

# The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—JUNE 18, 1910.

NO. 7

416 LAFAYETTE ST., NEW YORK

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

153 LA SALLE ST., CHICAGO

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Communications for all to be addressed to Milwaukee, Wis.

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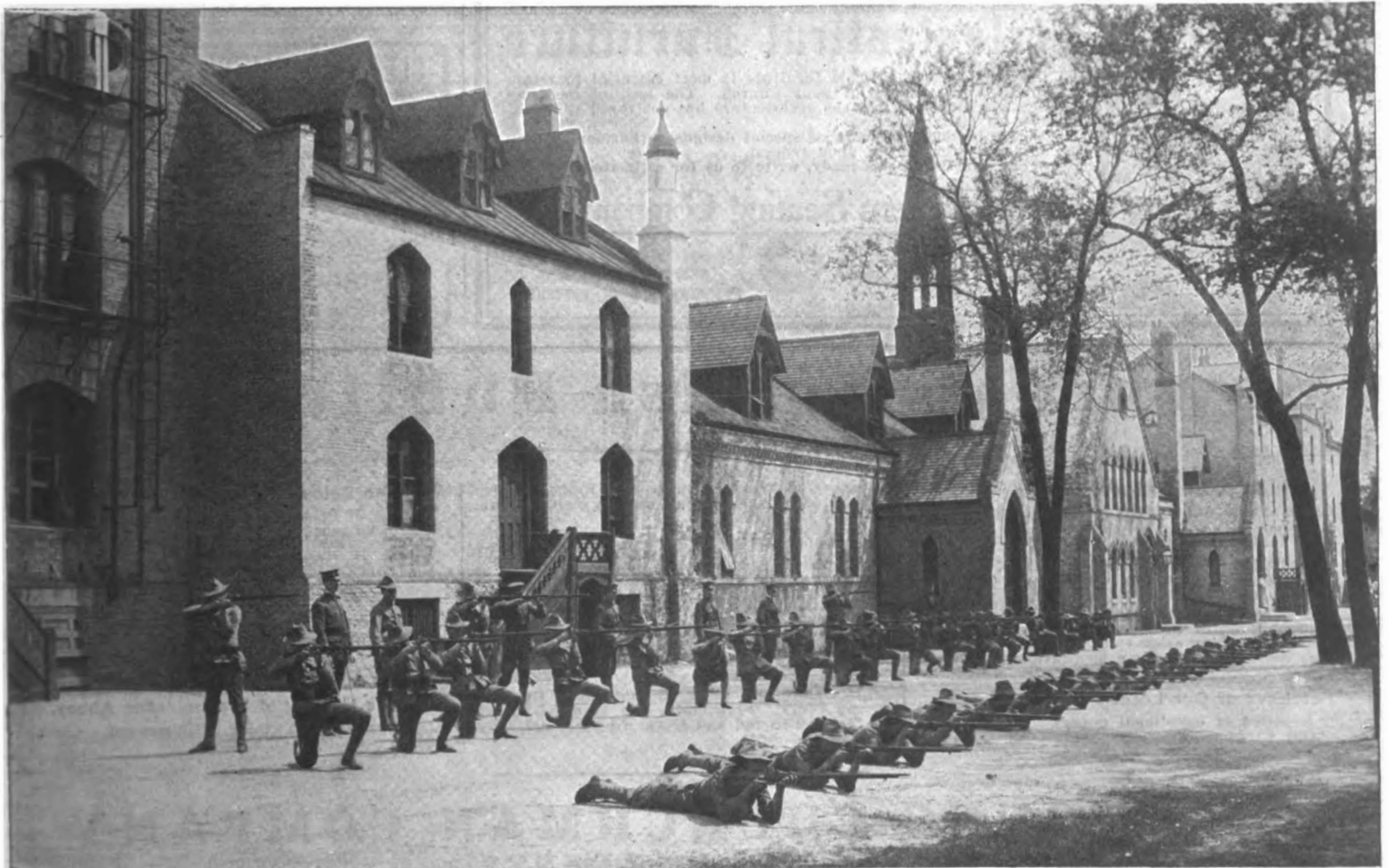
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## MILWAUKEE - WISCONSIN



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

### OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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

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## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	235
Of this Present Time—The Church and the Ministry—Proposed Canon on Suffragan Bishops—Lawlessness in two Dioceses.	
ANSWERS TO CORRESPONDENTS	238
BLUE MONDAY MUSINGS. Presbyter Ignotus	238
YORK CONVOCATION IN SESSION. London Letter. John G. Hall	239
MEMORIAL TO DR. HUNTINGTON IS DEDICATED. New York Letter. [Illustrated]	241
COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL. Philadelphia Letter	242
CONFERENCE OF CHURCH CLUBS	243
WEY CLEBGYMEN FAIR	244
DIOCESAN CONVENTIONS:	245
Western Michigan—Southern Virginia—Easton—Fond du Lac—West Virginia—Delaware.	
THE BISHOP OF OKLAHOMA ON GENERAL TOPICS WITHIN THE CHURCH	246
PROGRESS AND OPPORTUNITIES IN INTERIOR CHINA. Rev. Robert E. Wood	247
FOOD FOR THOUGHT. Marie J. Bois	248
THE OUTLOOK FOR THE CHURCH IN IDAHO. The Missionary Bishop of Idaho	248
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, editor	250
CORRESPONDENCE:	251
Missionary Delinquencies (Rev. A. S. Phelps)—Ceremonial Enrichment of the Sacrament of Baptism (Rev. W. Fred Allen)—A Call to Prayer and Fasting (Rev. Harry Howe Bogert)—Misleading Abroad, Misleading Everywhere (William M. Ramsey)—The Name of the Church (George Barrow)—If an Alternative Title (Newton H. Barry)—Who are We and What are We? (Rev. F. W. Bartlett, D.D.)—A Quotation Traced (M. C. Lenox)—Reservation of the Blessed Sacrament (The Bishop of Fond du Lac)—Another Canadian College with Royal Charter (Rev. A. G. L. Trew, D.D.).	
LITERARY	254
KEMPER HALL COMMENCEMENT	254
FAMILY DISCIPLINE. Newark News	255
PERSONAL MENTION, ETC.	256
THE CHURCH AT WORK. [Illustrated]	258

NO CIVILIZED community in our day can resist the conclusion that the killing of man by man as a means of settling international disputes is the foulest blot upon human society and the greatest curse of human life.—ANDREW CARNEGIE, in the June Century.

## OF THIS PRESENT TIME.

FOR THE FOURTH SUNDAY AFTER TRINITY.

THE Epistle for to-day is taken from that treasure-house of spiritual good things, the Eighth chapter of Romans. To be understood the entire chapter should be carefully read, for the passage needs the setting of the whole frame-work.

There is one special thought, among many others, which arises from to-day's teaching, and that is, the sufferings of this present time. Suffering, pain, disappointment—sufferings physical and mental—are things that must be faced in dealing with the problems of life. In the words of another, "It is a mistake to be eager to be without suffering. We should use it, and learn by it, and prove through it the unfailing and tender love of God." Christ suffered and entered into His rest, and we read in the seventeenth verse, "If so be that we suffer with Him, that we may be also glorified together." If we are unwilling to bear the cross after Him, how can we expect to share in His glory? But what are the sufferings of this present time when compared with the glory which shall be revealed in us?

Pain is an universal law in the earth-life of mankind. There is no escape; but it can be borne cheerfully by union with the greater sufferings of the Captain of our salvation, who was made perfect through suffering. "How hard it would be to bear sorrow, were it not so beautiful and blessed, and made so holy, because the Cross of the Lord touches and transforms it."

One should be able to find a grace from every pang of physical or mental pain, for these are stepping-stones leading us up to the glory which awaits us, in the land where, says St. John, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"These things temporal," through which we pray in the collect to pass so that we may not lose the things eternal, are the joys and sufferings of this present time; and we may make continual offerings of these to God. At the altar we may lay our pain, our sorrow, or our joy, giving it all back to Him in simple love and faith.

There is a form of suffering that comes to some, harder perhaps to bear than actual pain, and that is the monotonous, carking care of every-day toil. No change, no external brightness, but ever the same dull commonplace of earthly existence:

"Forenoon and afternoon and night—  
Forenoon  
And afternoon, and night—  
Forenoon, and what!"

Cannot even this dull phase of cross-bearing be brightened? Ah, yes! What matters the kind of cross, if it be laid upon one by Him who died on the cross for our salvation?

The dull sameness of some lives seems to blight the perceptions and dull the mental powers. But no life need dim the devout soul and its aspirations towards higher things; for it is merely passing through the things temporal, and believes that the sufferings of this present time will be abundantly compensated for in the hereafter. Then—

"Make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won."

C. F. L.

TO LOVE GOD earnestly and really, is all in all to us, our duty here, and our happiness hereafter; but we cannot be perfect in it here; we must wait patiently for that until our Saviour return from heaven to make us perfect. In the meantime we must be very patient in the pain, and sorrow, and fear which God may send on us for our trial, patient in the long delay of the relief which He has promised us, and in the disappointment continually arising from our own faults and frailties, and the untoward circumstances of the world in which we live.—Keeble.

### THE CHURCH AND THE MINISTRY.

ON another page we are reprinting some exceptionally thoughtful words pertaining to the above-named subject which the Bishop of Oklahoma has addressed to his missionary convocation. And this we do for several reasons. First, the intrinsic worth of whatever is written by Bishop Brooke is always considerable. He is bound to view religious subjects not only from a broad and a loving point of view but also from a point of view that starts from and is based on the staunch recognition of the Catholic verities. Again, starting from such substantial postulates, his conclusions are those of a thoughtful man who combines—a combination that is only too rare—careful intellectual processes with definite recognition of concrete problems. Too many intellectual men allow their thought to drift into wholly academic channels, thus missing the practical value of their thought as inspiring the direction of affairs in a workaday world. We are not so largely blest with thinkers of this practical order that we can afford to pass lightly over what any of them may say.

And then again, we recognize in the Bishop of Oklahoma, if he will permit us to say it, a staunch Catholic Churchman who would probably repudiate the term, as it is commonly used among Churchmen. And here is a curious phenomenon. Catholic Churchmen are those who view religious questions from the initial standpoint of Catholic history and authority; and yet many Churchmen who do in fact correspond with this description, assume that Catholic Churchmanship stands for something less or more than this. The term rightly includes all those who base their religious belief and practice primarily upon the authority of the one Catholic Church. It excludes those who base such belief and practice upon either their own intellectual authority or upon the sole authority of the particular national Church to which they belong. The Catholic Churchman harmonizes the supreme authority of the whole Catholic Church with the local authority of his national Church as he harmonizes federal with state authority in matters political, and his intellect appreciates the reasonableness of what he believes and gives assent to it. The non-Catholic Churchman either views his national Church as of supreme authority apart from any considerations of what is the verdict of the Catholic Church in general, or else holds his own intellect superior to both. Thus, a man may be a member of the Catholic Church and, incidentally, may be quite orthodox in his acceptance of the Christian verities, and yet, *in the intellectual sense*, not be a Catholic Churchman. Again—but here we admit that the cause is not clearly apparent—he may be a strict Catholic Churchman and reject the fellowship of other men who are, fundamentally, in accord with him. If we take the Bishop of Oklahoma as an example of this latter class, it is with apologies to him for seeming to classify him where he has not classified himself. But the importance of coördinating with Catholic Churchmen that large section of the Church which belongs with them and does not recognize it, must be our excuse for pressing the Bishop of Oklahoma into such a fellowship. The Catholic factors in the Church need each other too greatly—or, rather, the Church needs their coördinated forces too greatly—for it to be safe or right for them to assume a mutual antagonism that the facts do not justify. The Bishop of Oklahoma may not care for affiliation with Catholic Churchmen as such, but Catholic Churchmen simply decline to be thrust out of his fellowship. Fundamentally we are in the same boat. We need the Bishop of Oklahoma, if he does not need us, and we do not intend to rest under the assumption that we are Churchmen of a different type from his own. His own definition of his position writes him into the fellowship of the Catholic and not of the non-Catholic section of the Church.

This explanation is a necessary prelude to what follows. We are taking Bishop Brooke's address as the subject for review and for some criticism, not because we find ourselves dissenting in part from some of his conclusions, not even because we believe we can show that his conclusions do not reasonably follow from his postulates, but primarily because we are struck with the constructive value of the framework of his address. Expounding, as he does so cogently, that which we recognize as the foundation of Catholic Churchmanship, we feel it incumbent upon us, not to criticise the Bishop's conclusions, but to show why our own conclusions are different.

WITH BISHOP BROOKE we recognize the importance of holding that there is one Church only and that one form of organi-

zation alone must be held to accord with the divine Will. Obviously, the modern bodies which claim also to be Churches both reject that theory of the one Church and also contest the authority of its one form of organization. "Error it is," well says the Bishop; "we may not count it less than serious error." "But the simple question is," says Bishop Brooke, "Does that prove to us or make it necessary, consistently, to hold that such an error, and the corresponding defect in a Christian man, or any body of them, entirely cuts them off from the one Church, and separates them from its fellowship?" "Is it error that so separates men from truth, essential truth, and spiritual union with Christ, so that we must therefore count them outside the Church of Christ, the Holy Catholic Church?"

Bishop Brooke answers this question in the negative, and argues to some extent in support of his answer. But he appears to believe that in giving this negative answer, he differentiates himself from some large section of the Church; in particular, from those Churchmen who would refuse permission to unordained and unconfirmed persons to "speak the truth in our pulpits, teach, admonish, reprove, or exhort." The whole trend of the Bishop's thought requires the implication that these Churchmen would answer his questions in the affirmative.

Here, however, is where the Bishop is mistaken. So far from differing with him in this respect, he has but laid down the working hypothesis upon which all Catholic Churchmen base their belief, and wherein even Roman Catholics agree with him. Let us not assume differences that do not exist. All of us would answer Bishop Brooke's questions in the negative, precisely as he does. And if the view of THE LIVING CHURCH is not sufficient to convince the Bishop of this agreement with him, let us cite the words of the Bishop of Chicago in his recent Charge:

"From the Catholic standpoint, Protestants are members of the holy Catholic Church. That is the central starting point, from which we must work outwards. It is impossible to reverse the process. Said our American House of Bishops: 'We believe that all that have been duly baptized with water, in the Name.....are members of the Catholic Church.' The Roman Church states it more positively: 'If any man says that Baptism, which is given by heretics, in the Name....., with the intention of doing what the Church does, is not true Baptism, let him be anathema.' Let him be anathema who says that even heretical and schismatical Christians do not belong to the brotherhood."

Are not these words as strong a repudiation of the view which Bishop Brooke repudiates, as his own vigorous language? But—except for the small number both of Romans and of Anglicans who contest the validity of lay baptism, in spite of the contrary position which both communions officially hold in practice—can Bishop Brooke point to the utterance of a single Catholic Churchman anywhere that conflicts with this view? Instead, therefore, of finding himself a voice in the wilderness proclaiming a truth which Catholic Churchmen would contest, Bishop Brooke has spoken as one of them.

But valid membership in the Catholic Church does not necessarily imply the right to "speak the truth in our pulpits, teach, admonish, reprove, or exhort." Has not the Bishop confused two things when he assumes that his negative answer to the questions which he asks as to the valid membership of dissenting Protestants in the one Church, also implies their right to preach "in our pulpits"?

Bishop Brooke has himself argued that the Church's ministry is appointed by divine authority and that that divine authority is granted to that ministry alone. "As soon as the Church was organized," he says, "it was found organized with the three-fold ministry and so organized because the Spirit so taught. It is impossible to believe, either, that He meant to have confusion or doubt that would breed dissension and sects, or that His Spirit could not or did not make His will plain on this matter." But yet, after arguing that these separated brethren are "members in truth of the Holy Catholic Church," Bishop Brooke adds, "their ministry is a true ministry in some sort, though irregular and defective." This, obviously, does not follow from the preceding postulate. A group of members of the Catholic Church, separating themselves from the Catholic ministry, appoints ministers as *their* representatives to preach and to lead in prayer. But this commission, which is the sole foundation of the Protestant ministries, does not imply any such commission *from God* as is postulated for the Catholic priesthood. The Catholic priest represents Almighty God before His people. The Protestant minister represents the people before Almighty God. The two conceptions of the ministry are wholly distinct; and yet we can go farther than Bishop

Brooke goes in recognizing that which pertains to non-Catholic ministries. We recognize in the Protestant ministries, not merely a "true ministry of some sort," but precisely and to the utmost degree, all that is claimed for them. Thus, we recognize no irregularity or defect in the commission of a Presbyterian minister. He is commissioned by Presbyterians to preach in their churches and to speak on their behalf in prayer to Almighty God. His commission to do this is perfectly valid and regular; but—and here is where Bishop Brooke appears to us to be illogical—the validity and regularity of his commission to act as a Presbyterian minister do not make him an irregular or defective minister of the Catholic Church. He is regularly what he is commissioned for; he is not irregularly, or in a defective degree, something that he was not commissioned for. He is completely and regularly a Presbyterian minister; he is not partially, or defectively, or irregularly, or in any degree whatever, a minister of the Catholic Church, simply because he has received no ministerial authority from the Catholic Church at all. And so Bishop Brooke attributes both too little and too much authority to the dissenting ministries. What they are commissioned to be, they are, with neither defect nor irregularity. What they are not commissioned to be, they are not, even in an irregular or defective way.

An ambassador from Nicaragua to the United States, with credentials proving the validity of that appointment, may not be deemed to have an irregular or defective claim to be ambassador from the United States to Great Britain. He is regularly commissioned to serve in one capacity; he is not even irregularly commissioned to serve in another.

It is easy to see, from this necessity of differentiating two ministries that are based on totally different commissions, why a frank recognition of the place of all baptized Christians within the Holy Catholic Church, and an equally frank recognition that Presbyterian and Baptist ministers are, to the fullest extent of their claims, regular Presbyterian and Baptist ministers, does not involve any right on the part of any of these to "speak the truth in our pulpits, teach, admonish, reprove, or exhort." No Churchman is trying to restrict the right of Presbyterian ministers to preach to Presbyterians, nor of Baptist ministers to preach to Baptists. But when it is maintained that the commissions under which these ministers properly act when fulfilling these functions, have also some application, however irregular or defective, to those members of the Catholic Church who are neither Presbyterians nor Baptists, we are obliged to dissent from the Bishop's view. The Nicaraguan ambassador to the United States is presuming upon his Nicaraguan credentials, which do not entitle him to represent any body but the government that accredited him; and it is immaterial, for the purpose, whether that government is to be esteemed *de jure* or only *de facto*.

The official ministry of the Catholic Church must be presumed sufficient for all the purposes for which it was founded. Preaching is one of those purposes. The right to preach is inherent in the episcopate and is delegated to all of the priestly order. Being an official function, it may not be assumed by those not appointed in an official manner. No doubt it is within the Bishop's power to license persons not of the official ministry to preach. But if the Bishop licenses for the purpose a man who already has accepted authority from some unofficial body of persons who repudiate the Bishop's authority over them, he transgresses that fundamental principle of order which the Bishop of Oklahoma shows to be the fundamental purpose of the divinely ordered ministry.

And again, if the Catholic view of the official ministry which the Bishop has so well set forth is right, is not the Bishop mistaken in saying that "Protestant Episcopal" is a perfectly good name for this branch of the Church in this country? Is not the whole misconception of the place which the Protestant Episcopal Church occupies in Christendom due to the very general view that whatever is Protestant is modern and anti-Catholic? Is not the view of the official ministry which the Bishop has expounded, fundamentally opposed to the ordinary Protestant view? Does not the Protestant Episcopal title convey to the Christian world the implication that the Church so called is but another of those unofficial organizations within the one Church, whose authority rests purely upon the specific group of Christians that have banded themselves together under that title? Where is that official ministry which the Bishop shows to have been "organized because the Spirit so taught"? If it is within the Protestant Episcopal Church, does the Christian world at large recognize the fact? And is a title which implies certain general conceptions of the Church and

the ministry which differ radically from those which the Bishop shows to be inherent in the Church, an adequate exponent of the Church's position? Is it not rather misleading, and therefore immoral and dishonoring to that Holy Spirit whose function in the Church is recognized by the Bishop?

And so, grateful though we are to the Bishop of Oklahoma for his masterly presentation of the fundamental postulates of Catholic Churchmanship, we feel that his logic requires different conclusions from those which he has expressed. *Because* "as soon as the Church was organized, it was found organized with the three-fold ministry and so organized because the Spirit so taught," we maintain that that ministry is sufficient for all the official preaching requirements within the Church; and that the Church ought not, through its official title, to suggest to the world at large that it is not a component part of that original "Church."

LAST week we printed the draft of a canon on the subject of Suffragan Bishops, to be reported by the committee appointed for the purpose, to the coming General Convention. It will, obviously, be conditioned upon the ratification of the proposed amendment to the constitution enabling such action. That amendment, it will be remembered, gives authority to any diocese to "elect one or more Suffragan Bishops, without right of succession, and with seat and without vote in the House of Bishops," and provides that he be eligible to election as Bishop, Coadjutor, Missionary Bishop, or Suffragan elsewhere.

The proposed canon, which is necessary in order to make the enabling act effective, strikes us as admirable except in one particular. We believe there ought to be provision whereby a Suffragan might exercise his office jointly in several dioceses. It is quite possible that the Suffragan system will not be generally adopted in the interest of work among colored people, there being considerable opposition to it for that purpose, but, in our judgment, the canon ought to be so framed that it can be tried for the purpose in a group of dioceses, should the group wish to try it. Perhaps no Southern diocese would, at the present time, require the entire services of a Suffragan Bishop for negro work within its own boundaries, but it is quite conceivable, for instance, that the Carolinian group, three dioceses and one missionary district, might wish jointly to try the experiment. Or again, it is conceivable that Minnesota, Duluth, and Marquette might unite in the choice of a Suffragan Bishop in the interest of Swedish work; or that the Indian missions in Minnesota and the Dakotas might similarly be assigned, perhaps to a Suffragan Bishop of their own race. At least it would seem that the canon to be enacted should be broad enough to cover these possibilities, should any group of dioceses desire to make such an experiment.

The fact that the constitutional amendment provides that a Suffragan in one diocese may be elected as Suffragan in another, with no requirement that he shall resign the first position in accepting the second, would indicate that such joint service would be constitutional; but it would be much better that explicit provision should be made for it in the canon.

THE diocese of Massachusetts has shown not a few glaring examples of lawlessness heretofore, in connection with Canon 19 and with Church principles generally. A year ago the rector of Dedham delivered the "address of welcome" at the installation of a Unitarian preacher in that town. Three years ago the rector of St. Mary's, Dorchester, placed a consecrated church at the disposal of a Unitarian minister for a Unitarian wedding. Before Canon 19 went into effect, the rector of Winchester invited a Congregational minister to preach at the stated hour of Sunday morning service in the Church of the Epiphany. And so we could prolong the list, were there need of such painful reminiscences.

But we turn from mournful looking into the past, to record an occurrence just now reported, as outrageous in its violation of the law and custom of this Church as any in the darker days that, we had hoped, had passed forever. We quote from a daily paper sent to us, omitting only the names of those who are clearly blameless in the matter:

"The marriage of Miss A., daughter of Mr. and Mrs. A., and Lieutenant B., U. S. Cavalry, son of Mr. and Mrs. B., was solemnized yesterday afternoon in St. John's Church, Beverly Farms, by Rev. George A. Gordon, D.D., of the old South Church, who was assisted by Rev. Eugene Huiginn, rector of St. John's."

St. John's Church, Beverly Farms, is a chapel of St. Peter's Church, Beverly, under the same rector, and reporting its



statistics, etc., to the Bishop of Massachusetts. The Rev. Eugene Huiginn is a priest in Roman orders, who made his submission to Bishop Huntington some years ago. It is possible that, because of his early training, he may be ignorant of the customs of this Church. But he surely must have known that there is no slightest shred of authority for allowing a Congregational minister to officiate, in whole or in part, at a Prayer Book service like the solemnization of Holy Matrimony, in a church building set apart for the worship of this Church. Such a marriage was either canonical or uncanonical: but was the distinguished pastor of the "New Old South" subject to the canons of this Church on Marriage? We need not labor the point, nor dwell on the shocking incongruity of Dr. Gordon's participation in a ceremony beginning with a reference to "Christ's first miracle in Cana of Galilee," after his recent explicit denial that Christ ever wrought any miracles at all! But we are content to call Mr. Huiginn's attention to the published judgment of the Standing Committee of his own diocese, acting as the ecclesiastical authority, on page 20, Journal of Convention of 1892:

"In our opinion, under no circumstances may a clergyman of this Church share its Marriage Service with any one not in communion with this Church."

**A**ND then travelling southward to West Virginia, we are enlightened by our Presbyterian contemporary, the *Christian Observer*, concerning a similar breach of canon law which seems to have transpired at Lewisburg, in that diocese. The General Assembly of the (Southern) Presbyterian Church was in session at that place. It is distinctly a Presbyterian community; the Church is represented by a small mission, served by the Rev. E. P. Dandridge, who was ordained only three or four years ago by the Bishop of Virginia. The *Christian Observer* says:

"A most gratifying manifestation of fraternal recognition was the invitation extended by the Episcopal Church that its pulpit be filled both Sunday morning and evening by ministers of the Assembly. So cordial are the relations between these Churches that one might have thought that the genial rector of the Episcopal Church and his estimable wife were really Presbyterians, for they joined heartily in all the Assembly proceedings, and the rector was so unmistakably 'one of us' that his face appears in the photograph of the Assembly published in last week's *Observer*."

Will somebody explain why a separate chapel of the Protestant Episcopal Church should be maintained in this Presbyterian community? Why this wasteful expenditure?

When such irregularities are reported, one assumes, of course, that the clergy concerned are ignorant of the definite law of the Church that they are violating, and that their Bishops had no opportunity to restrain them from committing unlawful acts; for experience proves that the less a clergyman knows, the less is he likely to ask for his Bishop's direction or counsel.

But it is very sad, notwithstanding, that any of the clergy should be willing either to live in ignorance of the law of the Church or, if they be not ignorant of it, to break it deliberately, and with it their ordination vow, and not recognize the harm they are doing to their own spiritual life as well as to the Church they have promised to serve, by their lawlessness.

### ANSWERS TO CORRESPONDENTS.

**PERPLEXED.**—A person who is regularly receiving Holy Communion without repulsion by the rector, must probably be esteemed a "communicant in good standing" and so entitled to letters of transfer according to Canon 39. It would seem as though one must either have neglected to receive for at least a year—perhaps for three years; or have committed an overt act of schism by publicly abandoning the communion of this Church; or have been "repelled" under the rubric, the facts being then reported to the Bishop, before his technical "good standing" would be forfeited.

**OCTOGENARIAN.**—The Bishop of Chicago, being now abroad, cannot easily be asked to interpret his words. When, in his charge, he said, "Let us pray for the day when we can freely exchange altars," he obviously looked forward to a day when all Christians would worship at altars, thus involving for all the Sacrifice of the Eucharist and the Priesthood. The Protestant world neither has, nor purports to have, altars, at the present time. Consequently the Bishop cannot possibly have intended to imply a condition in which outside ministers should be permitted to minister at the Church's altars, or priests of the Church to engage in acts of schism. His words are not susceptible of such an interpretation.

H. C.—We do not understand your question.

### BLUE MONDAY MUSINGS.

**FACILIS DECENSUS AVERNI.** While the Bishop of Arkansas is dreaming of "interdenominational federation," with the Episcopate lavished upon those who reject the priesthood for the perpetuation of which the Episcopate chiefly exists, the sons of the Puritans are turning their churches into clubs, with no distinctively Christian characteristics left.

The following surprising announcement is given precisely as it appeared in the *Boston Transcript* of April 20th:

"New Haven, April 20th.—A new confession of faith which drops the Apostles' Creed and requires no formal expression as to the divinity of Christ, has been adopted by the deacons and will be presented for adoption by the Center church (Congregational) of this city. The significance of this action is that the church has strictly held to Puritan Orthodoxy for more than two and a half centuries, having been founded in 1638. New members will only have to pledge themselves to belief in a higher life and moral purposes. The old confession of faith will be spread upon the records of the church as a historical relic. As explained by the church officers, the purpose of the change is to make the confession of faith absolutely non-theological and to gather into membership those who have hitherto been debarred by slight theological scruples. The Davenport church will unite with the Center church. The pastor is Rev. Oscar E. Maurer, formerly of Great Barrington, Mass., and the pastor emeritus is Rev. Dr. Newman Smyth, a member of the Yale corporation."

Dr. Newman Smyth may well talk of "Passing Protestantism": but where, in this tragedy, is "Coming Catholicism"?

TWO WEEKS after this apostasy from the Christian religion, as the Puritans maintained it, had been accomplished, Dr. George A. Gordon, the most conspicuous Congregational preacher in New England, reaffirmed his complete rejection of all miracle, which he called "an august, a divine sensationalism." Dr. Gordon declared that "the negative criticisms upon his book, *Religion and Miracle*, nowhere merit attention, being abusive and ignorant"—a cheap and ready way of meeting the arguments which have overwhelmed that hasty and unscholarly volume—and went on to show how he and all his school propose to destroy, so far as infidels can, the unique glory of our Divine Saviour. I quote:

"I desire to talk with you about the sinlessness of Jesus. I accept it in the strict sense of the term; but I should be grieved with God if many of his servants were not always without spot or blemish. There are hundreds of souls living holy lives that compare well with the Christ."

Comment on this is superfluous. The next step came naturally, when, at the Theodore Parker Centenary in Boston, May 27th, a Unitarian minister said:

"I hold no brief for Jesus. Jesus was no more perfect than the rest of humanity, but He did a great work for this world. I place Theodore Parker side by side with Jesus of Nazareth, as the true successor to the Carpenter. He was the great prophet of the Kingdom of God."

Is there any way of stopping Protestantism on its downgrade? The goal of "emancipation from dogma," such as the New Haven Congregationalists covet, is blasphemy like this which would drag the Name that is above every name down to the level of Theodore Parker of West Roxbury; and men like Dr. Gordon are accelerating the catastrophe as much as they can. But Thou, Lord, have mercy upon us!

How FUTILE, in the presence of such tendencies, is any endeavour to reach Christian unity upon an undogmatic basis, with some vague vision of "the historic episcopate locally adapted"! I have just been reading over the speeches made by various New York Protestant ministers at a "Federation of Churches" conference two months ago, where the Bishop of New York, unfortunately, had been persuaded to take the chair. In his opening address, the Bishop is reported to have said that he wished all the ministers present were his clergy, and that he stood ready at any time to ordain them, on the usual canonical conditions, I suppose. A well-known Presbyterian retorted that "it wouldn't hurt him, and might do him good"; another, that he would be willing to re-ordain Bishop Greer at any time. A Congregationalist preacher answered that "When he submitted to Episcopal ordination all his friends would know it"; and, instead of a better understanding, only bitterness resulted. One consequence, it appears, was a deliverance by a New York rector, who seems out of place in the priesthood, declaring that the Church's attitude towards other Christian bodies was "ecclesiastical snobbery, contemptible arrogance."

How futile, I say again! For here were honest people using

words in different senses and quarreling because of that difference. What is a "minister"? What is "ordination"? What is "the Church"? It isn't a question of the Episcopate first or chiefly; it is a question of the Historic Priesthood, with the Sacramental Life. My smallest chorister, the dear, tiny, bright-faced lad who carried the incense-boat yesterday at mass for the first time with such radiant delight, are ministers; and so, we acknowledge, are the holy men who expound God's Word and teach multitudes how to live aright, though they have never had apostolic hands imposed upon them. But none of them is a priest, nor claims to be. Why, then, this talk of bigotry, and snobbery, and all the ranting rest of it?

A CANADIAN priest sends this echo from the dark ages:

A North of Ireland Protestant with his family has just left my Church because a few new-comers to the congregation bow to the altar and make the sign of the cross. 'Worshipping the cross,' he called it, and 'blessing themselves.' This was idolatry, he affirmed, for did not the commandment forbid bowing down to things in the heaven above and the earth beneath and the water under the earth? His only reply to my arguments was that it was 'venial (with increasing emphasis), VENIAL, I tell you, VENIAL.' It was 'Pusilism,' and 'he wouldn't stand for no Pusilism.' And when I mildly suggested that if others did such things there was no occasion for him to do so, and urged him to live and let live, he stoutly declared that he didn't 'hold with any such mixture!' 'The Church of England,' he averred, 'was going further every day into the bosom of the Church of Rome.'

HERE IS an eloquent incident, whose lesson is worth spreading widely, I think. At the burial of a young man in a New York city, recently, his mother stepped to the side of the grave, gathered her four sorrowing sons around her, and bade them consider their brother's end. He had killed himself as a consequence of domestic troubles which had led his wife to seek a divorce. The mother pleaded with her sons to stand by their families, with fidelity and devotion, and finished with these words: "My children, this means much to each one of you, for God in heaven does not recognize divorce."

HERE is a good little anecdote worth reprinting: A clergyman called upon a member of his congregation who had been neglecting the Church services, and went straight up to the sitting room, and with the tongs removed a live coal from off the fire and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The parishioner in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there next Sunday."

AND THIS also, from the *Sunday School Times*, testifying as it does to the universal instinct which moves us to pray for the dead, "a holy and good thought," as the Bible calls it:

**"HER BIRTHDAY GIFT.**

"It is my darling's birthday. But between  
Her land and mine no carriers come and go;  
Across that space all travellers outward fare,  
And none return to ways they used to know.

"And now it is her birthday; and she dwells  
In a far land most marvelous and bright:  
But, if there be some joys she has not known,  
Father, give her this day one new delight!"

HERE IS a bit of sweetness with which to conclude:

**AT ST. NICHOLAS' IN PRISIAIC.**

"On the altar-rail of St. Nicholas' Church  
Two little angels with wings of wood,  
Each on the top of a slender perch,  
Stand in the stillness watching the Rood.

"Little twin angels gowned in blue,  
These are the words of a song for you:

" 'Praise! praise! for all days  
To the man that made us with his hands;  
Many come from many lands  
To gaze, gaze, and go their ways.

" 'Gloom, gloom has hidden his doom;  
Where he lies no man can tell.  
Pray we a rose and a little bluebell,  
Bloom, bloom about his tomb.

" 'In making us he praised the Lord,  
Who made the man and made the tree,  
And till the woodworm like a sword  
Smites us to dust, his prayer are we.'—A. Hugh Fisher.

PRESBYTER IGNOTUS.

**YORK CONVOCATION IN SESSION**

**Considers Questions Pending Before the English Church**

**LONDON DIOCESE DECLARES THE STATE MAY NOT DICTATE TERMS OF COMMUNION**

**Scheme for Endowment of Southwark Cathedral  
OTHER ENGLISH CHURCH NEWS**

The Living Church News Bureau (London, May 31, 1910)

CONVOCATION of the Province of York met for business at York last Wednesday, and concluded its sittings on the following day. The Upper House, under the presidency of the Archbishop, first considered in committee the *articulus cleri* that was submitted to them by the Lower House at the last group of sessions on the subject of the recent judgment of the Court of Appeal in the Deceased Wife's Sister case on the conditions of admission to the Holy Sacrament of the Altar. When the House resumed in open session the president, following his brother Primate of the Southern Province, observed in effect that any remarks of the judges in delivering their judgment were in the nature of *obiter dicta*, rather than parts of the judgment itself. If the principle which seemed to underlie some of the words spoken by some of the judges—namely, that it rested with the state to prescribe the conditions under which persons should be admitted to Holy Communion—were formally and expressly claimed by the state, they, as Bishops of the Church, would be bound to see that it was made plain that this was a principle to which the Church could not give assent. A motion for the adoption of the report of the Joint Committee on Ecclesiastical Dilapidation was carried, the only dissident being the Bishop of Manchester. The Bishop of Chester moved:

"That this House views with grave disquietude the suggestions recently made for conferring divorce jurisdiction on county courts and police courts, and earnestly trusts that the Royal Commission now sitting will not recommend any alterations of the law which will provide increased facilities."

The president, who is a member of the Divorce Commission, availed himself of the opportunity of speaking in defence of his position thereon, which has seemed to many Churchmen an indefensible one. It seemed to him that in matters which affected fundamentally and vitally the deepest interests of the national well-being, it was only right that some representative of the Church, which in a special sense was the guardian of the morals of the people, should have a place upon it. In referring to the question of divorce, the president seemed to be strangely unaware that the state—by the Divorce Act of 1857—has already departed deliberately from the Christian law of marriage. The resolution was adopted unanimously with the following addition:

"And that it will see its way to recommend that the publication of the details of divorce proceedings should be forbidden except in so far as publication may be necessary in the interests of justice and morality."

It will be seen by this action of the Upper House of York that they have not taken the advance ground against the evil of divorce that is now held by the Lower House of Canterbury Convocation. The House passed a resolution in favor of Poor Law reform and of legislation dealing with unemployment.

In the Lower House, Canon Rawnsley moved a resolution, which was adopted, acknowledging the work of the International Convention on the White Slave Traffic, and urging the government to promote legislation on the lines of the main articles drawn up by the Diplomatic Convention. It also begged the legislature to press forward with the bill now before Parliament on this subject, and with as little delay as possible to introduce in the interests of national morality the bill promised on the lines of the recommendations of the Joint Committee of 1908 on lotteries, indecent literature, and advertisements. The House adopted the interim report of the committee on the Moral Corruption in Social Life. The report expressed grateful recognition of the efforts made by the free libraries to keep pernicious literature from their shelves.

**The White Slave Traffic**

In the House of Laymen, Lord Cross was reelected chairman, and Lord Halifax was appointed one of the two vice-chairmen. Lord Halifax, who presided in the absence of Lord Cross, moved:

"That, in the interests of the purity of the family and for the

"That, in the interests of the purity of the family and for the

unimpaired maintenance of the teaching of the Church as to the indissolubility of holy matrimony, it is the duty of the clergy and laity alike to insist that the law of the Church shall be observed in its entirety, whatever license the civil law may give to its infraction."

An amendment was suggested to add the words "on reference to the re-marriage of divorced persons" after the words "law of the Church." The distinct purpose of the amendment was to leave out what was described by the mover as the "more contentious question" of union with a deceased wife's sister. Lord Halifax accepted the amendment, and his resolution as amended was carried by forty-five votes to nine. But it seems to me—and it grieves me to have to say it—that in accepting this amendment Lord Halifax departed somewhat from his usual firm and unimpeachable policy respecting Church questions, as well as having materially impaired the moral effect and usefulness of his original resolution. We cannot rightly and consistently separate the question of incestuous union with a deceased wife's sister from that of any other infraction of the law of God concerning holy matrimony. If Catholic Churchmen give way in the least to the present popular tendency of dissociating and isolating the former question from the latter, then the whole Christian position on marriage is lost.

A resolution was carried viewing with alarm the suggestions recently made in certain quarters for conferring divorce jurisdiction on county courts. Both Houses of Convocation and the House of Laymen adopted a loyal address to King George. Convocation was prorogued to July 5th.

The most important event last week in the Southern Province was the annual session of the London Diocesan Conference.

#### London Diocesan Conference

The Bishop of London, in his presidential address, after referring to the late King, touched on some of the important questions before the Conference. There was, first, the marriage question.

It would not be too much to say, said the Bishop, that to any Bishop of London the marriage question was, and in present circumstances must be, "the burden of his life." Every change in the law of the State in the direction of laxity made the burden greater: "It was bad enough before marriage with a deceased wife's sister was legalized; it was worse since, but it would be ten times worse if every county court in England was turned into a Divorce Court. On nearly every other question, including that of ritual, the divergence between the Church and the State was capable of adjustment; on the marriage question alone the law of the State and the rule of the Church were on certain points diametrically opposed to one another." They had tried hard to stem the tide of divorce in that diocese. Never with his approval had the marriage service been used again over any, whether the "innocent" or the guilty party in a divorce suit. The Divorce Commission had brought them to a critical position. It was quite clear that they must oppose the extension to the poor of what they believed to have been a curse to the rich. But if, in spite of their protests, the facilities for divorce were brought down to the poorest, then he wanted it discussed very carefully "whether the time had not come when they should cut the Gordian knot by having all marriages conducted before a civil authority, and inviting to receive the blessing of the Church those only who accepted and obeyed the Church's rule." With regard to the admission to Holy Communion in the case of offenders against the Christian Law of Marriage, his Lordship thought few would dispute that the Church must act according to her own rubrics in dealing with any particular case. The Bishop also referred to the questions of the reformation of the Poor Law and the elasticity of Church worship.

PREBENDARY EARDLEY WILMOT, who is a prominent Moderate, moved a resolution strongly deprecating the proposals for increased facilities for divorce. Mr. G. COWELL, warden of the Guild of All Souls, who seconded the motion, observed that the decadence of family life in the last fifty years made it more necessary to repeal the divorce act than to extend it. The motion was carried unanimously, with the addition that there was no widespread demand for increased facilities by the working classes. CHANCELLOR SMITH moved, as a rider, that any alteration in the law of divorce, short of the repeal of the Act of 1857, should include a provision restricting during the life time of the other party the "remarriage" of a person divorced on account of adultery. He believed this would reduce the number of divorce cases by 99 per cent. Mr. ATHELSTAN RILEY moved the previous question, which was carried by 180 votes to 65. PREBENDARY PENNEFATHER moved in effect that, short of the repeal of the Act of 1857, the true solution of the divergence of opinion between Church and State would be that all marriages should be what are called "civil marriages," and that the Church's blessing should be given subsequently to those who were united together according to the Church's law. The mo-

tion, which embodied the suggestion made by the Bishop of London in his address to the Conference, was opposed on the grounds that there would be a great risk in passing it in view of the very uninstructed public, that it could not be a solution of the differences between Church and State, and that it was the counsel of despair. The Rev. FATHER WAGGETT, S.S.J.E., was among those who opposed the motion. It was defeated by a large majority.

SIR FREDERICK HOLIDAY moved a resolution asserting the principle that under no circumstances was the State, by Parliamentary legislation, entitled to dictate the terms of admission to Holy Communion. Mr. RILEY seconded the motion, which was carried with only one dissident.

A resolution was carried by 155 votes to 78, recognizing the objections to the revision of the Prayer Book, and stating that the cause of a reasonable revision would be best served if permissible additions and deviations, including a re-arrangement of the Lectionary and Psalter, were to be scheduled in the form of an appendix. An amendment moved by CANON NEWBOLT for the omission of the words "and deviations" was rejected by 142 votes to 106.

The BISHOP OF KENSINGTON formally called attention to the proportion of communicants to population, and urged that the laity should relieve the clergy of "duties which hinder the highest purpose of their ministry." The resolution was adopted without opposition.

The closing session of the Conference was chiefly devoted to a discussion on Poor Law reform. LORD GEORGE HAMILTON (chairman of the Royal Commission on the Poor Law) moved a resolution stating that the evils and defects in the present system of Poor Law administration, as exposed in the report of the late Commission, required the immediate attention of Parliament with a view to legislation, and that the metropolis was the area within which reform was most urgently needed. The resolution was supported by Canon Scott Holland. It was finally agreed to unanimously.

An influentially attended meeting was held at Bishop's House, Kensington (South London) last Thursday, by the invitation of the Bishop of Southwark, in order to promote a scheme for the permanent maintenance and endowment of Southwark Cathedral. The Bishop having fully explained the need and the course proposed for meeting it, a resolution was unanimously passed, heartily supporting the immediate issue of an appeal for £40,000 for the purposes of the further restoration, maintenance, and endowment of the Cathedral.

The *Times'* literary supplement of last week contained the important and highly interesting announcement that Mr. Murray is publishing this next month the two volumes of Mr. Gladstone's religious correspondence in the preparation of which Mr. D. C. Lathbury has been engaged for some years. Lord Morley, as it is recalled from his own words, left "the detailed history of Mr. Gladstone as a theologian and Churchman," unwritten. The correspondence covers a period of more than sixty years, and is arranged under the several headings to which it relates. Two letters addressed to Queen Victoria are also included, by permission of his late Majesty King Edward VII.

The Bishop of London has definitely expressed his intention, subject to unforeseen contingencies, to take part in the Bicentenary commemoration of the Canadian Church in September.  
J. G. HALL.

IN ORDER that men may love their fellow men, those fellow men must strive to be lovable. That "God's possible is taught by his world's loving and the children doubt of each," is as true to-day as it was when Mrs. Browning wrote her "Cry of the Children," which roused the heart of the English public and resulted in amelioration of hard conditions in the mine and factory work for those too young to be bound down to hard, daily toil. To teach a man that God is all-loving and all merciful is of no avail if, on every hand, he meets with cold selfishness, greed, and utter lack of sympathy in his hour of need. If he meets with all this from his fellow men, who are visible, tangible realities to him, how can he believe in and trust an unseen, intangible being? Do Christians ever stop to think and realize how much of the indifference of the world at large to the God in whom they profess to believe is really due to their own carelessness and selfishness?—*Waterbury American*.

"THE ONLY greatness is unselfish love."—*Selected*.



**MEMORIAL TO DR. HUNTINGTON IS DEDICATED**

**"Huntington Close" at Grace Church is Now Completed**

**TAXATION OF CHURCH PROPERTY IS UNDER DISCUSSION**

**Floating Hospital Begins Its Summer Work**

**OTHER CHURCH NEWS OF NEW YORK**

**Branch Office of The Living Church }  
416 Lafayette St.  
New York, June 14, 1910 }**

**A**S a permanent memorial to the late Rev. Dr. William R. Huntington, former rector of the parish, Huntington Close, alongside Grace Church, Broadway and Tenth Street, was dedicated on Wednesday, June 8th, by the Rev. Dr. Charles L. Slattery, rector of the parish. The full clergy staff and

important as instruction in reading or writing. But under the Constitution of this country it is not competent for the State to give religious instruction. This must all be done by individuals. If they are willing to give their hard-earned dollars to be employed for religious purposes, it seems to me clear that the State ought not to tax them for so doing. Again, it is a recognized duty of the State to provide hospitals for the sick and asylums for the infirm. When individuals are willing to relieve the State of this burden and to spend their own money for the care of the sick or the aged, to that extent they relieve the general public from taxation. It seems equally clear that the property so employed should not be taxed or burdened. It is hard enough to raise money for these benevolent purposes without subjecting those who raise it to an additional tax on that account.

Although the weather has been for the last week anything but seasonable, the Seaside Hospital of St. John's Guild at New Dorp

**Seaside Hospital Opened**

Beach, Staten Island, has been opened for its usual summer work—the free treatment of sick children. The Floating Hospital will make its first trip on July 5th and regularly thereafter until the hot weather has passed. Both hospitals are supported almost en-



**DEDICATION OF HUNTINGTON CLOSE. GRACE CHURCH, NEW YORK.**  
[Photograph by courtesy of New York Tribune.]

choir were present and assisting. After several memorial gifts had been dedicated, the rector, standing in the garden, offered this prayer:

"Blessed be Thy name, O Lord God, that it hath pleased Thee to put it into the hearts of Thy servants to plant this garden amid the strife and turmoil of men's labor, that it may be a place of refreshing to all who pass by and a continual remembrance of Thy love, through Jesus Christ, our Lord."

The memorials cost about \$115,000; the ground \$385,000. The close represents an outlay, therefore, of about a half million dollars. Open-air services will be held during the summer on Wednesdays at 12:30.

The proposition to levy taxes upon Church properties and benevolent institutions such as hospitals and asylums has been seriously considered in New York City. Public and private discussions are frequent. That distinguished jurist, active philanthropist, and zealous Churchman, Mr. Everett P. Wheeler, recently wrote a convincing communication to the New York Times, which may be read with profit. After reminding people that "the property of churches and benevolent associations which yield an income is not now exempt; it is only the property that is actually used for religious and benevolent purposes which is exempt"; he continued:

We would all agree that instruction in righteousness is just as

tirely by the citizens of greater New York. Appeals are urgently made for funds, which may be sent to the treasurer at 103 Park avenue, New York City.

Archdeacon Nelson, acting for the Bishop of New York, officiated at the institution of the Rev. Horace E. Clute as rector of the Church of the Holy Nativity, Bedford Park, on Sunday morning. Mr. Clute succeeds the founder and first rector of the parish, the late Rev. Dr. Herbert Müller Hopkins.

Dr. Henry G. Pifford, who was considered one of the foremost authorities in this country on dermatology, and radium, and radio-

**Death of Dr. H. G. Pifford** active substances, died at his home in West fifty-seventh street, Manhattan, on June 8th. He was born at Pifford, N. Y., in 1842. He practised in this city for nearly forty-six years; was professor emeritus in New York University; and president of the alumni association. The funeral was held in the Church of the Transfiguration, East Twenty-ninth street, on Friday afternoon, June 10th.

The cornerstone of the new church and parish house for St. Philip's congregation of colored people will be laid next Saturday afternoon, at 3:30. A very desirable and commodious lot of ground fronting on 133d and 134th streets between Seventh and Eighth avenues has recently been acquired by this prosperous parish.

Wednesday, June 8th, was commencement day at St. Luke's

(Continued on page 244.)



## COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

### Ten Students Are Graduated

#### OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau  
Philadelphia, June 14, 1910

A CONSIDERABLE number of the alumni of the Philadelphia Divinity School and of other clergy of the diocese, and many friends of the graduates gathered in St. James' church on the morning of June 9th for the commencement. The Holy Communion had been celebrated in the chapel of the school at an early hour, and the service at the church was shortened Morning Prayer with but one lesson and hymns in the place of the canticles. The diploma of the school was presented by Bishop Whitaker to William Horatio Anthony, John Noble Doberstine, Nathanael Babcock Groton, John Forry Hamaker, Charles McL. Howard, Robert Z. Johnstone, Augustus W. Shick, Howard Morris Stuckert, and Stanley R. West; and George David Graeff received a certificate of the completion of the course of study excepting Hebrew and Greek, from which he had been dispensed. Dean Groton presented the graduates to the Bishop, and after this presented for the degree of Bachelor of Divinity, in course, the Rev. Thomas James Bigham, the Rev. Malcolm Augustus Shipley, and the Rev. James McClintock. The degree of Doctor of Divinity (in course) was then conferred upon the Rev. Burton Scott Easton, Ph.D., B.D., of Nashotah House. In presenting Dr. Easton for his degree Dean Groton spoke in terms of warm praise of the thoroughness of his preparation, as evinced in a highly successful examination and a brilliant thesis. The Rt. Rev. Frederick J. Kinsman, D.D., Bishop of Delaware, took the place of the Rev. Dr. William C. Richardson, who was to have been the preacher. Bishop Kinsman's sermon was a masterly exposition of the Catholic doctrine of the ministry.

The text was St. John 15: 13, 16. Starting with the definition of the Ordinal that the ministry of the Church is concerned with Doctrine, Sacraments, and Discipline, in its prophetic, priestly, and ruling functions, he said that in each of these aspects of its work the ministry of the Church had at one time or another been brought into disrepute through the failure and fault of men in holy orders. There rests therefore upon the man who enters the ministry to-day the task of vindicating and justifying his office before the world, and this must be done by fulfilling it more perfectly in the spirit and by the power of Christ. The thought that God could delegate divine functions to imperfect men was indeed a staggering one; yet no one questioned that He had made His creatures instruments of His creative activity, why not, then, of His redemptive work as well? The ministry is and must be mediatorial, not only in its priestly but in its prophetic and ruling offices, yet it must not be the false mediation that pushes man away from God, but the true, which leads man to God. The Bishop emphasized the responsibility of the priest for individual souls, and said that he must always hold himself in readiness and prepare himself to hear confession of sin and give counsel and absolution in individual cases. He closed by urging upon the graduates that they go forth determined to teach the whole and undiminished faith of the Church. The man who thinks that Christianity can be perpetuated only by surrendering its most vital elements and holding on to a few unrelated fragments is now thirty years behind the times. Only by fulfilling their whole ministry in all its functions, and by teaching the whole truth, can the need of the world be met.

At the conclusion of the service the graduates, faculty, and clergy had luncheon together in the parish house.

In 1710 a little stone church was built at Whitemarsh, for the use of the Church of England in the colonies, and the congregation of St. Thomas' parish have been celebrating, for the past week, the bi-centennial of the event. On Sunday, the 5th, the rector, the Rev. A. J. Miller, preached an historical sermon. On Tuesday the Convocation of Norristown held its meeting in the parish, and a special service of commemoration formed part of the convocation programme. The Rev. Horace F. Fuller, whose parish, old Trinity, Oxford, was connected with St. Thomas' from 1787 to 1835, was the preacher on Sunday morning, June 12th.

The Clerical Brotherhood, which will close its sessions for the summer this week, listened on Monday, June 6th, to a brief and informal address on a subject of vital importance, by Dr. Martin Brumbaugh, superintendent of public schools in the city of Philadelphia. Dr. Brumbaugh has been a member of the committee of the National Education Association which has been studying for three years the moral education of children, and is to report in Boston this summer at the meeting of that body; and also for about a year,

with thirty representative teachers of his staff, has been at work on a course of lessons in ethics, adapted to the graded system of instruction, which he hopes to have adopted in the schools. He made the significant admission that direct moral instruction had been avoided in our system of public education because of the fear of trenching upon the ground of religion; and that while much indirect good is done by teachers of high character and by the requirements of orders, neatness, punctuality, and the like, which form part of the school discipline, the moral results are, in his own words, "not satisfactory." He said further that without the religious sanction the final step in the formation of character could not be taken; but the public schools could take the initial steps of teaching the children to live on the plane of social demand, and in accordance with the promptings of conscience. His suggestion is that moral lessons be taught by stories, poems, and songs, systematically, and in accordance with the best knowledge of pedagogical science. Dr. Brumbaugh stated, as an encouraging feature of the situation, that 82 per cent of the women and 68 per cent of the men employed as teachers in the schools of Philadelphia are communicants of some organized Christian body.

The beautiful Church of St. Martin's-in-the-Fields, one of the most picturesque of Philadelphia's suburban churches, was the meeting place of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, on the afternoon and evening of St. Barnabas' day.

**Brotherhood Meets at St Martin's** In the afternoon there was a meeting of the Juniors at which the Rev. William P. Remington, vicar of the Church of the Holy Communion, and Mr. John L. Alexander, secretary of the Boys' Department of the Central Y. M. C. A., were speakers, and later Evening Prayer in the Church, with an address by the Rev. Mr. Remington. The evening meeting was a joint one of seniors and juniors, and there were two addresses on "Christian Manhood," Mr. Bonsall speaking of "Its Inspiration" and the Rev. Edwin S. Carson, rector of St. Paul's Memorial Church, on "Its Opportunity." Over four hundred men and boys were in attendance, in spite of chilly and showery weather.

In the death of Mr. Charles S. Whelen, which occurred on June 10th, the diocese has lost one of its leading and most useful laymen. Mr. Whelen, who was born in 1850 and was educated at the University of Pennsylvania, was a member of an old Philadelphia family, and had wide business connections. He was rector's warden of Holy Trinity parish, president of the Howard Hospital, and treasurer of the Philadelphia Divinity School.

**Death of Two Prominent Laymen** Calvary Church, Germantown, also mourns the death of its rector's warden, Mr. Joseph S. Harris, which occurred on the 2d inst. Mr. Harris had been a member of the vestry since 1888, and was the donor of the site upon which the parish house was erected.

A service of peculiar interest was held in the Eastern Penitentiary on Friday, when the Bishop of Delaware confirmed 28 convicts, twenty-four men and four women, who had been prepared by three of the clergy of the City Mission, the Rev. T. W. Davidson, the Rev. John R. Huggins, and the Rev. H. Cresson McHenry.

**General News Notes** The University sermon to the graduating classes of the University of Pennsylvania was preached in St. Mary's, West Philadelphia, by the rector, the Rev. George L. Richardson, on the morning of the Third Sunday after Trinity. The annual service of St. Barnabas Guild for Nurses was held in the same church at 4 o'clock on the same day.

Dean Groton has been chosen as the next lecturer on the Bohlen Foundation. His subject will be Comparative Sacramentalism.

### THE NEED OF A CREED.

THERE ARE advantages of having a creed. It gives clearness, definiteness, and shape to one's ideas and convictions. Loosed from foreign adhesions they stand out in their correct proportions and relations. It prevents one from drifting. It drives a stake fast to some things that are settled. It acts like a ratchet that prevents the wheel from turning back. It gives one a foothold that enables him to move forward. It puts one in position to leave things that are behind and reach forth unto those that are before. It gives a person character, strength, standing. Men know what he is and where to find him. They are sure of his color, he is no chameleon. The mask is torn off when a person declares his belief.

A creed helps a man in making converts. He presents to those whom he would influence a definite proposition. The first thing a political convention does in launching out upon a campaign is to frame its creed—to formulate its platform. They look for support in an election from all those who are of the same mind. The man whom you would win over to your cause has a right to ask, and should ask, "Just what is it you would have me accept?" If you cannot answer definitely you have lost your opportunity.

More than that, a creed insures harmony and cooperation. It brings together kindred spirits, and combines their influence and energy for concerted action. They are yoke-fellows in service. "How can two walk together except they be agreed?"—*Ame Vannema.*

THE MOST cruel lies are often told in silence, as also are the kindest truths.—*Selected.*

# CONFERENCE OF CHURCH CLUBS

**T**HE annual gathering of representatives of Church Clubs held last week at Portland, Maine, was one of the most delightful of recent years. Addresses were received from some of the most distinguished laymen of the Church, and wit and humor presided at the evening banquet.

The eighteenth Conference of Church Clubs was held at Portland, Maine, June 7th and 8th. At 9 o'clock on Tuesday there was a celebration of the Holy Communion in St. Luke's Cathedral. An address was given by the Bishop of Maine, the Rt. Rev. Robert Codman, D.D. The Bishop, in the name of the Church Club of Maine, gave the Conference a hearty welcome. He fully appreciated the fact that it was no small thing for busy men to lay aside their business and spend the best part of a week in the discussion of questions of vital interest to the life of the Church. The need of such an organization as a Church club was imperative in Maine. It might be used as a sort of training school for the laity. The need of the Church was men loyal to the polity, doctrine, and discipline of the Church. She needs intelligent laymen who know what the Church is in her origin and mission. Above all, the Church needs consecrated laymen willing to give themselves to the work of the Church.

The Conference assembled in Cathedral Hall at 10:30 A. M. The president, Mr. James M. Lamberton of the diocese of Harrisburg, gave his annual address. He congratulated the Conference on the fact of holding its annual meeting in the month of June in the city of Portland, famed the world over for its beauty. He rejoiced to know that the interest in the work of laymen as manifested in Church clubs was on the increase. Mr. ROBERT H. GARDINER of Maine reported for the committee appointed at the last Conference relative to an American congress to meet according to the recommendation of the committee, in 1917, upon the approval of the Bishops. The report was accepted and after some debate, in which Everett P. Wheeler of New York, Major Veale of Pennsylvania, and Burton Mansfield of Connecticut joined, the recommendations of the committee were adopted and the committee continued.

CLINTON R. WOODRUFF of Philadelphia made an earnest address on the subject of The Church at Work Socially. He said it was no new thing to charge the Church with failure to do its duty along the lines of sociology. The question was often asked, What is the matter with the Church? He declared that the matter was not with the Church, but with Churchmen. There ought to be a distinction between the enforcement of principles and advocacy of measures. Principles never change, but measures are but creatures of the times. We might need the institutional church. We did need the inspirational church. The work of the Church combines worship and service. The Church and the priest were not losing their power, rather they were sharing it more and more. Once the hospital and college were distinctly Church institutions, but the state shoulders its share of responsibility for these necessary things. We ought to estimate the value of the social work of the Church as such in mission work in our great cities. Sixteen dioceses have appointed commissions on social service. Since the Church is militant she has a right to call upon every soldier of Christ for service.

Messrs. Wheeler, Veale, Butler, and Curtis heartily approved of the address and cited examples in their own cities to confirm the statements made by Mr. Woodruff. At the close of the morning session the Conference adjourned for lunch as guests of Bishop Codman.

After routine business in the afternoon the Conference gave its attention to the reading of a paper on the subject, What can the Church do for our Colleges? A brief outline does not do justice to PROFESSOR SILL's paper. A professor in a college, his message was like the message from a man on the firing line. College had been defined as a place of education, society, and religion. But religion was not receiving the attention it did fifty years ago. The tendency was to secularize the college. The Church, by the dignity, beauty, and simplicity of her services, must influence for good all who come in contact with her. As a religious house, with an open door, with kindly sympathy and help, she may win many young men and women to her fold. The paper aroused a lively debate in which nearly a score of delegates took part. An unanimous vote of thanks was given by the Conference to Professor Sill for his valuable, timely, and thoughtful paper.

The dinner given by the Church Club of Maine to the Conference in the evening was a notable gathering in every way, and the visitors were loud in their praise of Portland's hospitality.

Mr. JOHN B. COLEMAN, president of the Church Club of Maine, acted as toastmaster. He regretted to say that previous engagements prevented Bishop Codman from being present. He introduced the mayor of the city, Hon. C. A. STROUT.

The MAYOR said that the city was honored by having the Conference meet within its borders. He could not follow the old, time-

honored custom of extending to our guests the freedom of the city, but he bade all a hearty welcome. He hoped that the members would take the time to see the many beauties of Portland, now at its best at this season of the year.

PRESIDENT LAMBERTON was the next speaker. He gave a short review of the history of the Church in America since the time of its separation from England, recalling that thirty-four of the signers of the Declaration of Independence were Churchmen. He deplored the fact that the term Catholic was monopolized by the Roman Church. He insisted that we claim a share in the word as part of our Apostolic heritage. In closing he urged upon all the delegates to give generously of their time, money, and prayers to the great work of winning the world for Christ.

PROFESSOR EVANS of Tufts College gave a thoughtful and interesting address. He said that Churchmen ought to be able to give reason for the existence of the Church. He called attention to the fact that historians many times were content to consider the purely secular influence of Christianity. Great problems must be solved in the Orient. China and Japan must be Christianized if the peace of the world is to be preserved. Seward predicted that the time would come when the Pacific would be the center of the world's interests. We are seeing that prediction verified. The possibilities of a vast population with boundless resources were beyond human calculation. No race is more amenable to religion than the Asiatic. The birthplace of all the great religions is Asia. The responsibility God has placed on the Church of the twentieth century is this: to influence for Christ the civilizations of the nations of the East.

Mr. WILLIAM R. BUTLER said that the beauties of Portland as seen from the dining-room of his hotel were such as to make him forget that he was hungry. His sallies of wit and apt stories convulsed his hearers. In a more serious vein he called attention to the responsibilities laid upon the laymen of the Church. He spoke of an old Roman wall in England which had stood so firmly for so many centuries that the people who lived in the vicinity came to believe that there was something supernatural in its construction, and when they built anything they took small pieces of the wall and laid them as part of the new work, in the hope that it would add strength and permanency to the structure. What the world needed was the supernatural element of the Church. Let us see to it that this need is supplied.

MR. CLINTON ROGERS WOODRUFF said that he was very deeply impressed with the wisdom, insight, and spirituality of the laymen of the Church in approaching the tremendous problems of the twentieth century. The tone of Mr. Woodruff's remarks was deeply religious. He presented a noble view of the duties and responsibilities of professing Christians. He took a most hopeful view of the Church and declared himself a firm believer in her ability to bless and save the world.

MR. EVERETT P. WHEELER, the last speaker of the evening, claimed the honor of being the president of the first Church Club in the world. He believed in the laymen's Church Clubs. Very much good must result from the interchange of views on the great problems confronting the Church. He made a strong and logical plea for unity. He held firmly to the opinion that differences among Christians along lines of doctrine and polity tended to keep them apart. Open mindedness ought to be a characteristic of a twentieth century Christian. It was poor policy to be blind to the virtues and exaggerate the faults of men who do not agree with us. The time had come for a conservation of forces and a unity of methods in the great work of the evangelization of the world.

The evening was a most enjoyable one. The guests were unanimous in the expression of their praise for the care the committee of the Maine Club had taken for the entertainment of the Conference, and in their appreciation of the able and interesting addresses of the evening.

The local press of Portland gave the Conference a generous amount of space and in every way did all it could to give publicity to its proceedings.

## SECOND DAY.

The session of the Conference was opened Wednesday morning with prayers by Dean Vernon of St. Luke's Cathedral. Col. ASA BIRD GARDINER of Long Island then addressed the Conference relative to the proposed change in the Preamble of the Constitution of the Church. He reviewed the history of the American Church, stating that John Cabot landed at Labrador in 1497 and took possession of the continent under the flag of St. George, and in the name of the Church of England. He disputed the contention of the General Convention that the establishment of the Church in this country dates from 1607. He gave data to show that the first church was established in 1587. The Jamestown settlement was destroyed through excesses. The worship of the Church had been maintained with more or less regularity since 1587. Colonel Gardiner proposed that a committee be appointed to present the following amendment to the General Convention meeting next October: "This American Church, planted in America in the year of our Lord 1587, by the representatives of the ancient, holy, Catholic and



Apostolic Church of England, which held its first services on the continent of North America upon its discovery, under England's authority, on St. John Baptist's Day in the year of our Lord 1497," etc.

PROFESSOR L. B. EVANS presented the report of the committee on club extension. The report showed that an increasing of interest in the formation of clubs is being shown all over the country.

Major Veale presented the report of the committee on nomination of officers for the ensuing year. The officers elected are:

**Officers Elected**  
President, Burton Mansfield of Connecticut;  
vice-presidents, John B. Coleman of Maine,  
R. E. Van Kirk of St. Paul, Minn.;  
William R. Friedel, Memphis, Tenn; secretary-treasurer, Charles F. Chase, New Britain, Conn.

Philadelphia was chosen as the place of the next Conference.

A thoughtful, comprehensive, and valuable paper on Christian Missions of the Twentieth Century was read by Secretary Moore of Maine. The paper was written by Mr. Waterworth of St. Louis, who was unavoidably detained from attendance on the Conference. In some respects it was the most important paper considered

by the Conference. It deserves, and doubtless will have, a more extended notice than can be given it in this brief report of the doings of the Conference. The paper met with the enthusiastic approval of all present at its reading.

Mr. George Gordon King, treasurer of the General Board of Missions, opened the discussion of the paper. He gave a vision of the advance of the Kingdom as seen from the vantage ground of one who surveys the whole field. Christian missions of the twentieth century, he said, are on the forward march. He did not consider it unreasonable to expect the evangelization of the world in this generation. Mr. King presented some figures showing the amounts raised from year to year by the apportionment plan which were instructive and encouraging.

PRESIDENT-ELECT MANSFIELD was the second speaker on the paper. He approved of the Laymen's Forward Movement. It had given a great impetus to the great cause of missions. When a man says I do not believe in foreign missions, Mr. Mansfield said to him, Nor do I. He objected to the twofold divisions of Foreign and Domestic missions. St. Paul, the greatest missionary the world ever knew, recognized no such division. Because Christ died for all the world we must preach His gospel to all the world. Mr. Mansfield opposed Specials for Missions because it fostered a species of selfishness.

Professor Evans read a telegram from the diocese of Western Michigan which stated that a Church club was organized there June 8th. A welcome of this club to the federation was voted.

After the installation of the newly elected officers, the benediction was given by Rev. Henry Kloman of St. Stephen's Church, Portland, and the Conference adjourned.

#### THURSDAY

On Thursday morning the Conference of Church Clubs became the guests of Mr. and Mrs. Robert H. Gardiner at Oaklands. A special train took the party to Gardiner, arriving at 11:45. Oaklands never looked lovelier. Nature has done much for the fine old mansion with its beautiful trees and spacious lawn.

The guests wandered about the grounds charmed with the beauties of gardens and forest, which opened up to them on every side. Oaklands is splendidly situated on the banks of the Kennebec, the river giving the finishing touch to the attractive scenery. Mr. and Mrs. Gardiner dispensed hospitality with a gracious and bountiful hand. After luncheon Mr. Colman, president of the Maine Church Club, introduced Mr. Butler of the diocese of Bethlehem. He said the delegates would not soon forget the generous hospitality they had enjoyed at the hands of the Church people of Portland. The visit to Oaklands was a fitting climax to the meeting of the conference. The natural beauty of the place, joined to the courtesy and hospitality of their host, would always live in their memory.

At 2:15 P. M. the train was taken for Portland. It was generally agreed that the Church Club of Maine must be given the credit of carrying to completion one of the best meetings the Federation of Church Clubs ever held.

THE MIND in our day has opportunities unnumbered. Study begun in childhood should last while the mind lasts. Study is mind-discipline, and the true end of education is to create an automatic habit of study. Do not, then, waste your mind on a diet of newspapers, magazines, and novels. If you do you will exhibit a mind not dissimilar from many modern drawing rooms—filled with a confusion of all sorts of things bearing no relation to one another, the whole as contradictory of art as of restfulness and order. A study of fact is necessary to a tidy mind: a study of the imaginative is necessary to a beautiful mind. Always keep going a volume of history or biography; and by its side lay the great poets. Under this discipline the mind gains in accuracy and vision. As a man reads, so will he think. O for an army of accurate men who have vision!—*Bishop Brent.*

#### WHY COLLEGE MEN FAIL.

THE baccalaureate sermon of the New York University was preached by the Rev. Dr. Cleland B. McAfee, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, last Sunday afternoon in the University Auditorium. He called upon the young men to heed the warnings of the "old-fashioned and imperious conscience" both in public and private life.

"There is no saving of individuals which does not take account of society," he said, "but there is no saving of society which does not take account of individuals. No system of society, not Socialism, not communism, will prevent what we see every day—young men with every opportunity, with full powers, with all inducement to manliness, who will not be manly. The Bowery crowd, the bread lines, the assemblages of the 'down and out,' are not made up of men who had no chance, of men who were cramped in their opportunities. You find college men among them.

"Last winter a visitor who had passed through the same experience himself found that 2 per cent. of the men who made up one bread line were college men. He found thirty college men of his own acquaintance in one small section. Another investigator found 400 college-bred men in the Bowery crowd one evening. There you find sons of respectable, prosperous families. The slums produce much failure, but the avenues produce enough to keep us clear that society has to take account of individuals, and, what means more, that individuals must take account of themselves.

"The only basis for a self-respect which cannot be lost is a definite, implicit recognition of the right of a man's conscience in his life. That at least never brought a man to a Bowery bread line. And that self-respect is the hope of citizenship."

Dr. McAfee deplored the predominance of practical politics in public life of to-day, and urged that conscience be considered more in the election of public officials. He closed by urging the seniors not to avoid movements because they are unpopular with a certain class, for to try to be popular with everybody, he said, is to play the coward and be false to conscience.

#### MEMORIAL TO DR. HUNTINGTON IS DEDICATED.

(Continued from page 241.)

Church School, Convent avenue and 141st street, New York City. The programme included a number of hymns; salutatory by Theodore Jones; the superintendent's address by Mr. Charles H. Tuttle; reading of honor rolls; several cello solos by Master Lucien Schmidt; the rector's address by the Rev. George Ashton Oldham; presentation of diplomas; and valedictory by Miss Fisher. The Rev. William Walter Smith, M.A., M.D., Secretary of the New York Sunday School Commission, made an address to the graduates, six girls and six boys. Many honor prizes were awarded for scholarship and interest in increasing the membership of the school. Since 1907 the average attendance has increased from 282 to 424; the regular offerings from \$282 to \$592.98; the Easter offerings from \$303.80 to \$545.59. The highest attendance in the past year was 501. At the close of the session 543 members were on the rolls. During the year the School's contributions for all purposes amounted to \$1,497.57. The current expenses were \$580. The teachers number 58; officers 17; a total faculty of 75. Members of the school are organized: The Junior Brotherhood of St. Andrew; the Christian Soldiers; the Young Men's Association (in charge of the gymnasium); and the Girls' Guild. The School's Text is Phil. 3: 4. The School's Aim: "Every scholar on time every Sunday, with lesson and offering." The class of 1910 is organized with the following officers: Miss Grace Fisher, president; Mr. Brian Gale, vice-president; Miss Mabel Gerber, secretary; and Mr. John Ward, treasurer.

The New York Local Assembly of the Brotherhood of St. Andrew, has elected these officers: President, Harry M. Hewitt; vice-presidents, T. A. Ayers, J. A. Custons, A. M. Hadden, Henry Stewart, and A. P. Durfee; Secretaries, C. A. Nicklas, and W. H. Case; Treasurer, W. F. Ransom.

At Grace Church, Vyse avenue, West Farms, on Sunday, June 5th, the Rev. Alfred J. Derbyshire celebrated the twenty-fifth anniversary of his rectorship. Mr. Derbyshire has never taken a regular vacation since he began the building of the congregation and the church on his graduation from the General Theological Seminary in 1885. As a mark of appreciation the people presented the rector with a substantial purse, sufficient for an extended vacation in foreign travel.

The Rev. Dr. George M. Christian and family have gone to Bay Head, N. J., for the summer. The services in All Saints' Church, for many years in charge of Dr. Christian, will be conducted this season by the Rev. Elliot White, rector of Grace Church, Newark, N. J.

There will be a solemn requiem at the Church of St. Mary the Virgin, on Monday, June 20th, at 10:45 A. M., in memory of George B. Prentice, Mus. Doc., who for more than thirty years was organist and musical director of the parish.

## DIOCESAN CONVENTIONS

**T**HE diocesan Conventions reported in this issue were almost wholly devoted to routine affairs. WEST VIRGINIA and FOND DU LAC adopted resolutions opposing the Preamble. The former also opposed the elective Presiding Bishopric and favored Suffragans; the latter asked for the repeal of the Gailor amendment or for its restriction to communicants of the Church.

### WESTERN MICHIGAN.

**M**ISSIONARY enthusiasm characterized the convention. The Bishop spoke forcefully on the subject and the convention voted to increase its apportionment for diocesan missions 33 1-3 per cent, hoping within five years to relinquish the grant from the general Board.

#### CHURCH CLUB FORMED.

Preceding the thirty-sixth annual convention of the diocese of Western Michigan, which this year was held in St. Paul's parish, Muskegon, there was a banquet for the purpose of organizing a diocesan Church Club. To evince their interest in this project and to betoken their support of Bishop McCormick, 125 men assembled from the various parts of the diocese to attend this club dinner and pledge their coöperation in the work of the diocese. As officers of the club were chosen Mr. Jacob Kleinhans of Grand Rapids as president; Mr. C. R. Wilkes of Allegan as vice-president; Mr. F. F. Rowe of Kalamazoo as secretary; and Mr. W. H. Mann of Muskegon as treasurer.

#### CONVENTION OPENED.

Only one religious service was held in connection with the convention, as this year Bishop McCormick desired to follow out the suggestion made to him of having this convention purely a business one; it was thought that if business was the one main object of the convention, a larger representation of the laity could be secured; and this seemed fulfilled, as a larger number of laymen than ever before in the history of the diocese were in attendance. This one religious service was a celebration of the Holy Communion by the Bishop at an early hour.

#### THE BISHOP'S ADDRESS.

At the business sessions, which were completed during one day, the Bishop read his address, which commanded the close interest of all. He laid special stress on the growing missionary spirit among all Christians and urged that all the diocese rise up to its duty and privilege in this regard. "Any parish or any individual ignoring this privilege and staying outside this widening circle of world-evangelization," he said, "will miss a lifetime's opportunity and will retard their growth wilfully and irreparably. In many instances we have heretofore tried the policy of parochialism and selfishness and even as a business proposition it has miserably failed. In such places our parishes are in debt, our church property is neglected, congregations are small, confirmations are few, and there is every reason to dread a dark and shameful period of decline and fall. In such cases parochialism has failed, as it ought to fail and as it must fail. Let us try the other policy and see if it does not bring a blessing and a success that shall forever stop the mouths of all prophets of ill omen and of all timid advocates of the narrow Church. All over America, Christians are awaking and are saluting the happy morn of a generous and golden day of love and zeal and prayer and faith. If we continue to sleep the sleep of sloth and selfishness we need not wonder if it become the sleep of spiritual death. Now is our time and our time is now."

With respect to subjects for legislation in General Convention, he commended the proposed constitutional amendments looking toward an elective Presiding Bishopric and toward verbal alterations in the Prayer Book for foreign use, with qualifications in both instances; and disapproved the proposition for Suffragan Bishops and the Preamble. He approved the proposed change as to ecclesiastical trials.

#### DIOCESAN PAPER TO BE CONTINUED.

Another matter of interest before the convention was the continuance of the *Church Helper*, the diocesan paper. The Rev. William Galpin, who has acted as editor and manager for the past three years, resigned owing to the pressure of increased parish duties. The convention voted its continuance and put the matter of choosing a new editor in the hands of the diocesan Board of Missions.

#### THE ELECTIONS.

Standing Committee—Rev. Messrs. R. H. Peters, F. R. Godolphin, J. E. Wilkinson, William Galpin; Messrs. W. J. Stuart, Jacob Kleinhans, and Thomas Hume.

Deputies to General Convention—Rev. Messrs. R. H. Peters, F. R. Godolphin, J. E. Wilkinson, A. L. Murray; Messrs. W. J. Stuart, Jacob Kleinhans, C. R. Wilkes, and Thomas Hume.

Alternate Deputies—Rev. Messrs. W. J. Lockton, W. A. Henderson, F. Roudenbush, G. P. T. Sargent; Messrs. C. R. Dye, B. F. McConnell, George Kendall, and E. R. Root.

### SOUTHERN VIRGINIA.

**A** CHANGE was made in the manner of levying assessments for diocesan expenses. The new provision is that a committee shall assess according to the number of communicants, the current expenses, and the local conditions of the parishes and missions, and not according to the current expenses alone, as in the former canon. There were enthusiastic missionary sessions in connection with the council.

#### THE ELECTIONS.

Standing Committee—The Rev. Messrs. J. W. Owens, J. Cleveland Hall, E. R. Carter; Messrs. W. C. N. Randolph, D. A. Payne, C. S. Hutter.

Deputies to the General Convention—Clerical—Rev. Messrs. C. B. Bryan, D.D., J. J. Lloyd, D.D., J. B. Dunn, R. C. Jett. Lay—Messrs. W. B. Martin, W. E. Saunders, W. W. Robertson, W. W. Old. Alternates—Clerical—Rev. Messrs. W. E. Rollins, D. W. Howard, R. W. Barnwell. Lay—Messrs. L. R. Watts, Jacob Heffelfinger, R. B. Tunstall, C. J. Faulkner.

#### CONFERENCE ON UNITY.

A letter was read by C. B. Bryan, D.D., from the Bishop of Virginia, calling the attention of the Council to the action of the diocese of Virginia in appointing a committee to meet in conference with representatives of other Churches on Church Unity, and asking this Council to coöperate in this movement. The Council heartily endorsed the movement, and the necessary action was taken.

#### ADAPTATION OF THE PRAYER BOOK.

There was a discussion on the advisability of memorializing General Convention to make provision of a special Prayer Book for use in the missionary field, some believing that some adaptation was necessary for work among the uneducated; to which a colored clergyman, the Rev. E. E. Miller, responded that his own work among the illiterate of his race showed him that with care any class could be made to use the Prayer Book intelligently. Finally an amended resolution was adopted asking the Bishop and the Bishop-Coadjutor to effect and authorize such a rearrangement and compilation of the Prayer Book as may be used by missionaries of this Church under such circumstances as they may think necessary.

### EASTON.

**A**MONG those commemorated by the Bishop in his address was the widow of Bishop Lay. There was little legislation in the convention.

#### THE ELECTIONS.

Members of the Standing Committee were reelected. The choice for General Convention was as follows:

Clerical Deputies—The Very Rev. E. R. Rich, D.D., the Rev. H. B. Martin, D.D., the Rev. Walter B. Stehl, and the Rev. Clinton H. Weaver, D.D.

Supplementary Clerical Deputies—The Rev. Thomas B. Barlow, the Rev. W. Y. Beaven, the Rev. J. G. Gantt and the Rev. David Howard.

Three of the Lay Deputies were elected on the first ballot and it took several more to choose the fourth. It resulted as follows:

Lay Deputies—Col. W. Hopper Gibson of Centreville; Gen. W. S. Muse of Cambridge; Mr. S. E. Whitman of Easton, and Mr. Edwin S. Valliant of Church Hill.

Supplementary Lay Deputies—Mr. Oliver D. Collins of Snow Hill; Dr. Charles H. Rose of Cordova; Hon. Charles F. Holland of Salisbury, and Mr. E. Thomas Massey of Masseys.

### FOND DU LAC.

**A** RESOLUTION was passed advocating the repeal of the Gailor amendment to Canon 19 or else its restriction to communicants of the Church. The Preamble was disapproved. Only routine business was transacted.

#### THE ELECTIONS.

Only three clerical deputies to General Convention were chosen, and no alternates. This was due to the fact that the council meets for a single day only, and by the time a quorum was broken through departures for late trains, the elections had not been completed. The deputation elected consists of the Rev. B. Talbot Rogers, D.D., Rev. N. D. Stanley, and Rev. W. B. Thorn, and Messrs. N. W. Salladè, George I. Middleton, E. O. Brown, and William H. Roddis. The Standing Committee was reelected.

Dr. Hopkins, Department Secretary for Missions, addressed the council.

### DELAWARE.

At the diocesan Convention reported last week, the Bishop, in his address, made several recommendations: (1) Greater simplicity in the arrangement of the diocesan assessments and apportionments.

All of these might be reduced to two; one assessment for all expenses, one apportionment for all missionary and charitable objects. (2) The treatment of a parish forfeiting its parochial status. A violation of the conditions on which it joined the Convention might furnish the grounds for reducing it to an organized mission, these being either financial or of its numerical strength as the Convention should determine. In this connection, for normal conditions, a parish should have forty communicants, and be able to furnish a house and \$750 stipend; and a mission have twelve communicants and provide \$150 a year itself for a minister. Each must be able to pay all assessments and apportionments. (3) The appointment of a committee on a diocesan seal. (4) The adoption of a canon requiring all members of the Convention and wardens of parishes to be communicants.

### WEST VIRGINIA.

**T**HE council voted adversely to the Preamble and to an elective Presiding Bishopric and favorable to Suffragan Bishops. The general condition of the diocese was shown to be encouraging, the greatest difficulty being to get clergymen. The Bishop urged that the clergy would make a special effort next year to get young men to study for holy orders.

The thirty-third annual council opened in Christ Church, Fairmont (the Rev. A. H. Beavin, rector), Wednesday, June 1st. The Bishop's address dealt with matters of routine interest to the diocese, and also with the Laymen's Missionary Movement, which he heartily commended.

#### ELECTIONS.

The Standing Committee. Clerical: The Rev. Messrs. G. A. Gibbons, J. S. Douglas, A. J. Willis. Lay: Messrs. Isaac H. Strider, Frank Beckwith, C. A. Miller.

Deputies to General Convention. Clerical: The Rev. Messrs. Jacob Brittingham, J. S. Douglas, S. S. Moore, D.D., J. S. Gibson. Lay: Dr. G. A. Aschman, Messrs. B. M. Ambler, S. Bruce Hall, C. A. Miller.

Alternates. Clerical: The Rev. Messrs. R. D. Roller, D.D., J. S. Alfriend, G. A. Gibbons, W. P. Chrisman. Lay: Messrs. C. L. Thompson, S. W. Washington, W. S. Laidley.

#### MISCELLANEOUS.

Thursday at noon the ladies of Christ Church entertained the delegates to the Council and the Woman's Auxiliary at luncheon. Friday evening Mr. and Mrs. Charles Edwin Reed entertained the Bishop and delegates at a reception at their home.

The Woman's Auxiliary held their convention on Thursday at the Y. M. C. A. building, and were addressed by Bishop Gravatt. Sunday afternoon a mass meeting was held, in the interest of the Laymen's Missionary Movement. The principal speaker was Mr. Oliver J. Sands of Richmond, Va.

### THE BISHOP OF OKLAHOMA ON GENERAL TOPICS WITHIN THE CHURCH.

**I**N his Convocation address, the Bishop of Oklahoma commended the Preamble; condemned the elective Presiding Bishopric; commended Suffragan Bishops with the reservation that he is "unalterably opposed" to giving a seat without vote in the House of Bishops to Suffragans; commended the plan for verbal changes in the Prayer Book for the mission field, "if such changes are in the end submitted to the House of Bishops," saying of the Church's title, "Protestant Episcopal" is a perfectly good name (in my judgment) for this branch of the Church in this country, where it is easy to explain and understand. But where adequate wording for it cannot be had in a foreign tongue, it is foolish to insist on translating it literally." Of Canon 19 he said:

"One matter of controversial nature I fear may come up again in some form. I fear there will be a move, a demand, for the repeal of the provision of Canon 19 which permits, after careful consideration, the Bishop to license a worthy, learned, and wise man, not ordained in this branch of the Church, or ordained at all, to speak in the church on 'special occasions.' I hope it will not be agitated, but I fear it will. I cannot vote for this repeal, though I shall be glad to see, if needed, the Canon's language made clearer. I most heartily respect the consciences of any of my brethren to whom such a permission is an offense. But I cannot vote to commit the Church to an interpretation of her standards which would seem to make us say that no matter how godly, spiritually minded, Christ-loving, learned, enthusiastic, and eloquent a Christian man may be, he is yet so far separate from the one Church of Christ (for there is but one), because he is not confirmed, or episcopally and regularly ordained, that he cannot under any circumstances speak the truth in our pulpits, teach, admonish, reprove, or exhort.

"Let me briefly, most earnestly, tell you what seems to me the truth of this matter, the real working method, the true statement of our position. We are Churchmen. We can know no Church but one.

We believe that our Lord taught by His Holy Spirit to the Apostolic founders of the Church what they should teach and what they should do. Not only the substance of doctrine, but the substance of order as well. Therefore we say and believe that the ancient creeds, of universal use and acceptance, the ancient and apostolic order of a three-fold ministry, the un failing use, as our Lord gave them, and as Apostolic men administered them, of the two great sacraments, and of confirmation as well, are things appointed and ordered by men specially guided and taught by God's Holy Spirit. We are sure of this from 'diligently reading Holy Scripture and ancient authors,' as the preface to the Ordinal has it. But we are sure of it also, because to doubt it is to have to doubt whether our Lord meant His Church to be an orderly, united body, united in essential doctrine and order, and working power, and not an ill-assorted and competing number of unsympathetic sects. We are sure that these things are of the Holy Spirit's ordering (and that means Christ's ordering) because if it is not so then we are obliged to believe that He intended and was willing that men who believed on Him and founded His Church and perpetuated it should differ and divide and separate and contend on a mere opinion on unimportant things. If we count the ministry, the Bible, the two creeds, and the Sacraments as uninspired, then we must believe that our Lord Christ was (and is) willing that men should make them (as they have made them) the subject of controversy, division, and mutual attack.

"Take the ministry particularly. If our Lord did not by His promised Spirit show to His Apostles and the rest of the Church of their time what the methods and order of the ministry should be, the only alternatives are either that it made no difference, and the Churches in different places, or different bodies of believers in the same place, where meant by Him to be in confusion on an unimportant matter in His sight, yet one on which they were sure to differ. Or if He did will that they should have such and such a ministry, that He gave the Church so inefficient and incomplete a guidance that they could not agree. The only other alternative, in the light of all we know from human nature and the Church's history, is that He did will for us a settled form and order, and guided His apostles that they knew what that form was. Therefore it is our faith that the present and past confusion on this important matter is neither the will of the Lord nor the teaching of the Spirit, but simply man's error; for that as soon as the Church was organized, it was found organized with the three-fold ministry and so organized because the Spirit so taught. It is impossible to believe, either, that He meant to have confusion or doubt that would breed dissension and sects, or that His Spirit could not or did not make His will plain on this matter. For this reason we must count either those who say that an Apostolic ministry, or any particular form of that ministry, is unimportant, or that which plainly was the Apostolic ministry of no binding authority, to be in error.

"But the simple question is, "Does that prove to us or make it necessary, consistently, to hold that such an error, and the corresponding defect in a Christian man, or any body of them, entirely cuts them off from the one Church, and separates them from its fellowship? Error it is. We may not count it less than serious error. Confusion cannot be the Lord's will, and confusion is the vitiating result, if Episcopalians, Presbyterians, and Congregationalists are all alike right in their opinions and interpretation. We dare not say nor believe less than this. But is it error that so separates men from truth, essential truth, and spiritual union with Christ, so that we must therefore count them outside the Church of Christ, the Holy Catholic Church? If so, then I must convince myself that all the devotion, holy living, consecrated labor, 'righteousness, peace, and joy in the Holy Ghost,' that I cannot fail to see in these brethren who are in error, is given them and wrought in them outside of and separate from the One Holy Catholic Church. If so, my brethren, I know of no weapon stronger than such an argument to put into the hand of those who say that membership in the divinely ordered body is of trifling importance, and that no man's salvation depends on it. Palpably and without question, the portions of the Church (I will not speak of Churches, for I know of but one Church), that are apostolically and episcopally ordered, have no monopoly of the gifts of the Spirit. I cannot and dare not reason myself into the belief, therefore, that all the zeal and loyal service of Jesus Christ, all the holy living and dying of these other Christians, Protestants, as they call themselves, is wrought in them outside of and away from the one Church, any more than I could and dare convince myself that the errors of the great Roman Communion are so deadly as to separate them from that one Body. Separate themselves from us and each other they may. But separate from the Church I cannot count them, unless I can convince myself that men may lead a Christ-like life as well away from, cut off from Him and His body, as they can when in and of it. 'By their fruits' I must know them to be, in spite of real error, dangerous mistake which I cannot minimize or condone or deny, members in truth of the Holy Catholic Church; their ministry a true ministry in some sort, though irregular and defective. So that I may and must, sometimes and in some ways, gladly and respectfully recognize that ministry and membership in the one Body by laboring with them so far as I can, by not refusing them the right and privilege, when they may safely and willingly exercise it, of speaking God's truth and the

(Continued on page 255.)



## PROGRESS AND OPPORTUNITIES IN INTERIOR CHINA.

ST. SAVIOUR'S, WUCHANG, April 12th.

THE Chinese New Year fell on the day after Ash Wednesday, which made it most awkward and inconvenient for us. We rather connived at a loose observance of the few days immediately following (Rome gave her people a dispensation), but urged our people to lay aside all New Year festivities at least by the first Monday in Lent and to observe the Holy Season with all the greater zeal and earnestness.

The break in school work enabled me to visit both my circuits of country stations. The people enjoying the New Year leisure time were free to come to church and splendid congregations and many confessions and communions were the result.

On the first Sunday in Lent I had the joy of preaching to several hundred and administering the Blessed Sacrament to about eighty in one of our large centers of country work. Some of these good people rose at dawn and walked miles to church.

After breakfast I walked to another town five miles distant. On the following morning came the Eucharist for which we had been making all this preparation, and nearly every communicant of the parish was there. It was gratifying and encouraging. I visited two other stations on this same trip and reached Hankow in time to catch an upper Yang tse steamer which took me to the other places. I had many good reasons to bless the Lord for His goodness throughout, more especially for the forty-three penitents He sent me. I returned the day before the opening of the conference of the District of Hankow.

### THE CONFERENCE OF THE MISSIONARY DISTRICT OF HANKOW.\*

The holy Catholic Church of China is certainly growing, not only in size but in wisdom and sense of responsibility. The clerical and lay deputies were a credit to the Church, and for people so utterly unused to parliamentary rules and technicalities, did remarkably well. A report was received from a committee on "terms," in other words, a translation committee, whose task it was to offer suggestions for certain ecclesiastical and parliamentary terms for which there is no fixed or authorized rendering in Chinese. This committee's work is to be submitted to a joint Pan-Anglican committee, so that, if possible, we may agree upon one nomenclature to be in vogue throughout all Anglican missions in China. Unfortunately there are at present wide divergencies. The S. P. G. and ourselves agree, on the whole, but our good Evangelical C. M. S. friends see many things differently. I wonder what they will say when the committee suggests translations for chasuble, Holy Unction, and the like. Our contention is, that, whether they believe in these things or not, there must be a name for them. For if they repudiate a thing they must give a name to what they repudiate; so we are really helping them. Otherwise the Chinese will never know what they are driving at. But, *entre nous*, I haven't the slightest fears about the Chinese, to whom our insular prejudices and imported party slogans are nothing but enigmas. Leave the Chinese Church to itself and it will most certainly develop on Catholic lines.

Protestantism is indeed an imported foreign religion in China. I hear that some of our Baptist friends have to keep a strict watch over their converts at Christmas time lest they "trim up" and observe the day with marks of joy and other "heathen" (!) festivities! I admit that I am a prejudiced party, but it is my most sincere conviction that real Catholicism is what the Chinese want. And this of course is not merely a question of ritual and other externals. That goes without saying. Orientals are born ritualists. They can give us plenty of points on that subject. But in a land where asceticism of one form or another has been well known and practised for ages, the penitential side also appeals strongly. Fast days and fasting communion, public and private penance, and the rest need only carefully to be explained and presented to the people to meet a ready response. I say this from experience. Here, again, they can teach us.

To the Chinese our easy-going, Western way of observing days of abstinence by eating fish is no abstinence at all. Some time ago I suggested to our school boys, many of whom are

\* A full report of this conference was printed in THE LIVING CHURCH of April 18th. The present letter is therefore condensed, admitting the writer's observations and comments rather than repeating the story of what actually transpired.

non-Christian, that they observe Fridays at least by abstinence from meat, to which they readily responded: "We will eat no meat or fish either." I felt indeed reproached. And the way some of our good Chinese Catholics keep Good Friday would make the average Protestant Episcopalian hang his head in shame.

Another feature of Catholicism that makes a deep impression is its perpetuation and continuance of ancient order and custom. The appeal to antiquity strikes the Chinese very forcibly. Anything that dates back merely to the Reformation is distinctively modern. The name for Protestantism in common parlance, is "New Religion." It would be futile for me to establish any usage that could not be traced back farther than the time of the first Prayer Book of Edward VI., for example. That would be a mere modern fad in the eyes of the people of this ancient kingdom. It must be at least a thousand years old to carry any weight at all. We must prove our continuity with past ages.

When we first began having Solemn Mass some years ago I did not know just what to call it. But the Chinese saved me the trouble by naming it the "Ancient Rite," and it has been known by that name ever since.

### HOLY WEEK AT ST. SAVIOUR'S.

[Very interesting accounts of the solemnities of Holy Week follow, which, however, must be omitted or greatly condensed. Bishop Roots gave a very helpful quiet day in the English concession church at Hankow on the Saturday in Passion Week and repeated it in Chinese at his Cathedral on the following Monday. Maundy Thursday and Good Friday services at St. Saviour's, Wuchang, were very well attended and the ceremonial was such as to bring the lesson of the holy days to the native comprehension. At Holy Nativity, Boone College chapel, Stainer's Crucifixion was sung in English on Good Friday evening. Easter Even culminated at St. Saviour's with more than twenty baptisms, nine of the candidates having come out of heathenism and been admitted catechumens a year ago and having passed their time of probation creditably.]

### NEEDS AT ST. SAVIOUR'S.

Let me add a further word of explanation about St. Saviour's. I have alluded to numbers, and one might get the impression that we have a fine big city church. This is very far from being the case. It is, to be sure, the center for parish work in this great city and yet it is only a Chinese house adapted. The children of the parochial schools alone nearly fill it, to say nothing of the congregation. If it were not that we do not expect non-Christian children at the Eucharist, or many Christians at the other services, I do not know how we could manage. As I have mentioned before, the choral Eucharist, the chief act of worship of the Lord's Day, comes early, and it is by far the best attended by Christians of any of the services. We average a hundred, and about forty make their communions every Sunday. This is a cause for the most devout thankfulness.

St. Saviour's, for the most part, draws only from the immediate vicinity, which is neither central nor easily accessible. There are parts of the city entirely unoccupied by missions of any kind, and that, too, at the very heart of things. It seems almost incredible. I am persuaded that what is being done here could be repeated elsewhere on a much larger scale. We are in crying need of a central parish church and complete equipment. The Church is attracting students by her various schools. There is still the craze for Western learning, and the new government schools, which were opened to satisfy the demand, are inadequate. There are not enough efficient men to run them and they are rapidly falling into disrepute for their unsatisfactory methods. This is why students flock to the mission schools. Those who do remain in government institutions are in need of careful supervision and are as sheep having no shepherd. We are always dreaming of a large institutional parish in this great educational and military center, with hostel, night school, reading rooms, and lecture hall. Methods similar to those employed by the Cowley Fathers in Bombay and the Oxford mission fathers in Calcutta, I am sure, would be successful here.

Wuchang is the ideal place for such a community of celibate clergy as THE LIVING CHURCH outlined about a year ago. But men are needed for it, and means. Just now I am alone and nothing more than laying foundations for such a work is being done.

As I inferred above, St. Saviour's is much too small, and furthermore, is not central enough. It will do very well al-

ways as a chapel, but for a really large work we must have a site elsewhere. Land purchase is difficult, the government having secured most of the desirable sites available. A fine opportunity, however, has offered itself lately. If we lose this we fear we may not get another like it. A piece of property about 230x110 feet has been offered for \$8,000, United States money, in a locality where no mission work is being done, except a clinic in a rented house. The property faces a busy street, which leads to one of the city gates on the river front,



ST. SAVIOUR'S CHURCH, WUCHANG.  
[A Chinese building adapted.]

and extends back to the next street. It is not far from several government institutions, and best of all, is only a short distance from the tunnel in the Serpent Hill. This is a real advantage, for the hill divides our city into halves. The climb over the barrier is obviated by the tunnel. Property near this is easily accessible to people on both sides—an ideal location for a central parish plant. There are two buildings on it which could be put to immediate use and temporarily would serve very well for school or medical work. The advantages are great every way.

I cannot but hope that this may fall into the hands of many Catholic-minded Churchmen who will be glad to help on the work as I have thus roughly outlined it. Surely there are many sympathetic and generous friends who will help purchase the site and enable us to take the first step at once.

The Bishop and the Board of Missions have sanctioned receiving money for this object. What has come previously has been used for the most part for enlargement and for necessary school and parish equipment at St. Saviour's. The time for the new venture has come. No one is more eager for it than our good Bishop. At the time of writing, our plan is to try to get a conditional promise from the owner until friends come to our assistance. Funds therefore are urgent and an immediate response is most earnestly solicited.

Funds can be sent through the treasurer of the Board of Missions, 281 Fourth Avenue, New York, marked "For Rev. R. E. Wood, Wuchang, China. Special for purchase of land."

LET US make much of our Christian name, and of the unspeakable blessings betokened by it; as you may be quite sure the holy men of old did, in respect of the several names which God gave them and of the mercies sealed to them thereby. Let the great and good name, Christian, be to us more, infinitely more, than any name we could possibly have besides. Let it always put us in mind that we are partakers of a divine nature, "having escaped the corruption, which is in the world through lust," and let us be, above all things, afraid and ashamed to disgrace it.—*Keble*.

## THE OUTLOOK FOR THE CHURCH IN IDAHO.

By THE RT. REV. J. B. FUNSTEN, D.D.,  
*Missionary Bishop of Idaho.*

FROM time to time I am asked to give an outline of the needs and achievements of our Church in this great Rocky Mountain region of America which has been assigned to my official charge. Perhaps this could not be better done than by giving a summary of my observations in a personal way, growing out of the experience of the past year. As it would be impossible to take up the individual work of my faithful corps of assistants, I trust that whatever reference is made personally will be looked on merely as an official way of speaking of the work at large. In giving this outline I desire to be as brief as possible.

Up to May 6th I had oversight of Wyoming as well as Idaho. During the past year it was necessary for me to travel thirty thousand miles. Now my duties are confined to the state of Idaho, which has an area of 85,000 square miles. It is a picturesque, mountainous country, still very undeveloped, but with phenomenal possibilities, inviting an ever-increasing population. The northern portion, or Panhandle, reaches up and touches British America, and is largely covered with timber, and has a regular rainfall sufficient for vegetation. The central portion is exceedingly rugged and picturesque, wild and unconquered, with some mountain peaks rising up to 12,000 or 14,000 feet. This is a vast mining region that has a future that no man can estimate. At present there are scattered through this central part of Idaho a number of mining camps. The southern part of Idaho comprises the intensely fertile valley of the Snake or Lewis river. This portion is equal in territory to the state of Pennsylvania. It is a country requiring irrigation, and it is here that the government has its great reclamation projects. Prosperous towns are springing up, and a great tide of population is flowing in, which the Church is called on to minister to in spiritual matters.

In all these different parts of Idaho the Bishop finds it necessary to choose centers for work, and to locate his missionary to lay the foundation of Church work in the newer West—the West that is being developed in what was but a short time ago a wild and weird desert. Throughout Idaho, therefore, if we could take a kind of social photograph of the conditions, there would be mingled in the picture groups of miners, ranchers, Indians, cowboys, pioneers, tenderfeet, farmers recently from the East, professional men looking for business openings, soldiers located at military posts, forest rangers—men, women, and children of all types. We have all kinds of religious cults and fanaticisms, with a third of our population Mormons. It is evident that we are in a great home missionary field. To throw such a missionary district entirely on its own slender and imperfectly developed resources in these early days of the country's history, will surely mean arrested development as far as the Church is concerned. For truly these new Western states, with their agricultural and mining communities, are a proper field for energetic effort on the part of our national Church, if it is in earnest in its mission work. Unhappily many people in the East have diminished their interest in the building of schools, hospitals, and churches in the far West, because they have come to believe that the romantic stories and extravagant representations of promoters of mining and irrigation schemes have been fully realized, whereas, as a matter of fact, they are golden dreams of the future, or at any rate belong to sporadic and isolated conditions, and could not be taken as the normal evolution of things in a new country. The mental attitude is quite different, on the part of the same man, when he is selling real estate and when he is called on to be a regular contributor to the Church.

Every Western Bishop, whatever his theories may be, feels the weight of this financial burden ceaselessly pressing on him. Even to meet in a moderate way the opportunities that come, and the matters that arise in a great country, forms a perplexing problem to the wisest leader. Our towns are, at best, comparatively small, and they are widely separated. The greater part of the people, while they are full of optimism, as a matter of fact control very little money, and living is high. Our estimate of the situation must not be formed by the possessions of a few sturdy men who have made fortunes one way and another, but by the man who has to live on forty acres of sage brush ground, the miner who is living with his family in the isolated mountain town, the merchant who has left good conditions in the East and brought his family to settle in one of

the little railroad towns which the traveller sees as he journeys across the continent through the far West. It is under these conditions that we must labor and develop our Church work. While the older people may not be at all religious, or perhaps even out of sympathy with religion, on account of the long neglect of the Church to follow them up, experience has proved that it is quite easy through the influence of the Church school, hospital, and our mission chapels, to reach their children and win their hearts to our cause.

But to sustain this effort will be impossible without cordial, sympathetic, and liberal help from those parts of our land where our Church is well established. I would certainly deplore it if the Church as a whole sanctioned any policy which would tend to lessen her aggressiveness at the present time in the great West. Believe me when I say that if we can be heartily supported for a very few years, we will then, through an increase in our working force and a development of our local Church constituency, place ourselves on strong and permanent foundations of independence. Whereas, if the policy of compelling these new fields to look out entirely for themselves is forced prematurely, it means disaster to a hopeful work in a new country and the crushing of any Bishop who attempts to solve the problem of progressive work.

It is impossible in this brief article to go into extended details, but I will state that even with the imperfect equipment at my command our communicants have in ten years increased from seven hundred to seventeen hundred. During the last year I have confirmed ninety-nine. Forty new buildings have been put up in the last ten years. St. Luke's Hospital, begun seven years ago, has about fifty beds, twenty nurses in training, and has in these years taken care of several thousand people of all classes. The enrolment of pupils at St. Margaret's School for Girls has grown from 37 ten years ago to 158 last year, and its far-reaching good among young women cannot be estimated. This could not have been accomplished except through the expenditure of about \$25,000, \$11,000 of which was to pay the old debt, and \$15,000 for a new wing, upon which we still owe a ten-thousand dollar debt. It may be said, however, in justification of this debt, that it has afforded the conditions which enabled us for the first time to meet all our current expenses, whereas for this purpose alone we had to call on friends every year to make up a deficit of about \$2,000. The school undoubtedly needs further equipment, and especially a chapel, where the girls coming from scattered ranches and mining towns may have the opportunity of having in due form the regular services of the Church in their daily school life. However, at present they are attending every Sunday the services of St. Michael's so that the chapel is not an absolute necessity.

Our Indian school at Ross Fork on the Fort Hall Reservation is doing capital work under great difficulties. The eighteen children that we have there ought to have a new dormitory, where they could be taken care of, with others who want to come under the Church's influence. It does seem a pity that we should not take a more active interest in these strange and heathen people, many of whom are anxious for us to help them in every way possible.

During the last year I have completed, without debt, three new churches; paid off the last of the debts I found existing when I took charge; enlarged three other buildings; and have plans ready for the erection of two others. We have gained seven clergymen and have lost three. We have now twenty working in Idaho as against ten ten years ago. Our offerings for local purposes, given by the people themselves, have increased from \$7,000 annually ten years ago, to \$27,000 last year; our gifts to missions from about \$100 annually to \$800 annually in the same ten-year period. It would relieve me greatly if I could have three or four beds endowed at \$5,000 apiece in the hospital, and \$5,000 for the purchase of a cottage next to the hospital, which could be used for special cases.

In addition to the above, if the work of reaching new places is to be maintained, even on its present basis, I must have funds specially given to supplement local support and maintain the necessary salaries of at least six men. Let it be remembered that every dollar given is used by us to stir up people in different localities, that they may put at least two beside it in building up the work that has to be done. Also bear in mind that we do not desire to take one dollar and apply it to people who are unwilling to give for themselves, or who simply have commercial objects in view. The Church can trust us to use our very best judgment and consecration in this time of opportunity and foundation laying. The present conditions

are transitory and abnormal, so that what may be accomplished at this time in the acquisition of good centers will soon be impossible, except at great expense and trouble. Every missionary who is worth the name is a good investment for the Church, because he is sure to develop in a short while the local interest that, even from a financial standpoint, if we must take such a low estimate, means much for the Church. Since the government is showing its faith in the country by immense irrigation reclamation projects, since capitalists are building railroads, developing mines, and laying out towns, surely it cannot be expected of the Church's executive officer to ignore our opportunities, to be without faith in the future, and to allow himself to be stripped of the munitions of war, and come down to a single-handed struggle in doing a corporate work.

On the other hand, let the Church take up the optimistic and aggressive attitude, and unroll its banners everywhere, with a motto that belongs to the army of the living God: "Progress and Conquest for the King." It is a better attitude for us to be considering policies of progress than roads for retreat.

I am glad to state the Bishop Tuttle House has been completed and paid for, and that it has more than fulfilled every hope I had of usefulness to our missionary cause, and stands in the capital city of Idaho as a massive monument in stone to commemorate the work done by Bishop Tuttle in early days when the population was small and was gathered almost altogether in mining camps. All our Bishops who have had any oversight in Idaho, Scott, Tuttle, and Talbot, are gratefully remembered, and each did some permanent work for Christ and His Church. Also we are thankful here to record our appreciation of missionaries, men and women, who helped them and the Church in past days. To name them would be to write a history, not a letter.

## FOOD FOR THOUGHT.

By MARIE J. BOIS.

ON a long trip which I recently took I had occasion to draw an interesting comparison between several parish papers which, together with my Bible and my Prayer Book, I had taken to read on the train. Having the whole day before me, I had time to read each of these papers from beginning to end. Two of them especially attracted my attention, both of them throbbing with the earnestness of the work being accomplished. One was an intensely parochial paper, filled with news which could not fail but interest every one concerned in that parish; the other, without omitting the personal feature which each good parish paper must have to fulfil its aim, opened to its readers a far wider horizon.

To an outsider, the first one awakened the general interest God's work must always awaken in every true heart. The other went beyond this. The parish news was there, but more condensed, having room for splendid extracts holding together, as it were, with the fine gold thread of appropriateness to the special lesson the rector-editor wished to bring out. "Food for thought" appeared on every page, so that strangers as well as members of the parish were benefited by the reading of the little paper. Short and straight to the point, the well chosen quotations sent out clearly the great messages of love, work, prayer, and praise, not merely to the parish, but to the whole Church, bringing at the same time a personal message to each reader's heart. It was a delight to come across a familiar passage of some well-known and perhaps favorite author, and again to find a wonderful thought clothed in the simple style, of which great writers alone possess the secret. I thought of the many plain people to whom the little paper goes. How much food for thought, how much spiritual help each number brings to the one who has neither time nor opportunity to read a great deal! What a power for good that little paper is! And I prayed that each parish might truly bring "food for thought" to all its readers, whether members of the parish or strangers, so that they might grow in the knowledge and love of God and of His Son Jesus Christ, and, growing, might bear fruit to His honor and glory.

## A VERMONT KALENDAR.

WHITSUNDAY this year coincided with the opening of the trout season.

Scene: A Village Sunday School.

Teacher.—"What great Day is next Sunday?"

Small scholar.—"The second Sunday in Fishing."

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at  
North American Building, Philadelphia

### WORKING WOMEN AS SISTERS.

IT is no new thing for deeply interested women to investigate industrial conditions at first hand, but it is somewhat of a novelty to have them discover that after all they were the sisters of those they temporarily lived among. Miss Sanville, in her *Harper's* article recounting her experience, expresses her conclusions in these words:

"I feel impelled to emphasize again the essential similarity which exists between women of the working and the so-called non-working class, in spite of a very general belief to the contrary. With ordinary care in choosing suitable clothes and language, the exaggerated chasm which is supposed to separate the college-trained woman from the factory-bred one shrank out of sight."

She found that the girls showed a beautiful spirit of kindness to each other. Some girls patiently "learned" Miss Sanville her work, though they got no money for it; one asked her to see some "lovely waterfalls"; another offered to get her a better job "working out in a swell family"; another tried to get her a "beau."

In commenting on Miss Sanville's conclusions, the *Omaha News* sagely remarks:

"Before this new sisterhood of women who work and those women of the upper class who come down to work and fight with them, we men stand astonished. It has got the brotherhood of man going."

### DIVORCE IN SWITZERLAND.

Switzerland is dealing with what threaten to become divorce cases in a decidedly unique way. In each city of any importance is published a semi-official paper known as the *Teuille d'Avis*, in which are printed announcements reading about as follows:

"Monsieur and Madame X, who are in instance of divorce, are requested to appear privately before the judge, alone or with their lawyers, in order to come to a reconciliation if possible."

This notice precedes divorce trial, and the parties may respond to it or not, as they please. If they do meet before the judge, it is said that his kindly, semi-official offices result in reconciliation in at least 30 per cent of cases. It is understood that if either of the parties fails to attend this preliminary meeting the case will be fought to its conclusion. Swiss lawyers, it is asserted, will not definitely take charge of a divorce case until this quasi-official attempt at reconciliation has been made.

### SCHOOLS AND THE COMMISSION FORM OF GOVERNMENT.

A provision in the Kansas commission law to include the schools in cities of the second class was proposed before the last legislature, but was defeated in the state senate. There is a strong sentiment in that state, however, to include the public schools within the jurisdiction of the city under the commission law. Des Moines has opened a campaign to place its public schools under commission government. A committee of two hundred citizens will have charge of the movement and the campaign will be conducted through open meetings and public debates. In Houston the people are also agitating the same question.

The reason for this movement is, according to the *Kansas City Star*, apparent. In Kansas, Iowa, and Texas the public schools are governed by ward representatives elected under a political system. The same haphazard, unbusinesslike methods prevail in the school government that prevail in city affairs.

### GERMANY'S WAR ON CONSUMPTION.

Probably in no region of social reform has Germany's progress been more noticeable than in her war against consumption. There is not a municipality or smaller political unit, for that matter, in the Empire, which is not in arms against the dread disease. All over the country bureaux are stationed where information is gladly given to all desiring it, and where the best scientific advice may be obtained gratis. The school

doctors are all on the *qui vive*, and children on the first appearance of the deadly malady are promptly treated. Behind these 175 bureaux there are 100 sanatoria for tuberculosis patients, also managed by the communes and municipalities, and 112 more where the special pine forest treatment is adopted. The large cities have, almost without exception, hygienic institutes, where all questions regarding the health of the city are studied.

### COMMERCIAL ARBITRATION.

The New York Chamber of Commerce has appointed a special committee for the purpose of ascertaining whether there is a need of reestablishing a court or committee of commercial arbitration, and if so, to suggest a feasible plan for such arbitration. Such are the delays and costs of litigation at the present time, and such the difficulty of securing jurors who can grasp the special problems involved in the consideration of commercial cases, that it has been, and still is, the practice in leading commercial cities, both in this country and abroad, for the chambers of commerce to maintain courts of arbitration. The special committee proposes to make an extensive investigation of these systems of commercial arbitration.

### A CITY CHARITIES CONFERENCE.

New York has just held its first "City Charities Conference," the objects of which were to afford an opportunity for those engaged in charitable reform work to confer respecting their methods, principles of administration, and results accomplished; to diffuse reliable information respecting charitable and correctional work, and to encourage coöperation in humanitarian efforts, with the aim of further improving the system of charity and correction in the city of New York. The membership of the conference was composed of all who have an active interest in the public or the private charitable work in that city.

THE EDITOR of the Social Welfare Department frequently has inquiries as to social work in country parishes, in which connection he suggests the following works as interesting and suggestive: *Problems of Town Church*, by G. A. Miller (Revell, 75 cts.); *Country Town*, by W. L. Anderson (Baker, \$1.00); *Chapters in Rural Progress*, by K. L. Butterfield (University of Chicago Press, \$1.25); *Villages and Village Life*, by N. H. Egleston (Harper, \$1.75); *Rural Exodus*, by P. A. Graham (Scribner, \$1.00); *Institutional Work for the Country Church*, by C. E. Hayward (Free Press Association, Burlington, Vt., 50 cts.); a list of books and magazine articles which has been compiled by Rev. George Frederick Wright of Lincoln, Vt.

THE REV. CECIL M. MARRACK of St. Stephen's, San Francisco, thinks it is essential that the parish have a rectory in "close proximity to the church. If our aim is to create an 'atmosphere,' the workers must live on the ground. We must utilize not only the church on Sundays, but our whole plant always as a center of light and life. By great good fortune the property adjoining the church on the east is offered for sale. Let us try to get a vision of what it would mean to have our parish equipment thus extended."

ACCORDING to the superintendent of a large Chicago steel plant with a pay roll of 6,000 men, there were, in 1906, 40 fatal accidents. In 1909, "after equipping our plant with safety devices," he reports to us, "only 12 were killed out of 7,000 employes, thus preventing more than 50 per cent of the usual accidents." This bears out the contention of the engineering and medical professions that 50 per cent of industrial accidents are preventable.

CHURCHWOMEN are devoting more and more attention to social questions. Among those actively identified with the social welfare work of the National Civic Federation are Mrs. Horace Brock of Philadelphia, Miss Anne Morgan, Mrs. J. Borden Harriman, and Mrs. Archibald Alexander of New York, and Mrs. William H. Crocker of San Francisco.

"LABOR COURTS" is the title of the report of the third annual meeting of the American Association for Labor Legislation. It is a handbook of the splendid work that is being done in labor legislation, the fundamental purpose of which is "the conservation of the human resources of the nation."

APPROXIMATELY 500,000 persons were killed or maimed in industrial pursuits in the United States during 1909.



## 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.

### MISSIONARY DELINQUENTS.

To the Editor of *The Living Church*:

IS there any possible way that the Church can be brought to a realizing sense of her duty of supporting her own work in the mission field? The recent statement of the treasurer of the Board of Missions is humiliating and appalling: "Up to May 1st, 3,477 parishes and mission stations have made no contribution on their apportionment!"

That every Church should meet its apportionment probably no one expects, but that 3,477 congregations should have paid nothing is a disgrace to the whole Church. Surely, it is a matter of vital importance to which every delinquent church should give immediate attention—and the time is short.

Bound Brook, N. J., June 6th.

A. S. PHELPS.

### CEREMONIAL ENRICHMENT OF THE SACRAMENT OF BAPTISM.

To the Editor of *The Living Church*:

YOUR excerpt on the subject of the Ceremonial Enrichment of the Sacrament suggests to my mind several directions in which it might be well to start, even where it might not be desirable to introduce the ceremonies referred to, however symbolically effective they may be when understood.

First, may I suggest that the rubrics governing the administration be rigidly enforced? Instead of the Holy Sacrament being administered in Sunday school, or at a week-day office, or before or after Morning Prayer or Evensong, or in other places that the perverted ingenuity of man can suggest, that it be always put in its proper place after the second lesson at Morning or Evening Prayer, and never at any other time unless under those "great necessities" the wise priest will ever perceive. The administration in a parish of any size and vigor could be regularly, say on the second or last Sunday or on the second Sunday in the morning and on the last Sunday in the evening. In many parishes the Sacrament needs raising from "a mere incident" to a "First Principle" before we talk of ceremonial enrichment.

Second, let the font be put where it belongs, at the main entrance of the church, in spite of the fad or fancy of some donor who perhaps imagines that because he had the privilege of giving the font as a memorial, he retains some control over its destiny or position. The donor has no say in the matter, which is governed not by fad but by principle.

Then, while a hymn is sung, let the crucifier, followed by four singing boys, two of whom can act as acolytes, one bearing the mandatory and another the priest's white stole (if the ceremony of changing stoles after the Renunciation is adopted), or the candle, if that is preferred, and the book, precede the officiant to the font; one server remove the cover and pour in the water, and another be ready with book and stole. At the words "Sanctify this water," let the priest make the sign of the cross in the water and omit none of the office, and return singing the *Nuno Dimittis* or *Benedictus* as the office be used in Evening or Morning; and there will be a dignified, reverent rendering of the sacrament that pleases the parents and helps to place the sacrament of Baptism in its rightful place.

The Sarum rite orders the priest to make the sign of the cross in the water with the candle, holding it in the water till the end of the prayer "Grant that whosoever," etc., and then to divide the water in the form of a cross at the words "Sanctify this water." The latter could be adopted where the former could not, and where the candle would not yet be admissible. Of course the priest will stand facing east, and indicate by tone and otherwise the parts of the service as addressed to congregation, to sponsors, or to Almighty God, and read the whole service as if it did mean something.

Let us get an office obedient to the rubrics and with some simple dignity before we hanker after oil and chrism.

Tamaqua, Pa. Yours for obedience, W. FRED ALLEN.

### A CALL TO PRAYER AND FASTING.

To the Editor of *The Living Church*:

MAY I suggest the following practical way in which all the faithful throughout the Church could, by united prayer and fasting, do much towards saving us from unfortunate legislation at the next General Convention?

Friday, being the weekly day of abstinence, let all priests offer

the Holy Sacrifice with intention for the guidance of the Holy Ghost, and say the Prayer for the General Convention as a post-Communion. Let as many of the faithful as are able attend such celebrations and say the following every Friday:

"From all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment, Good Lord, deliver us." Let us pray. Prayer for the General Convention.

And let all, clergy and laity, offer their Friday fast with the same intention, from now till the end of the meeting of the next General Convention.

It may be that our good God will hear our supplications and accept our prayers and fasts, and so rule the hearts of our Bishops and clerical and lay deputies, that the blessed Catholic religion, the comfortable Gospel of Christ, will be established amongst us, and all pernicious legislation be abolished, and Protestant practices banished from our dear Communion.

God help us!

HARRY HOWE BOGERT.

Point Pleasant, N. J., June 7, 1910.

### MISLEADING ABROAD, MISLEADING EVERYWHERE.

To the Editor of *The Living Church*:

NOTICE that the Bishop of Oklahoma and some others who think that our Protestant Episcopal name is good enough for Americans favor dropping the word "Protestant" from our title in Japan and other foreign countries. They say that, translated into Japanese, our name means to the Orientals "The Kicking Bishops' Church," and that this name is misleading to foreigners. I believe that the Bishop of Brazil has been permitted to drop the misleading name in his jurisdiction. This name is just as misleading in this country as in foreign countries. Outside people and a few of the poorly informed in our own ranks believe that there are no Catholics excepting those of the Roman Catholic Church. They take no account of the great Greek and Anglican communions and other branches of the Catholic Church. Our name misleads them. They ask how we can be *Catholic* when our name is *Protestant Episcopal*, and it is not an easy task to make them understand how it is. To make any sort of explanation one must tell them that our name is erroneous and misleading and refer them to the Catholic name in the Creeds. Our name is *prima facie* against our Catholicity, and it places the *onus of explanation on us*. We are Catholic and a branch of the holy Catholic Church—that Church that held the great councils and formulated the Nicene Faith—and our name should not be inconsistent with this fact. We say when we repeat the Creed that we believe in the holy Catholic Church and we pray that we may die in the communion of the Catholic Church. We never say in any part of our services that we believe in the Protestant Episcopal Church. Our name means in this country "The Kicking or Protesting Bishops' Church," the same as it does in Japan. Our Bishops are consecrated Bishops of the Catholic Church, and their certificates of consecration show that fact. Our ultraconservative friends who want to relieve foreigners of this misleading title because it is misleading, will find it difficult to explain how our name can be right in the United States and wrong in Japan or Mexico or Brazil. If this name is right in the United States, it is right everywhere, and if it is right to eliminate a part of the name in one place it is right to do it everywhere. There is nothing local in our name (*i. e.*, in Protestant Episcopal).

Is it right to conceal from the people in the foreign field what our name is? Are we ashamed of it? Is it good ethics to conceal a part of our name among people who do not like it? It is not considered right for a man to go by one name in one country and by another name in another country or state. Large numbers of foreigners are pouring into this country and they do not like our name any better than those do who remain in the old countries. If our people will consider this question of name coolly and reasonably it will result in our getting a name for our Church of which we need not be ashamed at home or abroad.

WILLIAM M. RAMSEY.

La Grande, Ore., June 6th.

### THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

WILL you permit a layman, who claims no credentials, to state his objections to the name you seem to have adopted as a substitute for the Protestant Episcopal Church, namely, the American Catholic Church? My objections, briefly stated, are as follows:

- (1) It suggests an anachronism.
- (2) It suggests a Church that would be something more, or less, than the Church of the Apostles, or one that would differ from it.
- (3) Such a name would contain in itself a germ of thought which might, ultimately, menace the integrity of the very Church which you are seeking, by a new name, to establish more firmly.
- (4) The proposed name is not allowable from the standpoint of any religion and, in particular, not from the standpoint of Christianity.

I might stop here with these bare suggestions, but, having made

them, it devolves upon me, perhaps, to explain, as briefly as I can, what I mean by them.

As to my first objection let me suggest that if, after we shall have adopted the name American Catholic Church, someone shall ask us, "What is your American Catholic Church?" we should then have to reply, "It is the Church founded by the Apostles." Would not that answer carry with it just that suggestion of an anachronism? For how could an *American* Church have originated with the Apostles? This may be very trivial, but even so, we should not provoke even so much as a smile. In this connection it is apparent that such a criticism does not apply to the *Roman* Catholic Church.

As to my second objection, the proposed name necessarily carries with it the *implication* of a Church that is *other* than the Church with which, by a new name, you are seeking to identify it. While, of course, you would resent such an implication, yet here again the proposed name might provoke another smile, and, to that extent, the Church would be put upon the defensive. Further than this, such a name would seem to carry with it a sort of contradiction. The word "Catholic," so we are told, means "Universal." Substitute, then, the latter word in the place of the former and we have the *American Universal* Church. But how can an American Church be an universal one? In such a name, then, there would seem to be a denial of the very thing which, by the change of name, you seek to emphasize.

My third objection is, I think, more serious. Assume that your proposed new name has been adopted. Then, by and by, when you shall plead for the integrity of the Catholic Church, there will be found some to say, "this is not the Catholic Church, but the *American* Catholic Church." Here is the *thought* which will have left a door open for innovation, for the entrance of all sorts of ideas, American and others; the very door left open which you design to close by the adoption of a new name. It was just this idea of a thought inherent in the name *Roman* Catholic Church, which resulted, as I think it would not be difficult to show, in some, at least, of the additions grafted by that Church, upon the historic creeds. "This is the *Roman* Catholic Church." In this assertion is found the pride of the Roman Catholic Church, not so much in its Catholicity as in the adjective which qualifies it. By reason of the word *Roman*, the Roman Catholic Church became more Roman than Catholic. Rome's supremacy as an Empire suggested its Spiritual supremacy, and it scarcely seems too much to say that this name, itself, engendered the idea of the restoration of the Empire's temporal power by the enforcement of spiritual claims. St. Augustine, himself, was not guiltless of pride in the name *Roman*, and thought to associate Church with Empire, the spiritual with the material, eternity with time. May we not be permitted to assert, or, at least, contend, that, but for this name *Roman*, had there been no *Roman* Catholic Church, there had been no divided Christendom? Shall we fall into a like error which may be productive of similar results?

This introduces a consideration of my last objection. No *religion* can be limited territorially. The aim of all *religion* is in the direction of the One Universal. This was especially the aim of Christianity. Caesar, as Caesar, had nothing to do with it. Its Church was the Church everywhere and it was never to be the Church anywhere. That, I think, is the very view which is now demanding, for our branch of it, a new name. To give it a name, then, even in thought, which ties it either to Caesar, or America, is not only to belittle the religion which it represents, but to misrepresent the religion on which it is based.

All of which suggests that if a name has the importance attached to it which the present discussion implies, the new name can be no other than *The Catholic Church in the United States*; unless, indeed, we may drop "Catholic," altogether and let it be (and for this we have the warrant of St. John the Divine) not *the* Church, but simply *The Church in the United States*.

Since writing the foregoing it has occurred to me that *The Catholic-American Church in the United States* might modify some of my objections.

Skaneateles, N. Y.

Very respectfully,

GEORGE BARROW.

[The purely geographical name is undoubtedly the correct one ecclesiastically; but where, as in this country, law and popular opinion view all ecclesiastical bodies alike as "Churches," it seems impracticable for us to assume such a title. Neither is this organization of ours "the Catholic Church in the United States," for Roman, Russian, and Greek organizations are similarly located in this land. As we object to any one of these terming itself alone the Catholic Church, neither have we a right to do so. But the only one of the Catholic organizations in the United States that is autonomous, with no dependence upon foreign authority, is that now known as the Protestant Episcopal Church, which is *American* Catholic in the same sense in which other Catholic organizations are designated Roman, Greek, or Russian Catholic. The Church is Catholic as respects its relationship to Christendom in general, American with relation to its government and administration. The modifying adjective "American" defines also the generic term "Catholic," as well as merely denoting place; and in an age in which Catholic Churches are not in communion with each other, such a modifying term seems a practical necessity. "Catholic American" would imply the same fact, but in less euphonious English.—EDITOR L. C.]

## IF AN ALTERNATIVE TITLE.

To the Editor of *The Living Church*:

W H Y not omit the word "Protestant" from the alternative title proposed in your editorial of June 4th?

Throughout the length and breadth of this land we are "commonly called" Episcopalians—not Protestant Episcopalians. The Church is "commonly called" the Episcopal Church—not the Protestant Episcopal Church.

It is quite true that the words "Protestant Episcopal" appear on the title page of the Prayer Book but they are not on the lips of the people. I believe that all types of Churchmen will acknowledge this fact.

If we must have an alternative title let it be as brief as possible and in accordance with real facts.

San Francisco, Cal., June 9, 1910.

NEWTON H. BARRY.

## WHO ARE WE AND WHAT ARE WE?

To the Editor of *The Living Church*:

I HAVE been painfully impressed with the increasing frequency with which we are classed with the —ians of sects and heresies, in the ignorant or insulting practice of referring to American Churchmen and even of introducing us to others as of the "Episcopalian" Church. And now comes a circular from the American Church Publishing Company in which is recommended a book containing "valuable data in regard to the Episcopalian Church."

Perhaps the blame lies partly with certain of our own people who themselves either use or sanction such names as the Episcopalian Sunday school, the Episcopalian Club, and the like.

How long shall it be that we shall not defend ourselves, by a definite name, from the misrepresentations of school histories and of people who, not knowing who we are, make a name for us?

I am much interested in Littell's *English Historians and the Reformation*. He shows how bewildering and misleading are many of the statements regarding the English Church in books that are widely read.

F. W. BARTLETT.

Rockport, Mass., June 11, 1910.

## A QUOTATION TRACED.

To the Editor of *The Living Church*:

IT is a small matter but it may interest some of your readers to know that the inscription which Arch Perrin, in his article upon "The Country Churches of England" in your issue of May 21st, speaks of finding upon the tower of Warborough Church,

"Lewd did I live,  
Evil did I dwell,"

was not original with the "Robert Cox, 1666," whose name was below it, for, with the last line running "Evil I did dwell" so as to make it a palindrome, the sentence is found in the writings of John Taylor, the "Water-Poet," who died in 1654.

M. C. LENOX.

Plainfield, N. J., June 10, 1910.

## THE RESERVATION OF THE BLESSED SACRAMENT.

To the Editor of *The Living Church*:

I AM glad to say I agree with a good deal of your correspondent, Fr. Johnson's, reply, and especially with the spirit of loyalty manifested to our Book of Common Prayer. For my own part, I have never knowingly violated the commands of any rubric, or found any necessity of doing so. I must, however, record my conviction that the honest, unprejudiced, and true legal construction of the rubric in respect to the consumption of the elements allows of reservation.

In this holding, I do not stand alone, but believe I am in conformity with an inherited tradition in our Church. In my young clerical days, I was assistant of the venerable Dr. Wyatt of St. Paul's Church, Baltimore, who was a President of our House of Deputies, and whose ministry extended over the first half of the last century. It was his custom to reserve the Blessed Sacrament. It was also the custom, I have been informed, of the Rev. Dr. Craik, of Kentucky. I had, at that time, a question in my own mind as to the legality of the practice, and consulted with the Rev. Dr. Hawkes, a distinguished canonist, and a Low Churchman, whom I well knew. He assured me that Reservation was an allowed custom in our Church. Afterwards, when a priest in charge of a large city parish, I carried the Blessed Sacrament to a sick communicant, lying in a ward of the hospital. I reported the case to my Diocesan, Bishop Paddock, who admitted the propriety of the action. When a chaplain in a cholera hospital in London, my coworker and assistant, Fr. O'Neil, carried the Blessed Sacrament to the sick, with the knowledge and permission of the then Bishop of London, subsequently Archbishop Tait. I believe this was allowed in the yellow fever outbreak some years ago at Memphis, and that there are many instances to be found where this ancient custom of the Church has been observed. My interpretation therefore of the rubric is one fortified by custom.

I agree, of course, with Dr. Evans and Vattal, and I might add

Hooker, that where the language is plain, the literal interpretation is to be taken. This principle applies to the statement of facts in the Creed. There is no ambiguous or twofold meaning in their statements. Thus the argument of your correspondent that my principle might be applied to a perversion of the facts in the Creed, falls to the ground.

As I said, the language of the rubric is plain, but it is ambiguous. There is this ambiguity in it: it may be taken in one of two senses—a mandatory, or a merely directory one. This is a well-known and established legal principle of construction of statute law. It is one recognized by and acted upon in our Church. This is seen in the language of the rubric itself, which requires the priest to consume the elements with such other persons as he shall call. It does not enforce his calling them, but leaves it to his discretion. We would also cite another rubric. In the Prayer Book, before the last revision, at the end of the consecrating prayer, there was this rubric, "Here *shall* be sung a hymn." We would respectfully ask our brother correspondent if he never celebrated the Holy Communion in his life without having a hymn sung in that place. Did anyone ever object, on his omitting it, that he was violating his ordination vows? Or did his sensitive conscience ever accuse him of doing so? The distinction we have thus pointed out is clearly recognized by law and common practice.

Now the question is; Which of these two interpretations of the rubric is to be adopted? Is it to be taken as a command and prohibiting Reservation, or as a direction of how, when consumed, it is to be done. We would give three reasons why it should be in favor of the liberal one which allows Reservation.

I. We have proved and demonstrated from the rubric itself that its intention is to preserve the reverence due to the consecrated elements. Now in choosing between the two interpretations, that one should be taken which conforms to the intention of the rubric, and does not extend it beyond its scope, as forbidding Reservation would do.

II. Another reason is this: the priest, to use theological language, has jurisdiction over the Sacramental Body of our Lord. It is part of his "sacerdotal functions," given him by the Prayer Book, to administer it to all his people. It is his inherent right as priest to carry it thus to those of his congregation who are sick and dying. The rubric therefore must be constructed in such a way as not to limit his inherent right, and therefore it does not forbid Reservation.

III. There is also the law of charity and common sense. Without Reservation, in many cases, it is impossible for him to perform his ministerial duties.

The provision for a celebration in the houses of the sick does not meet the requirements of the case. An instance similar to that cited by Dr. van Allen of one dying before being able to receive, occurred in my own ministration. I was called to give the Blessed Sacrament to a dying Union soldier. I celebrated with all expedition possible, but he passed away before he could receive. The necessity not only applies to the condition of the sick, many of whom cannot bear the strain of a service, but also to the priest himself. He may be called to administer to a person with a terrible contagious disease. He could not celebrate, and after, consume the elements, without danger to his own life. Charity and common sense therefore thus determine the interpretation in favor of reservation.

Moreover, I would earnestly and lovingly ask all to consider what would be the judgment of the Blessed Master, and which of these two interpretations He would commend. We surely remember the righteous indignation with which He scornfully rebuked those who forbade His loving act of mercy, upon the ground that it technically violated a literal construction of an ecclesiastical rule. Would He not utter the same terrible denunciation upon those who would forbid carrying the Blessed Sacrament of His love to His sick and dying members on the ground of a narrow interpretation of the *letter* of a rubric, and which construction was not in accordance with its spirit? Can we doubt for an instance, which of the interpretations the Blessed Master would take? And in His Name, and for His people's sake, I would plead for its adoption.

There is one further matter I would humbly and most lovingly bring before our friends. Why disturb the Church with this controversy? Reservation is not forced on anyone. Why should those who have found it useful not be allowed to keep it? Why should the peace of the Church be disturbed by proposed legislation concerning it? We are supposed to be all praying for Christian union. Should not unity and harmony in our own Church be the first and paramount consideration? All schools have lived together in peace for many years; why not, with Gamaliel-like wisdom, leave things alone? Why should the hearts of so many hundreds of priests and devout laity be disturbed by these harassing and unsettling disputes? Cannot we all live, High, Low, and Broad Churchmen, together, in a spirit of Christian fellowship?

May the coming General Convention not be one which will increase strife and division, but be characterized by large hearted Christian charity and harmony! Why cannot the dominant party look upon us Catholics as weaker brethren, if they will, and bear with us, and not strive to make it more difficult for pious souls to remain in our Communion? If love to one another, and forbearance with one another, should govern the action of our coming General Convention, the Church would better do its work in saving souls, in bringing souls

to Christ. May Almighty God in His Infinite Mercy take pity upon the poor Protestant Episcopal Church, staggering under the blows it received at the last Convention, and preserve it from further harm!  
C. C. FOND DU LAC.

## ANOTHER CANADIAN COLLEGE WITH A ROYAL CHARTER.

To the Editor of *The Living Church*:

**I**N your issue of May 28th there is an interesting article by the Rev. Dr. B. W. R. Tayler on the "Bi-centenary of the Church of England in Canada." In this article Dr. Tayler pays a filial and well deserved tribute of honor to one of Canada's oldest institutions of learning, the University of King's College, Windsor, Nova Scotia. In the course of his reference to it he states that "it was granted a Royal Charter in 1802 by George III, and it is the only English university outside of the United Kingdom now possessing a royal charter."

My old friend, Dr. Tayler—however great may be the value which he assigns to a royal charter as an asset of a university, or as an evidence of its academic efficiency—will not quarrel with me if I should place on the same pedestal of honor another Canadian college; thus relieving his *Alma Mater* from the lonely isolation of the state of single blessedness in which he has classed her.

The University of Trinity College, Toronto, was founded by a charter granted by Victoria in the early days of her reign; and Arthur Wellesley, the great Duke of Wellington, gave a large sum for the endowment of scholarships.

On the roll of many dioceses in the United States are the names of men who gained their collegiate and also their theological training in the lecture rooms of Trinity College, Toronto; and now in their several dioceses these men stand among the leaders in the quality of their work. As instances of such men take Haslam, Gwyn, Du Moulin, Crawford of Kansas, Doherty of Nebraska, the Mockridges (father and sons), Archdeacon Radcliffe, and, to come to this western coast, Fletcher of Los Angeles. And when we leave the "inferior clergy" and rise to the highest order, what members of our American episcopate are worthy of higher honor than the four who are alumni of Trinity College, Toronto—"dignissimi filii matris dignissimae"—Rowe, Brent, Anderson, and Scadding?

Faithfully yours,

A. G. L. TREW.

## THE "LIBERAL MAN."

"I am pretty liberal in my views, I guess," said the "Liberal" man. "I do not take much stock in all these rigid doctrines that the Churches make up. I guess it does not make very much difference what we believe so long as we are sincere in it. Let every man believe what he wants to, that is what I say."

"Right you are," says the Churchman. "We are too much the victims of illiberality and narrowness. Here we have a narrow and illiberal state insisting that a man must stand examination and get a permit before practising medicine. Absurd. If the physician is sincere he is all right. Let him believe that the appendix is in the brain and let him operate. What an old fogy the druggist is anyway. Here he sticks to the old dogmatism of labels and formulae, when he should exercise the glorious liberty of a free man by mixing drugs according to the writing of some state ridden physician, but according to color. Yes indeed, let him learn the color of the patient's wall paper and then mix his drugs to make an aesthetic effect which will not jar upon the patient's eyes. What a narrow, illiberal lot teachers are, too. Here they have been teaching for many generations that 3x3 is 9. Get something new. Get out of that rut. Revise that old multiplication table whose victims and slaves you are. If you are sincere it will be all right. And what an absurd idea we have about property and a man's rights. If you see a good umbrella, don't be liberal and sincere. Take it."

"I don't mean that," said the "Liberal" man.

"No, you don't. You wish to apply it only to the things of a man's soul and salvation. Your position is therefore narrowness unto bigotry. It is the truth that sets us free. Come, be broad, liberal, and sincere, and base your living upon God's truth in his Church."—*Selected*.

## COSTLY THOUGHTLESSNESS.

HERE ARE TWO vacation experiences of pastors, says the *Congregationalist*. One of them was summoned back by telegram to officiate at a wedding in his parish. It took considerable time from his days of rest and \$20 for travelling expenses. He received a wedding fee of \$5. Another pastor was called home to attend a funeral. The journey both ways cost him \$40. He received the hearty thanks of the bereaved family for his kindness and nothing more, though they were well able to pay his expenses. We take these instances from an exchange. There is less probability of their identification than if we should cite examples in our own denomination which have come under our observation. We have known of pastors whose brief vacations were thus cut short and whose very limited appropriations for their days of recuperation were seriously reduced. Usually it is not meanness but thoughtlessness which lets such loads fall on ministers.

## Literary

### RELIGIOUS LITERATURE.

*Religion in the Making: A Study in Biblical Sociology.* By Samuel G. Smith, D.D., Ph.D., LL.D., Head Professor of the Department of Sociology and Anthropology in the University of Minnesota. New York: The Macmillan Co. 1910. Price, \$1.25 net.

The purpose of this book is well expressed on page 35: "The study of the Bible here undertaken is neither devotional, literary, historical, critical, nor theological. It will seek, so far as possible, to turn aside current forms of debate and to take the Bible out of the arena for a quiet study of its contents. The object of this study is sociological. It will seek a frank account of the growth and function of the various Hebrew institutions, with some attempt at their comparison with like institutions in similar social groups. It is believed that the Bible is particularly adapted to such treatment. It furnishes such a naive and first-hand account of the origin and development of institutions, and it will probably appear that the historical parts of the Old Testament are among our most precious possessions for the purpose of scientific study."

The author confines himself to the Old Testament. He says, "The New Testament is not available for sociological study, because it does not present institutions in sufficient perspective." That remark is not very convincing. He thinks, however, that for purposes of sociology the single book of Judges is worth more than the whole New Testament.

From the standpoint of their sociological value he traces the development among the Hebrews of their idea of God; the office of the priest; the function of the prophet; various sacred places, such as the altar, the high places, the temple, and the synagogue; the sacred services and sacrifices; the ark and other sacred objects; and sacred days and seasons. He shows that these religious facts are of great sociological significance.

The book ought to prove helpful to those who have been alarmed at the results of modern Biblical criticism. Dr. Smith evidently accepts most of the modern conclusions as to the composition of the books of the Old Testament, but he handles those conclusions in a way that ought to be reassuring to the most timid.

The style is not as clear and forcible as one might wish. There are frequent blunders in expression, such as the following: "Of the intellectual form in which they robed this great conception there is little that need to be said" (p. 235); "There is a deeper question that in the religious debates of the times constantly recurs. To shape it in conformity with our task may be stated thus" (p. 238); "Search the standards of any other people and their views of conduct have no modern meaning, but the pages of the prophets might be wet with fresh tears because of the sorrows of the broken and the fallen in our midst" (p. 237).

One cannot help feeling that a writer who makes such a mess of his words may also be making a mess of his facts and his arguments. His arguments are indeed very thin in spots, as when, on page 203, he argues that the controversy as to whether the first day of the week or the seventh may rightly be observed as the Sabbath vanishes when we discover that the Jewish calendar was frequently readjusted. He seems to be ignorant of the fact that the Christian observance of Sunday is based upon our Lord's Resurrection on the first day of the week. SELDEN P. DELANY.

*The Mirror of Missioners.* By Rev. E. Elmer Harding. London: A. R. Mowbray & Co.

This is a memorial of the author, the principal of Lichfield Theological College, by a fellow worker, the notes of a Retreat on the book of Joshua, and two ordination sermons. It is a very useful book and it shows what a knowledge of Holy Scripture the author had, and with what skill he could apply it to the spiritual matters.

*Salvation Through Atonement.* By Griffith Roberts, the Dean of Bangor. London: A. R. Mowbray & Co.

The Dean of Bangor has published in this little volume ten instructions on sin, sacrifice, forgiveness, and atonement. The instructions combine, in a remarkable way, great clearness of theological statement and profound learning. No one can fail to be helped by reading these pages.

PERSEVERE in private and secret prayer, however little good you seem to yourself to feel by it. Do not leave it off for fear of becoming formal. If it be but accompanied with keeping of the commandments, it will do you good beyond the knowledge of man; just as a river which seems to part with nothing of its waters, and makes no immediate difference in the look of the ground just about it, may yet, in a silent and gradual way, feed and cherish the whole country round.—*Keble.*

### KEMPER HALL COMMENCEMENT.

IT has been the writer's privilege to attend the commencement exercises at Kemper Hall this year, and so unique, gratifying, and indeed edifying has been the experience that it is purposed to give some account of it to the readers of THE LIVING CHURCH.

The commencement exercises of Kemper Hall were ushered in on Thursday afternoon, June 2d, by two fairies—the babies of the school—leading the procession of the primary and preparatory departments into the fine gymnasium, where, ranging themselves on the stage, they delighted the audience by singing Grieg's "Good Morning." This was followed by an attractive and varied programme of recitations, songs, piano solos, and duets. The poem "Aus dem Leben der Prinzessin" was recited with perfect expression and feeling. Perhaps the *piece de résistance* of the afternoon was a little play given in French, "Le jour de Madame Dubois," by seven of the older girls in this department. The perfect enunciation, the grace and ease of manner with which each pupil did her part in this little comedy, called forth prolonged applause. A noticeable feature of the entertainment was its perfect simplicity. This was not a parade day, but the happy conclusion of a year's good work.

On Friday morning the scene was changed from the work of the heart and mind to that of the body, when a large audience witnessed as fine a display of gymnastics as could be shown by any school in the country. The gymnasium is a large, handsome building splendidly equipped with every requisite for physical exercises. From the afore-mentioned babies to the seniors, each class went through a series of marvellously graceful and skillful exercises with dumbbells, wands, ropes, ladder, rings, balls, bars, and horse, some exercises developing strength, others grace, and all, ease of movement combined with dignity. The exercises included some charming folk-dances by the little children, whose pretty grace of movement won much applause. A dance by the intermediate class was a kind of summing up of all the exercises, while the dance, "The Lark," by the seniors and upper classes was the very poetry of motion—an epitome of the year's most finished work. The pupils, the teachers, and the patrons are to be congratulated upon the achievements of this department of the school work. It is not possible to over-estimate the value of physical culture. The influence it exerts on the mind, as well as its beneficial effects on the body, goes to the upbuilding of character in a love of order and a mutual responsibility, not to be overlooked in the body politic.

In the afternoon of Friday, the school and its friends assembled on the campus to see the military drill. The four companies with their officers, bugler, drummer, color-bearer, and color-guards made a fine showing in the brilliant sunshine as they marched to the campus to the strains of the Racine College band. The bugle call "assembly" was given and the battalion formed. Color-bearer and guards surrendered the silk flag and banner that were won by Company B of last year. Then followed the battalion drill, which ended by the companies forming the letters K H and giving the Scotch Royal salute. The captains then took charge of their companies for competitive drill. The judges—gentlemen of the Racine College corps—decided in favor of Company A, with honorable mention of Company B.

Next came the ceremony of Dress Parade, closing with the presentation of the banner to Company A, and the lowering of the campus flag as the Racine band played the Star Spangled Banner. The rhythmic movements and precision of action were in keeping with the splendid display of the morning and all showed evidence of skillful teaching and earnest interest on the part of the pupils. The work done in the gymnastic and military departments cannot be too highly commended, for doubtless it is responsible for the fine physique, the graceful bearing, and the healthy appearance of the Kemper Hall girls.

On Saturday evening the Dramatic Club, composed of the elocution pupils, gave Schiller's "Maid of Orleans," in such superb style as to amaze the audience. The work of the Kemper Hall Dramatic Club has won distinction for many years under its very able instructor, Miss Elizabeth G. Ryan, but its work this year excelled all others. That young girls from fifteen to eighteen years of age should acquire such ease of manner, such poise, such power of dramatic expression, combined with cultivated and well modulated voices, is a justification—if that were necessary—of the Reverend Mother's insistence that elocution be one of the obligatory studies of every member of the senior class. This play was not something specially prepared for commencement, but a part of the year's work of the elocution class.

The stage setting was excellent and the music especially good, the orchestration and selection being done by the school staff. The play moved along without a flaw, to the delight of an appreciative audience, which marvelled that girls could so well play the part of kings, statesmen, soldiers, etc. Special mention must be made of Jeanne d'Arc, which was given with an intensity of feeling and expression rarely attained by an amateur. The part of Dunois was equally well done, Burgundy, Thibault, the King, Duchâtel, and others did particularly good work, and indeed from Johan to the smallest page we extend our sincere congratulations. Everybody



remarked upon the clear enunciation, low voices, and unaffected manners of the characters.

The following day the baccalaureate sermon was preached at the morning service by the Right Reverend the Bishop of Springfield. The beautiful chapel was filled by the pupils and their friends, and an unusually large number of the alumnae, who joined in the highest act of worship, and listened reverently and earnestly to the Bishop's fatherly pointing out of "the life of service," "the upward way" for all of us, but especially for the graduating pupils about to pass out from the school life to the life of the world. There was much favorable comment from the alumnae upon the beautiful and reverent rendering of the Saint Cecelia Mass, the most ambitious work as yet undertaken by the choir. In the evening the Bishop gave a delightful, informal talk in the drawing-room on his work in Africa.

Monday morning was the time of the greatest excitement among the pupils, for 10:30 was the appointed hour for the reading of marks for the year. The Sisters, teachers, pupils, and friends assembled in the schoolroom, and the Mother Superior read the marks attained in each department during the year. The house-marks included neatness of rooms and persons, punctuality, and courtesy. The school-marks included earnest effort, good work, punctuality, regularity, and courtesy. As the marks were read out and the names of winners of honors and medals given, the *esprit de corps* of the school was shown by the hearty applause given and the joyous agreement with the decision as to the winner of each prize. The Mother then made a brief address on the work of the year, expressing her great satisfaction as to the quality of the work done in the various departments, and especially commending the monitors for their steadiness, their sense of responsibility, and their high sense of honor. The senior class was highly commended for its harmony and general good feeling, for its high tone which in every way represents the school motto, "Stand together," "Fight the good fight shoulder to shoulder." The Mother also announced that more attention should be paid to athletics and that by September the new tennis courts would be ready.

On Monday afternoon the upper classes of the school gave a musicale, when a large audience listened to a delightful programme of vocal and instrumental music which showed the good work begun in the lower departments. The chorus work evidenced great improvement, both in attack and in unity of tone. The vocal work was applauded again and again, while the instrumental work also won great praise for its "finish" in technique and expression.

And now we come to the finales of these most interesting proceedings—the closing day of the commencement exercises: the Seniors' Day, as it is called by the school. It opened fittingly and beautifully with the graduating class, fourteen in number, making their corporate Communion. What truer evidence than this could there be of their "standing together," and what more appropriate final banquet at the parting of their ways? At half-past ten o'clock the pupils, their friends, and a host of visitors assembled in the gymnasium, the auditorium of the school. The platform was decorated with a bank of daisies, the daisy being the school flower. On the platform were Bishop Webb and a number of clergymen, with Dr. Charles H. Judd of the University of Chicago. The graduating class marched up the hall to the platform headed by the bearer of their class banner, and then there was given a brief but very beautiful musical programme by the teachers and pupils of the senior class. This was followed by the commencement address by Dr. Judd, who for the space of forty minutes held the audience in close attention to the "Art of Keeping Young." He spoke of the fleeting quality of youth and of the problems of enjoying it, of its significance, and of its continuance. The ancient Greeks and Romans tried to preserve it and eagerly sought for the fountain of youth, but it cannot be perpetuated. It can only be extended by keeping up one's enthusiasms even to old age, in continual development and genuine readjustments. The business of life, yes, its very essence, is to save what is good in youth, to enlarge one's horizon more and more, and to move onward with the next generation as far as possible. How apply this to school work? In the fact that graduation is not a completion of education but only a training for applying in a new way, a new set of problems. The progress of the race demands that we keep young in spirit even in old age. "The science of youth consists in the powers of readjustments." After the address an adjournment was made to the chapel where the diplomas, medals, and prizes were given by Bishop Webb. A procession of the pupils and alumnae of the school then formed and the class stone was placed in the wall at the front entrance of Kemper Hall; and with the Bishop's blessing the commencement exercises ended.

In conclusion it must be said that never were school exercises more impressive. In every instance they betokened the ideal of simplicity and sincerity—a thoroughness of work and an earnestness of purpose. These, combined with the beauty of surroundings, the loving and watchful care of the Sisters over the physical and spiritual well-being of the pupils, make Kemper Hall a home of the highest and best type, an atmosphere where "fair flowers do grow," to shed their fragrance and sweet influence whenever they may be transplanted. That Kemper Hall is regarded as home is shown by the frequency and freedom with which old pupils return to visit, and nothing could exceed the generous hospitality with which they are made welcome. The loving interest and the work of the Alumnae

Association for the good of the school is proof conclusive of the affectionate gratitude which the old pupils feel for their *alma mater*. With such elements as these, Kemper Hall will long continue to be what it has always stood for—a bulwark of the Church.

### FAMILY DISCIPLINE.

"Willie."

(No answer.)

"Willie!"

"What?"

"Stop pulling the lace curtain."

"But, ma, I ain't going to hurt them."

"Let them alone, anyway."

(Willie gives the curtains an extra hard tug.)

"You contrary boy, do you want mamma to whip you?"

"Naw."

"Then don't put your hands on those curtains again."

"Will if I want to."

"Why, what do you mean by talking to me like that? Go into the bedroom and shut the door. Go right in the bedroom, I say!"

(Willie obeys, and proceeds to kick the paint off the door panels.)

"Listen to me, you naughty child. I shall certainly get the stick if you don't behave."

(Willie kicks a splinter off the dressing-table.)

"Do you want to break mamma's heart?"

"Yes."

"Why, Willie!"

(Willie kicks his mother.)

"Papa, you will have to fetch the switch. It's on the clock shelf in the kitchen."

(Papa brings the stick. Willie collapses on the floor, howling horribly.)

"Hush, Willie! For goodness sake, don't make so much noise. What will the neighbors think?"

(Willie howls as loud as he can.)

"Listen, dearie, don't cry. Please don't cry. Mamma doesn't intend to whip you. No, indeed; mamma wouldn't hurt her sweet boy for all the world. Stop, darling. Poor little frightened fellow. There, there, now."

"I'm hungry."

"Bless his heart, he says he is hungry. What shall mamma get for you, dear? Some bread and butter with a little honey?"

"No; I want some chocolates."

"We haven't any, Willie. You ate the last this afternoon. Won't an orange do?"

"No."

"How about a nice dish of pineapple with a big piece of sponge cake?"

"I hate pineapple."

"Wouldn't a nice thick slice of mince pie taste good?"

"I say I want chocolates!"

"Then you shall have some, dear, if you won't cry any more. Papa, it seems too bad to make you go outdoors after you have gotten comfortable for the evening, but I guess you'll have to run down to the drug store and buy a pound of sweets for mamma's little starved lamb."—*Newark News*.

### THE BISHOP OF OKLAHOMA ON GENERAL TOPICS WITHIN THE CHURCH.

(Continued from page 246.)

message of His love to those people that are especially mine to teach and serve. To my own mind and conscience, I can do this, and yet pray and strive against the heresy that says that all are alike, that all sects are equally good, that the divisions and rivalries and oppositions are right and in accordance with Christ's will. Nay, I must hold to the conviction of their true part and lot in Christ's Church, just to the end that I may combat this most perilous of all errors, and hasten the time when there shall be 'in essentials, unity; in non-essentials, liberty; in all things charity.'

"For these reasons, and on this conviction, I cannot vote now, or as I foresee, ever, to repeal that recognition of the true membership and ministry, at expedient times, of those who are baptized into the Church, though without the true and precious blessing of confirmation, and though irregularly ordained, are yet in some real sort, that I must recognize with due respect, truly 'ministers of Christ and stewards of the mysteries of God.'"

IF WE TRUST we do not worry, and if we worry we do not trust.  
—Selected.

## Church Calendar



June 5—Second Sunday after Trinity.  
 " 11—Saturday. S. Barnabas, Apostle.  
 " 12—Third Sunday after Trinity.  
 " 19—Fourth Sunday after Trinity.  
 " 24—Friday. Nativity S. John Baptist.  
 " 26—Fifth Sunday after Trinity.  
 " 29—Wednesday. S. Peter, Apostle.

### CALENDAR OF COMING EVENTS.

June 19—Dioc. Conv. Montana.  
 " 22—Conv. Miss. Dist Wyoming.  
 " 27—Albany Cathedral Summer School.  
 July 1-4—Conf. of Lay Workers at Biloxi, Miss.  
 " 9-24—Conf. for Church Work at Cambridge, Mass.  
 Sept. 28—Nat'l Conv. B. S. A., Nashville.  
 Oct. 5—Opening Session General Convention, Cincinnati.  
 " 11—Meeting of the Sunday School Federation, Cincinnati.  
 " 12—Opening of the Sunday School Convention, Cincinnati.

### MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]  
 CHINA.

#### SHANGHAI:

The Rev. R. C. WILSON of Zangzok.

#### HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.  
 The Rev. L. B. RIDGELY, of Wuchang.

#### JAPAN.

#### KYOTO:

Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

## Personal Mention

THE Rev. GEORGE M. BABCOCK has resigned the rectorship of the Church of the Redeemer, Cairo, Ill., effective August 1st. Address after July 1st, 6930 Chauncey Avenue, Chicago.

THE Rev. HARRY M. BABIN, who has been stationed at Grace Church, Estherville, Iowa, for the past year, has been transferred to Trinity parish, Emmetsburg, Iowa, where he has entered upon his duties as the successor of Rev. W. T. JACKSON, Ph.D.

THE Rev. RANDALL F. BAKER, who was ordered deacon on May 21st at Nashotah House, has charge of St. Edmund's Church, Milwaukee, during the summer.

THE Rev. W. H. BALL has resigned the rectorship of Calvary Church, Wadesboro, N. C., and has accepted work at Monroe, N. C., where he should be addressed at the Rectory.

THE Rev. THOMAS JAMES BIGHAM, who has lately been serving at Johnsonburg and St. Mary's, Pa., took charge of the work of the Laymen's Missionary League in Pittsburgh and vicinity on the first Sunday in June.

THE address of the Rev. H. G. BUISCH, rector of St. Barnabas' Church, Tarentum, and priest in charge of Trinity Church, Freeport, Pa., has been changed from 524 Second Avenue to 215 Lock Street, Tarentum, Pa., and he should be addressed accordingly.

THE Rev. D. W. CURRAN, chaplain to St. Mary's College, Dallas, is acting as *locum tenens* of St. Paul's Church, Waco, diocese of Texas. Communications may be addressed to St. Paul's Rectory, Fifth and Columbus Streets.

DURING the summer the Rev. MURRAY W. DEWART, rector of St. James' Church, Roxbury, Boston, will have charge of the services at Zion Church, Manchester Center, Vt.

MR. R. PAUL ERNST of Bexley Hall, Gambler, Ohio, who for some months past has officiated as lay reader in Grace parish, Defiance, Ohio, will become minister in charge of that congregation upon his ordination to the diaconate on June 19th.

DURING the summer the address of the Rt. Rev. JOSEPH M. FRANCIS, D.D., Bishop of Indianapolis, will be 30 Shepard Avenue, Saranac Lake, N. Y.

THE Rev. WILLIAM J. HAWTHORNE, since 1901 rector of Grace parish, Gallon, Ohio, has resigned and will become rector of Trinity parish, Findlay, Ohio.

THE Rev. FREDERICK HEWITT has resigned Trinity Church, Marshall, Mich., and goes to New York City.

THE Rev. J. F. JACKSON, rector of Holy Trinity Church, Belding, Mich., has resigned to accept charge of St. John's Church, Alma, Mich.

THE Rev. FREDERIC C. LAUDERBURN took charge of St. Stephen's Church, Boston, Mass., on the first Sunday in June. He will remain with the parish in active work until about the middle of August, when he starts for a short trip abroad, returning early in September.

THE Rev. GEORGE N. MEAD became rector of Holy Cross Church, Baltimore, Md., on May 1st, and should be addressed at Holy Cross Rectory. He succeeded the Rev. W. H. HEIGHAM, who on the date mentioned became rector of Grace Church, Waycross, Ga.

THE summer address of the Rev. WALTER A. MITCHELL is Mechanicsville, Md., to which all communications should be sent until further notice.

AFTER July 1st the address of the Rev. MARSHALL E. MOTT, secretary of the diocese of Western Massachusetts, will be North Adams, Mass., instead of Webster, Mass. All communications should be addressed accordingly.

THE Rev. JOHN H. NOLAN, canon precentor of St. Luke's Cathedral, Portland, Maine, has accepted the rectorship of Trinity parish, Lewiston, in the same diocese, and will shortly enter upon his new duties.

DURING the summer the address of the Rev. G. W. SHINN, D.D., will be Quogue, L. I., N. Y.

THE Rev. OLIVER D. SMITH, priest in charge of St. Peter's Church, Williston, and missions in Williams and McKenzie counties, N. D., has been transferred to St. James' Church, Grafton, N. D., with missions at Walhalla, Forest River, Walshville, Ardock, and Medford. Postoffice address, St. James' Rectory, Grafton, N. D.

THE Rev. THEODOSIUS S. TYNG has accepted the rectorship of St. Mark's Church, Ashland, N. H., of which he has been in charge since last summer.

THE Rev. FRANCIS M. WILSON, rector of St. Stephen's, Middlebury, Vt., and Mrs. Wilson sail for Naples on the *Oceanica* June 21st. They will spend the summer abroad, returning in September. The Rev. Dr. H. M. DENSLOW of the General Theological Seminary will act as *locum tenens* during Mr. Wilson's absence.

THE Rev. WILLIAM J. WRIGHT has resigned the curacy of St. John's Church, Georgetown, D. C., having been called back to King and Queen parish, St. Mary's county, Md. Correspondence should be addressed to Chaptico, St. Mary's county.

### DEGREES CONFERRED.

PHILADELPHIA DIVINITY SCHOOL.—D.D., in course upon the Rev. BURTON SCOTT EASTON, Ph.D., professor at Nashotah Theological Seminary.

### ORDINATIONS.

#### DEACONS.

CONNECTICUT.—On Wednesday, June 8th, at the Church of the Holy Trinity, Middletown, Conn., by the Bishop of the diocese, ROLAND JESSUP MULFORD, Ph.D., Johns Hopkins University, headmaster of Ridgefield School; GERALD ARTHUR CUNNINGHAM, B.A., Trinity College, graduate of the General Theological Seminary; WILLIS BINTER HAWK, Ph.B., Lafayette College, graduate of the Berkeley Divinity School, and ARTHUR HURLBURT KINNEY, B.A., Yale University. The sermon was preached by the Rev. Dr. John J. McCook, professor in Trinity College, Hartford. Dr. Mulford will continue in his work at Ridgefield School; Mr. Cunningham has an appointment as curate in St. George's Church, New York; Mr. Hawk, in Grace Church, New York. Mr. Kinney is to be an assistant in Christ Church, New Haven, Conn.

IOWA.—On Trinity Sunday, in Trinity Cathedral, Davenport, by the Bishop of the diocese, ARTHUR SWAZEY MORRISON, a graduate of the Western Theological Seminary in the class of 1910. The candidate was presented by the Very Rev. Marmaduke Hare, M.D., Dean of the Cathedral, and the sermon was preached by the Very Rev. W. T. Sumner, of the Cathedral of SS. Peter and Paul, Chicago. Assisting in the service was the Rev. Wilbur S. Leete, chaplain of St. Katharine's School, Davenport. Mr. Morrison is a son of the Bishop of the diocese and will work at the Cathedral of SS. Peter and Paul, Chicago.

LEXINGTON.—On the Second Sunday after Trinity (June 5th), in Christ Church Cathedral, Lexington, by the Bishop of the diocese, JOHN STUART BANKS and CHARLES EDWARD CRUSOE. The Rev. G. H. Harris was the presenter in both cases. The sermon was preached by the Rev. R. E. Abraham, Dean Capers and Archdeacon Wentworth of the diocese of Lexington, and the Rev. C. G. Reade of the diocese of Southern Ohio also participated in the services. The Rev. Mr. Banks has been assigned to continue in the principalship of St. John's Collegiate Institute, Corbin, Ky., for the scholastic year 1910-11, the position which he has held since September, 1906, and the Rev. Mr. Crusoe has been appointed deacon in charge of St. John's

Church, Corbin, Ky., in continuation of the charge which he has had as lay missionary since February 1, 1908.

### MARRIED.

EWELL-TAYLOR.—On Tuesday, June 7th, 1910, at St. Stephen's Church, Philadelphia, by the Rev. Carl E. Grammer, ANNIS WILBRAHAM, daughter of Mr. William R. TAYLOR, of Philadelphia, to Rev. JOHN EDWARD EWELL, rector of Christ Church, Clarksburg, W. Va.

### RESOLUTIONS. THOMAS NEILSON.

WHEREAS, An All Wise and Loving Father has in His infinite wisdom called from the scenes and cares of this life our senior warden, one who was well known in our community as an honorable, straightforward citizen and a constant and consistent worker in the affairs of St. Stephen's Church, in Florence, for which he has labored for half a century; therefore be it

*Resolved*, That in the death of our beloved co-worker, THOMAS NEILSON, St. Stephen's Church mourns the loss of one who has always had the interest of the Church at heart; the vestry will lose the valued aid and counsel of one whose advice has always tended to uplift and advance the work of this place; and the town of Florence, one who has been a good citizen and a good man in the community; and be it further

*Resolved*, That these resolutions be spread upon the minutes of St. Stephen's Church, and a copy forwarded to the family.

(Signed) SAMUEL E. HANGER (Rector),  
 WILLIAM A. WEBER,  
 CHARLES C. REEVES, JR.,  
 GEO. W. HOBBS,  
 CHAS. B. GRAVENER,  
 DAVID BAIRD, JR.

### RETREATS.

#### HOLY CROSS, WEST PARK, N. Y.

A RETREAT for clergy will be held at Holy Cross, West Park, beginning Monday evening, September 19th, and closing Friday morning, September 23d. Rev. Father O'Conor, O.H.C., will be the conductor. There is no charge for the retreat and no collection will be made. Offerings for the expenses of the retreat may be put in the alms chest at Holy Cross. Applications should be made before September 12th to GUEST MASTER, Holy Cross, West Park, Ulster county, N. Y.

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

ASSISTANT (single) wanted in large parish in Eastern manufacturing city. Uncalled opportunity for experience in institutional work. Address, stating qualifications and references, Box A. B., care LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

DEACONESS possessing thorough school training and experience, strong, sound Churchmanship, desires a city parish work. Disengaged June 1st. Address: DEACONESS, LIVING CHURCH, Milwaukee, Wis.

### LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. Mowbray's unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

### PUBLIC ACCOUNTANTS.

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

**UNLEAVENED BREAD.**

**PURE** Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. **THE SISTERS OF ST. MARY**, St. Mary's Convent, Peekskill, N. Y.

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

**PRIESTS' HOSTS**; people's plain and stamped wafers (round). **St. EDMUND'S GUILD**, 883 Booth Street, Milwaukee.

**PARISH AND CHURCH.**

**ORGANISTS** and choir-masters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address **JOHN ALLAN RICHARDSON**, Organist and Choir-master, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

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

**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.

**PARISH MAGAZINE**, Churchly; illustrated; inexpensive. **ANCHOR PRESS**, Waterville, Conn.

**CHURCH EMBROIDERY.**

**CHURCH** embroidery by a Churchwoman trained in English Sisterhoods. **MISS L. V. MACKBILLS**, Chevy Chase, Md. **N. B. MISS MACKRILLE** sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

**ROOMS, CHICAGO.**

**DESIRABLE ROOMS** in private family. Board optional. Near all car lines. Rates reasonable. **MISS BYRNE**, 1110 East Forty-second Place.

**TRAVEL.**

**GOING ABROAD?**—Rector and wife, experience European residence and travel, will conduct party leaving Montreal June 23d. Seven countries, Passion Play, return Naples to New York, 81 days, \$475.00. References. Two places still vacant. **RECTOR**, Box 42, Marshallton, Del.

**AN** ideal vacation tour by ocean, rail, lake, and river for select party of Church boys, forty days; Great Lakes, Niagara Frontier, Hudson River, New York, Atlantic Ocean to Norfolk, Richmond, Washington. **W. A. HABERSTRO**, 617 People's Gas Bldg., Chicago.

**MISCELLANEOUS.**

**HOME** wanted for young lady of refinement, slightly afflicted with epilepsy. Reasonable remuneration. Address, "MOTHER," care **LIVING CHURCH**, Milwaukee.

**HEALTH AND SUMMER RESORTS**

**EAU PLEINE COTTAGE**, Chain-o-Lakes, Waupaca, Wis. An ideal spot for rest and recreation among the woods. Excellent boating, bathing, and fishing. Pure spring water. References: The Bishop of Chicago and the Rev. Leonard B. Richards, Ferguson, Mo., by their kind permission. Address **Mrs. S. M. CARINGTON**, Route 1, Waupaca, Wis.

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

**NOTICES.**

**GENERAL CLERGY RELIEF FUND.**

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief

of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of eighty dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

**GENERAL CLERGY RELIEF FUND.**

**ALFRED J. P. McCLURE**, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

**THE AMERICAN CHURCH UNION.**

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, **MR. CLINTON ROGERS WOODRUFF**. For further particulars and application blanks, address the Corresponding Secretary, **REV. ELLIOT WHITE**, 960 Broad Street, Newark, N. J.

**CHURCH LEAGUE OF THE BAPTIZED.**

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League, **MISS LOUISA WINTHROP KOWS**, 507 North Broad Street, Elizabeth, N. J.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field." Last year

**THE BOARD OF MISSIONS**

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking. Address

The Corresponding Secretary, 281 Fourth Avenue, New York.

**GEORGE GORDON KING**, 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.

**APPEALS.**

**INDEPENDENCE DAY.**

Rectors and Superintendents are asked to arrange for Fourth of July Offerings for the Washington Memorial Chapel, Valley Forge. Help us to complete this national memorial this year.

Send to **Rev. W. Herbert Burk**, All Saints' Rectory, Norristown, Pa., for copies of the Catechism of Patriotism for use in your services.

**"AIDS TO THE DEVOUT LIFE."**

Several years ago, there appeared in the *Outlook* a series of reviews under the above title. Later they were gathered into a handy little volume, and bound in red cloth. The authors and titles are: "The Pilgrims' Progress and the Life Divine," by Rev. Dr. Brown, minister of the Bunyan Church, Bedford, England; "The Imitation of Christ," by Bishop Huntington, late Bishop of Central New York; "Holy Living and Dying," by Dr. A. H. Bradford; Browning's "Saul," by Hamilton W. Mable; Keble's "Christian Year," by Dr. Henry Van Dyke. These well known devotional books are commented upon as "Aids to a Devout Life," and are very sympathetic in their character.

Some one of these devotional books is undoubtedly treasured by all Christians, while all of them are in the libraries of the clergy and lay people who value the works as classics in religious reading. These essays are therefore most helpful and particularly so to young people who do not fully appreciate these standard books. The book is almost out of print. That is to say but a very few copies are left, and it will not be reprinted. The Young Churchman Co. has purchased the small remainder, and offer copies at

25 cents each post paid, which is one half of the original price. We feel sure that every person reading these essays will be greatly pleased, for we know how enjoyable we have found them. Dr. Van Dyke's essay on Keble's "Christian Year" seems to fit in best to our appreciation, for it illuminates the whole book. The clergy who can afford to do so (but alas! too few can), would find it advisable to keep a dozen of them on hand to give away from time to time. "Aids to the Devout Life," 25 cents post paid. Address **THE YOUNG CHURCHMAN CO.**, Milwaukee.

**PRAYER BOOKS AND HYMNALS.**

**CHURCH PANS EDITION.**

Size, 5% x 3 3/4 inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

**THE LIVING CHURCH.**

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

**NEW YORK:**  
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

**BROOKLYN:**  
Church of the Ascension.

**BOSTON:**  
Old Corner Bookstore, 27 Bromfield Street.  
A. C. Lane, 57 and 59 Charles Street.

**BALTIMORE:**  
Lycett Stationers, 317 North Charles Street.

**PHILADELPHIA:**  
Geo. W. Jacobs & Co., 1216 Walnut Street.

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

**ROCHESTER:**  
Scranton, Wetmore & Co.

**MILWAUKEE:**  
The Young Churchman Co., 484 Milwaukee St.

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

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

**LONDON, ENGLAND:**  
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

**KINGSTON, JAMAICA:**  
Jamaica Public Supply Stores.  
It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

**BOOKS RECEIVED.**

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

**A. R. MOWBRAY & CO.** Oxford.  
*Notes on the Papal Claims.* By Arthur Brinckman, Chaplain of St. Saviour's Hospital, N. W., Author of *Notes on Islam, Love Beyond the Grave*, etc.

**LONGMANS, GREEN & CO.** New York.  
*Life of Reginald Pole.* By Martin Halle, Author of *Queen Mary of Modena, James Francis Edward, The Old Chevalier*, etc. Price, \$5.25 net.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

*Medical Men in the Time of Christ.* By Robert N. Willson, M.D.

BIBLIOTHECA SACRA CO. Oberlin, Ohio.

*The Person of Christ.* Being a Consideration of the Homiletic Value of the Biblical View of the Nature of that Person. By Edward H. Merrell, D.D., LL.D., Lately President and Professor of Philosophy in Ripon College. Price, \$1.00 postpaid.

THE JOHN C. WINSTON CO. Philadelphia.

*The Court of Alexander III.*: Letters of Mrs. Lothrop, wife of the late Hon. George Van Ness Lothrop, Former Minister Plenipotentiary and Envoy Extraordinary of the United States to Russia. Edited by William

Prall, Ph.D., S.T.D., LL.B., Author of *Civic Christianity*. Price, \$1.50 net.

#### PAMPHLETS.

*The Wonderful Story of How the Bible Came Down Through the Ages.* Introduction by Rev. W. W. White, D.D., President Bible Teachers' Training School, New York, N. Y. [Published by Thomas Nelson & Sons, New York.]

*The Life of the Bible as a Book:* How the Manuscripts and Early Versions Escaped Destruction. By Lorinda Munson Bryant, Author of *Pictures and Their Painters*. [Mrs. L. M. Bryant, 1780 Bathgate Avenue, Bronx, New York City. Price, 10 cents.]

*American Guild of Organists, United States*

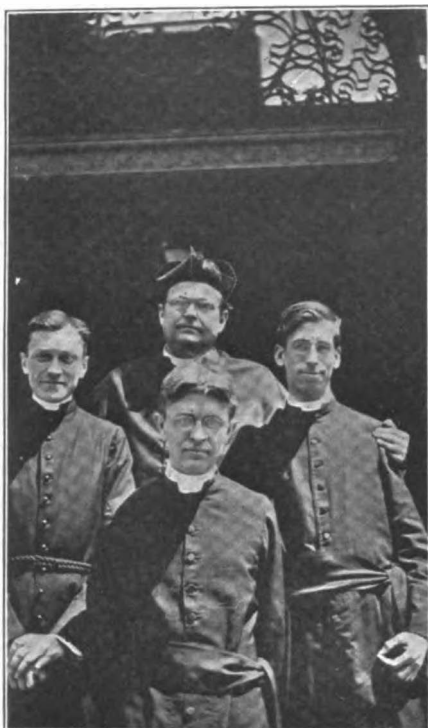
and Canada. Founded 1896. Year Book, 1910. Price, 50 cents.

*The Battle Round a Creed.* By Douglas Maclean, M.A., Proctor in Convocation; Rector of Codford St. Peter's, Wilts, Sometime Fellow of Pembroke College. [A. R. Mowbray & Co., London.]

National Child Labor Committee, Pamphlet No. 137. *Children of the Stage.* By Everett W. Lord, Secretary for New England. [Published by the Committee at 105 East 22d Street.]

*Woman's Rights in America.* A Retrospect of sixty years, 1848-1908. By Mrs. Caroline F. Corbin. [The Illinois Association Opposed to the Extension of Suffrage to Women, 597 Dearborn Avenue, Chicago.]

## The Church at Work



REV. W. H. VAN ALLEN, D.D.,

with three parishioners of the Church of the Advent, Boston, whom he presented for ordination to the Diaconate on Whitsun-Monday.

[Dr. van Allen in the background; foreground, from left to right, Rev. Brayton Byron, Rev. S. A. Caine, and Rev. E. O. Weld.]

### CONFERENCE IN WESTERN COLORADO.

A SPRING conference of the clergy of the district was held in St. Paul's Church, Montrose, May 25th, 26th, and 27th. At the opening session Bishop Brewster delivered an excellent address to the clergy, closing with an earnest exhortation for effective preaching. Archdeacon Doggett of Durango delivered a suggestive paper on Sunday school work, which drew out considerable discussion, and resulted in the appointment of a Sunday School Commission to increase the efficiency of the Sunday schools of the district. At 8 p. m. a rousing missionary meeting was held, at which live addresses were made by the Archdeacons, on the work in their several fields; by the Rev. W. F. Higby on "Church Work in Other Lands," and by Bishop Brewster on "Missions in Our Own Land."

On Thursday morning Archdeacon Dennis of Meeker gave a spiritual meditation on some aspects of the Holy Communion. Then followed addresses on the G. F. S. by the Bishop and Archdeacon Sibbald; on "Flexibility in Church Services in the Mission Field," by Archdeacon Dennis and the Rev. J. E. For-

sythe, both of which subjects were earnestly discussed. In the afternoon the Rev. Mr. Higby delivered a scholarly and illuminating lecture on "The Emmanuel Movement." At 5 p. m. the clergy were driven in autos to the town of Olathe, eleven miles distant, where the Rev. Mr. Heal is building a church in memory of the late Bishop Knight. The church is constructed of light-red pressed brick, is Gothic in design, and will seat 150. It will cost \$2,500 without the land, which was donated, and over \$2,000 has been promised. Further subscriptions from friends of Bishop Knight will be welcomed, as even a small debt hampers the work of a mission in a new town. In the evening a helpful missionary meeting was held, with all the local ministers in the congregation.

On Friday morning the final session of the conference took place. Addresses by Archdeacon Doggett and the Rev. Mr. Higby, on the work of the Brotherhood, developed a realization of the necessity of more earnest prayer and service, on the part of the clergy, if western men are to be truly reached. The conference was an encouragement and inspiration to all present, and was made possible by the loving thought and generosity of Mrs. Clinton Ogilvie of New York City.

### GENEROUS DONATION BY A PRESBYTERIAN.

NOTICE was recently given in these columns of the effort which is being made to secure an endowment for Grace Church, Amherst, Mass. It is gratifying to know that the first \$5,000 of the \$50,000 needed has been given by a Presbyterian, who is anxious to secure an efficient Episcopal church in proximity to his *alma mater* (Amherst College). The following from the dean of the college, a devout Congregationalist, is also of interest: "I am in full sympathy with the movement which the (endowment) committee is making. . . . The presence in Amherst of a strong, active head for Grace Church cannot but redound to the spiritual uplift of our college and the permanent assurance of such leadership must rest upon an endowment."

### A GREEK BISHOP FOR AMERICA.

THOUGH the information on this subject printed some months ago proved to be inaccurate, it is again announced, and this time on official authority, that the Greek Church is about to appoint a Bishop for America. The following is a translation of an item to that effect which appears in the current number of *Anatoli*, a Greek periodical in New York: "The pleasant news comes from Athens, that the Greek government, in full agreement with the Church of Greece, has decided upon the appointment of a Bishop for



REV. N. D. VAN SYCKEL.  
[Professor-elect at Nashotah Theological Seminary.]

the Greeks in America. Thus is solved happily one of the most important questions that have occupied the Greek community of America. It is said that this position will be held by the Rt. Rev. A. Paraschis, Bishop of Patros."

The Greek Bishop will be entirely distinct from the Russian missions in New York and elsewhere, which are already under their own Bishop, though in communion with them.

### BERKELEY DIVINITY SCHOOL.

THE FIFTY-FOURTH annual gathering of the alumni of the Berkeley Divinity School was held on the afternoon and evening of Tuesday, June 7th. At an early hour in the afternoon the trustees held a special meeting at the dean's house. The degrees recommended by the faculty were passed and the election of the Rev. Anthon Temple Gesner as professor of Ethics and Evidences was formally ratified. The Rev. Dr. Binney, professor of Literature and Interpretation of the Old Testament, and sometime dean, was granted a year's leave of absence. Provision was made for appointment of an instructor in the department of the New Testament, it being understood that Dr. Hiram Van Kirk will continue in that work for another term.

At 5:30 o'clock Evening Prayer was said in the Chapel of St. Luke, the sermon being preached by the Rt. Rev. Robert Strange, D.D. (class of 1883), Bishop of East Carolina. Certificates of graduation were given by the dean to Willis Binder Hawk, Ph.B., of Lafayette College, and Jay Preston Stoner, B.A., of Hobart College, who were of the graduating class. Bishop Brewster, as president of the school, conferred the degree of Bachelor of Divinity, in course, upon the Rev. Arthur Adams, B.A., Rutgers, Ph.D.,



Yale, professor in Trinity College, and the Rev. Samuel Smith Drury, B.A. *Harvard*, vice-master of St. Paul's School, Concord, N. H., graduate student of the school; also upon the Rev. Frank Nash Westcott, 1883, of Skaneateles, N. Y., the Rev. Herman Lilienthal, 1889, of Astoria, L. I., and the Rev. John Jabez Lanier, 1891, of Washington, Ga. The published works of these graduates were accepted by the faculty in place of special examinations. The necrology of the past year was then read.

The alumni supper was served at 7 o'clock, about seventy being present. Bishop Brewster made an address. The other speakers were the Dean, the Bishop of Newark, the Bishop of Kyoto, the Rev. Dr. S. O. Seymour, the Rev. E. de F. Miel, and the Rev. Thomas S. Cline.

The ordination of four candidates to the diaconate (an account of which is printed under the appropriate heading) was held on the morning of June 8th, after which the association of the alumni held its annual meeting. The officers elected for the next year were as follows: President, Bishop Brewster ('72), vice-presidents: Bishops Niles of New Hampshire ('61), Vincent of Southern Ohio ('71), Leonard of Ohio ('71), Nichols of California ('73), Nelson of Atlanta ('76), Wells of Spokane ('69), White of Michigan City ('75), Moreland of Sacramento ('84), Partridge of Kyoto ('84), Van Buren of Porto Rico ('76), Olmsted of Central New York ('68), Beckwith of Alabama ('81), Lines of Newark ('74), Nelson of Albany ('83), Woodcock of Kentucky ('82), Webb of Milwaukee ('85), Reese of Georgia ('78), Harding of Washington ('82), Johnson of South Dakota ('97), Paddock of Eastern Oregon ('97), Strange of East Carolina ('83), the Rev. Samuel Hart, D.D., the Rev. William H. Vibbert, D.D.; secretary, the Rev. Anthon T. Gesner ('93); treasurer, the Rev. Peter L. Shepard ('55); assistant treasurer, Rev. Ellis Bishop ('97). The Rev. Seaver M. Holden was elected preacher for next year, with Rev. F. W. Harriman as substitute.

**DOUBLE EVENT AT M'KEESPORT, PENNSYLVANIA.**

ST. STEPHEN'S CHURCH, McKeesport, Pa., on Tuesday, June 7th, was consecrated by the Bishop of the diocese. The request to consecrate was read by the senior warden, Mr. W. C. Cornelius, and the sentence of consecration by Archdeacon Cole. The sermon was preached by the Rev. T. B. Butler of St. Clair, Pa. Combined with the consecration occurred the institution of the rector, the Rev. L. N. Tucker. Bishop Whitehead made a congratulatory address, and the rector one of welcome. Other clergymen participating in the services were the Rev. Messrs. Alexander, McCoy, and Michael. Memorial gifts were presented and dedicated, consisting of a Litany book and a handsome brass ewer, given by Mr. Cornelius in memory of the rector's little daughter. The consecration of the church was made possible at this time by the reception by the parish of a bequest of \$1,000 from the estate of the late Mr. Samuel Hardwick, and other gifts at Eastertide. This parish has under its care three missions, two in McKeesport and one at Port Vue, a near-by town.

**PARISH HOUSE DEDICATED AT HARRISBURG, PA.**

ST. ANDREW'S parish house, Harrisburg, Pa., was dedicated on Sunday morning, June 5th. The sermon was preached by Rev. H. Brownlee Smith, the first stated minister in charge. In the afternoon at a service held at 3 o'clock a class of eight adults was confirmed by the Bishop of the diocese. The Rev. Arthur R. Taylor of York preached a sermon in the evening. Large congregations were present at all the services. Memorials

were presented as follows: A Litany desk in memory of Mrs. Thomas L. Humphries, by her family; a lectern in memory of J. I. Matchett; altar cross and vases, by Miss Matilda Zarker. The memorial altar, erected to the memory of Miss Evelyn Fellows, has not been completed. The carvings, which are being made in France, are not expected for at least two months. The altar is of marble and was temporarily in place for the special service of Sunday. The sanctuary chairs were presented in memory of Mr. Martindale I. Ward. The church property thus far has cost about \$112,000.

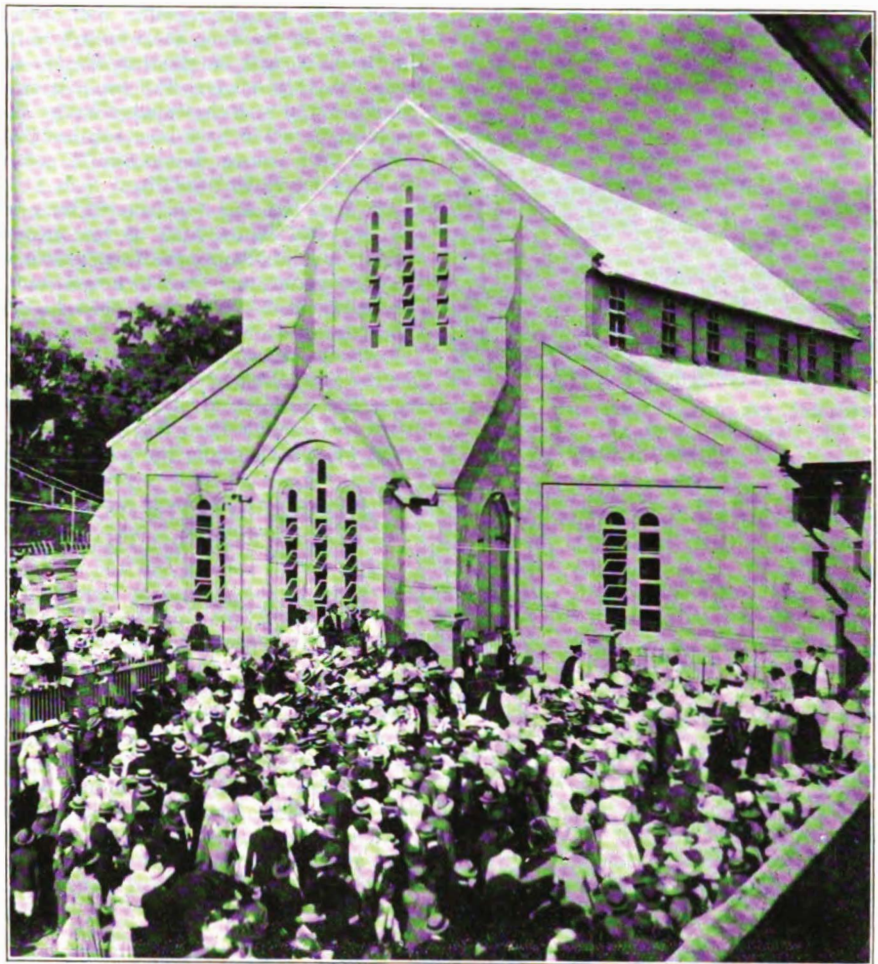
**THE NEW ST. GEORGE'S, JAMAICA, WEST INDIES.**

THE TERRIBLE calamity which befell the island of Jamaica whereby hundreds of buildings were destroyed and many lives were lost following the earthquake and fire in January, 1907, has left indelible footprints in the city

took official part in the celebration. The sermon was preached by the Rev. A. Whitehouse.

The accompanying photograph shows the procession of clergy on the day of the dedication. In the forefront is Canon Wortley and Canon Sims (wearing college cap), the Rev. Mr. Whitehouse, Archdeacon Downer, the Bishop Coadjutor, and the cross-bearer, Chaplain MacDermott, who immediately precedes the Archbishop. Entering the northern transept of the church, after the usual opening sentences were rehearsed the procession passed to the eastern entrance chanting Psalm 122, and thence to the chancel. A grand *Te Deum* was sung. An historical statement by the rector, the Rev. Mr. Ransom, followed and after suitable prayers his Grace delivered an address and pronounced the benediction.

In addition to the expense of building the church and furnishing it a new rectory (costing \$5,000) has been built, and the parish



DEDICATION OF ST. GEORGE'S CHURCH, JAMAICA, WEST INDIES.

of Kingston. Although the business portion of this city is being rebuilt in a most substantial manner with blocks of concrete and the streets of the city are put in a sanitary condition, yet a stroll into the side streets or out a mile or more towards the country impresses one with a feeling of sadness and desolation. Of the five buildings of the Church of England standing before the earthquake, not one escaped either partial or total destruction. The last of the five churches to be rebuilt was St. George's. It is now a fine structure of light stone and concrete, in Gothic style, and complete in all interior appointments, costing nearly \$25,000.

On April 13th this new building was solemnly dedicated, and a series of services during the octave followed the opening ceremony. On that occasion the Most Rev. Dr. Nuttal, Archbishop of the West Indies, the Coadjutor Bishop, Dr. Joscelyn, Archdeacon Downer, Canons MacDermott, Sims, Hendrick, and Wortley, and twelve of the clergy of Jamaica

schoolhouse restored. Altogether, to make good the damage by the earthquake, the parish has been put to the outlay of nearly \$36,000. The first church was erected in 1830, and was consecrated by Bishop Liscom on the birthday of King George IV.

**PHILADELPHIA PRIEST CALLED TO LOS ANGELES.**

THE Rev. DANIEL I. ODELL, rector of the Church of the Annunciation, Philadelphia, has been called to the rectorship of the Church of the Ascension, Los Angeles, Cal. Mr. Odell is a graduate of Racine College with the degrees of B.A. (1874) and M.A. (1877) and of Nashotah Theological Seminary with B.D. (1877), in which latter year he was ordained both as deacon and as priest by the late Bishop McLaren of Chicago. He was rector of St. Mary's Church, East Providence, R. I., from 1877 to 1885, during which time he founded St. Mary's Orphanage in the



same city. He was afterward for short periods rector of St. Mark's, South Portsmouth, R. I.; assistant at the Annunciation, Philadelphia; assistant at Trinity, New York City; rector of St. Luke's, Chelsea, Mass.; and since 1893 has been rector of the Annunciation.

#### GROWTH OF A CITY SLUM WORK.

AN INTERESTING WORK that has grown up in Baltimore is that connected with the Chapel of the Guardian Angel, Twenty-seventh Street and Huntingdon Avenue, an offshoot of the parish of St. Michael and All Angels'. Twenty years ago the parish being then struggling under a particularly heavy indebtedness, the rector, the Rev. Dr. C. Ernest Smith, started a mission chapel just to keep people a little busier. The work be-



ORIGINAL CHAPEL OF THE CHURCH OF ST. MICHAEL AND ALL ANGELS, BALTIMORE, 1899.

gan in a house on Hampden Avenue, in a poor section of the city. St. Michael's congregation made itself responsible for the mission. After a time the Rev. George J. Kromer was called to become assistant in charge of the new mission. There were nine communicants and twenty-five Sunday school pupils. Workers from the parish helped Mr. Kromer, but his best helper was his wife, who afterward broke down under the strain of the work. She was ill from nervous prostration for two years, but is now happily recovering. She and Mr. Kromer went to live among the mission people, amid the poorest surroundings. By and by a small frame building was erected on Remington Avenue, and at the same time a fund was started for

a larger and permanent place of worship. The work progressed, including the organization of a girls' club at the rector's home. This expanded until there are now four clubs for young people with a membership of two hundred. Under the rectorship of the present Bishop Coadjutor, work was begun on the payment of the heavy debt, and at the same time the mission chapel of the Guardian Angel was built at a cost of \$22,000, the congregation of the parish church assuming the burden and finally paying the last of the debt in the last year of Bishop Murray's rectorship.

About the mission chapel moral conditions have been greatly improved. It is in a factory location in which conditions had been bad. In three years thirty boys under fourteen had been arrested for theft. In one week twenty-seven adults were arrested for gambling, drinking, etc. The only available club for men was in a saloon. Mr. Kromer started an institutional work in the new chapel, and now seven hundred people come to the building every week for meetings of boys' clubs, the girls' guilds, the men's clubs, the mothers' meeting, the women's guild, etc. In the past eight months but one juvenile arrest has been made. The congregation now numbers 150 and the Sunday school 200. In twenty years 750 have been baptized 200 confirmed. Of course many have since moved to other sections of the city.

A fund has now been started for a rectory to cost \$3,700, one-fifth of the amount being in hand. Plans have been drawn up for a gymnasium and parish house and there are pledges of \$2,000, and \$855 in cash already secured.

All this shows what may be accomplished in the most difficulty localities in an American city; and the accompanying illustrations show in tangible form the progress from a rude wooden chapel to the present fine plant.

#### ANNUAL MEETING OF IOWA DAUGHTERS OF THE KING.

THE LOCAL assembly of the Daughters of the King of the diocese of Iowa met in St. Paul's Church, Des Moines, at the time of the diocesan convention, the session being inaugurated by a joint corporate Communion of the Daughters and the Brotherhood of St. Andrew. In the afternoon the two organizations met together for the opening service, conducted by the Rev. R. B. H. Bell, rector of the parish, at which an address was made by the Bishops of Toronto. Six chapters, with an attendance of forty-five took part in the annual meeting. Mrs. G. C. Burton, president of Chicago Local Assembly, made

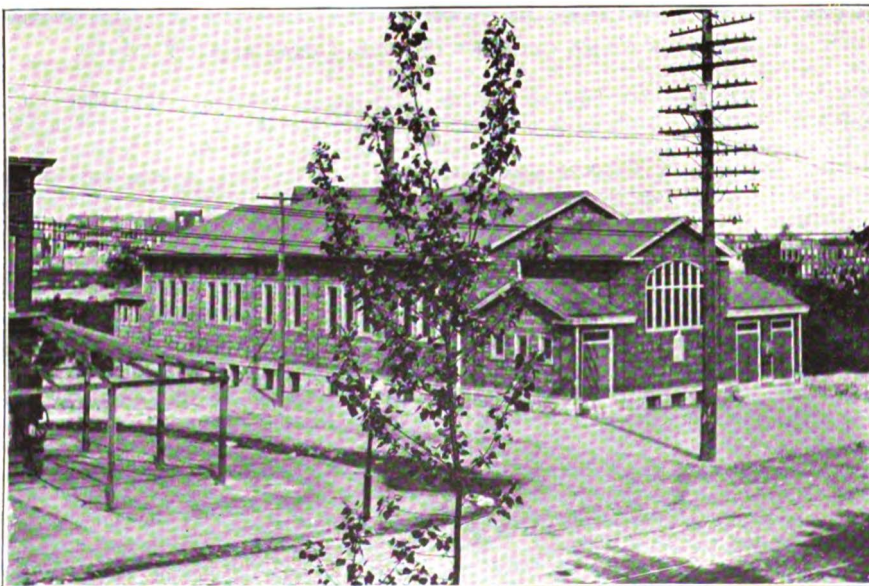
the address of the afternoon, speaking on the subject, "The Situation and its Need," and emphasizing the necessity of thorough knowledge of the doctrines and history of the Church and familiarity with its ritual. Reports were made by Miss Kyle, for the Des Moines Chapter; Rev. W. D. Williams of Iowa City; the Rev. E. H. Gaynor of Sioux City; Mrs. G. W. Hinkle of Waterloo; Mrs. Ayres of Keokuk; and Mrs. Bishop of Muscatine. The president gave a brief report of her work and made some excellent suggestions for the action of the various chapters. Mrs. W. F. Bishop was elected state delegate to General Convention at Cincinnati. Officers were elected as follows: President, Mrs. W. F. Bishop of Muscatine; vice-president, Mrs. C. O. Lamson of Waterloo; secretary and treasurer, Miss Carrie Knott of Waverly.

#### ANNIVERSARY OF BROOKLYN S. S. UNION.

THE EIGHTY-FIRST anniversary of the Brooklyn Sunday School Union was marked on Thursday afternoon, June 9th, by parades of Sunday school pupils and workers in every section of the borough. It was estimated that fully 125,000 paraders celebrated the event, 335 schools participating. Prominent men from out of town came to review the marching columns. Governor Weeks of Connecticut and his adjutant general, Major Bigelow of Governor Hughes' staff, several borough officials, and prominent citizens were on the reviewing stand in Prospect park. Fully 50,000 spectators gathered there. The other divisions paraded through the streets. After the parade, the youngsters returned to their respective headquarters and enjoyed ice cream and cake. By the laws of 1905, Anniversary Day is a legal holiday in the public schools of Brooklyn, so the regents' examinations scheduled for Thursday afternoon were postponed. Six hymn-tunes written by Brooklyn composers were officially published for use on this occasion. A tribute was paid to Fanny Crosby, the venerable song writer, who recently celebrated her ninetieth birthday.

#### RECENT PAROCHIAL IMPROVEMENTS.

AFTER BEING closed for five months for improvements, Christ Church, Binghamton, N. Y., was reopened on Whitsunday. The changes made have completely transformed the sacred edifice, and the interior of this handsome Gothic Church is now as perfect as the exterior. The marble work in the sanctuary and the brass work was designed by the Gorham Co. All the furniture of choir and sanctuary is new and was furnished by the Fond du Lac Church Furnishing Co. New pews have also been installed. The following is a list of the memorials, gifts, and improvements made: Marble altar, given by Miss Mary E. Osborne, in memory of her father, Mr. William R. Osborne, a warden of the parish; reredos, given by Mrs. Fred W. Grummond, in memory of her husband, Mr. Fred W. Grummond, a vestryman of the parish; marble pulpit, given by Mr. and Mrs. N. A. Noble, in memory of their son, N. Burgess Noble; credence table, given by Mr. C. B. Babcock, in memory of his mother, Helen Elizabeth Morris Babcock; piscina, given by Mrs. Hial Hodge, in memory of her husband, Dr. Hial Hodge, and Mrs. Hial Cecelia Hodge Willis; Bishop's chair and marble wainscoting, given by persons confirmed by Bishop Huntington, in memory of the Rt. Rev. F. D. Huntington, D.D., late Bishop of the diocese; sedilia, given by Miss M. J. Chaffee, Mrs. F. H. Westcott, and Mr. Charles Chaffee, in memory of the family of Joseph B. Chaffee; altar rail, given by Mrs. Annie R. Gale and Miss Blaklessee Gale, in memory of Mr. John A. Gale, a vestryman of the parish; marble step at the communion rail, given by



PRESENT CHAPEL OF THE GUARDIAN ANGEL, Parish of St. Michael and All Angels, Baltimore.



Mr. J. O. Dunning, in memory of his father, Mr. J. B. Dunning; silver alms basins, given by Mrs. Lillie, in memory of her mother, Mrs. F. A. Clark; chalice and paten, given by Mrs. W. H. Shaw in memory of her husband, Mr. W. H. Shaw, a vestryman of the parish; lace for the altar, given by Mrs. E. C. Delevan, in memory of her husband, Mr. E. C. Delevan; a bronze tablet, inscribed to the memory of the Rev. Amos B. Beach, D.D., who was rector of the parish when the present stone church was built, erected by Miss May E. Osborne; a Prayer Book and Hymnal for the Bishop's *prie dieu*; in memory of Grace E. Melville, given by the members of her family; parapet and marble steps, given by the Society of Mercy in memory of former rectors of the parish; choir and clergy stalls, given by the Society of Mercy and inscribed to the memory of the faithful departed; six tall lights for the altar, the gift of Mr. Robert H. Rose, a vestryman. The stone columns erected in the nave are inscribed as memorials to Charles W. and Augusta R. Sears, Joel and Elizabeth A. Fuller, Benjamin F. and Maritta York Sisson, Edward W. and Marion Rose, John Moore, Arthur S. Miner, Alfred J. and Lucinda Evans, Julia Whitney Eaton, Joseph B. Abbott, and Judson M. Spaulding. Besides the gifts already mentioned the Society of Mercy has assumed the responsibility for the marble mosaic floor in the choir and sanctuary, the decoration of the entire building, installing electric lighting fixtures and wiring the building, marble base supporting the lectern, four carved hymn boards, Bishop's *prie dieu*, oak wainscoting in the porches and nave.

THROUGH THE generosity of one of the vestrymen, St. Mark's Church-on-the-hill, Pikesville, Baltimore county, Md. (Rev. E. T. Lawrence, rector), is to have a neat and commodious Sunday school and parish building, which is almost ready for occupancy. A number of improvements in the church building, including the opening of two side aisles, have also recently been completed at a cost of several hundred dollars.

PARISHIONERS of St. John's Church, Gloucester, Mass., are giving their attention to the erection of a new parish house, which it is hoped will be finished in a few months. The parish has long been in need of some suitable place to properly house its parochial organizations.

#### IMPORTANT ACTION ON CANADIAN MARRIAGE LAW.

AT THE annual meeting of the diocesan synod of Ottawa, Canada, which opened June 7th, an important notice of motion was brought before it by the Rev. J. D. Gorman, rector of Grace Church, Ottawa, and seconded by the rector of St. Margaret's, the Rev. George Bonsefield. The resolution read as follows:

"That whereas the differences in provincial law with reference to the question of marriage have tended to some confusion, and have in the province of Quebec, where marriages between Roman Catholics and non-Roman Catholics have been dissolved both by the civil and ecclesiastical authorities on other than statutory grounds, given rise to a grave condition of things subversive of the sacredness of the marriage bond: therefore be it

"Resolved, That, in the judgment of this house, measures should be taken as soon as practicable to secure the unification of the marriage laws of the whole Dominion, by an appeal at the proper time to the Dominion parliament for this purpose; and that in the meantime his Grace, the Archbishop, be requested to appoint a committee of four, two clergymen and two laymen, to examine thoroughly into this matter, to collect data, and to confer with any other religious bodies in-

terested in this question, with a view to securing united and harmonious action; the committee to report at the next session of synod."

#### L. M. M. MEETING IN MARYLAND.

ONE OF THE largest and most successful gatherings held thus far in the diocese of Maryland in the interest of the Laymen's Missionary Movement assembled in Havre-de-Grace, Harford county, June 4th and 5th. The meeting opening with a banquet Saturday night in a Methodist church, at which more than 125 prominent lay mission workers were present. The principal speakers were the Rev. Arthur M. Sherman, a missionary of the Church from Hankow, China; the Hon. Stevenson A. Williams, a prominent Churchman of Belair, and Messrs. John T. Stone, John D. Worthington, and John B. Hanna. On Sunday morning a number of prominent laymen explained the scope of the movement in the various churches of the city and the neighboring towns of Aberdeen, Perryman, Port Deposit, and Perryville. Sunday afternoon a mass-meeting, attended by more than 1,000 delegates, was held in the opera house, and inspiring addresses were made by Mr. Hobart Smock of the Church of the Ascension, Baltimore, on "Business Methods in Missionary Finance." Mr. Armstrong Thomas on "The Reflex Influence of an Adequate Missionary," and Dr. C. K. Edmunds of Canton, China, on "The Inadequacy of the Non-Christian Religions." The closing session was held on Sunday night with addresses by Rev. Arthur M. Sherman on "Missionary Endeavors and Results in Foreign Fields" and Messrs. Joshua Levering and George R. Gaither of Baltimore. Mr. William F. Cochran, a prominent Churchman of Baltimore and the leader of the campaign in Maryland, was also present and took part in the meetings. This is the third series of meetings in the diocese, thus far successfully arranged chiefly through the efforts of the Advisory committee of the diocese.

#### MEMORIAL AND OTHER GIFTS.

AT A SPECIAL service and celebration of the Holy Communion at All Saints' mission, Louisville, Ky., a feature of the occasion was the presentation and blessing of several memorials. The most costly of these was a silver Communion service given in memory of Captain George Gray of Revolutionary days, and Mildred R. Thompson his wife, by their descendants. The remains of Captain Gray with many of his family were buried in the ground on which All Saints' mission now stands. As a part of the Communion service was a silver ciborium in memory of Elizabeth Ruth Stewart Owen. A large brass altar cross was given in memory of Mrs. Susan Brent Haggin, by her children and grandchildren; two brass vases in memory of the Rev. William A. Snively and his wife, Ella Pirtle, by their children, Theodore C. Snively and Mrs. Robert Locke; a brass book rest for the altar, in memory of Elizabeth Nelson Palmer, and a small silver baptismal bowl in memory of Julius Vennigerholz, given by Emma M. Vennigerholz and Eliza V. Fitch, his sisters.

THE ALTAR of the Church of the Nativity, Crafton, Pa., has had added to its adornments a brass cross, Gothic in design, of dull finish, with a handsome medallion of the *Agnus Dei* at the crossing, and on the pedestal I. H. S. It was given as a memorial of her husband, by Mrs. Cote. Vases of similar design and finish were given in memory of Edna Fannie O'Neil by her sister, Mrs. J. LaCrosse Cote, and a ewer to correspond in memory of the same by her parents, Mr. and Mrs. J. W. O'Neal.

THE DEED to a fine lot, the gift of Mrs. Richard Peters to All Saints' Church, At-

lanta, Ga., was placed on the altar of that church at the morning service on the Third Sunday after Trinity by the rector, the Rev. W. W. Memminger. The lot adjoins the church on West Peachtree Street, 100x200 feet, and on it will be erected at an early date a rectory and parish hall in harmony with the architecture of the church, the lot of which was also donated by Mrs. Peters. Mrs. Peters has long been identified with the philanthropic work of the city, having for years been a generous supporter of much of the Church work, notably in the Cathedral before the new parish of All Saints' was founded.

SEVERAL windows were unveiled on Friday, June 3d, in old Blandford Church, Petersburg, Va., by the Ladies' Memorial Association in memory of Confederate soldiers buried in the Churchyard of this historic edifice. The service was conducted by the Rev. R. W. Barnwell of St. Paul's Church, Petersburg. The Blandford church was abandoned as a place of worship over a hundred years ago, and has been converted into a memorial chapel.

ON HIS VISIT to St. Mary's Church, Charleroi, Pa., on the Second Sunday after Trinity, Bishop Whitehead dedicated a memorial window recently placed there by the Young Ladies' Altar Guild, in memory of a distinguished pioneer priest of the Church in colonial times, the Rev. Joseph Doddridge.

#### VARIOUS CLERICAL GATHERINGS.

THE SPRING meeting of the Archdeaconry of Baltimore was held in the parish house of Emmanuel Church on June 7th, Bishop Coadjutor Murray presiding. Rev. Peregrine Wroth was elected Archdeacon for the coming year, Rev. C. P. Sparling, secretary and treasurer, and Dr. Robert Atkinson representative to the committee of Missions. Reports of mission work in their respective cures were made by Rev. Messrs. George N. Mead, Leslie E. Goodwin, and Samuel Thurlow. The amount apportioned to the Archdeaconry by the committee of missions is \$9,350 and \$2,600 was appropriated for the support of its mission work. Bishop Murray reported that of the \$1,300 appropriated by the General Board of Missions for work among colored people in the diocese, St. James' Church, Baltimore, would receive \$300, and St. Mary's and St. Katharine's, Baltimore, \$150 each, and that new work among colored people is about to be undertaken at Sparrow's Point and Reisterstown, Baltimore county. At Bishop Murray's suggestion it was voted that a subcommittee on Church extension be appointed to cooperate with the diocesan committee on the same subject.

THE REGULAR meeting of the Convocation of Burlington occurred on June 6th and 7th at St. Barnabas' Church, Mantua, N. J., of which the Rev. G. Livingston Bishop is priest in charge. There was a missionary service on Monday evening, at which addresses were made by the Bishop, the dean, the Rev. Dr. McKay of Moorestown, and the Rev. R. Bowden Shepherd of Riverton. On Tuesday morning the Bishop celebrated the Holy Communion, assisted by the dean. The preacher was the Rev. Philip S. Smith of Burlington. Later an address was delivered by the Rev. Edgar Campbell of Woodbury on "The Trail of the Missionary." The annual election, due at this time, resulted in the reelection of the Rev. R. Bowden Shepherd, secretary, and Mr. J. Bingham Woodward, treasurer, and the reappointment of the Rev. Charles M. Perkins of Vineland as rural dean.

THE JUNE meeting of the Worcester (Mass.) Convocation was devoted entirely to missions. It met on Tuesday, the 14th, in the Church of the Good Shepherd, Clinton, Mass.



Holy Communion was celebrated at 10:45 A. M., the preacher being the Rev. William E. Gardner, field secretary of the New England Department of the Missionary Council. The afternoon was given over to a discussion of the topic "How can Missions be Most Effectively Presented from the Pulpit?" which was opened by the Bishop of the diocese. In the evening at 7:45 was held a missionary service with addresses by the Rev. George H. Thomas of Fitchburg, on "How to Create a Missionary Interest in Our Sunday Schools," and the Rev. Henry Hague on "How to Create a Missionary Interest in Our Parish Societies."

THE TROY Archdeaconry (diocese of Albany) met in the Church of the Cross, Ticonderoga, N. Y., on May 23d-24th. Addresses were made at the initial service, Evening Prayer, by the Rev. E. M. Parrott and the Rev. S. Van Rensselaer. The business session was held after Holy Communion on the 24th and resumed after luncheon. to hear a well prepared paper on "Sunday School Problems." The writer of the paper was the Rev. E. L. Sanford, and the speaker was the Rev. H. M. Bennett.

THERE was a large attendance at the meeting of the Archdeaconry of New Bedford, which was held at Swansea, Mass. The sermon was preached by the Rev. Emelius W. Smith of the Church of the Ascension, Fall River. During the day the delegates to the meeting visited the site of the new Rest House, which has been generously donated to the diocese by Mrs. Frank Shaw Stevens and on which work has been begun.

THE CLERICAL ASSOCIATION of Baltimore, Md., met at St. David's Church, Roland Park, Baltimore county, on June 6th and after listening to an interesting paper on "Revivals and Culture in Religion" by Rev. A. B. Kinsolving, D.D., was very delightfully entertained at luncheon by members of the parish.

THE SPRINGFIELD (Mass.) Clericus met on Monday, June 13th, as the guests of the Rev. Donald McFayden, at Amherst, Mass. The Rev. A. DeForrest Snively, of Springfield, read an instructive paper on "The Zuni Book of Genesis."

#### ACTIVITIES OF THE WOMAN'S AUXILIARY.

AN INSPIRING and largely attended missionary service inaugurated the semi-annual meeting of the diocesan Auxiliary of Western New York, held in St. Luke's Church, Jamestown, June 1st and 2d. Announcement was made that Miss Lucy F. Baker of Jamestown had volunteered for work in the mission field; that a Junior worker from Hornell was to go to Alaska, and that two young women from Corning are preparing for the mission field. Speakers were the Bishop of the diocese, Rev. A. M. Sherman of Hankow, China, and the rector of St. Luke's. On the second day reports of the work were read, which showed encouraging progress. Special prominence was given to the United Offering. Twelve new branches of Juniors were reported, and Miss Hart, head of the Babies' branch, reported 800 "Little Helpers" in the diocese. It was decided to send seven delegates to the Triennial. Both at the reception in the rectory to Bishop and Mrs. Walker and the delegates, and at the luncheon in the parish house on the second day, the genuine hospitality of the women of the parish was shown and heartily enjoyed.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Fond du Lac was held in St. James' Church, Manitowoc, Wis., on Thursday, June 9th. The following officers were elected: President, Mrs. Horace E. Mann, Marinette; vice-presidents: Mrs. Byron Sanford of Sheboygan Falls, Mrs. Walton of Stevens Point, Mrs. C. E. Armstrong of Oconto; treasurer, Mrs. James B.

Perry, Fond du Lac; recording secretary, Mrs. C. H. DeGroot, Fond du Lac; treasurer United Offering, Mrs. George L. Field; corresponding secretary, Mrs. Frank E. Noyes, Marinette; secretary and treasurer, Junior Auxiliary, Mrs. Gustav W. Zerler, Plymouth; secretary and treasurer Babies' Branch, Mrs. Frank A. Sanborn, Fond du Lac. The Holy Communion was celebrated by Bishop Weller. A missionary meeting was held in the evening and addresses were made by Rev. John Henry Hopkins, D.D., and Very Rev. W. T. Sumner of Chicago. Mrs. Hopkins made an address in the afternoon. The meeting was enthusiastic and every report showed advance and increased interest.

THE ALBANY diocesan branch of the Auxiliary met at Christ Church, Cooperstown, N. Y., on May 27th-28th, with 80 present exclusive of the local members. At 8:30 P. M. a service was held in Christ Church and the address made by the Rev. Hugh L. Burleson, assistant secretary to the Board of Missions, New York. At 7:30 A. M. on Saturday the Holy Communion was celebrated with a large attendance. At the business meeting, after reports from the different officers, the president addressed the women and then introduced Miss Emery, general secretary of the Auxiliary, who made many helpful suggestions. It was decided that the pledges for the Board of Missions should hereafter be given in bulk, and not be designated for specific purposes.

THE DELAWARE diocesan branch of the Auxiliary held its annual meeting in St. Andrew's, Wilmington. After celebration of the Holy Communion by the Bishop and Archdeacon Hall, the Rev. Hunter Lewis of New Mexico and Miss Julia C. Emery made addresses. At the business session Mrs. C. L. McIlvaine was re-elected president, Miss Mary Lafferty was elected secretary, and Mrs. William C. Lodge treasurer. Over \$900 was pledged for various objects. The year's receipts were \$1,199.31 and disbursements \$1,091.96. The United Offering is at present \$1,121.48, from twenty-seven Auxiliaries of the diocese. Two new ones were reported, Immanuel, Wilmington, and St. Mark's, Millsboro.

#### CHURCH ANNIVERSARY AT TOWSON, MD.

THE FIFTIETH anniversary of Trinity Church, Towson, Baltimore county, Md., was celebrated Sunday, June 5th. The first services of the church were held there in 1857 by Rev. Charles Howard of Baltimore. July 7, 1858, the church was incorporated and the first vestry elected. On the same day the Rev. John F. Hoff, D.D., was unanimously elected rector. Services were held in the Odd Fellows' building until the present church was opened for worship on Ascension Day, May 20, 1860. Rev. Dr. Hoff was rector for twenty-three years until his death, December 18, 1881. He was succeeded by the present rector, Rev. William H. H. Powers, who took charge June 1, 1882, and whose twenty-eighth anniversary as rector thus practically coincided with the fiftieth anniversary of the church. Since Rev. Mr. Powers took charge a comfortable rectory has been built, the church enlarged, a guild house purchased, the number of communicants increased to more than 300, and two mission chapels have been erected and are sustained by the parent church—one at Lutherville, erected in 1887, and the other at Sherwood in 1909—at both of which the work is steadily growing and full of promise. Rev. Mr. Powers is one of the best known and beloved of the clergy of the diocese. He has served as Archdeacon of Towson, and has been for some years a member of the Standing Committee of the diocese and an alternate deputy to the General Convention. The anniversary services on the morning of June

5th were conducted by the rector, assisted by his son, Rev. H. W. S. Powers of Howard county, Rev. W. H. Meade, D.D., and Rev. John L. Jackson, a former assistant. The anniversary sermon was preached by Bishop Coadjutor Murray, followed by a brief historical sketch by the rector. The celebration was concluded on June 7th with a reception given by the rector and vestry to the members of the congregation and friends in the diocese.

#### SERVICES AND ADDRESSES ON SPECIAL OCCASIONS.

AT ST. JOHN'S Church, Oakland, Cal., on Sunday afternoon, May 29th, the annual united acolyte service was held. Priests and acolytes of the different parishes around San Francisco Bay were present in the chancel, including two servers of the Greek Orthodox Church vested in dalmatics. Vespers of the Guild of the Servants of the Sanctuary was solemnly sung, followed by procession. The rector, the Rev. Edgar F. Gee, officiated, assisted by Rev. Fathers Martyr and Stone in copes. Mr. A. Earle McCann was master of ceremonies, and the Rev. Arch Perrin, curate at the Church of the Advent, San Francisco, was the preacher.

THE GRADUATION service for nurses of Christ's Hospital, Topeka, Kan., was held at Grace pro-Cathedral on June 2d. The eleven nurses who graduated entered the nave in procession, preceded by the purple-vested choir and followed by the undergraduate nurses, the graduate nurses, the Dean (who is manager of the hospital), the Bishop of Wyoming, Canon Pooley, and Bishop Mills-paugh. The sermon was preached by the Bishop of Wyoming. The graduating nurses received their diplomas at the hands of the Bishop of Kansas at the altar rail.

SEVERAL hundred friends and alumnae attended the services at St. Alban's Church, Washington, D. C., on Sunday, May 29th, Bishop Harding preached the baccalaureate sermon to the graduating class and student body of the National Cathedral School. The Bishop chose the subject of Matrimony as being suitable to a body of young women who, having completed their tasks at school, were now prepared to take upon themselves the greater responsibilities of life.

A SPECIAL service was held in Christ Church Cathedral, Louisville, Ky., on Sunday evening, June 5th, at which Bishop Woodcock delivered the baccalaureate sermon before the Academic department of the University of Louisville. There was a large and representative congregation present from the various city churches and from the university, and special festival music was rendered by the vested male choir.

AT JOHNSON'S Island, Lake Erie, on June 8th, the Rev. Dr. Tarrant, rector of Calvary parish, Sandusky, Ohio, and the Ven. Asa A. Abbott of Cleveland jointly performed the duties of chaplain at the dedication of the bronze statute erected as a memorial to the 206 Confederate officers and men who are buried in the little military cemetery. These Confederates died while prisoners of war at that place, 1861-1865.

THE CHOIR GUILD of the diocese of New Hampshire held its twelfth annual festival at St. Paul's Church, Concord, Thursday, June 2d, with 200 men and boys present. The festival was conducted by Mr. H. Maitland Barnes, choirmaster of St. Paul's Church, with Mr. James C. Knox of St. Paul's School at the organ and the Rev. C. leV. Brine of Christ Church, Portsmouth, as precentor.

THE Very Rev. JOHN R. MOSES, dean of the Cathedral of the Incarnation, preached the baccalaureate sermon to the girls of St. Mary's School and the boys of St. Paul's

School, Garden City, L. I., on Sunday afternoon, June 5th. The commencement exercises were held on Wednesday, at St. Paul's School. St. Mary's commencement was held on Tuesday morning.

THE Rev. W. ASHTON THOMPSON, rector of Grace Church, Sandusky, Ohio, preached the sermon at the graduating exercises of the high school in that city. He performed a like duty for the graduating class from the high school on Kelly's Island, Lake Erie.

THE Rev. Dr. ROLAND C. SMITH preached the baccalaureate sermon to the graduates of the George Washington University in St. John's Church, Washington, D. C., on June 5th.

AT A SPECIAL service for the Daughters of the Revolution held at Christ Church, Boston, Mass., on Sunday afternoon, June 12th, Archdeacon Babcock was the preacher.

**ALASKA.**

P. T. ROWE, D.D., Miss. Bp.  
Personal Mention.

THE Rev. CHARLES E. BETTICHER, Jr., expects to leave Fairbanks about the last week in July after five years' continuous residence in the Tanana Valley. He will spend a year in the States on furlough. Those desiring an illustrated lecture or an address on Alaska should confer with Mr. J. W. Wood, 281 Fourth Avenue, New York City, as all arrangements are being made by him. Mr. Betticher's "parish" is several hundreds of miles in extent.

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.  
Parish Club Started at Mobile.

AT THE CALL of the Rev. Edmonds Bennett, rector of Trinity Church, Mobile, the men of the parish recently met in a social way and organized a parish club, of which all present became members. The object of the organization is to enlist the active interest of the men in parochial enterprises.

**ALBANY.**

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Bp. Coadj.

**Parochial Activities at Granville.**

THE PRESENT rector of Trinity parish, Granville, the Rev. W. E. Morgan, Ph.D., is sparing no pains to awaken Church activity in that community. The mission lantern slides of the Board of Missions were recently used for lectures on Missions, and Welsh services and sermons are occasionally employed. All the church property is now out of debt and a secular guild of 108 young men, of which the rector is president, has been organized for amusement and physical culture. A class of 24 was recently confirmed whose ages averaged over 18.

**ARKANSAS.**

WM. MONTGOMERY BROWN, D.D., Bishop.  
Personal Mention.

AT A MEETING of the diocesan Board of Missions held in Little Rock on May 30th it was decided to combine for another year the positions of field secretary and Archdeacon, and the Rev. E. Warren Saphoré, the incumbent, was reappointed, with an advance in salary. Besides giving thorough supervision to the negro work of the diocese, Mr. Saphoré has succeeded in infusing with new activity and hope the large number of weaker parishes and stations where he has conducted five and eight-day missions.

**BETHLEHEM.**

ETHELBERT TALBOT, D.D., LL.D., Bishop.  
Rectory Dedicated at Tamaqua.

ON THE occasion of the Bishop's visitation on May 31st to Tamaqua, the newly erected rectory for Calvary parish was formally

blessed. The edifice is excellently arranged. It stands in the rear of the church and commands a fine view of vale and hill. A generous gift by the Bishop of the diocese made the enterprise possible. About half the total cost (\$5,300) has been paid in cash, and it is hoped speedily to wipe out the debt of \$1,700 remaining.

**CALIFORNIA.**

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

**Deaconess Set Apart at West Berkeley.**

ON FRIDAY, May 20th, at the Chapel of the Good Shepherd, West Berkeley, Miss Mabel Howard Pick was set apart as a deaconess by Bishop Rowe of Alaska. In the chancel with the Bishop were the clergy of St. Mark's parish, Berkeley, and Dean Gresham of Grace Cathedral, San Francisco. The Bishop preached the sermon and the candidate was presented by Rev. W. W. Higgs, vicar of the Good Shepherd, under whom Miss Pick worked while connected with the Deaconess School in Berkeley, from which she has just graduated. Deaconess Pick was appointed by the Board of Missions on May 10th to work in the district of Alaska and will sail for Wrangell in about a month.

**FOND DU LAC.**

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

**The Standing Committee.**

AT A meeting of the Standing Committee of the diocese held on June 11th, Canon Sanborn was elected president and Archdeacon Rogers, secretary.

**IOWA.**

T. N. MORRISON, D.D., Bishop.

**The Kasson Neighborhood House at Des Moines—Officers of the Standing Committee.**

THE NEW John A. Kasson Neighborhood House of St. Mark's parish, Des Moines, is rapidly nearing completion and will be open for use in July. Those who were privileged to see it recently have been impressed with its adaptability for the purpose designed. It is intended to employ in this house a physical director, who will have charge of the building and the various activities connected therewith.

THE STANDING COMMITTEE of the diocese convened immediately after the convention in Des Moines and selected as its president the Rev. George W. Hinkle of Waterloo, and as secretary Mr. J. J. Richardson of Davenport.

**KENTUCKY.**

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

**The Rev. Lloyd E. Johnston Bereaved.**

THE Rev. LLOYD E. JOHNSTON, rector of Grace Church, Louisville, was summoned to St. Louis last week to attend the funeral of his brother, Robert P. Johnston, who died in Springfield, Ill., on Tuesday, June 7th, as the result of injuries received in an accident there. Mr. Johnston was 36 years old and a native of Springfield but had lived for a number of years in St. Louis, where he was connected with a bank. He is survived by his wife, a son, his mother, his brother, the Rev. Lloyd E. Johnston, and several sisters.

**MARYLAND.**

WM. PARET, D.D., LL.D., Bishop.  
JOHN G. MURRAY, D.D., Bp. Coadj.

**B. S. A. Meeting at Baltimore.**

THE BALTIMORE Local Assembly, B. S. A., met at All Saints' Church, Baltimore, on the evening of June 7th. The special subject for discussion was "The Call of the Brother-

hood," and helpful addresses were made by Rev. Joseph Fletcher, rector of All Saints' Church, Reistertown, and Mr. J. T. Disney.

**MASSACHUSETTS.**

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

**Dedication Postponed—Rector Instituted at Cambridge.**

MEMORIALS which were to have been dedicated at St. James' Church, Roxbury, Boston, at the morning service on Sunday, June 12th, will not be dedicated until the early autumn. The memorials include a magnificent baptistery, a lectern, and a window, and as they are not entirely completed it was thought best to postpone their dedication until later, when Bishop Lawrence may be able to be present.

INSTITUTIONAL services for the Rev. Ernest M. Paddock, the new rector of St. James' Church, Cambridge, took place on the morning of Sunday, June 5th. The authority of the Bishop was received at the hands of the Rev. Dr. Frederic Palmer of Andover, and the keys of the parish were tendered by the wardens. The sermon was preached by the Rev. Dr. Palmer. There was a large congregation, and special music added to the interest of the occasion.

**MILWAUKEE.**

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

**Mission at Lake Geneva—Notes.**

A CONFERENCE lasting eight days (May 29th-June 5th) has been given in Holy Communion parish, Lake Geneva, by Father Harrison, O.H.C. There were three services each day, the first being the Holy Eucharist with an address at 7:30 A. M., followed by services for children each afternoon, and prayers, hymns, addresses, and instructions in the evening. Father Harrison's earnestness and spirituality and his uncompromising presentation of the truth made a deep impression, especially upon the boys and young men of the parish.

ON SUNDAY evening, June 5th, the Rev. E. T. Pancoast preached the baccalaureate sermon to the graduating class of the Jefferson high school.

**MONTANA.**

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

**Missoula Rector Remembered.**

THE Rev. W. LENNIE-SMITH, rector of the Church of the Holy Spirit, Missoula, was the recipient of two very handsome presents from

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members of his congregation recently. One was a private Communion service of five pieces, from Judge and Mrs. F. C. Webster, as a memorial to their daughter, who entered into life eternal April 22d. The set, which is of sterling silver, was prepared by Spaulding & Co., the case bearing the inscription of the memorial and the names of the donors and recipient. The other present, from the choir, of which the rector is also the director, was a baton of ebony, ivory, and silver, bearing an inscription of appreciation from the choir members.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, D.D., Bp. Coadj.

Summer Sea-coast Services — Newport Church to be Consecrated — Services at Pittsfield and Lincoln.

NEW HAMPSHIRE'S eighteen miles of sea coast is to be well cared for by the Church this summer. Services begun last summer at the Casino, Hampton Beach, will be continued each Sunday this summer and services will also be held at Foss' Beach. Besides these places there are three churches, St. John's and Christ Church, at Portsmouth, and St. Andrew's-by-the-Sea at Rye Beach, with daily service.

NOTICES are out for the consecration of the Church of the Epiphany, Newport, on June 21st. The Church is of stone and is one of the most complete in the diocese, being with its rectory situated on the common in the center of the town. It is a memorial to the late Mrs. Austin Corbin, who made her home much of the time at Newport. The church is in charge of Rev. W. E. Patterson, rector of Trinity Church, Claremont, but is cared for by Rev. A. E. Bowles, curate of Trinity Church. Few mission churches can boast more loyal and enthusiastic support and greater promise than this work so lately begun.

THE Rev. R. W. Dow, priest in charge of St. Luke's Church, Concord, is also district secretary of the Concord district for the diocesan missionary work, and in this capacity he is holding monthly services in St. Stephen's Church, Pittsfield, many years without a settled clergyman, and in the Church of the Messiah at Lincoln.

#### OHIO.

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

The "Ohio Plan" Given Permanency — Important Event to be Celebrated at Sandusky.

FOR THE past two years a committee of the Diocesan Board of Missions known as the "Bishop's committee for General Missions" has accomplished excellent work in stimulating interest and promoting gifts from the various parishes for the cause of general missions. This work was carried on in conjunction with the Church Missions House, New York, and has been known as the "Ohio Plan." At the recent session of the diocesan convention this successful plan was given permanency by canonical enactment providing for a "Bishop's commission on General Missions" consisting of the Bishop, Archdeacon, and eight laymen.

ON MARCH 13th Grace parish, Sandusky (the Rev. W. Ashton Thompson, rector), completed the seventy-fifth year of its corporate life. The rector and vestry are now making arrangements fittingly to celebrate this important event at the time of the seventy-fifth anniversary of union with the convention in October next. It is planned to have these commemorative services occur on the Twenty-third Sunday after Trinity. The adjournment of General Convention will, it is hoped, make it possible for all, or nearly all, of the surviving former rectors of the

parish to be present. The following have already signified their intention of attending: the Bishop of Oklahoma and the Rev. Messrs. L. S. Osborne, John F. Butterworth, and Albert N. Slayton. A movement is on foot to replace the present windows with memorial stained glass.

GRACE PARISH, Sandusky, has sold its rectory which was found to be too large and costly to maintain. The vestry plans to secure a desirable site and build a new rectory in the near future.

#### OKLAHOMA.

REV. FRANCIS KEY BROOKE, D.D., Miss. Bp.

Prospective Improvement to All Saints' Hospital.

A RESOLUTION was adopted at the last convocation of the district authorizing the trustees of Church property for the district to mortgage the property of All Saints' Hospital for \$8,000 that a wing may be built for the accommodation of additional patients. It was shown that such addition would pay interest on the bonds and in five years the hospital would be out of debt and be receiving an income.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Decade of Service Celebrated at St. Barnabas' Home, McKeesport — Organization of the Standing Committee.

THE TENTH annual celebration of the founding of St. Barnabas' Free Home for Convalescents, near McKeesport, took place on the Feast of St. Barnabas, June 11th. There was a celebration of the Holy Communion in the morning by the Bishop of the diocese, followed by luncheon for the visitors. A reception was held in the afternoon, at which addresses were made by Bishop Whitehead, Willis McCook, Esq., Mr. A. S. Schoyer,

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and others. Mr. Gouverneur P. Hance is superintendent of the home, which takes in convalescents from the various city hospitals until ready to return to their work, and also cares for a number of incurables. One of the large verandas has been enclosed with glass, and provides a suitable environment for patients suffering from tuberculosis.

THE NEWLY elected Standing Committee of the diocese held its first meeting the first week in June, and effected its organization with the election of the Rev. John Dows Hills, D.D., rector of the Epiphany, Bellevue, as president; and the Rev. D. L. Ferris of Calvary, Pittsburgh, as secretary.

### Educational

THE NEW JERSEY Military Academy and the Freehold Military School, both situate in Freehold, illustrate the success of the Church's influence upon school life. Major Charles M. Duncan, a communicant and vestryman of the Church, is proprietor and commandant of both schools. The Rev. Howard E. Thompson, rector of St. Peter's parish, Freehold, is chaplain. He maintains daily services at the schools, and a Sunday class for the cadets, and arranges for the attendance at St. Peter's every Sunday of nearly all the cadet Battalion. There are twenty-five communicants among the faculty and students. The recent commencement week marked the close of a successful school year. On Sunday, June 5th, the chaplain preached the annual sermon to the cadets. On Tuesday and Wednesday following occurred the commencements of the two schools. Besides the students' part in the programme, addresses were made by Col. C. J. Wright formerly connected with the schools, and Mr. Duncan of Panama, father of the commandant.

THE Rev. Dr. W. T. MANNING, rector of Trinity parish, New York, preached the baccalaureate sermon to the graduating class of the National Cathedral School for Boys in the Cathedral Close Sunday, June 5th. On the following Tuesday there was dedicated a class window at the little sanctuary at 2 in the afternoon. Under Mr. E. L. Gregg, the headmaster, the school has been making excellent progress.

THE 54TH anniversary exercises of St. Paul's School, Concord, N. H., were held on June 9th, commencing with the celebration of Holy Communion at 7:30 A. M. At 11:30 came divine service in the school chapel with an address by the Rev. Dr. Endicott Peabody, headmaster of Groton School. In connection with the the exercises the twenty-fifth anniversary of the fifth form of 1885 was held, and among the guests was President Harry A. Garfield of Williams College, of St. Paul's School, class of 1879-1881. At this particular service Bishop Niles of New Hampshire read the bidding prayer, which is used nowhere else but at St. Paul's School on the day of the anniversary service.

THE COMMENCEMENT exercises of the Allegany County Academy of Cumberland, Md., marking its 107th year, began with a service on Sunday, June 5th, at Emmanuel Church, when the baccalaureate sermon to the graduating class was delivered by the rector, Rev. William Cleveland Hicks. The closing exercises were held on Wednesday evening, June 8th, in Emmanuel parish house, with the address to the graduates by Hon. J. Wirt Randall of St. Anne's Church, Annapolis.

AT THE commencement exercises of the Misses Metcalf's School, Tarrytown, N. Y., held on the evening of June 9th, the rector of St. Mark's Church, the Rev. Charles A. Ashmead, made the address.

THE CLOSING exercises of St. Katharine's School, Davenport, Iowa, under the care of the Sisters of St. Mary, began with Field Day on May 28th. Dean Hare of Trinity

Cathedral presented the winning company of the competitive drill with a handsome cup. On June 1st the graduates held their class night, with the usual exercises. They presented the school with a handsome stained glass window embodying the school shield and their own class colors. On Sunday, June 5th, the Bishop of the diocese preached the sermon to the graduating class. The closing exercises of the Forms was the Monday following. Seven children graduated from the lower to the upper school. Annually the Seniors present a Shakespearian play. This year they gave "Twelfth Night" at sunset, on the grounds at St. Margaret's. Dr. Frank Justus Miller of the University of Chicago was the speaker at the final commencement exercise on Wednesday, June 8th. Then the Bishop gave diplomas to the thirteen graduates and announced the honor roll and prizes for the year. Then in procession and singing the hymn, "Ye Choirs of New Jerusalem," the school and friends moved to the front of the main building, where the class stone was placed.

MILWAUKEE-DOWNER College and Seminary are this week closing a successful year. Hereafter the college and the seminary will be distinct institutions, a new home building for the latter being in course of construction. This separation becomes necessary by reason of the great growth of both institutions, and particularly of the college. Under Miss Sa-

bin's administration Milwaukee-Downer has won an enviable place among institutions for the higher education of women.

BISHOP WOODCOCK delivered the baccalaureate sermon before the graduating class, six in number, of St. John's School for Postulants, Uniontown, Ky. On account of illness in his family, the Bishop was unable to remain over for the commencement exercises of the school, which were held in the town opera house on the following Monday evening, the speakers of the occasion being the Rev. David C. Wright, rector of Grace Church, Paducah, and the Rev. John Mockridge, rector of St. Paul's Church, Louisville.

THE COMMENCEMENT exercises of Akeley Hall, Grand Haven, the Western Michigan diocesan school for girls, this year were largely attended not only by alumni and friends of the school but by many of the delegates and clergy of the diocesan convention. Six girls received their diplomas at this time and a certificate of attendance was given to another pupil who was taking a special course of study. The baccalaureate sermon had been preached the Sunday preceding by the Rev. W. A. Henderson of Big Rapids, Mich., and at this time the address was delivered by the Rev. F. A. Roudenbush of St. Luke's parish, Kalamazoo. The diplomas were given with a brief address by Bishop McCormick. Following the services of graduation, which were in St. George's chapel of the institute, all

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the visitors were guests of the school for luncheon. The school is now in a most excellent condition, and is in great need of additional room to accommodate the applicants for admission. The trustees have under consideration the purchase of an adjoining lot with its fine residence for this purpose.

THE EXERCISES marking the close of the scholastic year of St. Agnes' School for Girls, Albany, N. Y., June 7th, were begun in the school room and concluded in All Saints' Cathedral. Brief addresses were made by Miss Seabury, the principal, and by Bishop Coadjutor Nelson. Bishop Doane presided over the distribution of diplomas, medals, and honors. After the presentation of the incoming class president, Miss Mildred Bent, to the Bishop by the outgoing class president, Miss Morkill, and the singing of the graduation song, the entire company marched to the Cathedral, where Bishop Doane delivered his address to the graduates.

THE ANNUAL commencement of St. John's Collegiate Institute, Corbin, Ky., was held May 21st-22d. Bishop Burton, under whose general charge the institution in conducted, presided, and made an address. Bishop Penick delivered the commencement address at the Majestic Theatre on Saturday evening and preached in St. John's Church Sunday night. The Rev. J. M. Magruder of Trinity Church, Covington, Ky., preached a thoughtful and instructive baccalaureate sermon on Sunday morning. Mr. J. Jones, a Churchman of the Cathedral in Lexington, presents annually through the Bishop a handsome medal to the pupil making the best record during the past school year.

AS PRESIDENT of the board of directors of Margaret College, Versailles, Ky., the Bishop of Lexington presided over the commencement exercises of the college on May 29th-30th, inclusive. On Sunday morning, May 29th, in St. John's church, the president of Margaret College delivered the baccalaureate sermon. On Monday, May 30th, the commencement musical recital was rendered. Tuesday morning the commencement address was delivered by the Rev. Dr. Green, a Baptist minister. The Rev. J. M. Maxon, who assumed the presidency of the college last April, announced a new faculty of college-bred women, under a principal who had her training as a co-worker with Mrs. J. E. B. Stuart, the former distinguished principal of the Church school at Staunton, Va.

THE JOINT Board of Examiners of the Scotch Universities for preliminary examinations in arts and science have recently adopted new regulations. In these they put St. John's University, Shanghai, China, on a par with the English universities by providing that examinations comprised in the arts curriculum of St. John's, and taken and passed by the graduates of that university, shall exempt St. John's graduates from the preliminary examinations of the joint board of Scottish Examiners.

ST. MARGARET'S School, Waterbury, Conn., held its 35th commencement on June 7th. The address was made by the Rev. Floyd W. Tomkins, D.D., of Philadelphia. On the Sunday preceding the Bishop of Connecticut preached the annual sermon at St. John's Church.

THE COLLEGE of the Sisters of Bethany at Topeka, Kan., held its commencement on June 6th. It was the fiftieth anniversary, and many old pupils returned to celebrate it by a meeting of the organization called the Daughters of Bethany with banquet and luncheon. It is their purpose to support a daughter of a missionary. On commencement day, after morning prayer, the Bishop of Wyoming, at one time chaplain of the school, delivered the address, after which Bishop Millsbaugh bestowed the honors and medals.

GRAFTON HALL, Fond du Lac, Wis., held its commencement June 4th to 8th inclusive.

On June 4th the exercises of St. Ambrose Hall were held. On the 5th the Very Rev. W. T. Sumner preached the baccalaureate sermon. The succeeding days were occupied by various functions, culminating on June 8th with the graduating exercises, when eighteen girls received diplomas and Bishop Grafton made an address.

**Music**

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

A MUSICAL festival was recently held at Holy Trinity Memorial Chapel, Philadelphia, at which compositions of local composers were performed. The Association of Local Composers was founded three years ago at Philadelphia, in order to encourage the composition of service music, anthems, organ pieces, etc., and to provide public performances of such works at churches where adequate renderings could be heard. The festival referred to was the third of the series, and afforded the Philadelphians an opportunity of hearing new music by George Alex. West, David D. Wood, Henry S. Fry, S. Wesley Sears, May Porter, Ralph Kinder, Herbert J. Tily, R. F. Maitland, Alex. Beachmann, W. W. Gilchrist, Russell K. Miller, and the Rev. J. F. Ohl.

THE ANNUAL dinner of the American Guild of Organists was held at New York on the evening of May 25th. Statistics were presented, showing that there were approximately one thousand members in the guild, of whom 121 were founders, 191 academic members, and the remainder colleagues. Professor McWhood of Columbia University read a paper, and made a plea for raising the standard of rhythmic organ playing. Professor Samuel A. Baldwin, organist of the College of the City of New York, made an interesting address, in which he said that seventy thousand persons had attended the organ concerts in the College Hall during the past season. Other addresses were made by Dr. J. Christopher Marks and by Dr. Gerrit Smith.

WE ARE glad to see in the London *Church Times* a highly favorable account of the singing of the choir of St. Paul's Cathedral at the memorial services of King Edward. St. Paul's Cathedral choir is held in the highest possible esteem by organists and choir-masters in this country, and the criticisms that appeared not long ago in the columns of the *Church Times* received scanty recognition on this side of the water. It was said that, as a rule, the choir could not be heard on account of the support given by the organ! And now we are told that the singing on the occasion of the memorial services was "exquisite," that St. Paul's choir "needs no commendation," and that the choristers sing with "an abundance of that light and shade

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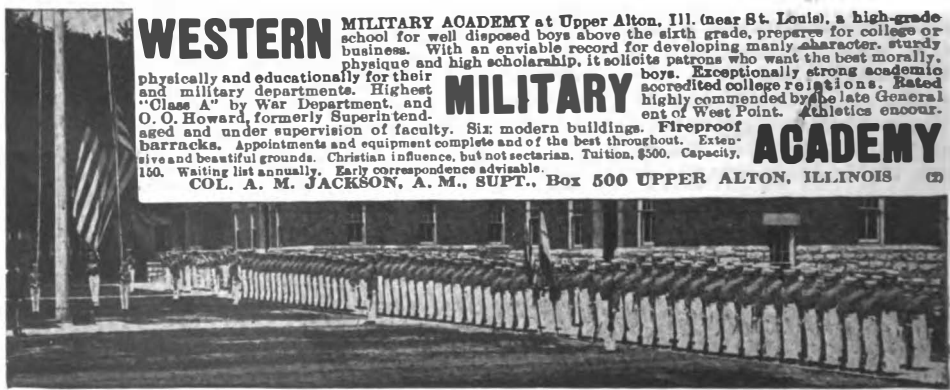
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THE LONDON *Musical News* points out the lamentable fact that the death of King Edward has robbed the English people of a great patron of the art of music. The King was not an active musician himself, but he took a remarkable interest in musical affairs.

"His name headed the list of patrons of the Royal Academy of Music, the Royal College of Music, the Philharmonic Society, and the Royal Choral Society, and it need scarcely be said that our late king was not a personage content to be merely a figure-head. His love of opera was well known, and his appearances at the royal box at Covent Garden were by no means rare. He witnessed performances of every one of the Gilbert and Sullivan series from 1875 onwards, and it may be remarked that one of them was visited with his strong disapproval. Another gratifying feature in his all-too-short reign was the notable increase of British works in the musical programmes at royal functions. Music, indeed, has played a more prominent part during the past nine years in matters ceremonial, owing to the revival of state pomp, which was almost entirely laid aside during the last years of Queen Victoria's widowhood.

"Turning to the future, Queen Mary is an accomplished singer, having received instruction from Sir Palo Tosti, and thus in three successive reigns our queens will have been musicians of no mean order. Both Queen Victoria and the Prince Consort were active musicians, as player and composer respectively; Queen Alexandra is a Doctor of Music, and the late Duke of Saxe-Colburg-Gotha King George's uncle, used to take a modest seat quietly among the violins at orchestral performances.

"As to the interest our new King takes in matters musical, it is sufficient to recall his excellent and sensible speeches which he makes annually at the meeting of the Royal College of Music, of which he is not only patron, but acting president. In truth, royalty has done much for music in these latter days, and there is no reason to believe that the art will suffer in the present reign."

## The Magazines

THE JUNE issue of *Everybody's* celebrates the magazine's eleventh anniversary. "South-westward Ho!" by Herbert Kaufman, tells of the advantages of that section of the country. A clarifying article, as far as the financial end is concerned, is "The Cost of Women's Clothes," by Emily Post. "Will Your Widow Get Her Money?" treats of the fraternal life insurance problem. Judge Lindsey of Denver answers his critics in the final article of the series. The fiction in this number comprises several stories ranging through romance, humor, adventure, and mystery. The various departments, with the possible exception of the "Chestnut Tree," are up to the usual high standard.

A HIGHLY interesting Swiss experiment of a novel sort is described in Edith Sellers' article upon "Compulsory Insurance Against Unemployment," which the *Living Age* for June 4th reprints from the *Nineteenth Century and After*.

AN ANALYSIS of "The American Cheap Magazine" is made by Mr. William Archer in the May number of the *Fortnightly Review*, in which its educational and instructive value on many topics is contrasted with the English magazine of about the same price, with the conclusion that American magazines are so superior in every respect that it can hardly be called a comparison. A. R. Colquhoun, F.R.G.S., gives a sketch in the same issue of the life of Theodore Roosevelt. The other articles, historical and political treat of European and particularly English affairs.

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