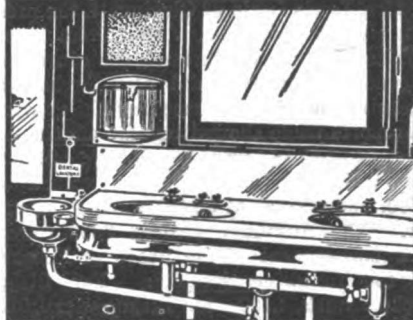
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**SOUTH CAROLINA.**

WM. A. GURRY, D.D., Bishop.

**Meeting of the Diocesan Woman's Auxiliary.**

THE ANNUAL meeting of the diocesan Woman's Auxiliary was held in Greenville, May 18th and 19th. After Holy Communion the Auxiliary adjourned to Christ Church chapel, where addresses were made by the Rev. A. R. Mitchell and Bishop Guerry. The meeting was presided over by Mrs. Albert Heyward of Columbia, 46 delegates from 30 Senior branches and 16 Juniors responding to the roll-call. The treasurer's report showed that every pledge undertaken by the Auxiliary had been fully met, and that the increase in the money offerings was over \$1,000. At the afternoon session the president read her annual address, which was full of hope and encouragement. The diocesan secretary reported the formation of five new branches since the last annual meeting. Then followed the meeting of the Juniors, presided over by Miss Katie Lee of Charleston. The report of the Babies' branch was read by Mrs. Charles Thompson of Charleston. At night a missionary service was held in Christ Church, and addresses were made by the Rev. L. E. Hubbard and the Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg. On the second day the old officers were reelected with the exception of Miss H. Murdoch of Charleston, who, after many years of most efficient service, found herself compelled to resign. Miss Murdoch had been both recording secretary and treasurer; but now those offices are separated and Miss C. L. Godfrey of Rock Hill was elected recording secretary and Miss F. Duvall of Cheraw, diocesan treasurer. The next annual meeting will be held in Trinity Church, Columbia. This will be the twenty-fifth birthday of the South Carolina Auxiliary.

**SOUTHERN OHIO.**

BOYD VINCENT, D.D., Bishop.

**Woman's Auxiliary Convention.**

THE THIRTY-THIRD annual convention of the Woman's Auxiliary of the diocese was held in Christ Church, Springfield, on Tuesday, May 25th. The Rev. Charles J. French, rector of the parish, was the celebrant at the Holy Communion, with which the meeting opened. There was an excellent attendance, and Mrs. Lewis Irwin of Cincinnati, the president, was in the chair. Mrs. John Henry Hopkins of Chicago addressed the convention on general topics, as did also Archdeacon Dodshon in favor of the Hocking Valley work. The reports made showed regular offerings in cash, \$4,624.75; united offering, \$1,692; thirty-seven missionary boxes valued at \$2,700, and a total of \$8,088 during the past year. The Auxiliary pledged \$830 toward the apportionment of the Board of Missions and the following specials: For Bishop Brooke's work, \$100; for Bishop Kendrick's work, \$100; Ah Lam Scholarship, Priory School, Honolulu, \$100; American Church Institute for Negroes, \$100; for Bishop Knight's work in Cuba, \$50; Diocesan Missions, \$500; diocesan, church or parish house building fund, \$1,000—a total of \$2,780. Last year the last mentioned fund was divided, \$500 going toward the parish house of Christ Church, Xenia, and \$500 toward mission chapels in the Hocking Valley mining district.

**TEXAS.**

Geo. H. KINSOLVING, D.D., Bishop.

**Personal.**

THE REV. JAMES B. SNOWBALL is in St. Joseph's Infirmary, Houston, having within the last week undergone a severe surgical operation. The physicians hope he will be able to leave the hospital about July 1st.

**WESTERN MASSACHUSETTS.**

ALEX. H. VINTON, D.D., Bishop.

**Legacy to St. George's Church, Lee—Gift to Trinity Church, Lenox.**

BY THE WILL of the late Thomas A. Oman, St. George's Church, Lee, was made the residuary legatee of a considerable portion of his estate. It is expected that the parish will ultimately receive about \$30,000.

IT IS ANNOUNCED that Miss Adele Kneeland, who has long been much interested in Trinity Church, Lenox, has made known her willingness to give a new altar, appropriate to the church and befitting the chancel, which

is a memorial to her father, Charles Kneeland, late of New York. The altar, it is said, will be from the Tiffany Company of New York and will be of marble. The windows in the chancel and that part of the church are a memorial to Mr. Kneeland from his daughter.

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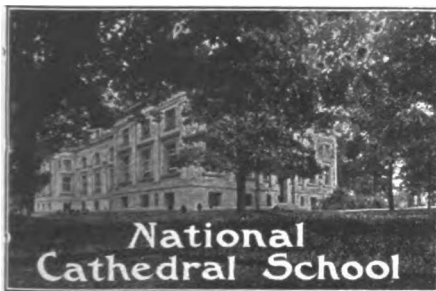
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