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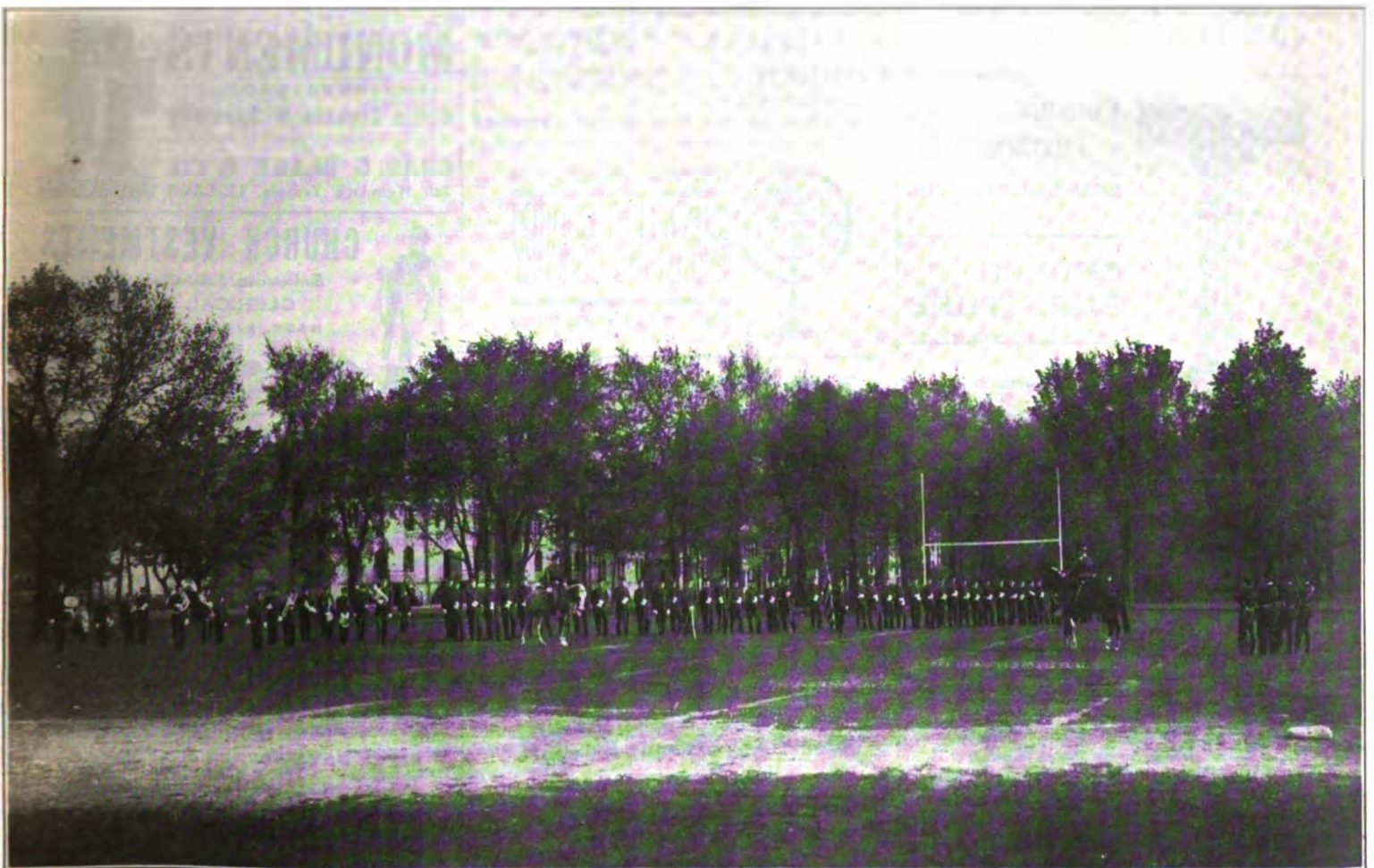
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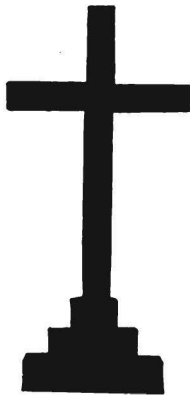
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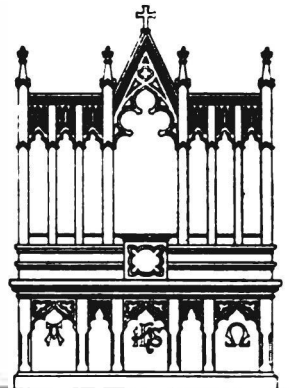
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The Evening Church

VOL. XLV. MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 17, 1911.

THE PROPHET OF THE HIGHEST.

FOR THE NATIVITY OF ST. JOHN THE BAPTIST (JUNE 24TH).

THE vocation of St. John the Baptist was revealed in vision to his father Zacharias even before his conception—to go forth amongst his people in the spirit and power of Elias, parting them for the coming of the Lord, a prophet of the Highest. He was born into the circle of those who awaited "the consolation of Israel," and devoted to his mission even from his mother's womb. Faith has no sweeter instance than the trust and confidence in the high purposes of God to which they and theirs were dedicated that found such exquisite poetical expression in the visitation of the Virgin Mary to Elizabeth—the salutation of the mother of the Baptist, the *Magnificat* of Mary, and the *Blessed be the Lord God of Israel* of the old priest Zacharias.

Of the early life and training of John, St. Luke, our only authority, tells us little. "The hand of the Lord was with him," and he "grew and waxed strong in spirit, and was in the deserts till the day of his sheaving unto Israel." From which we are to infer his own early realization of his vocation, and the thorough-going self-sacrifice and stern discipline with which he prepared himself for fulfilling it.

Then came his dramatic appearance, clothed in camel's hair and with a girdle of skins about his loins, preaching to the crowds that gathered about the banks of the Jordan, saying, "Repent ye, for the kingdom of heaven is at hand." We know something of his vigorous ministry of repentance; of his turning the hearts of the disobedient to the wisdom of the just; of his exacting justice, kindness, honesty; of his baptizing multitudes in the Jordan waters as a symbol of the remission of sins; of his outspoken attack on wickedness in high places. We see him recognizing in Jesus, who comes to him for baptism, the sinless one of whom he had need to be baptized. We hear the prophetic words with which he greeted Him, of far deeper import than he likely can have known, "Behold the Lamb of God, that taketh away the sins of the world." He recognized the King, and, himself as the minister of an unique sacrament, bestowed His anointing by the Spirit. The Highest was come; henceforth, proclaimed John, He must increase, but I must decrease. His ministry fades into an historic background: the Gospels from now on make us conscious of the coming of what his work had been but the preparation.

We have a final glimpse of him in prison whether the malice of Herod has cast him—for the moment, in the pang of his own defeat, tempted to doubt whether Jesus were truly He who should come. And then at length, faith triumphing at the last, we may well believe, there is the record of the sordid spite, the tragic, baleful frivolity of a bad king and a bad woman which accomplished his death.

A strange career, a marvellous example of heroic self-sacrifice, of absolute self-abnegation, of unsurpassed faith in the vision given him of God's purposes! None greater born of women, because he gave all—the prophet of the Highest. We fact, consecrated to the fuller realization of it among men by most solemn vows and enstrengthening sacraments. In what humility should the commemoration of the Baptist bring us to our knees!

"Where is the love the Baptist taught,
The soul unswerving and the fearless tongue?
The much-enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane,
So the whole world to Jesus throng?"

L. G.

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PRINCIPAL CONTENTS.

215	DEVOTIONAL INTRODUCTION: The Prophet of the Highest
216	EDITORIALS AND COMMENTS:
	TO WISCONSIN LEGISLATORS—Non-Partisanship in Local Elections—
	Fiction in Kansas City—Moravians in the Jamaica Catholic—
	The Norfolk Case Again—Dissent in England—Summer
	Schools—Foreign or American Catholic Churches.
217	ANSWERS TO CORRESPONDENTS
	ILLI. MONDAY MUSINGS. Presbyter Ignolus
	FIRST COMMUNION OF YOUNG CHILDREN IN FRANCE. European Let-
	ter. I. B. Wolf
219	YORK CONVOCAATION IN SESSION. London Letter. John G. Hall
221	LETTER NOT. I. E. C. (Poetry.)
222	BISHOP BURCH ON "THE NEW PAGANISM." New York Letter
223	COMMEMORATION AT PHILADELPHIA DIVINITY SCHOOL. Philadelphia
223	Letter
223	CALIFORNIA AUTOMOBILE ACCIDENT
224	THE DESERTED CENT. Edgar Dayton Price
224	DIOCESAN CONVENTIONS:
	Southern Virginia—Marquette—Easton—Western Michigan—
	Fond du Lac—Colorado—Duluth—Olympia.
227	CONVOCAATIONS OF MISSIONARY DISTRICTS:
	Honolulu—Idaho—Utah.
228	MUSIC IN THE SERVICE OF THE ENGLISH CHURCH. J. J. Miller
229	INTELLECTUAL LEADERSHIP. C. H. Wetherbe
229	CHRIST'S RESURRECTION AND OURS. The Bishop of Pond du Lac
230	DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor
232	CORRESPONDENCE:
	Psalm CXXIX, and the <i>Gloria Patri</i> (Rev. Charles R. Hodges)—
	The Clergy: Why Not? (Rev. Thomas Jenkins)—"Validity"
	and "Regularity" (Thomas H. Simes)—The (New York)
	House of Mercy (Sister Superior, C.S.M.)—Home for Aged
	and Infirm Clergymen (Newton H. Harry)—Conversion and
	"Continuance" (Rev. Henry M. Saville)—The "Manakato Plan"
	for Missionary Work (Rev. W. H. Knowlton)—Dividing the
	Service (Clarence Rollins)—Norfolk-Lawrenceville (Charlotte
	C. Retyman)—Is This Church "Anglican"? (Rev. C. Ernest
	Smith, D.D.)—Parish Visiting (Rev. A. George E. Jenner).
234	LITERARY
	DEPARTMENT OF WOMAN'S WORK
235	PERSONAL MENTION, ETC.
236	THE GREAT INVASION. Rev. Charles Follen Lee. (Poetry.)
237	THE CHURCH AT WORK [Illustrated]
240	

TO WISCONSIN LEGISLATORS.

THE people of Wisconsin have a right to expect their legislators to determine each legislative question upon its own merits. The Non-Partisan Bill is being tossed about between parties and the question of its passage is being made subordinate to other questions.

The people resent this treatment of a serious question. If the bill is good, it ought promptly to be passed; if bad, it ought quickly to be killed. Good or bad, it ought to be treated upon its merits solely, and that at once.

The Non-Partisan Bill is Milwaukee's hope for continued decent government. The city is tired of having its city administration made a subordinate interest of a political party. It is immaterial what party may obtain control; we wish good city administration for its own sake and not for the sake of boosting a political party. Such good administration we hope to obtain by means of the pending Non-Partisan, Majority-Election Bill. We do not wish politician rule nor minority-rule. The pending Bill does away with both. Earnestly do we petition the legislature to separate the Bill from entangling relations with other questions and to **PASS IT QUICKLY.**

Mr. Roosevelt, after a visit to our legislature, writes about "Wisconsin, an Object-Lesson." The nation is watching us as leaders in advanced, progressive legislation. Will the legislature, by its treatment of this bill, make of its action an "object lesson" on "How not to do it"? We cannot think so.

Right now, if you please, gentlemen. We wish to continue to be proud of our state.

THE foregoing paragraph may perhaps sound strange to some who recall that though THE LIVING CHURCH has much to say in regard to great social questions and was, indeed, the pioneer of the religious press in establishing a special Department of Social Service under a special editor, yet its national scope precludes it ordinarily from expressing views on legislative questions that arise within a single state.

But the cause of good government does not vary greatly in different states or in different cities. With varying party labels, the hope that all of us have in casting our ballots is that honest and efficient administrations may be elected into office. "Honest and efficient": qualities that go hand in hand. Honest incompetents and dishonest men of ability have alike been the bane of American municipal politics. And when we try to discover the cause we find that it is twofold. It comes from the intrusion of national party politics into municipal elections and from such a manipulation of candidates that no one of them receives a majority of all the votes that are cast, and thus a minority wins.

It would seem as though to state the case were all that could be required to insure a cure. What earthly connection is there between enthusiastic advocacy of high or low tariff, of reciprocity or national exclusiveness, of "Schedule K" or free wool, and the offices of mayor and alderman? It depraves our city politics to intrude these questions into them. Too many people blindly vote their party ticket, thus affording a strong nucleus to the advantage of any interests that feel able to use one party for the exploitation of the people. Men may go gallantly to the polls and vote for X, Y, or Z for mayor because they believe in reciprocity, while all the while the excellent candidate who shouts for that distant programme is being supported by men who expect to obtain particular franchises or favors through him. To abolish party nominations and party designations from local election tickets is to strike the hardest single blow that can be given to special interests in legislation; yet the "bed-fellows" that unite to prevent this blow from being struck afford a curious commentary upon American politics.

Will the Wisconsin legislature rise to its opportunities and

give at least its one "city of the first class" the opportunity to strike this blow? It remains to be seen.

But Wisconsin will cease to be the "Object Lesson" which Colonel Roosevelt understands it to be if the answer is in the negative.

WE dislike always to write of local friction in the Church, and unless some necessity seems to demand it, our usual practice is to decline to do so.

There is now a serious condition in Kansas City, which has led to the resignation of the rector of Grace Church, the Rev. J. A. Schaad, and to violent newspaper controversies. It all arises out of the fact that at the recent election for Bishop in Kansas City, Mr. Schaad voted for Bishop Partridge. A wealthy layman, who is also editor of one of the daily papers of the city, thereupon withdrew his financial support from the parish. Parochial activities were threatened, the ability to carry on the extensive institutional work of the parish became questionable, and—the rector resigned.

It is a very short, very sordid, and very sad narrative, and it is by no means the first of the sort. The power of the rich but scarcely converted layman, through the influence of the money bag, is one of the most deplorable features of modern religious life. Precisely what is the cure for it—in the absence of a sense of religion or at least a sense of the fitness of things on the part of the rich layman himself—does not at once appear. A violent disruption of the amount of its income is an embarrassment to any parish; and yet no priest is justified in pandering to the rich layman because of that fact. Happily not many rich laymen are of that character, and not many of the clergy are subservient to the power of riches. The possibility of martyrdom in this most prosaic of ways lies, however, ever ahead of any priest; and we suspect that the Master's crown of victory for him who has thus been punished for his faithfulness is not greatly different from that which is awarded to those who met their fate in the arena or at the stake—species of martyrdom which at least had the advantage of not leaving to the martyr the difficult question of what to do next.

Happily, in this present instance the clergy of Kansas City are standing loyally by their brother who has been forced to retire. It is at the earnest request of several of these, writing independently of each other, that in this instance we have broken our usual rule not to inflict the sordid details of such tragedies upon our readers. They feel that it is due Mr. Schaad that the facts should be frankly stated. He, himself, writes to ask that their generous request be not granted, saying, simply, that the trouble is local and that the less said of it, the better. We have determined to be guided by the view of the other clergy, being confident that the facts are as stated.

We may add simply that Mr. Schaad was a deputy to General Convention both in 1907 and in 1910 and is also a deputy to the Sixth Department missionary council, vice-president of the diocesan board of missions, and editor of the diocesan paper, which is an indication of his local standing. Many Churchmen also know him as the author of that bright little tractate, *Only a Mask*. His resignation takes effect August 1st.

CHURCHMEN cannot fail to feel some anxiety in view of the report that the Archbishop of the West Indies, as Bishop of Jamaica, has given permission for Moravians to hold an ordination in his Cathedral at Kingston. We are not surprised to learn that a number of his clergy have presented a protest against his action; and as usual in such ill-considered movements in the pursuit of unity, the net result is disunity and bad feeling among Churchmen themselves and, probably, some degree of bitterness among Moravians. When will Churchmen learn that every incident of this sort based on only individual initiative retards the movement toward unity and makes well-considered steps toward that goal much more difficult?

It should be remembered that a thorough investigation into the historical aspect of Moravian orders was made by a commission of the Lambeth Conference, and its report at the last session of that body showed that there is absolutely no possibility of accepting those orders. It would be pleasant if it could have been found that these orders might be traced to the historic succession. Unhappily the opposite was shown. The Lambeth Conference thereupon formulated a definite policy with respect to Moravians. When an individual Bishop in effect repudiates that policy and evolves a new one of his own, he is on very dangerous ground. Whatever else may be said of that in-

dividual policy, it certainly is not in the interest of unity; it can hardly fail to accentuate the reverse of that.

Moreover the view which Moravians themselves take of their position is not one which would entitle them to be permitted to hold an ordination in a Catholic Cathedral. "The [Moravian] Church," says its Bishop Leibert in an extended interview published recently in the *New York Herald*, "had its foundation when John Hus, the Bohemian reformer, died at the stake in 1457." How complete a repudiation is this of that other foundation "upon the apostles and prophets, Jesus Christ Himself being the chief cornerstone," of which St. Paul says, "Other foundation can no man lay."

We are uncertain from the reports at hand whether the date for which this service had been arranged is past or is still future. If the latter, we earnestly hope that the Archbishop will reconsider the matter and abide by the policy outlined by the whole body of the Anglican episcopate.

IT is, perhaps, a disappointment to find Bishop Randolph's presentation of the Christ Church, Norfolk, case to his diocesan convention and the response of the latter in a resolution expressing its "profound sympathy with, and commendation of, our beloved Bishop." The instance reminds us of nothing so much as the historic condemnation of Galileo, in which the Bishop of Rome finally and officially declared that the world does not move and the holy office of the inquisition declared its assent. Bishop Randolph now enacts the role of Pope, the diocesan council that of the holy office, while the rector of Christ Church, Norfolk, is forced to play the part of Galileo. Whether, in fact, the world will continue to move in spite of the new Virginian decree, as it did in spite of those earlier ones, remains to be seen. Do Virginians relish a position in which their parochial clergy are deprived of liberty which the clergy elsewhere enjoy? Have Virginians ceased to believe in liberty?

Bishop Randolph's authority to determine the meaning of a rubric is not one that admits of a right to require in his diocese a use that differs materially from that of other dioceses. Whatever rubrical use is lawful in other dioceses is lawful in Southern Virginia. In determining lawfulness the Bishop is bound to consider such details as precedent and common usage. He cannot govern his diocese according to his personal whims, and in disregard of common usage elsewhere. In electing to do this, he has dissociated himself from his colleagues of the American episcopate, his equals as judges of liturgical law, and has sought to enforce as law his personal idiosyncracies, which one of a judicial frame of mind could not do. That his diocesan council expresses "commendation" of his action will, no doubt, be a pleasure to him, and still further increases the difficulty of the priest whose liberties are trampled upon. But if the twentieth century Galileos are right, the world will move in spite of the Bishop of Southern Virginia.

But particularly do we lament that in this day when so many attempts are being made to bring men together and to promote peace and amity in the Church, we should find even one Bishop who feels it his duty to promote partisanship at the expense of that peace and amity. Other Bishops claim also the right to interpret rubrics. Thus, the Bishop of Fond du Lac in his conciliar address quoted in this issue, holds that "there should always be a tabernacle on new altars for use in the reservation of the Blessed Sacrament which, he felt fairly convinced, is allowed by the law of the Church." Thus holding, will Virginia canonists hold that the Bishop would be within his rights if he should issue a "godly admonition" requiring that interpretation to be accepted and acted upon by all his clergy? But why not? Who gave greater authority to the Bishop of Southern Virginia than adheres to other Bishops?

Bishop Randolph has grossly disappointed many of us, who have hoped that a new day had dawned in which Churchmen had learned to live together in love and peace and not act as partisans.

AN excellent work for the Church is accomplished through the summer schools that are held here and there and which combine intellectual stimulus with recreation in a manner that develops the whole man. One of these sessions has just been concluded at Raleigh, N. C., as reported elsewhere in this issue. Another is appointed for the week beginning

Monday, June 26th, at Albany, N. Y. This will be the sixth annual session of the Albany summer school and nowhere has such work been more successful. Bishops Kinsman and Parker and several seminary professors are among the lecturers, and a high order of thought may be anticipated. The same may be said for the Gambier summer school, to be held next week. A two-days' missionary conference will be held at the Cambridge Theological School, July 1st and 2d. A Sunday school conference at Sewanee, Tenn., will occupy a week during August, and an elaborate series for Churchwomen, extending over the entire summer, has already been commenced at St. Faith's summer school, Heath, Mass.

We trust that Churchmen and Churchwomen will show their appreciation of these vacation schools that have been planned for them, by attending in large numbers.

VARIOUS correspondents have written to inquire whether, in our judgment, President Taft was justified in attending a service of the Holy Eucharist according to the Roman rite, on Memorial Day, on the monument grounds in the capital city, as being, apparently the national commemoration of the day.

The answer, of course, is that the President of the United States views religious organizations according to their avowed claims. The body whose rite he attended was not presented to him as being a *foreign* Catholic Church, but rather as being the *American* Catholic Church. No other religious body combated its claims. If any other religious body represented at the national capital has the corporate consciousness that it is, in fact, the American Catholic Church, common sense would suggest that it should corporately say so. In the absence of such saying so, it is not strange that President Taft should mistake a *Roman* Catholic rite for an *American* Catholic rite.

People who like to have this mistake made will no doubt be quite willing that nothing should be done to correct it. The beneficiary of the mistake is, of course, and will continue to be, the Roman Catholic Church. And Rome may be trusted to make the most of it.

ANSWERS TO CORRESPONDENTS.

J. J. D.—(1) Wickliffe was condemned as a heretic by a council at Blackfriars in 1382, but he was not physically molested and cannot be said to have been persecuted. Tyndale was obliged to flee from England, was afterward expelled from Cologne, was finally arrested at Antwerp at the instance of Henry VIII. and in 1536 was strangled to death and his body burned at the stake.—(2) It is impossible to speak of the "Catholic Revival" as inaugurated at any time or place. The Oxford Movement is commonly dated from the preaching by John Keble of a certain sermon on National Apostasy before the University of Oxford, July 14, 1833.

S. J. M.—(1) It is proper for altar candles to be lighted for holy matrimony.—(2) And that the bridal couple and the congregation should kneel for the prayers and again for the benediction.—(3) But rather unusual for candidates for Confirmation to kneel for the prayer, "Almighty and everlasting God," possibly by reason of a misconception of the rubric which follows it, and which implies that the candidates then proceed separately to kneel before the Bishop, sitting in his chair, or standing in front of it. None of these points, however, is mandatory.

H. H. L.—(1) A clergyman going temporarily to a city would take the initiative in calling upon the city clergy.—(2) The biretta may be worn throughout the portion of the burial service conducted in the open air.—(3) The choir vestments are generally worn by a priest conducting the Three Hours' service on Good Friday.

"HOWEVER the woof of the texture of the Bible was made," says the *Watchman* (Baptist) of Boston, "the warp of divine thought runs through it all in a manner that gives it its peculiar character as a whole. However the weaving of the Bible took place, whether by one inspired hand in this or that book or by many in its composition, there remain unity and completeness and progressiveness that suggest a divine Spirit in constant operation. The knowledge of just how the canon of scripture was formed may not be understood. Formal action was responsible for endorsing what was already accepted. The Bible grew, and this growth was by a certain inner principle and spirit like the growth of the body. What if scriptures were gathered and blended and a passage was added here or there and notes crept into the text, there is an inner formative principle and power that made a unique book of life. That unity cannot be destroyed because it was not made by the hand of man. Man has made the parts, but God has made the whole. It is in the unity of things that we see the superior divine operation. The unity of the universe is ever telling of a mystery beyond the control of man. The unity of the Bible cannot be touched by the keenest critic method, for it was not a work of decrees of councils, but of those silent and secret growths where man has no control. The Bible was born, not made.

BLUE MONDAY MUSINGS.

THE Rev. Mr. Suter's theory as to the nature of rubrics, expressed at the last Church Congress, reminds me irresistibly of a story that Colonel Higginson used to tell. In days before the war there was in Boston a secret military organization, having for its purpose the freeing of the fugitive slaves who were imprisoned there. Higginson was commander; and when there came a notorious case that brought the blush of shame to every lover of freedom in Massachusetts, he made plans for the carrying out of the purpose of the organization. Of course everything hinged upon obedience; and the whole thing collapsed when some one disobeyed. Full of righteous indignation, Higginson investigated and found that the fault lay with an individual who had violated an explicit order. He went to him like an avenging angel of justice, and said (with what white heat of emphasis one can readily imagine), "Why did you disobey that order?" "Order, was it?" said the offender in an exasperating tone of innocence. "Why, you know I viewed it in the light of a suggestion!" It was a good example of a certain type of individualistic reformer who is unwilling to submit to any authority outside himself; and the failure which came was a natural consequence of lack of discipline. When slavery was finally abolished it was in the days of military obedience, when the violator of an order would have been shot.

One of Colonel Higginson's most enthusiastic admirers, talking with him some years ago in a Boston drawing-room, instanced this tale of his (published, I believe, in *Cheerful Yesterdays*) as full of significance. Higginson smiled, and said, "Do you want to know who the man was? There he sits in the corner," pointing to where Frank B. Sanborn, the last survivor of the Concord School, was engaged in animated conversation.

THERE IS OF course, such a thing as idolatry of rubrics. Whoever expects to find in them a complete directory of ecclesiastical conduct will go away disappointed. It is only necessary to remember that there is no rubrical direction in the office for the Baptism of Infants that the priest shall give the baby back to the sponsors. There is a rubric of common-sense; and there is also the presumption of some general historical knowledge as to how divine service is conducted in the Catholic Church and has been from early days; but it is incredible that either of these shall ever cause deliberate disobedience to the mandatory directions of the book of Common Prayer; and once the door is opened to the principles of individual taste and preference as to whether or not one shall be guided by those rubrics, anarchy is the result. This holds as much of one school as another; and the men who habitually leave out the Creed from the Liturgy on a week-day when it has not been said just before in Morning Prayer, or make the Ablutions before the Blessing, or run after Italian ways generally just because they are Italian ways, irrespective of whether they consist with our own Prayer Book traditions, are as disobedient as ever our friend from Winchester and his allies.

I SEE THAT the name of the Church has already been "corrected," albeit without its own permission, by our contemporary, the *Ontario Churchman*, published in Kingston, Canada. The column of American notes in that paper is headed: "United States Church!" There is a peculiar cacophony about this combination which makes it in some respects even worse than Protestant Episcopal. I wonder if our Canadian brethren are unwilling to concede that "American" belongs to us by right. That is a ruled point for us, however, since the Government habitually labels its embassies and legations abroad by that descriptive adjective. There are many powers which are called the "United States": there is the United States of Mexico, the United States of Colombia, the United States of Venezuela, and the like. Each one of those countries is popularly referred to by the descriptive name following "United States." To extend that principle means to describe the United States of America in the same fashion, and whatever pertains to it is legitimately called "American."

J. J. LAMBERT of Pueblo, Colo., sends out a leaflet which he undertakes to distribute free in any quantity. There is no special reason for mentioning it here, except that among the devotions which it bears I read this: "Sweet Heart of Mary, be my salvation!" with a promise of three hundred days' indulgence for reciting it. The leaflet seems to bear the approbation of the Roman Catholic Bishop of Denver. I should really like to know in what fashion this blasphemy can be justi-

fied. There is one only Saviour, and salvation comes only from Him. Neither the Bible nor the ancient Fathers nor the General Councils of the Church anywhere recognize that it is the function of the Blessed Virgin to be the chief ministrant of that salvation; but to imply by such a prayer as this that she herself is our Salvation, is surely nothing else than to rob God.

IN NOT A FEW American cities, ever since the "Parliament of Religions" held in Chicago at the time of the Columbian Exhibition, there has been a fad for Oriental religions; and picturesque Swamis attired in all the colors of the rainbow have not lacked silly women who yearned to be led captive by them. The worship of the sun has found its votaries; the cult of Krishna has flourished; rhythmic breathing has been exalted as a sure cure for all defects of soul and body; and elderly rheumatic people have added much to their torment by trying to assume the Yoga postures and to meditate profoundly while contemplating the ends of their noses or other delights. The average sensible American has laughed at all this as a form of idioey, but has not taken it very seriously. Indeed, there have been found pseudo-intellectual persons who profess to reconcile the encouragement of all this with a nominal Christianity. Those who knew more about the real inwardness of all such Oriental religions took a darker view; and I remember with special satisfaction a little book published some years ago under the title of *The Little Green God*, which painted from the missionary standpoint the consequence of all this wicked blasphemy. Boston, New York, and Chicago have been the head centres of this Western Orientalism; just now Boston is passing through the agony and shame of the contemplation of its consequences. A woman of wealth and high social position, living in Cambridge, gave herself up to so-called occult studies under the guidance of various Japanese and Hindoos. She gathered about herself others like-minded, some of them prominent in the councils of the women's clubs of the country; and the outside world was given to suppose that profound mysteries were unveiled in the gatherings that assembled at her house. She died not long ago and in the litigation about the disposal of her property the facts are beginning to come out. Several of her associates went completely insane because of the practices there followed; and it appears the only charitable conjecture that her own mind was over-turned. Some of the testimony taken in the court is not counted fit to print, even by yellow newspapers; and it is said that there are lawyers in attendance having no other duty than to keep the names of their distinguished clients out of print. It is all most unsavory and disgusting. But in New York the high priest of this sort of abomination was found dead the other day and his secretary attempted to kill herself by his side. Whether he was a suicide or a victim of her jealousy will, perhaps, never be known; but her own statement makes it clear that that which had poisoned the minds of both of them, and had given them altogether false notions of the value of life was nothing else except the same stream of professedly Hindoo philosophy. In London not long ago a Hindoo Pundit was arrested charged with most abominable offences against decency; and it was urged in his defence that to punish him would give great offence to multitudes of persons who regarded him as a divine being! The highest circles of the Theosophical Society in England have not been free from reproaches of the same character; and the incredible revelations of the police court in Chicago only the other day as to the orgies practised in the name of the "Tantrick Rite," are revolting enough. Of course it is impossible to indict a whole nation. There are in India, beyond any question, persons who have not yet received the Christian Faith and who yet are noble and high-minded and pure. But when we recollect that the British laws concerning obscenity are explicit in declaring that they shall not apply to temples and the worship that goes on there; when we read some of the ancient so-called sacred writings themselves (not in their condemnation of evil like our own Old Testament in its plainest-spoken chapters, but) in their deliberate encouragement of evil as itself a religious thing; when we read such books as those of Miss Amy Wilson-Carmichael, *Things as They Are*, and *Lotus Buds*, such revelations as these made in our own country do not surprise us. It has been the glory of Christianity as the religion of the Incarnation to teach the holiness and the dignity of the human body. Whatever system, however named, which departs from Christianity in any false spiritualism is certain to drag its votaries down into the abyss of filth from which our Lord and His Church have been rescuing mankind.

PRESBYTER IGNOTUS.

**FIRST COMMUNION OF YOUNG CHILDREN
IN FRANCE**

**Defended on the Ground That It Will Be Only a
Social Event in Later Years**

**BIRD'S EYE VIEW OF LATE OCCURRENCES IN FRANCE
AND IN ROME.**

PARIS, May 25, 1911.

THE dogma of Papal Infallibility notwithstanding, many loyal Romanists have questioned and question still the wisdom of the decree that children should make their first Communion at the age of seven or as soon after as could be. This month first Communions and confirmations are taking place all over Christian Europe, and for the first time large bands of quite young children have received the Holy Sacrament. They look very earnest, very innocent and pure, very deeply impressed, the tiny girls enveloped in white, the little boys with the white scarf on their arm: one trusts the impression may be enduring, the Sacrament faithfully renewed, and its grace sanctify the lives of these little ones.

I was talking the matter over a short time ago with a *Camérier* (chamberlain) of the Pope. "At a later age the occasion of the First Communion is too often a mere family fête, a veritable sacrilege on the part as well of the communicants as of their parents," he said. "In France, especially, no sooner does a child go to the state schools than he or she sees religion disregarded, the name of God forbidden to be spoken, His existence denied. The force of example is terribly strong, and home influence in the way of religion is often lamentably weak nowadays or *nil*. Yet though a child's parents be unbelievers or describe themselves by that inexplicable expression 'non-practising Christians,' though their child may have learnt to disregard religion, they do not willingly let him forego the ceremony of making his first Communion. Thus the sacred sacrament is nothing more to these people than a traditional custom, the occasion of a *fête mondaine*, the first notable social event in their child's life—distinctly sacrilegious therefore. The parents in such cases have perhaps not entered a church, except for weddings, baptisms, or funerals since their own first Communion.

"In the case of quite young children there can be, as far as the little communicants are concerned, no sacrilege. The most sceptically-minded parents would hesitate to taint with unbelief the minds of children of 6 or 7. And armed with the preparation for receiving the Holy Sacrament, and the grace then given, they will be strong to meet the irreligious influences of school life, while the memory of the sacred ceremony of the Holy Communion administered at so tender and impressionable an age, will remain and be an abiding influence through life."

One trusts this may be so. In the Anglican Church there is no marked lowering of the age for confirmation, but Eucharistic services at which young unconfirmed children are present without communicating are becoming more general.

The law of Sunday rest, which roused so much opposition on its first application in France, is now as well accepted and

**Enforcement of
the Sunday Law**

works as well in a general way as the law of *Sonntag's Ruhe* in Germany, where equal opposition was made to the emperor's command concerning it, some nineteen years ago. It is not a very strict law here. On certain Sundays leave is given for all shops to keep open, while in the poorer quarters many shops keep open always, the masters being bound either to give their employes another day's rest in the week or to manage their Sunday sales without hired help. Now it is decided that Sunday is to be as far as possible a day of rest even in the French army; a day of rest, but not of church-going. French officers who go to Mass are not "well-noted"; and save on the occasion of a wedding or some other smart function, when the uniform is the smartest *tenue*, officers, if they go to church at all, take care to go in mufti.

France, that has closed convents and monasteries, forced the "religious" to become "seculars," banished from her schools the teaching of Christian doctrine, forbidden ecclesiastical processions in the open air, still keeps the great religious festivals as her chief fête days. While in England and various other Christian countries work goes on as usual on Ascension Day, and only the very devout go to church, this chiefest of

Christian festivals is kept here as a national holiday, one of the greatest national holidays of the year.

And to-day, May 25th, the sun is shining as brightly as it did at Easter-tide, and church bells are ringing, bright and beautiful services are being celebrated, banks and business houses are closed, and the people in Sunday best crowd the streets, the parks, the country lanes, all over France.

Fêtes in honor of Jeanne d'Arc are going on throughout the whole country. They began as was meet at Orleans in the beginning of this month of May. Next Sunday, the 28th, Paris will be decorated in honor of the national heroine and

**In Honor of
Joan of Arc**

splendid services held at Notre Dame and in other churches of the city. Meanwhile organized pilgrimages are being made to Domrémy, where Jeanne d'Arc was born, grew up, and received her "call" to go forth and deliver France from the invader. At Rome a new club for young people has been inaugurated: *Le Cercle de Jeanne d'Arc*. French people often express surprise that the English should appear so perfectly in sympathy with them in their fête of Jeanne d'Arc, who was our enemy, brought about our defeat, and who was so cruelly put to death by the English soldiers. It is not always easy to make it clear why we should appreciate so fully the noble deeds of heroes or heroines who were once our foes, and it is hard for them to believe, though history bears testimony to the fact that Joan of Arc has been an honored name to us for centuries.

A French priest has insisted upon his right to act as jurymen. It is in virtue of the Separation Act, by which ordained

**Priests
as Jurymen**

clergy have the status of simple civilians, that he has this right. But public opinion is opposed to the idea of a priest serving upon a jury. The priest can only pardon, absolve, not condemn, say the faithful Catholics, and even the indifferent or unbelievers do not like the thought of a priest among the jurymen. The prisoner's counsel, however, took advantage of the priest's presence to plead for Christian clemency and the verdict was in the prisoner's favor. So far, therefore, the priest so anxious to fulfil the duties of a civilian has not been associated with a condemnation. It is regrettable to hear of another jury, not far from Paris, whose foreman sent in a petition that they might be allowed to omit the words "*devant Dieu*," from their oath.

The Archbishop of Paris has issued a letter exhorting Catholics and all Christian people to refrain from going to see the

**Warns Against
Harmful Play**

play *Le Martyre de Saint Sebastien*, now being acted in Paris. It is a new play, written in French by the Italian novelist Gabriele d'Annunzio and a French collaborator. The well-known opinions and life of the Italian novelist are in utter contradiction with both the doctrines and the ethics of Christianity, and all his works have been put on the *Index*.

Even the historical Bridge of Sighs at Venice can scarcely evoke the memory of more tragic scenes than those that take

**Heroic Acts
Are Rewarded**

place so frequently on or beneath the bridges across the Seine at Paris. It was in connection with one such scene that the first gift of the fund founded here by the munificent, world-wide philanthropist, Carnegie, was awarded a week or two ago. The fund is for reward or help after acts of remarkable heroism. This first award was made to the widow of a young man who had bravely striven to save a drowning woman. The woman had thrown herself into the Seine from the *Pont des Arts*. A young clerk employed at the *Institut de France* saw the act, rushed toward the river, taking off his coat on the way, jumped in, caught hold of the girl, and was about to steer her to shore, when the woman in her desperation and mad resolve to die, deliberately put out her hands, clasped them round his throat, and strangled him. The brave young man leaves a wife and two young children, who were dependent on his earnings. They have received a thousand francs as immediate help, and will have an annual sum from the fund. Several subsequent awards have now been made in consequence of heroic acts, notably one to the family of the French doctor who left wife and children and a good practice at home to go out to the plague-stricken in Manchuria, where he met his death.

The Armenian Catholics are making strenuous efforts to raise funds for their churches and people so cruelly tried by the massacres of two or three years ago.

**Funds for
Armenian Catholics**

Their Bishop has been going about in Italy and now the Patriarch Paul XIII. is in France pleading the cause of the sixteen Armenian dio-

ceses in Turkey, where Armenian Catholics have gone through so much suffering. His own life has been eventful and much-tried. After the persecutions he passed two years in exile, but at present he is on good terms with the Turkish government. From Nice he is coming on to Paris, where he will find almost the most ancient and one of the most interesting and beautiful of the old churches of the city consecrated to the Armenian *culte*—the little Church of Saint Julian le Pamre. It was connected in past days with the first Hôtel Dieu, that hospital or old-age asylum founded in the seventh century, partly rebuilt in the twelfth, and whose walls have only recently been razed to the ground for hygienic reasons. They held the germs of the maladies of centuries! The little church is a gem set in the very heart of the city, in the center of the *Vieux Paris*, so fast disappearing, close to that other remarkable and beautiful old church, Saint Severin. The tall, narrow old streets around these two churches are soon to be pulled down, and a square or garden to be arranged on the site of the old Hôtel Dieu.

The Church of St. Marcel on the Corso at Rome was the scene of an interesting ceremony at the beginning of May. It is just 1,600 years since the Emperor Constantine, by an edict issued at Milan, secured to Christians the liberty to practise the rites of their religion, and gave his Christian subjects peace from persecution. St. Marcel was the last Bishop who suffered martyrdom in these persecutions. On May 5th, in honor of the anniversary, Bishop Kennedy, rector of the American Seminary and future Bishop of Adrianople, blessed a peal of bells given to the church by a band of American ladies.

Never were the words, "In the midst of life we are in death," more strikingly emphasized than on the Paris aviation ground last Sunday (May 21st). All night long the people had been rushing in their thousands to the spot where soon after daybreak the airships were to be started off on the race. With difficulty the sea of spectators were kept from advancing on to the space reserved for aviators. The two French ministers, deeming themselves privileged to overstep regulations, crossed the reserved ground—to be crashed down upon by the huge machine. We are all feeling thankful here that the valued life of Monsieur Lepine, prefect of police, obliged to accompany them, was spared. A foolish French atheist writes in one of the papers: "Why believe in the Bible? Has the Bible taught us aught of the greatest power of these days—science? Has the Bible revealed the possibilities of mechanics, led us to motorism or aviation? . . ." Are this man's eyes holden that he cannot see how the Bible teaches what it is of primary importance? Mechanics and aviators should know and fully gauge the power of the elements. How humble we must be before a gust of wind, how only in lowliness and self-distrust we can learn to use and direct for our benefit the riches of the earth and the forces of nature, whose Maker and Master is God!

I. S. WOLFF.

MOSLEM DIVISIONS HEALING.

THE PROGRESS and sense of strength of Mohammedanism has also been checked hitherto by the great division which makes two people of the followers of the prophet. In Bombay a month ago there was a riot between the Sunnis and the Shiahhs which resulted in as many deaths as a small battle and was only ended by rifle fire from the British troops. Persia is mainly Shiite, holding to the Koran, but rejecting the tradition and the authority of the early Caliphs, Abubeker, Omar, and Othman, while regarding Ali as caliph and martyr. Turkey and the rest of the Moslem world is mainly Sunnite. But the revival of Moslem hopes and zeal, the misfortunes of Persia and the evident purpose of the Christian powers to exploit Turkey for their own profit are beginning to draw the leaders of the two sects together. Recent conferences between these leaders make it possible that among the heathen people of Africa the Christian missionary, and the Christian powers in Asia, may soon have to deal with a Mohammedanism not only of revived missionary zeal, but also of united faith. Only a Christianity true to the orders of its Founder in active discipline of the whole world can win in such a conflict.—*Men and Missions*.

I NEED NOT tell you that you will find your labor prosper in your hands in proportion as you live near to Him, in all the ways He has appointed—in His Blessed Sacrament, in the solemn prayers of the Church, in the private and even, if I may so say, in the unspoken prayers which, amidst all the occupations of life, will ascend from your own heart.—WILLIAM E. GLADSTONE.

YORK CONVOCATION IN SESSION

Discussions on a Number of Current Topics

OTHER LATE ENGLISH NEWS

The Living Church News Bureau (London, May 30, 1911)

CONVOCATION of the Northern Province assembled at York on Thursday and Friday of last week, and the sessions of both houses were held for the first time in the restored St. William's College, which is now to be the permanent home of convocation, and also of the House of Laymen for the province. The college is situated within the minster yard, just to the east of the Cathedral, and approached by a perpendicular gateway. It is a quadrangular block of buildings of the Perpendicular style with some very interesting Jacobean features, and was built in the time of King Edward IV. for the lodging of the chanting priests attached to the minster. At the dissolution and spoliation of chantries under Henry VIII the college building was alienated from the Church and passed into lay hands—being used for many generations as the residence of families of position and latterly as mean and dilapidated tenement houses—and so continued until, a few years ago, steps were taken for its recovery and restoration as a convocation and Church house for the province, the expenditure of the college amounting to some £14,000.

Convocation first met in full synod in the Zouche chapel of the minster, when the Latin Litany was recited and the Archbishop read the reply of the king to the address of York Convocation. Afterwards a special service was held in the minster for members of convocation and of the House of Laymen. A procession was then formed to accompany the president to St. William's College for the opening ceremony. There the Bishop of Wakefield, on behalf of the trustees and subscribers, asked the Archbishop to accept the building on behalf of the province. His Grace signified his acceptance in the following words:

"On behalf of this province of York, the provincial Bishops, the representatives of the clergy, and those of the laity associated with our convocation, I accept the gift with a grateful heart, and I call upon you to join with me in beseeching God that it may be employed for His honor, under His blessing, and to the benefit of His holy Church."

Prayer followed, and then the Archbishop formally dedicated the college.

In the Upper house, which met in the Bishops' chamber at St. William's College, the BISHOP OF MANCHESTER raised a question which was singularly out of place on his part as a Catholic prelate and before a body of Catholic Bishops assembled in synod. He took exception to the use of the word "altar" in the form of service put out by the Archbishops for use on Coronation Day, and in this he was supported by the BISHOP OF NEWCASTLE. The president, in reply, pointed out that the word "altar" occurred in connection with the homily or explanation of the ceremonies which were taking place in Westminster Abbey. That homily was designed so that by a careful reproduction, as far as possible, of the exact words and phrases of the rubrics of the coronation service itself, the whole body of Christian citizens everywhere would be able, in imagination almost, as it were, to be visibly associated with the representative citizens who had the privilege of being present in the Abbey. He ventured to think that was what constituted the special feature and merit of the service which had been issued. He thought their Lordship would at once see that it was impossible for the Archbishops to issue what was expressly a quotation from the rubrics of the coronation service itself, and to take upon themselves the right to change those words and practically imply that they disagreed with the rubrics which the Archbishop of Canterbury and those who were taking part in the coronation service were bound to follow. The Archbishops had not introduced a single word which had not its place in the service of the coronation itself. He ventured to think that it was a right idea to bring the ceremonies of the coronation before the imaginations of the people, and would be very largely appreciated.

The BISHOP OF RIPON moved a resolution cordially welcoming the conclusion of an Anglo-American Arbitration Treaty, which was seconded by the BISHOP OF DURHAM, and passed unanimously.

The BISHOP OF MANCHESTER again figured as the protagonist of the Protestant agitation in moving a resolution requesting the president at the next group of sessions to bring before the house the reports of its committees on the Royal Letters of Business with a view to their adoption, amendment, or rejection. He said that five years would have passed next November since the issue of these Letters of Business, but up to the present moment they had not adopted any report, nor come to any final conclusion on the subject. It was well known that during the whole of the five years the difficulty, as he considered it, with which they were called to deal had increased. For such reports as had been framed by the convention had all been

more or less in the direction of defending or even encouraging the use of the Mass vestments. The BISHOP OF WAKEFIELD could not help feeling that his brother of Manchester had drawn a somewhat lurid picture of the present condition of the Church. Personally he was inclined to think there was a great deal more reasonableness and was a greater spirit of patience at the present time. The BISHOP OF RIPON, who had formally seconded the resolution, observed that matters which caused acrimonious controversy could hardly be settled by direct deliberations; they had to be settled by the slow formation of public opinion. The ARCHBISHOP, in summing up the discussion, said, with remarkable plainness of speech, he thought the Bishop of Manchester's speech would have been more appropriate when the matter had come forward on the reports. He felt that the cause of a just and weighty reply to the Letters of Business would have been better served if the discussion had been reserved. He could not help thinking that some of the words which had fallen from some of the Bishops would not conduce to the peace of the Church, and some things might give unnecessary pain to many faithful Churchmen. Allusion had been made to what was described as a strategic movement directed from without for the purpose of influencing the worship of parish churches in a particular direction. This sort of movements, however, were not, he thought, confined to one section of the Church. If it were wrong for persons from without to influence the priest of the parish, it was still more wrong to go behind the priest and influence the feelings of his parishioners. The reply to the Royal Letters of Business demanded time, and it would be the height of folly to be precipitate. The Archbishop, however, accepted the Bishop of Manchester's motion.

The Lower house met in the MacLagan Memorial Hall, on the upper floor of the north side of the quadrangle, and where the Bishop's chamber is also situated. The Bishop Suffragan of Beverley, prolocutor, presided. A discussion took place on the report on the increase of the Episcopate. The speaker on behalf of the committee said that the Manchester diocese was one which the committee thought ought to be divided. But the Bishop of Manchester was strongly against it and had presented a minority report. The speaker urged the house to adopt the view of the committee, and said that the voice of an individual Bishop ought not to stand in the way of the progress of the Church as a whole.

BISHOP WELLDON (Dean of Manchester), in seconding the resolution, expressed the opinion that the claim of the Manchester diocese to subdivision was as strong as it could be. The resolution was agreed to. A resolution was adopted in favor of organizing a vigorous campaign of opposition throughout the province to the disestablishment of the Church in Wales, and calling upon the Upper house to take steps in the matter. A motion was also agreed to against Sunday trading. The DEAN OF MANCHESTER (Bishop Welldon) moved the following important resolution, and one which plainly had reference to the present Episcopal policy in the diocese of Manchester:

"That the house would be glad if, on matters of ecclesiastical law and ceremony, the clergy could receive more frequent guidance from the voice of the Episcopate as a whole."

The clergy were aware, he said, of discordant and sometimes contradictory orders given by Bishops, it might be in contiguous dioceses. The position of incumbents was almost intolerable if men were liable to be visited with punishment for doing what was tolerated and approved somewhere else. This evil became more grave when Bishops were suspected of not being orthodox in their own persons. The evil seemed to have been brought into stronger light by the action of the Bishop of Hereford in inviting Protestant dissenters to partake of Holy Communion in his Cathedral. The Dean strongly contended that the Bishops should be urged to act together, and that no one should take action which might prejudice the Church in the eyes of the people. The remedy of the evil lay in the conjoint action of the Bishops, who should aim at a collective policy. Such a principle prevailed in the Church in South Africa and in the Church of India, and it was the way in which the early Church acted.

The Rev. C. N. GRAY, moved, though unadvisedly, I think, the previous question. The Rev. J. S. L. BURN, in supporting the Dean's resolution, said what was wanted was clergy "who would be disobedient to disobedient Bishops"; men who would "disobey disloyal commands." The previous question was defeated and the original motion was carried, 29 voting for it and 10 against.

Convocation was prorogued until the summer group of sessions.

The matter that has so greatly exercised the mind of the Bishop of Manchester, as spokesman of the Protestant party in the North, *viz.*, the use of the word

"Altar" in the Coronation Service

"altar" in the special Coronation Day service for parish churches, has also been the subject of a Protestant member's question in the House of Commons, which also referred to the *suppression* in this service of the statutory coronation oath with its wording so offensive to Catholic Churchmen. The Prime Minister's reply was quite apropos:

"I am aware that, following a practice which is not unusual on other occasions besides the coronation, the Archbishops have com-

mended to their provinces a form of service for parish churches on Coronation Day. The use of this service is not, I understand, obligatory on any beneficed clerk, but as it follows closely, though in a necessarily abbreviated form, the phraseology of the traditional coronation office in which the word altar is used both in the text and in the rubric, I can see no objection to it, nor any reason for adopting the suggestion made in the latter part of the honorable member's question."

The Bishop of Hereford's action was the subject of adverse comment in a Cornish Archidiaconal charge the other day.

Strange Departure Discourteased

Archdeacon Du Boulay, referring to the religious aspect of Coronation Day in local parishes, said he hoped the strange departure of one of the Bishops in issuing an invitation for a "united Communion service" to Protestant Dissenters would receive no sort of countenance in his Archdeaconry. By all means offer the brotherly hand to those who differed from them in doctrine, but let them remember that they as parish priests were bound by the rules of the Church; and he thought such a course more likely to retard than to promote reunion. Some of the C. E. M. S. branches are also making the Bishop's action a matter of protest.

At the recent meeting of the Canterbury diocesan conference a resolution in favor of Prayer Book revision at the present time was carried by an overwhelming majority. Those who voted for it were apparently influenced by the Archbishop's speech and dominated by his personality.

Other Items of News

The Bishop of Salisbury is now practically convalescent, but is not allowed to do any work till the end of June.

J. G. HALL.

JUDGE NOT.

"Judge not, that ye be not judged."—St. Matthew 7: 1.

The Book's lying open before me,
One verse have I read, but no more.
For lo, it hath brought to my memory
A scene, long-forgotten, of yore.

A quaint little church in the country,
A summer noon, drowsy and still,
The twitter of birds in the forest,
The faint, distant plash of the rill.

Far, far had my wayward thoughts wandered,
A pause made me look up to see
The pastor ascending the pulpit,
His words now return unto me:

"Judge not that ye be judged not"—
Hadst thou been in the way
In which thine erring brother fell,
Would'st thou have stood to-day?

"Judge not that ye be judged not"—
Thine erring sister's fall
Came after dire Temptations' power,
Hadst thou withstood them all?

"Without God's grace, a sinner,"
Saved by that grace alone,
Without His strength we falter,
We may not trust our own.

As on Thy Word we ponder
Grant us this grace to win,
That we may "love the sinner," Lord,
"And yet may hate the sin."

I. E. C.

IT HAS BECOME an unquestioned fact that the live, crisp, religious newspaper is an essential factor in the religious life of every home. The religious weekly should have first place in the selected list of periodicals, because we are more capable of appreciating all others that are worthy when our religious nature is being developed and trained properly. We learn how the material and tangible interests of business and professional life may become avenues of opportunity to Christian growth and progress, as well as to financial success and professional skill. Our knowledge is increased and our interest quickened in the life, work, and purpose of the Church. Its growing institutions and its various benevolent enterprises in their ministries of service become real and essentially important. The mind, heart, and life are enriched as they cannot be from any other source.—*New York Observer.*

"TRAIN THE mind to dwell on great themes, and it will soon make its home among them."

BISHOP BURCH ON "THE NEW PAGANISM"**Baccalaureate Sermon at Columbia University****CORONATION SERVICE TO BE HELD AT TRINITY CHURCH**

Branch Office of The Living Church }
416 Lafayette St. }
New York, June 13, 1911 }

THE baccalaureate sermon at Columbia University was preached before a large congregation in the gymnasium on Sunday afternoon, June 4th, by Bishop Burch. In part, he said:

"In an age notable for the number of its new and often startling philosophies a new ism or philosophy of life has appeared, making its appeal to a considerable class of society. It has been termed the new paganism, and among its chief apostles are named such men as Maeterlinck, D'Annunzio, Hauptmann, Ibsen, Bernard Shaw, and other of their school. Apparently the new paganism aims at, or results in, a confusion of moral standards, if not a distinct lowering of those standards. It might be unfair to call the new paganism a cult; it certainly is not a religion. It is the last of a long line of paganisms propagated since the beginnings of history, and in the opinion of many it holds sinister meaning and menace to social order.

"Broadly speaking, and for our thought to-day, men may be divided into two classes, those who live wholly without religion and those who take account of religion and its claim as an active power in shaping and rounding out the life here on earth. One may be classed as materialism on one hand and faith in the unseen on the other. One tells us there is nothing to see, nothing to hope for beyond the evidence of the senses in a wholly material universe; the other predicates upon the words of the Great Teacher, an almost limitless power through which men may not only be inspired themselves with infinite hope but may become leaders of the race in knowledge and action, helping mankind toward a loftier view of life, with its possibilities, and to larger accomplishment for the betterment of the race.

Continuing, Bishop Burch referred to St. Paul's letter to the Ephesians, "Having no hope and without God in the world," causing a picture of human life in its utmost nakedness and fruitlessness, in which the Apostle said, "You were hopeless because you were Godless." He went on:

"Many of this generation remember Robert G. Ingersoll and his genius as an orator, and few who read it will ever forget the pathetic hopelessness of the quite remarkable funeral oration he delivered beside the grave of his brother in the city of Washington only a few years before he himself passed away. Some one at the time rather aptly termed it 'The wail of a lost soul over a lost soul.' In reality it was simply the honest outpouring of the heart of an honest man, honest in his infidelity, who had lived a life without God and without hope in Him.

"The last words of Voltaire betray essentially the same spirit of hopelessness, the same bitter disappointment.

"The great Napoleon gave intellectual assent to the existence of divinity and acknowledged Jesus Christ as the most majestic figure which had been cast athwart the centuries, 'whose life, person, and works betrayed every attribute of divinity.' But this testimony to the majesty and goodness of Christ was obviously given for the purpose of comparing himself with the son of Man, and his best remembered words concerning religion were, 'God is always on the side of the heaviest artillery.' When he died he left no word to show that he had changed in his attitude.

"Lord Byron's transcendental genius was clouded because he had no place for God in his life. The same is measurably true of Poe, De Quincey, Goethe, Coleridge, and Shelley, and many other men of exceptional genius whom the mind recalls as having lived without God and without hope."

In closing, Bishop Burch said the religion which he thought appealed to the young men of to-day was the religion of action, where men built up great industries and businesses on a spiritual basis, thus benefiting the social standard and keeping the industries and businesses on that scale.

At the 157th annual commencement of Columbia University on Wednesday, June 7th, the graduating class numbered 1,461; the largest in its history.

Columbia's Commencement

The weather was most unpropitious, but the enthusiasm of the great crowd was in no wise dampened.

After Chaplain Knox had read prayers, the president of Columbia, Dr. Nicholas Murray Butler, made his annual address. The crowning event of the year, the president said at the alumni luncheon afterward, was the intercorporate agreement between Columbia's medical school and the Presbyterian hospital. President Butler announced also that the university had received \$2,135,635 in gifts since last July, exclusive of an additional \$420,000 which has not yet been paid over. Al-

together the university received \$2,555,635 in gifts during the preceding twelve months.

The Bishop of Massachusetts and the Bishop Suffragan of New York received the degree of Doctor of Sacred Theology.

Through the courtesy of the Rev. Dr. William T. Manning, rector of Trinity Church, and of the officers of the Corporation, a religious service will be held in old Trinity, at 3 o'clock on the afternoon of Thursday, June 22d, to celebrate the coronation at Lon-

Service to Celebrate Coronation
London of their majesties King George V. and Queen Mary. The musical portion of the coronation service will be repeated in large part under the direction of Dr. Victor Baier. Admission will be by ticket only, and members of the St. George's Society, the St. Andrew's Society, the St. David's Society, the Canadian Society, and the Pilgrims should apply for tickets to Thomas Bowen Sanderson, president of the St. George's Society, No. 24 State street, who has been deputed to arrange the seating in the church of the members of the societies mentioned. The remaining sittings will be distributed among members of Trinity Church, invited guests, and the general public. All applications for tickets, except from the persons specified above, should be addressed to the British consul general. In distributing the tickets for the general public the claims of British subjects will have priority, and as far as possible, all applications will be dealt with according to date of receipt.

On the morning of Trinity Sunday the Cathedral was filled to overflowing for the first ordination service held within its walls.

First Ordination at the Cathedral

Bishop Greer ordained the candidates, whose names are printed on another column, and was assisted in the service by Archdeacon Nelson, Canon Jones, and Canon Voorhis. The Rev. Dr. Lubeck was preacher. In the afternoon following the ordination, six newly ordained deacons accompanied the Bishop to the almshouse on Blackwell's Island, where he confirmed a class of thirteen, thus introducing the new deacons to one phase of Church work.

The twenty-first anniversary sermon commemorating the introduction of boy choristers at the Church of the Epiphany, Lexington

Anniversary at the Epiphany

avenue and Thirty-fifth street, was preached on Whitsunday morning, by the rector, the Rev. William T. Crocker. The musical programme included the anthems, "Sound the Loud Timbrel" from Schaeclmer's *Song of Triumph*, and Gounod's "Lovely Appear Over the Mountains." At the Choir Prize Day, a gift of \$100 was made to the organ fund. One of the interesting events of the year was the annual reunion of the choir alumni on the evening of May 22d. The organist and choirmaster, Mr. Sam Dyer Chapin, has devoted much attention to this association, now numbering about one hundred members. For the occasion, the rooms of the parish house were beautifully decorated, and a number of the ladies of the parish assisted in receiving the guests.

The Rev. Gilbert L. Penneck, to represent this parish in the mission field, made addresses at the 9:30 and 11 o'clock services on Trinity Sunday. The Laymen's Missionary Association and the Junior Auxiliary of this church have almost completed the subscription to the full amount of their missionary's salary for one year.

The local assembly of the Brotherhood of St. Andrew had an interesting meeting at the Bronx Church House on Thursday night

Other Happenings

of last week, when addresses were given by Messrs. Houston of Zion and St. Timothy, Crane of Holy Rood, Durfee of the Advocate, and Scofield of St. Agnes' chapel. Prayers were said by the Rev. Mr. Deyo of the Church of the Advocate. Supper was served, and afterward Evening Prayer was said by the Rev. K. A. Bray, assisted by the Rev. B. H. Lee, and a helpful sermon from the parable of the Lost Sheep was preached by the Rev. Dr. Lubeck of Zion and St. Timothy's.

The Cathedral has received a gift of \$150,000 from Mrs. J. J. J. Blodgett for a choir school. The building will be erected at once.

THE CHILDREN'S Eucharist is taking its place in a most gratifying manner. Parents are urged to make it easy for the children to attend. No child who is old enough to be brought to church at all is too young to attend. But do not force the children to attend. The purpose of the service is to teach the children to love the only divinely given service the Church possesses and it is made as bright and attractive as possible with that end in view. One of the difficulties of the present time in the Church is that the generation now in being was given no opportunity to become familiar with the Church's great act of worship, but was brought up on the purely monastic offices of matins and evensong. We learned to pray and praise, which are acts of the mind, purely intellectual; we were not taught to worship, which is an elemental act of the will and as possible for the young as for the old. The child has his attention held by the Holy Eucharist by means of the dramatic feature of its connection with the cross. The Holy Eucharist is an "object lesson" in religion. Let us start the new generation out as well as we can with every advantage. The Church twenty years hence will reap the reward and rise up to call us blessed.—*St. Luke's Visitor*, Racine, Wis.

**COMMENCEMENT AT PHILADELPHIA
DIVINITY SCHOOL**

Eleven Candidates are Graduated

**CORONATION SERVICE TO BE HELD AT
ST. SIMEON'S CHURCH**

Brotherhood Local Assembly Meets

OTHER CHURCH NEWS OF THE QUAKER CITY

*The Living Church News Bureau
Philadelphia, June 13, 1911*

A LARGE number of the alumni and friends of the Philadelphia Divinity School gathered at St. Philip's Church, West Philadelphia, for the annual commencement on Thursday, June 8th, and many of the former joined in the procession, vested, with the undergraduates and seniors, the faculty and joint boards of the institution, the officiating clergy, and the Bishops of Pennsylvania and Bethlehem. The Rev. W. Arthur Warner was master of ceremonies, assisted by the Rev. Henry M. Medary, and Rev. Thomas J. Garland, Bishop Suffragan-elect, acted as chaplain to the Bishop of the diocese. The rector of the church, the Rev. Clarence W. Bispham, said the Lord's Prayer and versicles and Psalm 132, and the Rev. J. De Wolf Perry, D.D., read the lesson, after which the dean of the school, the Rev. William M. Groton, D.D., presented to Bishop Mackay-Smith the candidates for diplomas. There were eleven of these: Messrs. William Ernest Allen, Jr., Charles Edward Berghaus, Andrew Swanton Burke, Aaron Cutler Coburn, Edgar Van Wright Edwards, Howard Wells Fulweiler, Thomas Leslie Gossling, Robert Barnes McKay, Frederic Omar Musser, Roberts Alger Seilhamer, Charles Wesley Shreiner, and Frank William Sterrett, of whom Messrs. Berghaus, Gossling, Musser, Seilhamer, and Sterrett having attained an average of ninety per cent and upward for the course, will have the degree of Bachelor of Divinity conferred upon them subsequently, on the presentation of a satisfactory thesis.

The candidates for the degree of Bachelor of Divinity in Course were next presented, four in number: the Rev. Alfred Morton Smith of Los Angeles, Cal., the Rev. John Rigg of Newcastle, Del., the Rev. Stanley Raphael West of St. Matthew's Church, Philadelphia, and the Rev. William Horatio Anthony of Collingdale, Pa.

The Bishop of Bethlehem then said the Creed and Prayers, and the commencement sermon was preached by the Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy. Among the clergy present were the Rev. Hiram Richard Hulse of New York, the Rev. Amos Goddard of China, and the Rev. Henry B. Bryan of the Canal Zone.

The alumni luncheon followed, in the parish house, at which the subject was discussed, "The Closer Relationship Between the University and the Theological School." Professor J. H. Penniman of the University of Pennsylvania, Samuel F. Houston, the Rev. Royden K. Yerkes, and Bishop Talbot were the speakers, and the Rev. John Rigg responded for the recipients of degrees.

Of the graduating class, the Rev. A. U. Coburn becomes assistant at Grace Church, New York, and the Rev. R. B. McKay goes to St. George's, New York. The Rev. E. V. W. Edwards will have charge of Epiphany Church, Royersford, Pa., under the direction of the rector of St. Peter's, Phoenixville. The Rev. H. W. Fulweiler goes to the missionary district of South Dakota, the Rev. Thomas L. Gossling will assist the rector of Grace Church, Mt. Airy, Philadelphia, and the Rev. C. W. Shreiner will be temporarily in charge of the Church of the Atonement, West Philadelphia.

The Church of St. Simeon, memorial to the Rt. Rev. William Bacon Stevens, D.D., Lehigh avenue and Ninth street, Philadelphia, will hold a service commemorative of the coronation of King George V. of England, on the evening of June 22d, at 8 o'clock.

The festal *Magnificat*, Hallelujah Chorus, special anthem, and solemn *Te Deum*, will be rendered by the choir of the church. The music will be augmented by brass accompaniment, all under the direction of Ernest Thompson Allen, organist and choirmaster. The service will be conducted by the rector, the Rev. George John Walenta, and the preacher will be the Rev. H. St. Clair Hathaway, rector of St. John's Church, Norristown. The British Consul, Sir Wilfred Powell, the Loyal Order of the Sons of St. George, the Welsh Society, and the city authorities have accepted invitations to be present.

The Brotherhood of St. Andrew, Philadelphia Local Assembly, held the annual spring meeting on Saturday, June 10th, at the Church of St. Martin's in the Fields. According to custom, the Juniors met in the afternoon, at the gymnasium of the Chestnut

Hill Academy, under the presidency of Mr. George H. Streaker. The subject for discussion was "The Hero Life—Christian Boyhood." Mr. Paul S. Atkins spoke of "Seeking and Deciding for Christ," and the Rev. Stanley R. West of "Adventure for Christ." The boys were instructed to bring baseball outfits and bathing suits, and after the meeting there was opportunity for exercise on the Academy athletic field, and for swimming in the gymnasium tank. At 5:15 Evening Prayer was said in the church, with an address by the Rev. William Newman Parker, priest in charge of Epiphany Church, Sherwood. After supper, the seniors met in the church to hear addresses on Christian Leadership, by Mr. Alexander M. Hadden of New York and the Rev. Robert Johnston, rector of the Church of the Saviour.

The music of St. James' Church, Twenty-second and Walnut streets, has long been noted for its great excellence. The congregation has been proud of its choir and given it liberal support. Last autumn a further help was furnished when the rector, the Rev. Dr. Richardson, established a Chorister School, which, whilst giving a superior English education, gives also training in deportment and in religious matters. The rector and the organist hold that the run of musical selections commonly used in the services of the Episcopal Church is limited, and much that might be sung is never even heard of. With the facilities at their disposal it seems a public as well as a parochial duty to bring out better things still. Therefore, recourse has been had this past season to more of the works of the German, French, and Italian composers and a beginning made in the wonderful compositions of the mediæval musicians, Palestrina, Arcadelt, etc. This policy is to be greatly extended during the coming season, and it is hoped that much music at present unknown in America will be heard. In the interest of this development Mr. S. Wesley Sears, the organist and choirmaster, will sail for Europe about the middle of June. While abroad he will visit several of the more prominent English cathedrals to make a special study of their choir schools, and will also visit the famous school in connection with the Thomas Kirche in Leipzig, which is noted for the excellence of its choir, attracting hundreds to its Saturday "Motetten" services. Mr. Sears also expects to spend some time in Paris studying the organ with Widor, of St. Sulpice.

St. James' Choir School

An unique feature of the twenty-fifth reunion of the class of 1886, University of Pennsylvania, will be a service for the members of the class and their families, at old St. Peter's Church, on Sunday, June 18th. The Rev. James B. Halsey, a member of the class, will preach the sermon, and the service will be conducted by the rector, the Rev. Edward M. Jefferys, D.D., who is also a member.

Notes and Personals

The Rev. Daniel I. Odell, rector of the Church of the Annunciation, has been granted a leave of absence for three months, and will visit the Pacific coast during the summer. The Rev. C. N. A. Pooley will be in charge of the parish during his absence.

Miss Mabel I. Barney, a member of the graduating class of the Deaconess' School, has become the secretary of the rector of St. James' Church, the Rev. William C. Richardson, D.D.

AUTOMOBILE ACCIDENT TO CALIFORNIA CLERGY

IT was briefly reported in the greater part of last week's edition that a party of seventeen clergymen, members of the "Monday Club" of San Francisco, met with a serious accident while riding in an auto truck of the fire department near Ross Station, on Monday, June 5th. The truck, while going round a sharp curve, skidded, striking a large tree with great force, and scattering the occupants, fatally injuring the Rev. Cecil M. Marrack, rector of St. Stephen's Church, and seriously injuring others.

The Monday Club is an association of the Church clergy of Alameda county, meeting once a month for luncheon and the pleasure of relaxation. The Rev. Hubert Cowley Carroll, rector of St. John's Church, Ross, Marion county, had been elected a member, and the Meeting of Monday, June 5th, was held in his new rectory. The Rev. Mr. Marrack, rector of St. Stephen's Church, San Francisco, was an invited guest, making the seventeenth clergyman present at this meeting. It was a beautiful day, and every one was thoroughly enjoying it.

Opposite Mr. Carroll's rectory is the headquarters for the new automobile fire engine, a very interesting combination of everything necessary to put out a fire. Naturally it attracted the attention of the clergy, and after a most interesting examination of the machine, the engineer in charge offered to give the clergy present a ride on the machine to show what it could do. About a dozen got on the machine, and the driver carefully and swiftly took them over some of the hills of that beautiful community. They thoroughly enjoyed the ride until its end. They had reached the level ground, and were going quietly along a shady road well called Shady Lane—going not more than five miles an hour—when the wife of the Rev. Mr. Carroll, rector of the parish, waved to the coming party. The driver

apparently thought the signal meant that something was wrong with the machine, and applied the emergency brakes in an effort to stop the machine suddenly. The road had been recently watered, and when the power was thrown off, the wheels skidded, the machine slewed around out of the road, and crashed into a tree at the side of the road, catching Mr. Marrack and Mr. Carroll between the machine and the tree. The machine had to be backed up before the wounded men could be released, when they fell into the loving hands of their brother clergy. Mr. Marrack's left leg was crushed and he sustained internal injuries. He lay by the roadside until an ambulance could be summoned, bearing his injuries with remarkable fortitude. As he lay there and the clergy were about him willing, sympathetic, but helpless, he said to the writer: "Isn't it wonderful that one can endure this and remain conscious?"

Doctors came as soon as possible; he was taken to the nearest hospital; examinations were made; and about two hours after the accident his spirit was released into the bliss of Paradise. When he reached the hospital bed, his first act was to insist on having the telephone receiver put to his ear, and he gasped out to his wife some word to show he was yet alive. She started at once, but reached his bedside about five minutes after his soul had been released.

Mr. Marrack was one of the most notable of the younger clergy of the diocese, perhaps the most distinguished of the alumni of the Divinity School of the Pacific, from which he was graduated in 1904. He was then made deacon, and at once appointed curate of St. Luke's Church, San Francisco. He remained there only one year, when he was elected rector of St. Stephen's Church in the same city. There he did a good work, making his mark on all the life of the city. He was chairman of the Social Service commission of the diocese, and gave much time and thought to the problems that face that growingly important branch of Church work. Everybody loved him, and he had the sympathy of all the diocese in the difficult problems that faced him in the changing neighborhood of his hard parish, which problems he was meeting constantly with Christian courage and cheerfulness. His was a life that, humanly speaking, can ill be spared in the Church life of San Francisco. He was to preach the sermon at the meeting of the alumni of the Divinity School at San Mateo. Mrs. Marrack is the daughter of Colonel Febiger of the United States army, and she is left with two little girls. It should be added that Mr. Marrack declined an appointment to one of the vicarages of Trinity Church, New York, preferring to remain in San Francisco to work out some of the problems of St. Stephen's parish.

The Rev. Hubert Carroll, rector of St. John's Church, Ross, whose guests the party were for the day, was caught between the machine and the tree and his left leg was broken near the thigh. He is at the sanitarium in Ross, receiving every possible attention; suffering severely, but in no apparent danger of his life at this writing. The others who were injured were the Rev. J. Wilmer Gresham, whose left wrist and ankle were sprained, but who went to his home in San Jose, some fifty miles away, the same evening; the Rev. F. A. Martyr, curate of Trinity Church, Oakland, who had a cut in the back of his head, and went home, as did all the others of the party; the Rev. J. F. Trivett, rector of the Church of the Advent, East Oakland, whose left wrist is sprained; the Rev. R. F. Hart, curate of St. Paul's, Oakland, and the Rev. H. H. Powell, Ph.D., of St. Matthew's, Berkeley, who sustained slight injuries. The others of the party, who were entirely uninjured, were the Rev. Clifton Macon, rector of Trinity Church, Oakland; the Rev. W. R. H. Hodgkin, vicar of All Saints', Berkeley; the Rev. W. E. Couper, rector of Christ Church, Alameda; the Rev. H. H. Kelley, assistant in St. Mark's Church, Berkeley; the Rev. J. G. Gasmann of Alameda; and the Rev. Mardon D. Wilson of St. Philip's mission, Fruitvale. There were four other clergy at the luncheon who for some reason did not join the automobile party: the Rev. C. N. Lathrop, rector of the Church of the Advent, San Francisco; the Rev. William Higgs, vicar of the Church of the Good Shepherd, Berkeley; the Rev. F. G. Williams, vicar of St. Clement's chapel, Berkeley; and the Rev. C. S. Linsley of Trinity Church, Point Richmond.

THERE IS no doubt that we are very much influenced by external things, and that our natural dispositions are in no slight degree dependent upon education. Nevertheless, our character is formed within. It is manufactured in the world of our thoughts, and there we must go to influence it. He who is master there is master everywhere.—Faber's *Kindness*, paragraph edition.

THE DESPISED "CENT."

BY EDGAR DAYTON PRICE,

WHAT is a "cent"? A penny—the one-hundredth part of a dollar—the smallest piece of fractional currency. How the average grown-up despises this cumbrous but necessary copper coinage! The men unload the pennies on their women folk, and the women get rid of them to the children or to the long-suffering car conductor. Nickels and dimes are bad enough, but pennies!

Recognizing this contempt for the humble penny, inspired planners of methods for increasing the parish revenues have conceived schemes for "making many drops fill a bucket." Few parishes but have taken up the "Penny-a-day pledge" plan, pursued it with animation, and eventually—abandoned it in despair, when the deadly fact was brought home to the subscribers in arrears, who had neglected to sidetrack a penny each day, that the passing days quickly ran pennies into dimes, quarters, and dollars. And yet the penny itself was still counted of little value.

Readers of THE LIVING CHURCH all recognize the duty and privilege which is theirs in supporting the work of the Church militant. But the calls are so many—the parish church—the diocese—home and foreign missions—hospitals and seminaries. And within each church are other calls for support—the Sunday school, the parish house activities, the musical service, and last but not least, the sudden and urgent calls on every priest by the poor, the sick, and the outcast.

It is with this latter demand the average priest fares worst in his financial problems. The offering at the Low celebrations of the Holy Communion, the poor box, and an occasional thank-offering for this special purpose, are about all he has to depend on, and for the rest his own scanty pocket-book.

With what pleasure therefore will the patient parish priest learn of at least one parish where the calls of the sick and needy are beginning to be met, and without begging or appeals from the altar. And the despised cent is doing it!

What a panic arises at the word "Pledge." Yet the most of us how to it when it is our plain duty, and we take on yet another obligation when the need of a new pledge becomes evident; yet it is a duty and an obligation. What happiness, then, if we do something voluntarily, an unasked pledge to one's self alone—and one that is scarcely felt!

In a church not far from Newark, N. J., a little struggling church doing the best it can to support its priest and heed every call of the Bishop, is a vestryman, a quiet fellow, who while of small means, has learned from experience that "Mony a mickle makes a muckle." He it was who discovered that the poor box at the door of the church was a lean and hungry institution, and set about to change its forlorn condition.

"I'll save my pennies," quoth he, "and surprise the good rector when next he opens the box." Forthwith he set aside a "penny" pocket in his coat and commenced dropping into it his stray pennies. Buying a morning paper yielded three or four cents in change, an evening paper an equal amount. Odd pennies from other purchases added continually to the sum, and weekly, at the Friday night service, the harvest of seven days was dropped into the box at the church door.

The sudden affluence of the Poor fund could not remain a secret long. Our man was detected by some of his friends in the very act of pouring a handful of pennies into the box.

"What's this, what's this?" said they.

"It's a little voluntary pledge of mine, by myself to myself, to save my pennies for the poor," said the guilty man.

A pledge "by myself to myself"! Nothing more was said, but a lesson went home. Not a man of them but looked with good-natured indifference on the pennies of his daily life, yet here was one, known to be a supporter of the church to the limit of his means, who had discovered a way to do a little more with those same despised pennies.

There is nothing like the contagion of a good example. Ask the rector of the little church how his poor box is panning out, and he will smile broadly and say, "Fine; pennies mostly, but lots of them—and you know it only takes a hundred to make a dollar. Really, I am getting quite an income for my emergency cases."

THE LIVING CHURCH counsels the brethren to despise their pennies in like manner, believing that in the pledge, "by myself to myself," there lies a real satisfaction and blessing.

DIOCESAN CONVENTIONS

REPORTS in this issue comprise the annual conventions in eight dioceses and three missionary districts. No legislation of startling importance is reported from any of them. In SOUTHERN VIRGINIA the unhappy Norfolk difficulties were discussed, and a resolution was passed expressing sympathy with and commendation of the Bishop. In MARQUETTE the Bishop, whose health did not permit him to be present, asked that the possibility of a request for a Bishop Coadjutor next autumn be considered. EASTON declined to follow the precedent of its parent diocese of Maryland, by admitting laymen to the Standing Committee. Routine conventions in other dioceses were notable for missionary zeal and for stirring services.

SOUTHERN VIRGINIA.

THE chief interest was in the matter of Christ Church, Norfolk, which was introduced by the Bishop in his annual address, and, after a considerable discussion on the floor of the council, was solved by a refusal to investigate the case and a resolution expressing commendation of the Bishop.

The Council had originally been appointed to be held in Christ Church, Norfolk, but was changed by the Bishop to St. John's, Roanoke, where it was held beginning May 30th. In his address the Bishop said: "It is needless for me to occupy your time to expound the Canonical Law with reference to the violations of the rubrical laws of the Church. The rubrics, which constitute the law of the Church for the order of her worship, which is her highest function, are confided by Canon to the Bishop as their guardian and protector. There is no other authority to protect the worship from violation of the rubrical law than the Bishop of the diocese. Upon him rests the responsibility, and upon him alone. If he fails in his duty, we are relegated to anarchy in the worship and a phase of anarchy which has all the defects of congregationalism without its spirit of unity and its bond of peace.

"The subject, connected as it is with the music in the worship of the Church, reminds me, in closing, to leave a word of suggestion to my brethren of the clergy and laity.

"One feature of the great Protestant Reformation of the sixteenth century was the restoration of the worship of God in the Church to the people of their share in the worship of the Church. Our order of worship is named Common Prayer. The priest is no longer a mediator to transmit our supplications to the Throne of Grace; we ourselves answer his voice with our 'Amen' and our responses. And this duty and privilege cannot, in any Protestant order of worship, be discharged by proxy or by vicarious agencies."

Immediately after Bishop Randolph's address, the following resolution was introduced:

"WHEREAS, It appears from the Bishop's report and address that from public rumor and otherwise, the Bishop has reason to believe that the rector of Christ Church, Norfolk, is under the imputation of having been guilty of an offense for which he is liable to be tried, and that the interest of the Church requires an investigation; now, therefore, be it

"Resolved. That the Bishop be requested to appoint five persons, as provided by Canon 19, Sec. 2, to examine the case of the said rector of Christ Church, and take such action under Sec. 3, Canon 19, of this diocese, as may be proper."

After some discussion this resolution was laid on the table; but upon motion it was reconsidered, and an animated discussion followed, in which a large number of delegates, both clerical and lay, took part. When the vote was taken, the resolution was lost, and the following resolution was introduced and adopted:

"Resolved. That the Council of the diocese of Southern Virginia expresses its profound sympathy with and commendation of our beloved Bishop in the distressing incident in which he felt compelled to exercise his authority in declaring his godly admonition in suppressing what he regarded as an innovation and a violation of the rubrics of the Prayer Book. We wish to assure him of our reverence and unswerving attachment, and of our confidence both in his consideration for his clergy and his people, and of his ability to protect and conserve the best interests and spiritual welfare of his diocese."

On the evening of the first day a missionary meeting was held, at which the Rev. T. J. Garland, secretary of the Third Department and Bishop Suffragan-elect of Pennsylvania, was one of the speakers.

MARQUETTE.

THE convention was saddened by the absence of the Bishop on account of ill health, and its chief deliberation was over a request of the Bishop that a committee be appointed to prepare the way in the event of his asking for the election of a Coadjutor next autumn. Such a committee was appointed, although it is hoped that Bishop Williams' health may be so

fully restored before that time that there will be nothing for it to do.

The convention was held at Christ Church, Calumet, and was called to order by the Rev. J. E. Curzon as senior presbyter of the diocese. The Rev. F. T. Datson was elected secretary, and on motion the secretary cast the ballot of the convention for the Ven. A. H. Lord as permanent chairman.

The Bishop in his message asked that a committee be appointed to prepare the way in the event of his having to ask for a Coadjutor in the fall. A committee of three clergy and six laymen was appointed for this purpose. Much discussion was given to the problems of diocesan work—the ever widening field, the difficulty of supplying the missions calling for men, and the inadequate means at hand for supporting them. The General Missionary's report showed a great amount of work done in communities where there is no organization.

The Rev. J. E. Curzon, field secretary of the Fifth Department, addressed the convention on both days and was heartily welcomed.

The convention sermon was preached by Archdeacon Lord from the text: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2: 15).

Among the elections were the following: Standing Committee—The Rev. B. G. Burt, Rev. C. G. Ziegler, Rev. J. A. Ten Broeck; Messrs. A. O. Jopling, Thomas Bailey, and P. W. Phelps. The Committee on Ways and Means in the Event of Having to Elect a Coadjutor, consists of the Rev. B. G. Burt, Rev. J. A. Ten Broeck, Archdeacon Lord; Messrs. L. L. Hubbard, M. M. Duncan, S. Sheldon, M. Jopling, W. L. Murdock, T. E. Bissel.

The convention was delightfully entertained by the rector and parish of Christ Church and the only regret was that our beloved Bishop could not be present. At the unanimous desire of the convention a telegram was sent to him, expressing sorrow in not having him with us, and our heartfelt hope that God may spare him to us for many years. The Standing Committee has been in charge of the diocese since January last.

EASTON.

THE convention discussed the precedent set by the diocese of Maryland in changing its provision whereby only clergy are elected upon the Standing Committee to the more usual plan whereby clergy and laity are both represented thereon, but decided in the negative, the amendment being defeated on a vote of orders, both clerical and lay orders being against the change.

The convention was in session at Christ Church, Easton. In his address the Bishop dwelt chiefly upon local needs of the diocese. The question of the division of North Elk parish, which has been before the convention for several years, was defeated, for fear the division would greatly weaken the old parish. The canon on parochial reports was completely changed, and many minor changes made in other canons. Delegates to the missionary council and to the Sunday school convention were appointed, and the old Standing Committee was reelected. A delightful reception was tendered the delegates, by the congregation, and a fine organ recital gave much pleasure.

WESTERN MICHIGAN.

THE diocesan convention of Western Michigan was this year strictly a business one. Bishop McCormick is following out the wishes of his diocese to concentrate all the business in one day, though other features usually precede and follow the business sessions. Two features of the legislation adopted are worthy of mention. The apportionment plan was adopted for diocesan missions and it was resolved to raise \$3,000 this year as a beginning, which is a considerable advance over the voluntary contributions of previous years. It was voted also to have the Sunday schools of the diocese hereafter support one mission as its own and thus develop interest in Church extension among the young. The plan is to open up a new work at Cadillac, where there is a population of nearly ten thousand, and where as yet the Church has no regular services. It is believed that through Advent and other offerings the children of the diocese will enthusiastically help on this new field.

The convention began work on Wednesday morning, June 7th, with a good representation of the laity and with nearly all the clergy present. The Bishop's address dealt almost entirely with diocesan affairs. He reported 441 confirmations, a large increase, about half of whom had come from outside the Church. There were reflections for the most part, the Rev. A. L. Murray succeeding Dean Peters, who is giving up his work at the Cathedral, on the Standing Committee.

On the evening preceding the convention the men's club of the

diocese gave a banquet at Grace Church parish house, where the convention was held. The speakers from outside the diocese were the Rev. W. C. Marsh of Gary, Ind., and Mr. James L. Houghteling of Chicago, both of whom gave splendid addresses which were enthusiastically received.

On the evening after the convention Bishop and Mrs. McCormick gave a reception to the convention at the new episcopal residence, which was thus seen by many for the first time, as the home has been built during the past year. This property is without debt of any kind, though its cost has been upwards of \$25,000 and the furnishings have cost \$3,000 more. All is provided by the generosity of people within the diocese.

FOND DU LAC.

THE meeting of the council was notable by reason of the fact that the Cathedral, in which it gathered for the initial service, has been entirely refurnished and much improved. Notice of these improvements is given elsewhere in this issue. The opening service included the ordination both of deacons and priests, and the music was the *Missa de Angelis*.

In his address Bishop Grafton observed that the diocese has now 17 candidates for orders and 18 postulants, which, he said, "is perhaps the largest number of candidates and postulants of any diocese of our size. We have had no difficulty in obtaining them. There is no lack of enthusiasm in responding to the call of the ministry when young men are assured that the Church is Catholic and holds the Catholic truth." He has received \$5,000 to be used for the support of candidates for orders, and also a life interest in \$20,000 for a like purpose by the will of the late Miss Donaldson. The Bishop observed that he had during the year prepared, at some considerable labor and expense, a book entitled, *The Lineage from Apostolic Times of the American Catholic Church, Commonly called the Episcopal Church*. The book is well illustrated. We have ordered it sent gratuitously to our clergy. We ask their candid perusal, and public recommendation of it to their people. The cost is so low that it ought to obtain a large circulation. In it, we have recommended the change of the title of our Church from 'Protestant Episcopal' to 'American Catholic.' We believe it will greatly help the development of our communion. The title Protestant has lost its old meaning, and now signifies any form of faith, embracing Eddyism, Darwinism, Mormonism, etc. The term Catholic signifies what in its old sense Protestantism stood for. In this, and in the renewal of the Church's ceremonial and worship, we are not copying Rome, but simply claiming our own heritage."

He felt that there is a spiritual movement of advance proceeding in the diocese, and noted, among the year's anniversaries and progress, the jubilee of St. Peter's Church, Ripon, the twenty-fifth anniversary of the rectorship of the Rev. N. D. Stanley at Sheboygan Falls, the material reduction of the debt at Manitowoc, the consecration of the church at Chilton, where a vicarage and guild hall are now being erected, improvements at Oconto, a guild hall in course of erection for the Church of the Blessed Sacrament, Green Bay, while Christ Church, the mother church of the same city, is building a rectory and chapel; a parish house at Sheboygan, the opening of the new Christ Church, Oshkosh, of which the Bishop said that "it is worthy of a visit to Oshkosh for a study in church architecture"; and finally the glorious improvements in the Cathedral. From the latter "the old rood screen and Bishop's throne were donated by the chapter to the Church of the Intercession at Stevens Point." This led the Bishop to recommend that in building churches the rood beam be not forgotten, and that there should always be a tabernacle on new altars for use in the reservation of the Blessed Sacrament, which, he "felt fairly convinced, is allowed by the law of our Church." The Bishop then delivered an eloquent address on the Church, its position, and its worship.

COLORADO.

COUNCIL week included not only the business sessions of that body on Wednesday and Thursday, June 7th and 8th, but began with the baccalaureate sermon at Wolfe Hall on Sunday night, and included the Woman's Auxiliary day on Tuesday, and the graduating exercises of Wolfe Hall on Wednesday. In the council a chief topic was the best means of extending missionary work and of increasing missionary offerings. It was finally decided to graduate the apportionment for the diocesan missions according to current expenses, but after doing so it will be necessary that larger amounts than those contained in the apportionment be received from some source if the work is to be done.

In his address Bishop Olmsted commended the movement on behalf of international arbitration and peace, and the widespread movement for greater civic efficiency in this country, but expressed some concern at the wording of the resolution of General Convention, providing for a world conference of Christian people on questions of the faith and order of the Church. "For myself," he said, "I profoundly regret and solemnly dissent from the wording of the

resolution under which this action was taken. The Church cannot change a faith and order which have been hers from the beginning—the faith which was once delivered to the saints and the order which from the apostles' times has been evident in the world. She cannot cast into a melting pot her creed and charter and wait to see what will come out of it. I believe a conference would do good were it asked to consider possibilities—substantial unity under circumstantial variety in matters of worship and the practical working of the faith under a wide diversity of need, some of which we may ourselves not recognize and understand; but the terms of the resolution indicate no such restrained and safe procedure. Can fathers in the Church sit down and calmly discuss with representatives of modern schisms the faith of the ages and the priesthood of apostles? I confess utter dismay at the vision called up by the terms under which the call is or is to be issued, and if the matter is as I understand it, I protest again in the name of God. Conference with good men usually does good. It tends to soften asperities, it shows us our limitations, it shows us, what is quite as real, the limitations of others; but if conference means that we confess beforehand to having no ultimates of truth we must forbear it. Some years ago the world fairly recognized what we stood for as a Church: to-day it looks upon us as reduced to a state of fluidity—ready to run unhindered into any channel which expediency may point out."

"Let us beware," he concluded, "lest we fall from our own steadfastness. Let us hold fast what we have that no man take our crown. The world needs as perhaps it never needed before what we have to give it. Oh, for a day of Seabury and Hobart and Doane and Whittingham, that we might feel secure of our heritage and be encouraged to look the world in the face! May we discover ere it is too late, wherein our great strength lieth, that our locks be not shorn nor our power abated! May the Spirit of Truth and Wisdom help us to love the Truth and know how we can earnestly contend for its purity and fulness! May our divine Lord appear in all His Grace before our docile hearts and lead us safely into light and sanctity and joy! May He stand again upon the Mount of Olives and repeat His promise to His Apostles: 'Lo, I am with you always, even to the end of the world.'"

A Church club banquet was given at which the speakers were Mr. John W. Wood, the Rev. C. C. Rollit, Missionary Secretary of the Sixth Department, Mr. W. C. Sturges, and the Bishops of Colorado and Western Colorado. Some 300 men were present.

The Woman's Auxiliary also held an interesting session. Owing to the illness of the anticipated preacher, the Rev. T. Costello Johnson, the usual Auxiliary sermon was omitted from the opening celebration of the Holy Communion. In her address the president, Mrs. C. S. Olmsted, referred feelingly to the death of Mrs. Humphrey, for many years a vice-president, and of other deceased members. The Auxiliary has sent out during the year boxes to the value of nearly \$1,000, and an equal amount of money has passed through the treasurer's hand, while the Junior Auxiliary had sent out boxes valued at \$243 and has contributed \$168 to missionary work, the Babies' branch adding \$38 more. Five minute talks were given by Auxiliary members in the afternoon. In the evening of the Auxiliary day a large missionary meeting was held in St. Mark's church.

LEXINGTON.

AFTER a brief opening service conducted by the Bishop, assisted by the clergy of the diocese and visiting clergymen, the Bishop proceeded to read his annual address. It was devoted to a discussion of the spiritual condition of the diocese and the need of a more abundant spiritual life evidenced by greater interest and active participation, upon the part of the laity, in the business of the diocese. He stressed the necessity of a realization upon the part of the laity of the fact that the diocese is the vital unit in the life of the Church's organization: that it comprises within itself the vital elements that are characteristic of the mystical Body of Christ. As such it is a complete branch. This life is the gift of the Holy Spirit, the Giver of life. It is not a state of existence merely, but of power, enabling the diocese to direct its affairs with right judgment in all things; and above all, a life of such religious grace as permits it to bring its members into and to keep them in a state of salvation. This power may be practically applied. It needs to be exercised by a "Diocesan Conscience" as well as a "Diocesan Conscientiousness." He then took up the practical application of this divine life, of the diocese, to its several business functions, that a greater degree of efficiency in the transaction of the same might be brought about. He asked that his address be not conceived so much as a condemnation of present conditions, as a presentation of ideals that can and ought to be transmuted at once into practice and deeds. He especially advised the election or appointment, as the case may be, of officers and committees whose places of residence are favorably situated geographically for the necessary conferences; that men of tried capacity and tested fidelity be secured. But with all these wise provisions conserved there needs yet, to be effective, "team work," a "striving together for the faith of the Gospel." He deprecated individualism in Church work as in civil enterprises as an obstacle in the way of success. "As Churchmen we ought to be diocesans first and parishioners afterward." A good diocesaner is always a good

parishioner. "This is because the diocesaner has the larger vision, the wider horizon, the broader susceptibility to Church influences, the deeper consciousness of what Church life and human need and the world problem are." He laid upon the conscience and consciousness of clergy and laity the burden of responsibility for the business of the diocese, especially as it concerns the two educational institutions, Margaret College, Versailles, and St. John's Collegiate Institute, Corbin, Ky. "They are worthy of our diocesan pride. They are dependent upon our diocesan coöperation. The apathy of Episcopalians, our whole country over, toward their Church institutions, is often remarked. It is in distressing contrast with denominational clannishness and liberality in the same direction. The explanation usually given for this apathy, that Episcopalians are less sectarian because of more general culture, is, he declared, neither a reason or an excuse; for thus saith the Scripture, "If any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever" (Timothy 5: 8 (R. V.)). He called attention to the fact that Church extension is the chief business of the diocese. It is the purpose for which it is organized, and for which the Church in the diocese exists. In concluding, the Bishop said in part: "A more abundant life, exercising itself in the virtues and graces of religion and in a higher type of spirituality" is the most important branch of his subject.

"It is the 'remnant' therefore that we are responsible for," as the prophets have said. "We have our light to let shine, and our standard to carry, our message to deliver, and our stand to take, whether the people 'will hear or whether they will forbear.' Ah, the comfort of that remnant; that plain, simple folk; perhaps not rich; perhaps not fashionable; stupid and sour to the pleasure-seeking throng; seemingly narrow to the wilful; but steady and sure; plodding along the old paths; people of convictions that are clear-cut and emphatic; people with the Bible under their arm and its words in their heart: people that love the Prayer Book and the Church year: people that care more for the meat of the Gospel than for the sauce with which it is served, or the dexterity of the carver; people that have resources in their religion; and are not like the Athenians, 'spending their time in nothing else but either to tell or hear some new thing.' For their sakes let us sanctify ourselves.

"As the Church in its corporate capacity, we can seek to develop the means of grace to be found in preaching and in religious and Churchly literature. We can, by instruction, make the sacraments of Baptism and the Lord's Supper more potent means of communicating and sustaining spiritual life. We can restore to all that call themselves Christians the Apostolical rite of Confirmation, in which is bestowed the gift of the Holy Ghost. We can restore the *Ecclesia Docens*, the teaching Church: and make at least the children of the Church realize that their mother has a godly tradition and an enlightened conscience; that she is an authoritative oracle; that she compasses us about with a great cloud of witnesses; that—if the rule of the majority is to count, even in a land whose watchword is 'Liberty,' and that if the voice of the people should be heeded lest it should be the voice of God—much more does the Church, with her history, her safe-guards, her communion with heaven, and her walking with God, offer refuge like that of an ark on a tempest-tossed sea, the protection of a home when the powers of darkness are loose, the guidance of a shepherd to a wandering sheep."

DULUTH.

THE sixteenth annual convention met in St. Paul's Church, Brainerd, June 7th. The Rev. Albert W. Ryan, D.C.L., of St. Paul's Church, Duluth, preached the convention sermon. The Commercial Club of the city gave the members a public reception in their beautiful rooms the evening before. The Rev. Frank C. Coolbaugh was reelected secretary. For Standing Committee the following were chosen: Clerical—The Rev. Herman F. Parshall of Cass Lake, president; Rev. J. R. Alten of Brainerd, secretary; Rev. J. G. Ward, Fergus Falls, and Rev. F. C. Coolbaugh, Cloquet. Lay—George H. Crosby, Duluth; James A. Brown, Fergus Falls; W. E. Wagner, Duluth; and Dr. J. H. Beaty, St. Cloud.

A committee of ten clergymen and ten laymen was appointed to prepare for the Missionary Conference of the Sixth Department, to be held in Duluth, September 1st. The Sunday School Commission had its annual meeting with reports, and the annual meeting of the Woman's Auxiliary was held the day after the convention and was addressed by Mrs. Harriet Morrison and the Rev. C. C. Rollit, the Department secretary.

OLYMPIA.

THE first annual convention met in St. Paul's, Seattle, May 30th and 31st. The Bishop of the diocese was both celebrant and preacher. He presented a strong message, full of inspiration, urging the clergy to stand fast in the Catholic Faith in the midst of an uncertain age yearning for novelties in religion, and that they broaden the scope of visions and duties in the almost wholly missionary work of the diocese.

Three evenings were devoted to the furthering of Church interests, Monday to diocesan missions, Tuesday to Brotherhood of St. Andrew, Wednesday to Sunday school work.

Statistics revealed the best year in every detail in the Bishop's term of service.

The new constitution and canons were adopted and to the old

committees were added one on social service and one to prepare fittingly for the Bishop's tenth anniversary, which will occur January, 1912.

The Woman's Auxiliary held its largest meeting at Trinity Church on Thursday, reflecting its old officers.

CENTRAL NEW YORK.

REPORT of convention is not complete without chronicling the adoption of the amendment of the Rev. I. M. Merlinjones to the report of the committee on Constitution and Canons providing for the nomination of members of Standing Committee, Deputies to General Convention, and to the Missionary Council on the first night of the convention to be placed on printed ballots for the next day for the use of the delegates. And also the resolution of the same gentleman that the convention heartily endorses the efforts of President Taft on behalf of peace, which was unanimously and heartily adopted.

CONVOCATIONS OF MISSIONARY DISTRICTS.

HONOLULU.

THE meeting was held at St. Andrew's Cathedral, the Bishop presiding. Every parish and mission was represented by lay delegates. The Rev. Canon Potwine was reelected secretary, and M. H. McK. Harrison, treasurer. The Council of Advice appointed for the year consists of Rev. Canon Osborne, the Rev. Canon Ault, the Rev. Canon Potwine, Mr. T. C. Davies, Mr. H. M. von Holt, and R. B. Anderson.

The Bishop's address reviewed the progress of the work in the district during the year; strongly commended the Forward Movement of the Board of Missions, and urged a hearty response to the call for increased interest and offerings, and pointed out the present duty of loyally standing by the old standards of faith while coöperating to the fullest extent in all good works undertaken by the Christian community for the general uplifting of the cosmopolitan people of the district.

Recalling the fact that unwittingly or otherwise the Church in these islands is still described by members of other religious bodies here as "The English Church," while claiming themselves to be the true representatives of American orthodoxy, and recalling the farther fact of the Church's long and creditable association with the founding of the nation and the framing of its constitution, the Bishop said that on this account, as well as on others, "It would be well to have the word 'American' in the title some way," that it might be easily distinguished from the mother Church of England on the one hand and from communions of modern ancestry now at work in these Islands on the other. Referring to the character of many native congregations under the direction and influence of the Hawaiian Board, he said: "As a matter of fact, many of these congregations on the Islands are often societies for political debates and discussions of irrelevant matter, rather than gatherings for the teaching of the truths of the kingdom of God." . . . "We, of the Church, have been blessed in the past. The growth on all lines has been greater than in any other missionary district of this Church, so we are informed. But the real growth is in hearts which hold fast and earnestly contend for the faith once delivered to the saints; in hearts which, amidst all the changes and chances of this mortal life, are surely fixed on God the Father, God the Son, and God the Holy Ghost, for this is God made known unto us."

During convocation week a day was devoted to the subject of Christian Education, interesting and instructive papers being read on phases of the question as related to the family, the Church, and the nation.

The annual meeting of the Woman's Auxiliary occurred during the week, reports showing that the organization had had a very successful year. Nearly one thousand dollars had been raised and expended in the work. During the meeting addresses were made by workers in the field and appeals for help were responded to with generous cash contributions.

At an enthusiastic meeting of the Churchman's Club held during the week, and following a stirring address by Major A. M. Daves, U. S. A., it was resolved to make an effort to extend the Laymen's Missionary Movement to the Islands. It is thought that this action will meet with the hearty coöperation of Christian laymen of other religious bodies and that the results will be as satisfactory as in other places where it has been tried.

UTAH.

A PLEASANT session of the convocation opened with an ordination. Church matters in general were discussed at subsequent meetings.

Bishop Spalding spoke of the appointment of commissions looking toward Christian unity, and on capital and labor, as the most important features of the late General Convention. Discussions were led as follows: Rev. Paul Jones of Logan, "Recruiting Men for the Ministry in Utah"; Canon Johnston of Salt Lake, "Pamphlet Litera-

ture that is Needed in Utah"; Rev. W. F. Bulkley of Salt Lake, "Boys' Clubs for Every Parish and Mission." According to an established custom the clergy made a pilgrimage to the cemetery and read prayers at, and placed flowers on, the graves of Bishop Abiel Leonard, Rev. N. F. Putnam, and Rev. Henry Prout.

IDAHO.

THE convocation, meeting at the Bishop Tuttle Church House, extended from Wednesday, May 24th, over the following Sunday, thus giving opportunity for many phases of spiritual and intellectual advance as well as social enjoyment. On the first evening Archdeacon Webber delivered an address on the Passion Play. Ascension Day was duly kept with morning services, and in the evening a special service, at which Knights Templars were guests, Dean Smith preaching the sermon. On another evening there was a missionary meeting, and on the concluding Sunday morning an ordination, while in the evening a class of six nurses was graduated from St. Luke's Training School. The social features included a luncheon at the deanery, a dinner tendered by the women of the Cathedral, and a reception given by the Bishop and Mrs. Funsten.

The Bishop in his address spoke of the importance of coöperation in building up the kingdom of God, and in work "for a better life, social and civic righteousness, for the improvement of the home and neighborhood, the school, and for the purification of environ-



GROUP TAKEN AT IDAHO MISSIONARY CONVOCATION.
[Bishop Funsten in center, front row.]

ment in every way. We need a united Christianity in dealing with the problems connected with the establishment of Christian life and faith among the great heathen nations." He rejoiced, therefore, in everything that promotes Christian unity, and noted especially the commission appointed by the last General Convention.

TRUTH, says the *Portal*, is such a many-sided thing that it is possible for most human beings to see only one part of it at a time. And yet it is a human trait for each man to fancy that he sees the whole of the matter. Only by free and full discussion are the other sides of the truth brought out and a better balance established. Such differences and such discussion are necessary for honest men who are in earnest about getting at the truth, and are no bar to friendly coöperation in other lines than the question involved. Men of diverse political views may and do work together in business in perfect harmony; and there is no reason why those who differ on religious questions may not hold their differences and yet coöperate in a friendly spirit in social and civic work for the common good.

"IT IS A GOOD and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend."

MUSIC IN THE SERVICE OF THE ENGLISH CHURCH.

By J. J. MILLER,

Organist and Choirmaster of Christ Church, Norfolk, Va.

SIMPLY as a means of education regarding the music of the English Church and of the so-called Episcopal Church in this country, the writer will venture to quote from *Music in the History of the Western Church*, by Edward Dickinson, the following facts relating to the music of this Church, as there is still a woeful lack of knowledge on the subject by people, including very many clergymen, and some organists and choirmasters:

"Although there is but one ritual common to all the congregations of the established Church, one form of prayer and praise which ascends from Cathedral, chapel, and parish church alike, this service differs in respect to the manner of rendering. The Anglican Church retained the conception of the Catholic that the service is a musical service, that the prayers, as well as the psalms, canticles, and hymns, are properly to be given not in the manner of ordinary speech, but in musical tone. It was soon found, however, that a full musical service, designed for the more conservative and wealthy establishments, was not practicable in small country parishes, and so in process of time three modes of performing the service were authorized, viz., the choral or Cathedral mode, the parochial, and the mixed.

"The choral service is that used in the Cathedral, royal and college chapels, and certain parish churches whose resources permit the adoption of the same practice. In this mode everything except the lessons is rendered in musical tone, from the monotoned prayers of the priest to the figured chorus music of 'service' and anthem. The essential parts of the choral service, as classified by Dr. Jebb, are as follows:

"1. The chanting by the minister of the sentences, exhortations, prayers, and collects throughout the liturgy in a monotone, slightly varied by occasional modulations.

"2. The alternate chant of the versicles and responses by minister and choir.

"3. The alternate chant, by the two divisions of the choir, of the daily psalm and of such as occur in the various offices of the Church.

"4. The singing of all the canticles and hymns, in the morning and evening service, either to an alternate chant or to songs of a more intricate style, resembling anthems in their construction, and which are technically styled 'services.'

"5. The singing of the anthem after the third collect in both morning and evening prayer.

"6. The alternate chanting of the litany by the minister and choir.

"7. The singing of the responses after the commandments in the Communion service.

"8. The singing of the creed, *Gloria in Excelsis*, and *Sanctus* in the Communion service anthem-wise.

"9. The chanting or singing of those parts in the occasional offices which are rubrically permitted to be sung.

"In this manner of worship the Church of England conforms to the general usage of liturgic churches throughout the whole world in ancient and modern times.

"The parochial service is that used in the smaller churches, where it is not possible to maintain an endowed choir. 'According to this mode the accessories of divine service necessary toward its due performance are but few and simple.' 'As to the ministers, the stated requirements of each parochial church usually contemplate but one, the assistant clergy and members of choirs being rarely objects of permanent endowment.' 'As to the mode of performing divine service, the strict parochial mode consist in reciting all parts of the liturgy in the speaking tone of the voice unaccompanied by music. According to this mode no chant, or canticle, or anthem, properly so called, is employed; but metrical versions of the psalms are sung at certain intervals between the various offices' (Jebb).

"The mixed mode is less simple than the parochial; parts of the service are sung by a choir, but the prayers, creeds, litany, and responses are recited in speaking voice. It may be said, however, that the parochial and the mixed modes are optional and permitted as matters of convenience. *There is no law that forbids any congregation to adopt any portion or even the whole of the choral mode.*"

Another authority (Dr. Blunt), in referring to the priest's part in singing the service, says:

"The rubrical directions, 'read,' 'say,' 'sing,' expressed in the old technical language, are substantially what they were before.

"The first of these words, *legere*, was the most general and comprehensive, merely expressing recitation from a book, without defining the *modus legendi*, or stating whether the recitation was to be plain or inflected. The usual modes of recitation are expressed in the words 'say' and 'sing'; the former (*dicere*) pointing to the simpler, the latter (*cantare*), to the more ornate mode. Thus the old *legere* might signify (and often did) ornate singing; and it might signify (and often did) plain monotone; and it is observable that the words

'say' and 'sing' are often employed interchangeably in the old rubrics, when their specific distinctions do not come into prominence."

As is well known to any student of Church history, when the Puritans came into power in English Church life, they tried to destroy everything possible pertaining to music, as well as all artistic matters in general; so much so that about 1840 there were about three surplined choirs in London—those of St. Paul's Cathedral, Westminster Abbey, and the Royal Chapel in St. James' Palace; and, as the Rev. Charles Oberly says: "It is no wonder that the clergy were entirely ignorant of Church music, nor that it has taken so long a time to overcome the inherited conservatism and prejudice of a century and a half."

The same author, in an article on the choral service, says:

"Choral service has been resumed in England so rapidly in the last half century that it is now almost the rule in parish churches; but its adoption in the American Church has been slower. Twenty-five years ago the choral service was rarely used in this country. There were probably not a dozen parishes that had adopted it, and the objections urged against it were neither measured nor gentle. But within the last few years these objections seem to have faded away, and the strong expressions of dislike and suspicion have become nothing but memories. The tide of popular favor has carried the choral service into parishes that once would have rejected it with scorn and horror" (*How to Sing the Choral Service*, by Dr. Stubbs).

Much more could be said on this subject and authorities further quoted, but the above quotations ought to show the place choral services have in the English Church, and that their use is not mere novelty or fancy of the imagination.

INTELLECTUAL LEADERSHIP.

BY C. H. WETHERBE.

THE true progress of God's Kingdom, in all past ages, depended largely upon the intellectual leadership of the people. God raised up men of vigorous minds, and guided them into proper processes of mental training, thereby fitting them for rightly leading His people. Many of those men possessed righteous characters. They were men of bright faith and wide vision. Not a few of them were eminently spiritual. But it should be noted that mere goodness of character was not the crowning qualification for leadership. It was not solely because a man was holy that God called him to lead His people. A man of scant mental ability, although he might be a pattern of holiness, was not chosen by God for an eminent position in the activities of the Kingdom.

If it be said that this view makes it appear that God put emphasis upon intellectual ability, in preference to holiness of character, as a prime qualification for popular leadership, it may be replied that even personal holiness, in order to be most effective, must be under the government of strong and well-balanced intellectual capacity. It is certain that in all Bible history there never was a prominent leader of people who, though thoroughly good in heart, was intellectually weak. This means that personal goodness was not the foremost qualification of any man for leadership. Think of all the great leaders in Bible history, and you will be obliged to conclude that their prime qualification was intellectual rather than purely spiritual.

It is true that in many instances the two elements were signally combined. It was so in the persons of Moses, Daniel, Isaiah, and some others. It was so in the persons of St. Paul, St. Peter, St. James, and St. John. And yet, as leaders, the intellectual element held the mastery over the spiritual. They were leaders of the people by virtue of their great intellectual ability rather than because of their purity of character. The Holy Spirit operated through their minds more especially than He did through their hearts.

GOD CAN GIVE you better things to-day than He has ever before given you in your life. "Write it on your heart," said Emerson, "that every day is the best day in the year." That means that every day can be the best so far; and it can. For our best days in the past have not exhausted God's resources, His power, His goodness, His love. Nor have we ever yet opened our life to Him as freely as we might. The best day in all our memory was the day on which we gave Him most of ourselves; but we can give Him more, and then He can give us more. The more we yield ourselves to Him and receive from Him, the better do we learn how to go on farther and farther in this giving and receiving, and the more do we realize how far from sounding His infinite resources we are and always shall be. He wants us always to receive more from Him in order that He may always give Himself the more richly through us to others. Therefore our growth in surrender and service marks our best days. Shall we not let to-day see more of this than ever before?

CHRIST'S RESURRECTION AND OURS.

BY THE BISHOP OF FOND DU LAC.

THERE seems to be some confusion of thought amongst good Church people respecting both our Lord's Resurrection and our own. As a help to some of our brethren, we ask your insertion of the following on these subjects.

I. Our Lord's Resurrection was a real bodily one and not a mere subjective one in the minds of the Apostles. We are thus bound to believe in its reality. A modern German theory that His Resurrection was simply a revival of His spiritual influence and old teachings in the minds of His Apostles is not in accordance with Holy Scripture. It is disproved by the fact that our Lord greatly added to His former teachings; and during the great Forty Days revealed the doctrine of the Blessed Trinity, His mediatorial royalty and reign, instituted the sacrament of Baptism, gave the great Commission to the Apostles, and promised to be with them to the end of all days. This fuller teaching as declared by the Apostles shows that they were possessed of something more than Christ's former instructions. This possession of new and most important truths gained from the risen Lord proves that the Resurrection was not a mere subjective remembrance of only former teaching.

II. The Body that rose was identical with that which was crucified. Some have denied this. They have taught that the Body which was laid in the tomb in some unexplained way disappeared, and that a new spiritual body took its place. We are asked, these critics say, to believe in the actual resuscitation and reappearance of a physical body. Now the identity of the Crucified with the risen Body is proved among other evidences by the wounds in Christ's Hands and Feet and Side.

It does not follow, because the risen Body was now controlled by its spiritual nature, that it was not the same body. Herein our critics make a logical error. Another more important one lies in supposing that our Lord rose from the dead in the same way that Lazarus is said to have risen. Now Christ did not come back to His former condition of life as Lazarus did, but conquering death, passed through it, and issued forth into a new condition of life. The Resurrection is not the story of how a dead man came to life again, but how the God-Man, who is the Resurrection and the Life, conquered death. He became thereby the Head of a new Order of Life.

Herein, too, we see why our Lord did not appear to His enemies. It would have done them no good, for as before, they would have ascribed, if they accepted it, His Resurrection to the work of Beelzebub. But the true reason why He did not appear to His enemies was because He had finished that portion of His prophetic work. Just as in the order of nature the geological periods do not repeat themselves, but Creation moves on, God ever building on but not repeating the past; so in the spiritual order. Christ had done with His public ministration to the world. When He rose, He gathered round about Him those whom He had associated with Him in the formation of His new kingdom and who were to be partakers of His Resurrection Life. The point is, He did not come back to His old life, but passed through death, and if we may use the expression, came out on the other side of it.

III. Consider how He did this. First, our Lord, by His own action, separates His Body and Soul. He had said, "I have power to lay down My life," and He did so. He deliberately separated His Soul from His Body. But neither Body or Soul was separated from His Deity.

A useful illustration is that Christ's Body and Soul were like a soldier's sword and sheath hanging at the soldier's side. The soldier draws his sword, and holds it in his hand. The sheath remains united to his person. In like manner, while our Lord's Soul and Body were separated, they continued to be united to His Divine Nature. "When," says Hooker, "His soul forsook the tabernacle of His body, His Deity forsook neither body nor soul." Thus His Body, while in the tomb, being united to Deity, was in the tomb a living thing. It was not dead, in the sense our bodies are dead. Our bodies are dead because separated from the soul, which is their vital principle. But Christ's Body, being united with His divine nature, was an indestructibly living thing, and could not see corruption.

When His soul came back from Hades, and was united to His Body, He rose. It would seem that during His former condition, His Body had preternatural powers. He could walk on the water. He could be transfigured. He could disappear at will. He seemingly restrained the exercise of such powers. However, be this as it may, when He rose His Body was either

free from its former limiting conditions, or endowed with new powers. It was agile, subtle, luminous. We call it a spiritual body because, though the same body as was laid in the tomb, the Body did not control the spirit as it formerly did, but the Body obeyed the spirit. He could go from place to place at its own will. He could pass through the grave clothes which had been wrapped around Him, and were found fallen down flat. So, likewise, He passed through the sides of the rocky tomb. The stone was rolled away by an angel for the admission of His disciples. His Body passed through the closed doors. It vanished at Emmaus at the Breaking of the Bread. A further glory awaited it, as we learn from St. John. We thus believe in the identity of our Lord's risen with His Crucified Body, though the process of its glorification had begun.

IV. Our new life depends upon His. Our souls, immortal by their nature, receive from Him the further gift of eternal life. A union by grace is begun here with Him, which terminates for the faithful in a union with God in Christ in glory. As His soul enjoyed, by virtue of His union with Deity, the Beatific Vision, so Christians are at last to attain to this vision, through union with Him. This new and special union is the source of our permanence in that state of blessedness.

But as Christ redeemed both body and soul, our bodies will share in that future glory. We are told that Christ "will change our vile body," *i.e.*, the body of our humiliation, "and make it like unto His own glorious Body." It is therefore necessary first that our body when separated from the soul or its life principle, should see corruption, which His Body, being united to Deity, could not. It is necessary that we should put off the present body, derived from the first Adam, in order to be clothed upon with a body derived from Christ. These two principles of decay and renewal are to be seen in the natural order. Our bodies are perpetually decaying, and continually being resuscitated by the reception of new particles of matter by way of food. This aids us to understand our resurrection. First there must be a dissolution of the body. "That which thou sowest is not quickened except it die." Then it is clothed upon by Christ's body. "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." The fathers thus called the Eucharist "the resurrection food."

The source of our risen body is thus to be found in our Lord's risen Body. In His likeness we are to be transformed. When and how, is not fully or specifically revealed. We may believe it is a process begun now through the reception of the Blessed Sacrament. It may be complete in a fuller condition at our Lord's second coming. All that is of faith is that from our union with the humanity of Christ our bodies along with our souls, redeemed by Him, will attain to a union with God which we now know by faith in glory.

There are those who hold that the same particles of matter which compose our bodies at the time of our death will be summoned by Almighty power together and so form our resurrection body. But this would not give us bodies fitted for a heavenly state, or like unto the glorious body of our Blessed Lord. We shall, by the possession of bodies, though glorified, be able to recognize one another, as the apostles did the risen Christ, while we participate in joys beyond all that we can now conceive.

THE EUCHARIST is the God-ordained service of the Christian Sunday. It is the only service "ordained by Christ Himself," the only service mentioned in the New Testament. It is, as its name suggests, the very sunshine of the Christian Sunday. As the sun is the center of the solar system, so the altar is the center of the Church's system. As in the solar hierarchies, the sun-priest stood at the house-door, prostrating himself in the early morning before the Eastern sun-god, so in Christian hierarchies the priests of the Most High God stand and prostrate themselves in the early morning before the God of the sun—the God from whom every sacrament of light and healing borrows its power. The Eucharist is the center of all Sunday worship. Other services have their proper place in the day, but they are like so many rungs in Jacob's dream-ladder, each the means whereby we ascend to, or descend from, the altar above the ladder. What a difference it makes to the sunshine of Sunday if we began the day with our Sunday communion, and continue it with Eucharistic worship. It is this which gives a tone to the whole day. . . . May rich blessings of his glorious Eastertide rest upon all of you.—BISHOP SCADDING in the *Oregon Churchman*.

THE FOUNTAINS of word and action have their untrodden springs in the caverns of the world of thought. He who can command the fountains is master of the city.—Faber's *Kindness*, paraphrase edition.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

THE PITTSBURGH REPORT.

THE last diocesan convention of Pittsburgh appointed a special committee to consider "The Great Problem of the Relation of the Church to Social and Economic Questions," which reported in part as follows:

"Too long the Church has been content to ignore these questions upon the ground that her business is with spiritual matters alone. She has been content to preach the Gospel and minister the sacraments, seeking thus to exert her influence upon individual men. As they grew 'in the grace and knowledge of Jesus Christ,' it was then taken for granted they would carry Christian principles into business, politics, and society. Thus it was thought that our laws, customs, and institutions would be brought under the dominion of Jesus Christ.

"This is all very well, and your committee believe that all that is best in our civilization is due to the influence of the spirit of Jesus Christ exerted through His Church. But this is only individual influence, and we see how feeble this is when it comes in contact with the organized forces of the modern world in the lust for gold.

"We see around us not only social inequalities, but social wrongs. When there is at one end of the social scale boundless wealth and useless and harmful luxury, and at the other the most abject, degrading, and hopeless poverty, surely all who profess and call themselves Christians would acknowledge that conditions are not ideal; that they are not what the Master wishes them to be.

"The time has come when the Church must again take the place of moral leadership of society. The voice of God is calling her to it, and unless she rises to the height of her vocation it will not be long before her candlestick will be removed from its place.

"As yet we do not know the remedy for all the evils of society, but good men and true are seeking for light, and light will surely come."

Furthermore, the report pointed out that the gospel of Jesus Christ proclaimed a kingdom of righteousness upon earth where there is one Universal Father, and where all men are brothers; but that few workmen, the class to which Jesus Himself belonged, and still fewer laborers, the class to which His gospel was first proclaimed and who heard it gladly, are found in churches other than the Roman Catholic. Workmen all too frequently feel that the Church is out of sympathy with, and has little, if any, real interest in, their welfare. They still revere the name of Jesus, but they do not believe that the spirit of Jesus dwells in the Church.

In referring to the aggravated conditions incident to the Westmoreland Coal Company the report said: "We may ask with guilty Cain, 'Am I my brother's keeper?' when if we would but listen, we might hear the divine answer, 'Thy brother's blood crieth to Me from the ground.' Although it is within our diocese and but fifty miles away from this city, your committee is forced to confess—and it does so with shame—that their knowledge upon the questions at issue between the miners and operators is too meagre for them to venture an opinion as to which of the parties has most of right and justice on its side.

"But we do feel fully justified in saying, and we do say with all possible emphasis, that conditions there are a stigma upon our Christianity and a disgrace to civilization. When thousands of our fellow men and women will endure such hardships as these miners and their families have undergone for the past fourteen months, there must be some moral principle at stake, and it is futile to say there is nothing to arbitrate. We believe it is the duty of all good men to be informed as to the conditions there and to express an opinion upon the matter."

In concluding its report the committee said that it does not believe that it is the duty of the Church to attempt to settle economic questions, but there are great moral issues upon which her voice should be heard, and where silence is not only cowardice but treason to her Master. "Clergy and laity alike need information upon these subjects, and a commission upon Social Service, similar to that appointed by the General Convention, is highly desirable in this diocese. Your committee therefore recommends the appointment of such a commission, and offers the following resolution:

"Resolved, That a standing committee on Social Service, to consist of two clergymen and five laymen, be appointed by the Bishop, whose duty it shall be to gather information on important social and economic questions, and to communicate such information in

whatever way they may deem best to the clergy and laity of the diocese."

In accordance with this suggestion a Social Service committee was authorized and subsequently appointed.

COMMISSION GOVERNMENT DOWN SOUTH.

Richmond, Va., has been chosen as the place of the National Municipal League's yearly meeting next November. Because of this fact it is interesting to note that one of the leading municipal problems to which the League has devoted much attention had its origin in the South. This is the commission form of government, first practically applied in Galveston and subsequently adopted, in one form or another, in nearly a hundred and fifty cities. Of the fifteen states now having general laws giving to the cities the authority to adopt commission government, three are southern—South Carolina, Mississippi, and Alabama. These fifteen states do not include California, Colorado, Oregon, Michigan, Missouri, Oklahoma, and Washington, which are known as "home rule" commonwealths, allowing the cities to frame their own charters.

Virginia, among the Southern states, is taking a leading part in the movement for new systems of municipal government, the object being direct rule by the people in the various communities. The campaign in the "Old Dominion" is being conducted by the League of Virginia Municipalities, a most progressive organization. In Alabama, the Legislature has passed an act which establishes commission government in Birmingham and Montgomery, cities having more than 100,000 population. Birmingham is to have a commission of three members, and Montgomery one of five, the salary to be \$7,000. Although the first commissioners were appointed by the governor, their successors will be elected by the people.

FATHER LATHROP AND THE CIVIC CONSCIENCE.

In accepting his appointment as a member of the Executive Committee of the National Municipal League, the Rev. Charles N. Lathrop, of the Church of the Advent, San Francisco, expresses the thought that most persons need instruction in rudimentary civics. Says he:

"I have come to realize the supreme importance of the state for the protection of the lives and morals of our people. My own thought is that the first necessity is to make the people realize what part the state plays in their practical lives—that they cannot sit down to read the evening paper, cannot give a glass of milk to the baby, or send their children to school, without using the state; and that, consequently, the condition of the state affects them in these intimate ways. When the people once get these facts firmly lodged in their minds, they will develop an intense devotion to their state and will see to it that their state is managed for the benefit of all.

"My hobby, then, is the development of the civic conscience; and I think this strikes deeper than any particular municipal scheme or system."

CHURCHMEN AND STRIKES.

THE REV. DR. A. G. CUMMINS, rector of Christ Church, Poughkeepsie, and chairman of the Social Service Commission of the Diocese of New York, is also chairman of a committee to promote industrial arbitration. In speaking of its work, Dr. Cummins said:

"When a recent strike came on there was, so far as we could learn, no agency of the Christian and Jewish religions to help others to look into the situation and publish to the world the merits of both sides to the controversy. It seemed to us there ought to be such an agency. Hence the committee.

"We do not know whether we shall be able to make either side to a labor dispute agree to arbitrate. We can only try. But the thing we can do is to look into the facts on each side, and having ascertained the facts we can make them public. We believe the public will believe our statements if it is assured we have looked into both sides with fairness and thoroughness. And we are measurably sure that, the facts being known, other religious forces will aid public opinion in compelling arbitration.

"We don't set ourselves up as arbitrators. We are not a board before which employers and employes are expected to appear and ask us to decide. If we waited for them to appear before us we fear they might never do so. The Church may have had a waiting frame of mind toward such questions in the past, but it has no such frame of mind to-day."

THE SOCIAL SERVICE COMMISSION OF THE FEDERATION OF CHURCHES.

Charles S. Macfarland, D.D., of the South Norwalk (Conn.) Congregational church has been chosen secretary of the Social

Service Commission of the Federal Council of the Churches of Christ in America. The names of the members of this organizing and directing committee are Dr. Charles L. Thompson, secretary of the Presbyterian Board of Home Missions; Dr. Josiah Strong, secretary of the American Institute of Social Service; Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn; Charles R. Towson, secretary of the Industrial Department, Young Men's Christian Association; Rev. Charles Stelzle, secretary of the Department of Church and Labor of the Presbyterian Board of Home Missions; John M. Glenn, director of the Sage Foundation, and a member of our own Social Service Commission; Edward T. Devine, secretary of the Charity Organization Society of New York; Ernest H. Abbott of the editorial staff of the *Outlook*; Leighton Williams, pastor of Amity Baptist Church, and the Rev. Frank Masou North, secretary of the Methodist City Mission Society.

REPORTING TUBERCULOSIS.

Reporting of living cases of tuberculosis is now required by law or health regulation in 25 states, while in 28 states and territories no provision whatever is made for keeping record of cases of this infectious disease. Connecticut, District of Columbia, Kansas, Maine, Maryland, Michigan, Mississippi, New Jersey, New York, Rhode Island, and Vermont, according to a statement published by the National Association for the Study and Prevention of Tuberculosis, are placed in the honor class as having laws which provide specifically for the reporting of tuberculosis and which make provision for the proper registration of living cases of this disease. The following 28 states and territories have no provision whatever for the reporting or registration of tuberculosis cases: Arizona, Alaska, Arkansas, Colorado, Delaware, Florida, Georgia, Hawaii, Idaho, Illinois, Kentucky, Louisiana, Missouri, Montana, Nevada, New Hampshire, New Mexico, North Carolina, Ohio, Oklahoma, Philippine Islands, Porto Rico, South Carolina, South Dakota, Texas, Virginia, West Virginia, and Wyoming.

MUNICIPAL GARDENING IN MINNEAPOLIS.

Approximately 360 vacant lots have been assigned to members of the Minneapolis Garden Club, and thus under the rules of the club about 225,000 square feet will be planted to flowers and about 2,000,000 square feet to vegetables. The six gardeners, under the direction of the superintendent, "patrol" the districts every afternoon. The gardens have all been marked by neat signs, and, for the most part, have been planted. An idea of the quantity of seeds required can be gained from the fact that 7,000 tomato plants and 14,000 cabbage plants were delivered May 26th—the largest order ever brought into the city in one day. Nearly 22,000 packages of nasturtiums have been distributed to children in the second, third, fourth, and fifth grades of the public and parochial schools of Minneapolis. Practically all of these nasturtiums have been planted. Reports from four schools show 97 per cent. of the seeds to be in the ground. Judging from these same schools there are about 17,000 families represented in 22,000 children, and that is the number of homes directly decorated by the Garden Club.

NEW DIOCESAN COMMISSIONS.

Bishop Darlington of the diocese of Harrisburg has appointed the following Social Service Commission: Rev. Clifford G. Twombly, Lancaster, Rev. Lewis Nichols, Lock Haven, Rev. Fremont N. Hinkel, Blossburg; Hon. Horace B. Packer, Wellsboro, Prof. G. G. Pond, State College, and Mr. A. B. Farquhar, York.

Bishop Whitehead of the diocese of Pittsburgh has appointed a committee on social and economic questions, which consists of the Rev. E. H. Ward, D.D., Rev. J. H. McIlvaine, D.D.; Hon. George W. Guthrie, 434 Diamond street; Messrs. H. D. W. English, 341 Fourth avenue, H. A. Phillips, Mellon National bank, C. S. Shoemaker, Termon avenue, North Side, H. W. Armstrong, Oakmont.

CHILD LABOR LEGISLATION IN PENNSYLVANIA.

Of the three child labor bills introduced into the Pennsylvania legislature but one got through, the one forbidding work in coal mines by children under sixteen. The glass workers and messenger boys measures, after passing through the house, were killed in the Senate Judiciary special committee. Just why the messenger boy bill was killed does not appear, because the companies withdrew their opposition after the minimum age was placed at eighteen instead of twenty-one.

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.

PSALM CXIX. AND THE GLORIA PATRI.

To the Editor of *The Living Church*:

I WONDER if there is any point of difference "in doctrine, discipline, or worship" between this and the mother Church so trivial and unimportant that it will not draw out the old familiar, "This Church is far from intending to depart"!

In my former communication regarding the use of the *Gloria Patri* in Psalm CXIX., I purposely refrained from any reference to the English rubric, which compares with our rubric much as the position of the 141st Psalm in our Psalter compares with the position of the same psalm in the English Psalter.

The omission of an English rubric in our Prayer Book *sometimes* leads to an inference that the English usage in the case should prevail, as *e.g.*, the use of the *Benedictus* at Matins on the Third Sunday in Advent. Usually, however, the indication is the reverse, as in the case under discussion. That such is the case is clearly shown in the action of the Church in her General Convention in Chicago, where this whole subject was comprehensively discussed. The result was manifested in the changing of the numbering of the verses of this one psalm, from a conformity to the English Prayer Book (22 "Psalmlets" of 8 verses each) to a consecutive numbering of the entire psalm from verse 1 to verse 176 inclusive. This decision was unanimous and final. The retaining of the Latin sub-titles, if I remember aright, met with a little opposition, but was finally made unanimous.

So, notwithstanding that the English Prayer Book requires the *Gloria* after each "part" of the psalm (which requirement is not always observed as it should be in English churches, to my certain knowledge), and notwithstanding that "this Church is far from intending to depart," it is an incontrovertible fact that this Church—

"A daughter in her mother's house,
But mistress in her own"—

forbids the use of the *Gloria* after every eighth verse, and requires it only "at the end of the whole portion."

May I add—seeing that the point was called in question—my definition of the word "Portion" as a specific term was given me by an able English rubrician, who further said that the use of the word in the English rubric quoted by both your correspondents was "a rubrical blunder, used to avoid tautology"!

I beg pardon for inflicting upon you so many words on such an unimportant matter, but I assure you I have nothing more to say on the subject.

CHARLES R. HODGE.

Holy Innocent's Church, Evansville, Ind., June 5, 1911.

[The discussion of this subject in these columns is now at an end.—EDITOR L. C.]

THE CLERGY—WHY NOT?

To the Editor of *The Living Church*:

LOOKING over the detailed report of the Board of Missions from year to year, one is struck by the number of parishes giving nothing or next to nothing for the propagation of the Faith outside of their own diocesan bounds. Some of these parishes are strong enough to pay their priests from \$1,500 to \$3,000 a year, and maintain considerable parish work besides. I ask two questions of my brother clergy, and these are often asked by active and interested laity:

1. In parishes with no missionary credit:

What becomes of the parson's offerings? I have never heard of a law exempting him and his family from the obligation of the Kingdom. If he made his offerings his parish would have at least some credit. It is generally recognized, I think, that both his family and himself are members, to all intents and purposes, of the parish of which he is rector.

2. In the parish which gives a little:

What prevents its giving more; perhaps its apportionment? I see a parish with not less than 250 communicants paying a salary of \$1,600 and a rectory. To its credit for one year at the Church Missions House is \$10.46. Had it been a lone \$10.00, one's inference might be that it was given by the rector or some other interested individual. But the added 46 cents suggests a congregational offering. Now I do not believe there is a parish of 250 communicants in the whole country that cannot and will not give under any circumstances more than \$10.46 a year if they have the opportunity. No credit invariably means no parish opportunity. I do not believe there is a case on record where a congregation, as a body, refused entirely

to give for missions. I am sure the innocent, heroic-natured youth would give at least 46 cents if an offering were announced.

Missionary interest and missionary giving must find its furtherance and grace of continuance in the Church's leaders. The challenge of my convictions is: Given a clergy bold to lead, you have a people spirited to follow.

Respectfully,
THOMAS JENKINS.

Fremont, Ohio.

"VALIDITY" AND "REGULARITY."

To the Editor of *The Living Church*:

WHAT I may not be misunderstood, I wish first to state that I understand certain of the clergy propose in the interest of unity that the Church shall say to the various Protestant sects, "We recognize your ministry and sacraments as valid but irregular."

When, as a young man in college, I received at the hands of the late Bishop Whittle of Virginia the sacrament of Confirmation, I was taught and believed that I had received a gift from God that none other than a Bishop of the Church could give—a gift that in no wise depended upon man's goodness or human authority, but solely upon the authority given him as a Bishop by God. My Prayer Book so informed me; and I knew that until I was confirmed or ready to be confirmed I could not receive the Sacrament of the Eucharist. I then believed and now believe that our Lord founded one Church and gave her His commission to act in His name on earth. I know of no authority by Him vested in the Church to delegate this authority or to ratify the acts of others acting without authority. Certainly in human affairs the maxim "*Delegatus non potest delegare*" is beyond question. Christ may ratify, but the Church cannot.

Now I am confronted with the proposition that the agent (the Church) shall arise above the limits of her authority and take the Master's place, saying in the interest of "unity" to the various sects, "You are just as much empowered to do the work as we who are duly empowered. Christ indeed gave us certain powers to act in His behalf; these have not been given you but you have taken them as of right and have power to exercise them. We are 'regular,' you are 'irregular,' but the result is the same. God must be pleased to have you working for Him, even though some of you deny the Divinity of His Son, Christ's presence in the Eucharist, the sacred ministry, and a few other things held by us to be of vital necessity." Before I accept this proposition, I shall require proof of the Church's authority for such a pronouncement.

If certain of our clergy hold this to be true despite such definite statements to the contrary as are to be found in the preface of the Ordinal—and "regularity" (as God has authorized) and "irregularity" (as man has chosen to ignore God's authority and have his own way) are to be the basis of this unity—I suppose we may logically expect ere long a further statement by the same parties that matrimony and children born out of wedlock as affected, the one by our Canon on Divorce, and the other by the lack of the Sacrament of Matrimony, in the end involve the same question, and also that lawful wedlock is of less moment than the comforting assurance, given to remarried (?) divorcees or the unfortunate offspring of an un-blessed union, that the one is married indeed and the other legitimate, but both "irregularly"!

Certainly, if rejecting the Catholic doctrine of the Real Presence in the Eucharist and of the Apostolical Ministry leaves them possessed of a valid sacrament, their denial of the Church's position regarding divorce and adulterous unions must leave them free and authorized to sanction such. To us they must be likewise valid but "irregular," and sects must necessarily become back-doors by which our people will understand that they can obtain valid but irregular joys denied them by the Church claiming to speak with the authority of God. If this is not opening the door to the devil, what would be so considered?

The feverish interest of these men in the Protestant sects prompts me to suggest that possibly if the same amount of time, devoted to those without who do not want the Church as she is, were devoted to the careful instruction of those within, the result might be a more intelligent laity and an increased respect from the people at large. Like the women who neglect their own families and give their time to the affairs of others, are such priests. I, for one, think they would be better occupied by serving those to whom they occupy the position of spiritual parents. Indeed it is quite time for us of the laity who accept and hold fast the faith once delivered to the saints and the order of the Church to bring to the attention of these spiritual acrobats the stern fact that they are not increasing our respect for them by their conduct.

The Rt. Rev. the Bishop of New Hampshire once said in effect, "There may be many roads to heaven; I cannot say there are not. But this I do know: I am commissioned to preach but one, the only one authorized by God—the Church—and therefore the only one we know to be safe." As a matter of pious hope we may hope and pray that our Protestant friends may reach the desired goal, but we cannot go further than this without being disloyal to the Church of Christ. Of course if the Church is mistaken in the premises, she should not talk of "regularity" and "irregularity," but frankly admit her mistake; and we who have been guilty of making false claims should pray God to forgive us our trespass.

THOMAS H. SIMES.
Portsmouth, N. H., June 6, 1911.

THE (NEW YORK) HOUSE OF MERCY.

To the Editor of The Living Church:

WILL you kindly correct a statement made in a recent report of the Church Mission of Help (page 45) that "The House of Mercy depends largely upon its laundry receipts to meet its expenses"? A careful study of our yearly report would show how unjust this statement is.

We have only once realized in any one year more than fifteen hundred dollars, and that amount would not go far toward supporting our work. As a matter of fact, the inmates are taught all in the way of house work that a girl could learn in the short space of from one to two years. Our aim has been to give the girls some means of earning their living when they leave our care, so that they need not return to cigar, candy, and rope factories.

We have found in our many years of experience that an expert hand ironer can always command good wages.

In some respects the Church can hardly be expected to vie with state institutions, whose ideals are so distinct from ours.

On visiting state institutions for so-called "wayward girls" one is struck with the total lack of care for the soul. The mental and moral training may be faultless, but the spiritual side is wanting.

If, with this lack, the state institution is so far superior to the work done by the Church, why urge a larger support for the Church institution?

Is it not surprising that the criticisms that are made from time to time should be based, apparently, upon the notion that those who have been long engaged in the work with wayward and fallen girls, must necessarily have less sympathy in the development of character and less judgment in adopting means and discovering methods than those who have less experience, and whose knowledge is theoretical rather than experimental?

SISTER SUPERIOR, C. S. M.

New York, June 5, 1911.

HOME FOR AGED AND INFIRM CLERGYMEN.

To the Editor of The Living Church:

MAY I, through the columns of THE LIVING CHURCH, call the attention of diocesan authorities and any others who may be interested to the clergyman's Home at Pacific Grove, Monterey county, Calif.?

The object of the home is to provide for the support and maintenance of aged or infirm clergymen who can no longer engage in the active work of the ministry.

The institution at present consists of seven acres of land, a well constructed building which will accommodate thirty or more inmates, and an invested fund of \$17,000. This is, of course, merely a beginning of what we hope to see accomplished.

Upon this land, with spacious lots attached, cottages may be erected by dioceses, parishes, or individuals, these cottages to be occupied in perpetuity by those selected and authorized to make use of them by the dioceses, parishes, or individuals erecting the same.

A friend has just provided sufficient money for the erection of the first of the proposed cottages and the way is open for others to follow his good example.

At present there are accommodations for about fifteen disabled or infirm clergymen at the small cost of \$20.00 per month.

Pacific Grove is the "Chautauqua" of the Pacific Coast, and its climate, scenery, social advantages, etc., are unsurpassed.

I will send further particulars, with photographs, to any who may desire them. Very truly yours, NEWTON H. BARRY.

San Francisco, Cal.

CONVERSION AND CONTINUANCE.

To the Editor of The Living Church:

WE read in Acts 2: 38 and 42, that the result of St. Peter's first sermon on the first Christian Whitsunday was "Conversion" and "Continuance." Now these two primary steps in the Christian life correspond with the two chief functions of the Church, the missionary and the pastoral functions. Obviously these are inseparable and should never be divided. Yet is not this just what has been done since the Reformation by the Protestant bodies and the Anglican communion? The former magnify "Conversion" and the missionary function admirably, but minimize "Continuance" and the pastoral function; and the Anglican Churches do just the reverse; and the result is no permanent holding of souls by either party.

Moreover a third correspondence is seen between the Evangelical aspect and the Catholic aspect of the Faith, both between Protestants and Churchmen and among Churchmen themselves. It is the separation of these two parts of each pair that makes the Christian Church so ineffective and grow so slowly. Christian unity is needed to unite these parts together once more. All loyal Churchmen should be both "Catholic" and "Evangelical," as the late Bishop Wilkinson of Scotland called himself and was. This is what the Bishop of London wishes to bring about, as seen by that meeting he held this past winter as recorded in your columns.

Now I venture to say, that we can never make "Evangelicals" "Catholic" until we "Catholics" become "Evangelical," and we can never add the pastoral function to the missionary until we add the

missionary to the pastoral; and once more, we can never add "Continuance" to "Conversion," until we add "Conversion" to "Continuance."

Then the Anglican communion can and will win back the Protestant bodies. Only God the Holy Ghost can do this. May He do it in every loyal Churchman and faithful Christian! "Through God (the Holy Ghost) we shall do great acts." HENRY M. SAVILLE.

Whitsun Tuesday, 1911.

THE "MANKATO PLAN" FOR MISSIONARY WORK.

To the Editor of The Living Church:

I AM receiving so many letters of inquiry concerning the "Mankato Plan" which is succeeding so admirably for us of Minnesota in solving the vexed question of the conduct and support of rural missions in quarters where the population is no longer increasing, that you will do me a kindness in giving space to its main details, viz.:

1. Groups "Dependent Parishes," "Organized Missions," and "Preaching Stations," with a first reference to securing the largest returns for the least output of time and labor on the part of the ministrants in charge.

2. Contemplated 48 weeks as a working year, and the contractual basis; but the ministrations of a single Lord's Day as the unit of a clergyman's earning opportunities.

3. Regards any given station as entitled to as many full Lord's Day ministrations as its pledge for the year, plus its proper grant from the diocesan Board of Missions, contains multiples of 48 (or the number of weeks in the standardized year).

EXAMPLE:—Field of the Rev. Mr. A.: Three stations, X, Y, and Z. Standardized support guaranteed by diocese \$1,200 per annum, or \$25 per Sunday.

Station X.: Pays locally \$400. Diocese adds \$200. Total \$600, which divided by \$25 (or the unit of valuation), gives 24 as the number of full Sundays to which the station is entitled.

4. Demands that the diocese apportion its missionary grants to all stations (no exceptions) after a fixed ratio to the amounts raised locally; as, say, \$1 for every \$2.

5. Regards a salary minimum, below which no missionary may be employed with the consent of the diocese; also, a salary maximum, to which such missionary may attain through the increase of local offerings before the diocese begins to withdraw its primary grant.

6. (Corollary to above). Demands that all real properties shall be vested in the diocese; also, that no mission shall be granted a parish charter until it has demonstrated full ability to pay by itself the maximum of the diocesan guarantee as salary, as well as its other dues and necessary expenses.

7. Provides week-day ministrations, whether to weak stations or to isolated families, at no charge beyond a free-will offering at the times of the visitations.

8. Insists (and emphatically) that the people at each station shall provide and care for such material properties as it may require for public services—not appealing for aid in these matters elsewhere than to their own community.

W. H. KNOWLTON,

St. James, Minn., June 6, 1911.

Dean of Mankato.

DIVIDING THE SERVICE.

To the Editor of The Living Church:

I KNOW a large city church, where some three hundred persons communicate at the late celebration on the first Sunday in each month, in which the following use prevails. The rector takes to the end of the prayer for the Church Militant; the assisting priest goes to the end of the Prayer of Humble Access; and then the rector takes the Consecration Prayer and the rest of the Office. Possibly the rector may wish to administer the paten and not the chalice; is it, however, necessary to be the consecrator to do this?

I am only a layman and not a liturgical expert, but somehow this arrangement does not look right to me and seems to mar the unity of the service. If this particular use, which I have never seen elsewhere, is wrong, I would like some liturgical scholar to state the reason why it is wrong. CLARENCE ROLLINS.

May 22, 1911.

NORFOLK—LAWRENCEVILLE.

To the Editor of The Living Church:

WITH all due courtesy to you, I must express my surprise that you should have allowed the letter headed "Norfolk-Lawrenceville" to appear in your paper. The subject matter had no bearing on the "Norfolk case"; and in the judgment of the writer of this, was an unwarranted, disrespectful attack upon a Bishop of our Church, who is loved and honored by many. As to the "Norfolk case," this letter has no more to do with it than has the letter which appeared in your columns. CHARLOTTE C. BERRYMAN.

June 7, 1911.

IS THIS CHURCH "ANGLICAN"?

To the Editor of *The Living Church*:

I USUALLY so thoroughly enjoy the contributions of "Presbyter Ignotus" that I am loth to criticize what he says. But I feel that the first paragraph of his "Musings" on June 10th leaves something to be desired if not indeed corrected.

He says: "The Church in this country is not Anglican, but American." And to prove it he attempts to show that it is Scotch! At least that is the only logical inference from the sentence immediately following the one just quoted.

Now this Church is English in precisely the same sense in which our language is English. That is, it came to us by way of England. I am quite sure "Presbyter Ignotus" does not deny this and would not go on record as saying: "Our language is not English but American."

Moreover our episcopate is not derived from Scotland. It is true Bishop Seabury was of Scottish consecration, but he only assisted at one Episcopal consecration in this country and at that he was not the consecrating prelate but simply a Bishop assisting.

I am sorry that "Presbyter Ignotus" feels as he does about the name Anglo-Catholic, for it simply identifies the Church to which he belongs as the one which has come to us, like our language, from Britain. It does not imply any lack of full independence or that the ideas of the Church of England or her methods of work are necessarily the best for us. It does imply that the traditions of that Church are our traditions too. We were as much represented at Runnymede by Stephen Langton as the Church in England herself. Whether he likes it or not, "Presbyter Ignotus" is an Anglo-Catholic. He is an American Catholic, too, but that is just because he is also an Anglo-Catholic. His neighbor in the last diocesan convention who was a Pole is an Anglo-Catholic too, and can justly take pride that he is no member of a Church which began its career here in this western world, but through its British lineage is linked with the Church of the Upper Room.

Sometimes when we have sought a suitable name for our Church in place of the nickname she bears I have thought, not once or twice but many times, that we might do worse than link ourselves to the glorious past which is ours by taking the title, "Anglo-American Church." So, too, with all the group of Churches similarly descended—the Anglo-Canadian Church, the Anglo-Cuban Church, the Anglo-Australian Church, the Anglo-Japanese Church, and so on. We should lose nothing and the world would know we did not derive our Christianity from Rome or Moscow.

Insularity is a bad thing undoubtedly, but cutting ourselves off from the past and starting a brand new Church somewhere about Jamestown three centuries ago without a link with the past is worse still.

C. ERNEST SMITH.

St. Thomas', Washington, Trinity Sunday, 1911.

PARISH VISITING.

To the Editor of *The Living Church*:

ON opening one's copy of THE LIVING CHURCH week by week, one instinctively turns as soon as possible to the column headed "Blue Monday Musings." Nor is one often disappointed, even though the expression of some personal idiosyncrasy or prejudice sometimes seems to mar the generally sane and broad—which is to say Catholic—reflections upon current happenings and topics. But one is inclined to take issue with the learned writer when, as in the last issue of the paper, he seems to suggest that "keeping office hours" may prove more serviceable and fruitful spiritually, than constant and systematic parish visiting. Of course "Presbyter Ignotus" does not for one moment mean to imply that the parish priest should give up all visiting, but only deprecates the incessant running from house to house that is characteristic of modern pastoral methods. But I believe that much harm may be done by even the suggestion that parish visiting is unimportant or a possible waste of time. Many of the younger clergy are getting into the way of speaking scornfully of "the ringing of door bells" and of the duty of the priest to spend his time in his church and study, where he may be accessible at all times to his people, who, alas, do not "seek him." It would occupy too much space to argue the question or to quote authorities, but practical experience should count for much.

The rector of this parish took charge on October 1st last. His two curates began work on January 1st. During that period there have been baptized 125 and confirmed 90. How were these results obtained? Answer: By constant, ceaseless pastoral visitation on the part of all three priests. Many of the cases required half a dozen or more visits. Regular office hours are observed in the parish house daily, but all the clergy might have sat there and visited until they fainted, without producing five per cent of the results obtained by ceaseless running about even as "sparks among the stubble." Nothing pays like visiting, in our day and generation, however it may have been in the past.

A. GEORGE E. JENNER.

Dorchester, Boston, June 10, 1911.

EVERY MAN who is habitually holding out for his rights, makes himself the equal of his inferiors, even if he be a king, and he must take the consequences, which are far from pleasant.—Faber's *Kindness*, paragraph edition.

Literary

BOOKS ON SOCIAL QUESTIONS.

DR. CHARLES W. ELIOT always writes interestingly and his *Conflict Between Collectivism and Industrialism in a Democracy* is no exception to the rule. It is a study of the more salient aspects of modern social and economic conditions. He aims to show two things: the extent to which society has found it wise to bridle individual freedom for the good of the community; and then whether the substitution of collective for individual action tends to injure society by hardening social classes and stunting individual enterprise. [Scribner's.] *State Socialism in New Zealand*, by Professor Le Rossignol, of the University of Denver, and William D. Stewart, of Dunedin, New Zealand, is a critical account of some phases of state activity in that far-off British dependency which has furnished social workers with striking and most interesting precedents and examples. In their preface the authors say:

"We have kept in mind the point of view of the foreign observer and that of the citizen of the Dominion who takes part in the discussion of public affairs. From the former point of view it is desirable that the working of the various social experiments should be shown as they are, without exaggeration or concealment, if anything is to be learned of their success or failure, or any knowledge obtained that might be used in the cause of social reform in other countries." [T. Y. Crowell & Co. \$1.50.]

The American Hope is both platitudinous and aphoristic. Its general treatment deserves the former characterization. Individual sentences deserve the latter. Here are two illustrations: "If a man gets out of his business the same sort of enjoyment that the scientist gets from the quest after truth, the same sort that the painter gets from a great achievement, the same sort that the musician gets from a thrilling interpretation, his life is quite as full of ideals as theirs." "We Americans are just beginning to see that to get a small living and know what to do with it is a happier state than to get a big living and not know how to live. The latter is true poverty. Indeed, it is the commonest poverty in America to-day." The author is William Morse Cole, who has had a varied career and who is now in the Harvard Graduate School of Business Administration. The book is suggestive [Appleton's. \$1.50.]

In *The Vocational Guidance of Youth*, Meyer Bloomfield writes out of an active experience and an abounding enthusiasm. He has been one of the foremost helpers in seeking a solution of the problem of misemployment and misdirection. In the Civic House at the North End of Boston he made his first experiments. Now he is in charge of the Vocation Bureau (heretofore referred to in THE LIVING CHURCH) which is supplementing its work by issuing a series of Bulletins on Vocations for Boston Boys. The Bulletins on the Machinist and Banking have appeared. The Girls' Trade Education League is now sending to press a series of Bulletins on Vocations for Boston Girls. It is hoped through this printed material, which is to be reinforced by the intelligent sympathy of the school people, to help the children to a better chance of finding themselves, to bridge the yawning gulf between school life and working life, and most important, to prolong the educational life of youth. Clergy and laymen alike may well possess themselves of this little volume and get in touch with this work. [Houghton, Mifflin & Co. \$1.50.]

Dr. Simon Patten's *The Social Basis of Religion* is reserved for later and fuller notice. Like all of this pioneer's work, it is full of meaty suggestion. It is one of the American Social Progress series published by Macmillan.

City Government by Commission, an important volume prepared by Clinton Rogers Woodruff, Social Service editor of THE LIVING CHURCH, will soon be issued by D. Appleton & Co. This book will deal in compact form with this rapidly spreading system of municipal government: it will contain a discussion of the different features of the different plans and an account of the actual operation of them. In the book, Mr. Woodruff has embodied the fruits of the latest experience and thought on the subject. Important contributions have been made by Albert Bushnell Hart, William M. Munro, Horace E. Deming, Rear Admiral F. E. Chadwick, and E. R. Cheesborough.

In view of the great interest shown in the initiative, referendum, and recall, the work of Dr. William Bennett Munro, professor of municipal government in Harvard, is especially appropriate. Dr. Munro is preparing a book for the National Municipal League series, dealing with these subjects. It will be made up of papers read before the League, and will include a lot of new information. Dr. Munro is a member of the Executive Committee of the National Municipal League.

"WE CANNOT foresee the consequences of our acts, but we may be sure of this, that good deeds will not bring evil results."

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

IN answer to a query as to the "Milwaukee Plan," sometime referred to as an Auxiliary measure, a long and explicit letter comes from Mrs. Clarkson of Milwaukee, secretary of that branch of the Auxiliary. "This 'plan'—as yet in imperfect working order—was that each of the 400 (approximately) of the Auxiliary branches in the Fifth Department should give one dollar each year to a fund to be expended on some mission within the department to be designated by the secretary of the department—at that time Rev. Dr. J. H. Hopkins.

Mrs. Clarkson says this thought of inter-diocesan help occurred to her at a meeting at which Dr. and Mrs. Hopkins were present, as she learned from them of the neglected and needy places. The "Milwaukee Plan" received the sanction of those in authority, but owing to a lack of understanding, the funds have been placed with different persons, and some of these funds are still in diocesan treasuries until it shall be known what to do with them. The proper person to whom to send them now would be the Rev. J. E. Curzon, 4731 Beacon street, Chicago. As we understand it, this fund is not meant to supplement the salary of the secretary or to be used in small sums by him, but to be given as a whole each year to a different mission, as his discretion shall dictate.

There are great possibilities in this idea and a few Auxiliaries have entered into it with much interest. No doubt by another year—if it is pushed—it may take on some importance.

"SPECIAL PLANS," such as the above, seem to mean a department organization of the Auxiliary. This would mean more work for somebody, more complexity within the Auxiliary, and would probably be opposed by many who think that the secret of the Auxiliary's success lies in its organic simplicity. Also it would seem to call for a salaried officer. We will be glad to receive news from any Missionary Department which has an organized department Auxiliary. The Fifth Department has more branches of the Auxiliary than any other, and at Cincinnati Dr. Hopkins called it "the garden of the earth," or something equally pleasant.

THIS DEPARTMENT noted some time since the *Church Missionary Calendar*, issued by the R. I. M. Mission Study Class Alumnae of Philadelphia. The profits of the sale of this fine calendar were \$1,200, and have been given to the Board of Missions. Nine thousand copies have been sold. A large committee from the alumnae has been appointed to take charge of the 1912 kalendar, which will contain a special message from Bishop Lloyd, president of the Board of Missions. Miss Emery will have charge of the information concerning Auxiliaries. The G. F. S., Sunday schools, and Auxiliaries will be interested in this kalendar.

"**I**N REPLY to your question about signing an Auxiliary constitution," writes the secretary of a branch, "I want to tell you that we consider it a success. The treasurer has charge of the constitution, and each woman signs it on coming into the society, and in another place is recorded her name and the amount of her systematic offering. Our constitution reads:

"The Woman's Auxiliary to the Board of Missions requires of its members three things: to pray—to learn—to give. The _____ branch meets monthly during the year. Being a baptized woman, and by virtue of that, a missionary worker, I hereby set my name to this pledge as a regular member of the organization."

"As you wrote lately, signing one's name gives a 'savor of impressiveness,' and we have found our women loyal to their agreement."

THE THIRTY-THIRD Local Assembly meeting of the Daughters of the King of the diocese of Long Island was held at St. Thomas' Church, Brooklyn, on May 24th. The most important business of the day was the decision to form a Junior Chapter at the Orphanage of the Church Charity Foundation with the Senior Chapter in charge.

In this way it is hoped to keep in touch with the girls after they leave the orphanage. The officers for the ensuing year are: Mrs. William Martin, president; Mrs. Jay Siesa, vice-president; Miss Mabel M. Whitley, secretary; and Mrs. C. G. Edwards, treasurer. Evensong was at 8 P. M. with a short address by the rector, the Rev. Duncan M. P. Genns, and sermon by the Rev. Winfield S. Baer, rector of St. George's Church, Brooklyn.

FROM WILLIAMSPORT, PA., comes this: The annual Woman's Auxiliary meeting of the Harrisburg diocese was held on May 18th in St. Matthew's Church, Sunbury. Addresses were made by the president, Mrs. Bausman, by Mrs. Gibson, directress of the Babies' Branch, and by Mrs. W. D. Crocker. The Bishop spoke of his diocesan work and the Rev. S. Morgan told of his experience among the miners. The old officers were re-elected. The morning offering, amounting to \$40, was voted to the new chapel at State College and that of the afternoon to work among the colored people. The reports showed great improvement over last year. The officers' meeting was held the night before, thus giving the entire day to the regular meeting.

THE ANNUAL assembly of the Daughters of the King in the diocese of Los Angeles occurred on May 19th. The day began with Holy Communion at 7:30 A. M. The business meeting was held in the afternoon and supper was served to all at 6:30. The officers elected were: President, Mrs. George Williams; First Vice-President, Mrs. Charles Spalding; Second Vice-President, Mrs. Alfred M. Smith; Secretary and Treasurer, Mrs. Thomas Rijney.

IT IS A heavy blow to one's proper pride to have her name spelled wrong and is also a grief to any conscientious editor; but oh! the valuable moments spent deciding whether it is an n or an m, an s or an r, in a diocesan officer's name! With clerical names it is not quite so hard, for all we have to do is to search the list in the *Living Church Annual* and it is sure to be there.

THE JUNIORS of Newark diocese met on Saturday afternoon, May 20th, in the Church of the Holy Communion, South Orange. The Rev. Harvey Officer, O.H.C., addressed them, also the Rev. Mr. Tsu, a Chinese student from the General Theological Seminary.

The annual service and presentation of the United Offering of the Woman's Auxiliary of the diocese of Newark was held in Trinity Church, Newark, on May 26th. Bishop Lines announced that the amount collected by the Auxiliaries, over and above their monthly collections, was \$2,243.74, an increase of \$500 over the gifts of 1908. The Rev. George D. Hadley, rector of St. John's, Jersey City, preached from the text, "I must be about my Father's business."

ON FRIDAY, May 19th, the Auxiliary of Western Massachusetts held its annual in St. Peter's Church, Springfield. At the afternoon session the Rev. R. W. Andrews of Akita, Japan, gave an instructive account of the missionary progress in that country and the Rev. Charles J. Sniffen spoke of the work in the summer training school in Heath. At the U. O. service, the Rev. Donald Alexander of Christ Church officiated. The offering was \$441.54. On Thursday evening there was a meeting in the interest of the Juniors under the presidency of Miss Leslie Chapin. The Junior leaders had an address by Miss Lindley of New York City.

WILL THE diocese of Western Massachusetts please tell us just what is their U. O. service in connection with their annual meeting? We note that several dioceses have this U. O. service. Is it the opening service or is it an extra?

A DISTINCT STEP in advance has been taken in connection with G. F. S. work in Louisville in the beginning of what is to be known as the Girls' Friendly Inn. A short time ago it was decided to abandon the plan of securing a Holiday House or summer home for the members, for which a substantial fund had already been collected; the officers feeling that a permanent boarding home for girls in the central part of the city, open the year round, would be more practical and desirable. So with the consent of the donors, the Holiday House fund was merged into that of the Friendly Inn, additional amounts raised, and a very desirable piece of property valued at \$7,500 was purchased, situated within easy walking distance of the business district, but still in a pleasant residential neighborhood. Many generous donations have been given, and although some debt remains on the property, the interest has been guaranteed by friends of the undertaking for as long a time as is necessary; it is thought, however, that all indebtedness will be cancelled in a few years. Much interest is being manifested in the plan by business men and philanthropic people of Louisville, all of whom fully realize the great need of a home where working girls earning less than \$10 a week can secure reasonable board. The intention is to charge from \$2.50 to \$5.00 a week for room and board, according to the salaries earned by the individual; any girl of reputable character will be admitted, but preference will naturally be given to members of the society. Already there have been a number of applications and it is thought that with economical management the home will be entirely self-supporting the first year. The plan is to start with fifty girls and to

increase the scope of the work as opportunity offers. One of the most attractive features of the home will be a laundry fully equipped where the girls may wash and iron their own clothes, thus eliminating one heavy expense which is such a drain on the purse of the average small-salaried worker. The house will be in charge of a capable business woman as matron and is controlled by the officers of the G. F. S. among whom are: Miss L. L. Robinson, president; Mrs. Charles Edward Woodcock, first vice-president; Miss Henrietta Bullitt, secretary; and Miss Rosalie Pargny, social service associate.

The annual corporate Communion of the G. F. S. was held in the Church of the Advent, Louisville, on Sunday, May 21st. Notwithstanding the fact that this church is not centrally located, it being the custom to hold this service in the various Louisville parishes in rotation, the attendance was one of the largest ever present at such a time. In the evening the annual service was held at the same place, the members entering the church in procession by branches, each branch led by its banner of distinctive color. After choral Evensong, Bishop Woodcock delivered the sermon from the texts, "Am I my brother's keeper?" and "Bear ye one another's burdens and so fulfil the law of Christ," the motto of the society. The offering at both services was devoted to the G. F. S. Inn.

THE GREAT INVASION.

ACTS 16: 8-10.

Who are these with musing eyes,
Looming from the Asian shore,
Shore that rang with martial cries
In the shadowy days of yore?
Loving comrades, brave and true,
Soldiers of the heavenly King,
Joying His commands to do,
All for Him adventuring.

Think they of the ancient war,
And the Chan's deathless song?
Of Achilles in his car,
Thundering the plain along?
No, but of the mightier war
Raging o'er the fields of time,
Fearfuller, and calling for
Deeds more valiant and sublime.

Spirit-borne across the sea,
To their leader came a cry:
"Girt about by foes are we;
Come and help us, or we die!"
'Twas the summons of the Lord
Whom their lips and lives confessed—
Call to wield the bloodless sword
In the regions of the West.

Four poor men, their only boast
One who suffered on a cross:
What a proud world values most
Reckoning as utter dross:
Hunted off from place to place,
Rabble's sport and bigot's prey—
Countless perils called to face,
Dare they this empiric essay?

Aye, for theirs is purpose high,
Dauntless courage, faith serene;
Never, sent to do or die,
Warriors wore a stouter mien,
Not behind them do they gaze,
As the Trojan shores grow dim,
But before them, soon to raise
Joyously their battle hymn.

THE HYMN.

The trumpets of the Living God
Are sounding loud and long.
On, brothers, to the combat, on!
Quit ye like men, be strong!
Press forward whither leads the Cross,
Redemption's glorious sign,
On which the light of victory
Forevermore shall shine.
On, brothers, on! Before us lies
The New Jerusalem.
"Fear not, for they that be with us"
Are more than they with them."

God's foes in frowning legions stand —
Their number who can tell? —
The bands of Error, Sin, and Wrong,
Backed by the Powers of Hell.
They dare us to oppose their might,
Jeer at us in their pride,
And, cursing by a hundred gods,
Rage at the Crucified.

On, ever on! Our cause is good,
The fairest earth hath known.
We fight our brother men to save,
And Satan to de throne.
We follow One who shared our woe,
Who died to make us free,
And, triumphing o'er Death and Hell,
Reigns Lord eternally.

With us are all the Heavenly Host,
Though veiled from mortal eyes,
And ever rise for us the prayers
Of saints in Paradise.
Our meed is sure, the sweet "Well done!"
The Christian soldier's palm,
And part with them in Heaven who raise
The final triumph-palm.
On, brothers, on! Before us lies
The New Jerusalem.
"Fear not, for they that be with us"
Are more than they with them."

Singing thus, the faithful Four
On their mighty mission went;
Thus the Orient once more
Westward sons to battle sent.
Warriors foiled at Marathon,
Welmed at fatal Salamis,
Dreamed ye earth should look upon
An invasion like to this?
Never, for ye put your trust
In the bow, the spear, the glaive;
These in God, the Strong and Just,
Ever near His own to save.
From the freedom-loving Greek
Nothing could your myriads wrest:
These, and their successors meek,
For their Lord won all the West.

CHARLES FOLLEN LEE:
St. Mary's Rectory, Northeast Harbor, Maine.

RECENTLY the Rev. Dr. Waterman of New Hampshire, in preaching at the fortieth anniversary of the consecration of Bishop Niles, made the following remarkable statements concerning the change in the attitude of our Church with reference to certain matters pertaining to the order of its service:

"In 1870 we rarely saw an altar with a cross on it. An altar with a reliable back of it was rarer still. Candles on the altar were a startling innovation, practiced by a very few much-daring persons, and everywhere making the judicious grieve, and the injudicious cry, "Rome," "Rome." At Christmas, 1866, my own father had introduced, in St. Stephen's Church, Providence, the first vested choir ever seen in the diocese of Rhode Island, and, at the next Easter meeting of that parish, a memorial (signed by a very few persons, I will say), prayed for the putting down of "a perambulating choir in unseemly garments." Even preaching in a surplice was regarded as savoring of "Popery." I assure you, I am not exaggerating. Men of ordinarily sane and sober mind did talk in such fashion then. Water bread would have been held up to reprobation in a Bishop's charge. A canon forbidding, among other things, the use of a processional cross (!) was carried through the House of Bishops in the (General Convention of 1871, and was only prevented from becoming law by wiser counsels in the House of Clerical and Lay Deputies. What was the origin of that intolerance, which seems now so strange? There were two causes of difficulty in those days. One was a stolid objection to change, a fear that any accession of richness and dignity and symbolic expressiveness in God's house meant somehow a disturbance of an ideal balance, and so an inevitable fall into that habit of mind which Romanism alone can satisfy. The other difficulty was a strange notion, possessing the minds of almost all our leading men for some years, to the effect that any change from the ritual that had been customary in our churches must somehow be contrary to law."

"It is NOT always age that makes those disagreeable furrows across our foreheads and around our eyes. There are some grandmothers whose faces have hardly a wrinkle, and some granddaughters whose brows are as seamed as they might be at sixty. Time is not responsible for these vexing little lines. A good many of them may be charged up against worry. If one gets in the way of fretting over everything that has gone wrong, and everything one thinks likely to go wrong, the record upon one's face will be as plain as print. Bad temper makes a mark which is hard to erase, and is far uglier than the lines the happy years bring. Age can not wrinkle the heart. Even when the face is criss-crossed with the tracery of a long lifetime, the spirit may be as young as ever. But fretfulness and ill-temper makes wrinkles within as well as without. The little impa-furrow line, hardly noticeable on a smooth forehead, means that a deep furrow has been plowed in the heart.—*Wellspring.*"

Church Kalendar



- June 4—Whitsunday.
- 5—Monday in Whitsun-Week.
- 6—Tuesday in Whitsun-Week.
- 7, 9, 10—Ember Days.
- 11—Trinity Sunday.
- 18—First Sunday after Trinity.
- 24—Saturday. Nativity St. John Baptist.
- 25—Second Sunday after Trinity.
- 29—Thursday. St. Peter, Apostle.

CALENDAR OF COMING EVENTS.

- June 15—Dioc. Conv. Oregon; annual festival of the C. B. S. at St. Mary the Virgin's, New York.
- 18—Dioc. Conv. Montana.
- 21—Dioc. Conv. Vermont.
- 28—Dioc. Conv. Kansas City; Conv. Miss. Dists. of Asheville and Wyoming.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE Rev. BENJAMIN N. BIRD has accepted a call to the Church of the Messiah, Gwynedd, Pa., and began his duties Trinity Sunday, June 11th.

THE Rev. ELLIS BISHOP, having resigned the rectorship of St. George's Church, Bridgeport, Conn., may now be addressed at Southboro, Mass. He will be succeeded by the Rev. HENRY E. KELLY, the present assistant, on June 15th.

THE Rev. FRANK N. BOUCK, curate of St. Paul's Church, Buffalo, N. Y., has accepted a call to the rectorship of St. James' Church, Watkins, N. Y., and will enter upon his duties about July 1st.

AT the last annual council of the diocese of West Texas, the Rev. UPTON B. BOWDEN of Cuero was elected secretary.

THE address of the Rt. Rev. Dr. W. M. BROWN, Bishop of Arkansas, is changed from Little Rock, Ark., to Brownella Cottage, Gallon, Ohio.

THE address of the Rev. WALLACE CARNAHAN is changed from Jackson, Miss., to Pass Christian, Miss.

THE Rev. THADDEUS A. CHEATHAM of Pinehurst, N. C., will have charge of St. John's Church, Stamford, Conn., during July, August, and September.

THE Rev. WILLIAM N. COLTON, late headmaster of St. John's School, Salina, Kan., entered on his duties as Dean of St. Paul's Cathedral, Oklahoma City, Okla., on June 5th.

THE Rev. C. R. D. CRITTENTON, who has been rector of St. Luke's parish, Denison, Texas, for the past ten years, has been unanimously elected to the office of general missionary of the diocese of Dallas.

THE Rev. F. T. DATSON was elected secretary of the diocese of Marquette, at the annual convention held June 7th. His address is 1000 Dunlap avenue, Menominee, Mich.

AFTER June 9th the address of BISHOP DOANE will be North East Harbor, Maine.

THE Rev. F. W. B. DORSET, formerly of Montoursville, Pa., has become rector of St. Mary's Church, Williamsport, Pa.

THE Rev. G. TAYLOR GRIFFITH will on June 30th conclude his special engagement as priest in charge of the Church of the Good Shepherd, Quincy, Ill., and will return to his home in Chicago.

THE address of the Rev. EDWIN JOHNSON is changed from Holcomb, N. Y., to Honeoye Falls, N. Y. The two parishes, St. John's, Honeoye Falls, and St. Peter's, Holcomb, will be under the same charge.

THE Rev. C. C. KEMP has resigned St. John's Church, Clinton, and St. Peter's, Tecumseh, Mich., and taken charge of St. Paul's, Bad Axe, Mich., and is to be addressed accordingly.

THE Rev. J. G. LARSON has changed his address from Seabury Hall, Faribault, to Grand Rapids, Minn.

THE Rev. C. S. LEWIS, having left Chicago, is in charge for the summer of the Church of the Good Shepherd, St. Ignace, and of All Saints', Newberry, Mich.

THE Rev. HENRY T. SCUDDER has resigned the rectorship of Christ Church, Tarrytown, N. Y., and has been made rector emeritus. The Rev. R. C. HATCH of St. Ann's, Morrisania, New York City, has been elected his successor, the rectorship beginning July 1st.

THE Rev. ROBERT SEILHAMER will on his graduation from the Philadelphia Theological Seminary, become assistant at St. Matthew's Church, Worcester, Mass.

THE new address of the Rev. WILLIAM H. VIBBERT, D.D., is 145 East Thirty-fifth street, New York City.

THE Rev. GEORGE A. WARNER has resigned the rectorship of the Church of the Holy Cross, Plainfield, N. J., on account of ill health, and has gone to Nova Scotia.

THE Rev. Dr. F. C. H. WENDEL, rector of St. John's Church, Ashfield, and Emmanuel Memorial Church, Shelburne Falls, Mass., may be addressed at Ashfield, during June, July, August, and September.

THE Rev. and Mrs. GLENN W. WHITE sailed on Saturday, June 10th, for Germany. During the rector's absence Christ Church, Albion, N. Y., will be in charge of the Rev. H. M. Denslow, D.D., of the General Theological Seminary.

THE address of the Rev. LEWIS WILFORD is Mandan, N. D.

DEGREES CONFERRED.

COLUMBIA UNIVERSITY.—S.T.D. upon the Rt. Rev. WILLIAM LAWRENCE, D.D., LL.D., D.C.L., Bishop of Massachusetts, and the Rt. Rev. CHARLES SUMNER BURCH, D.D., Bishop Suffragan of New York.

TEMPLE UNIVERSITY.—S.T.D. upon the Rev. SCOTT KIDDER, B.D., A.M., Ph.D., of St. Margaret's Church, New York.

ORDINATIONS.

DEACONS.

ALBANY.—On Whitsun Tuesday, in the Cathedral of All Saints, Bishop Doane ordered deacon the following candidates from the General Theological Seminary: HENRY H. SHIRES, presented by the Rev. Dr. Nickerson; CARROLL H. FENTON and MELFORD L. BROWN, presented by the Very Rev. Dean Brookman; HENRY W. BELL, presented by the Rev. Dr. Taylor; THOMAS BELLINGER, presented by the Rev. Dr. Carroll, and FRANCIS B. ROSEBORO, Jr., a master at Hoosac School, presented by the Rev. Dr. Tibbits. The Bishop said the Litany and preached the sermon. Bishop Nelson celebrated, assisted by the Rev. Dr. Taylor. The Rev. Canon Fulcher, D.D., acted as the Bishop's chaplain. The deacons are assigned as follows: Mr. Shires to the diocese of New Jersey; Mr. Fenton to the missions at Round Lake, East Line, and Jonesville; Mr. Brown will take a post graduate course in Columbia College; Mr. Bell will serve under the rector of St. George's Church, Schenectady, taking charge of St. Paul's, Bellevue, Schenectady, and the Good Shepherd, Scotia, N. Y.; Mr. Bellinger will work in the Chestertown associated missions, and Mr. Roseboro will continue as a master at Hoosac School.

CONNECTICUT.—In the Church of the Holy Trinity, Middletown, by the Bishop of the diocese, in connection with the commencement of the Berkeley Divinity School, June 7th, JOHN HENRY FITZGERALD, JR., B.A., Yale, Berkeley Divinity School, presented by his father, the Rev. J. H. Fitzgerald, rector of St. Peter's Church, Hebron, Conn., and AARON CUTLER COBURN, B.A., Amherst, Philadelphia Divinity School, presented by his rector, the Rev. James B. Werner of Grace Church, Norwalk, Conn. The litany was sung by the Rev. Frank F. German of Mamaroneck, N. Y., the epistle was read by Bishop Lines, and the sermon was preached by the Rev. Theodore Sedgwick, rector of Calvary Church, New York City. Mr. Fitzgerald is to be curate at St. John's Church, Waterbury, Conn., and Mr. Coburn will serve in Grace Church, New York City.

HONOLULU.—At St. Andrew's Cathedral, PHILIP T. FUKAO, a Japanese, was ordained deacon by the Bishop of Honolulu on the Sunday following the Convocation. The candidate was presented by the Rev. William S. Short.

KEARNEY.—On Whitsun Monday, in St. Elizabeth's Church, Holdrege, by the Bishop of the district, LEROY W. DOUD, formerly an English

Lutheran minister. The sermon was preached by the Rev. G. G. Bennett, priest in charge of St. Elizabeth's, and the candidate was presented by the Rev. L. H. Young. Mr. Doud has been for the past six months lay reader at St. Paul's Church, Arapahoe.

MASSACHUSETTS.—At St. Paul's Church, Boston, on June 6th, by the Bishop of the diocese, the following were ordered deacons: WARREN DANIELS BIGELOW of Guilford, Conn., presented by the Rev. Charles W. Henry of Winthrop; GEORGE CROCKER GIBBS of New Bedford, presented by the Rev. Percy Gordon of New Bedford, Mass., who will go to Eastern Oklahoma; WILLISTON MERRICK FORD of London, England, presented by Professor Washburn, who will go to Fitchburg, Mass.; ROBERT MACKIE HOGARTH of Milwaukee, Wis., presented by the Rev. Arthur W. Moulton of Lawrence, Mass., who will become assistant at St. Paul's Church, Milwaukee, Wis.; THEODORE RUSSELL LUDLOW of Cambridge, presented by the Rev. Dr. Elwood Worcester of Boston, who will go to China; SAMUEL NEAL KENT of Lynn, Mass., presented by the Rev. Ernest J. Dennen of Lynn, who will go to Arlington, Mass.; JOHN HAMILTON ROBINETTE of Jamaica Plain, Mass., presented by the Rev. Thomas C. Campbell of Jamaica Plain, who will go to Cincinnati; WALWORTH TYNG of Reading, Mass., presented by the Rev. Arthur H. Wright of Newburyport, Mass., who will go to China. The sermon was preached by the Rev. Edward S. Drown, professor at the Episcopal Theological School, Cambridge; the litany was recited by Bishop-elect Philip M. Rhinelander, the epistle was read by Dean Hodges, and the gospel by the Rev. George Crocker Gibbs, one of the candidates.

NEWARK.—On June 8th, in the Church of the Redeemer, Morristown, the Bishop of the diocese, acting for the Bishop of Massachusetts, ordered to the diaconate ALBERT M. FARR. The candidate was presented by the Rev. Barrett P. Tyler, with whom Mr. Farr has worked as a student, and the sermon was preached by the Rev. Howard C. Robbins. Mr. Farr is a member of the graduating class at the General Seminary and he becomes a curate at St. Paul's, Englewood.

OKLAHOMA.—In Emmanuel Church, Shawnee, on May 18th, by the Bishop of the district, EDWARD CHARLES RUSSELL (late minister of the Reformed Episcopal Church) and ARTHUR LEOPOLD KENYON. Bishop Thurston preached the sermon and the Rev. Messrs. A. B. Nichols and Sherman Coolidge were the presenters. The Rev. Mr. Russell is in charge of Enid and the Rev. Mr. Kenyon of Stillwater.

IN THE Church of the Ascension, Pawnee, on Ascension Day, May 25th, by the Bishop of the district, ARTHUR H. MARSDEN. Bishop Brooke preached the sermon and the candidate was presented by the Rev. A. B. Nicholas. Mr. Marsden is in charge at Pawnee.

WASHINGTON.—On June 9th, in St. Paul's Church, Washington, by the Bishop of the diocese, CLARENCE H. REESE of Washington, D. C., presented by the Rev. R. P. Williams; WALTER A. REID, JR., of New York City, presented by the Rev. Dr. Devries, and GEORGE PALMER CHRISTIAN of Richmond, Va., presented by the Rev. Robert Talbot, rector of St. Paul's. The sermon was preached by the Rev. Dr. C. Ernest Smith, rector of St. Thomas' Church. The Rev. Dr. Wallis of the Theological Seminary read the epistle, and the Rev. C. H. Reese the gospel. Among other clergymen present were the Rev. Messrs. George W. Atkinson, Jr., W. J. D. Thomas, J. W. Austin, Karl Block, J. Henning Nelms, C. E. Buck, and Cornelius Abbott, Jr., and L. S. Dunlap, the two latter acting as chaplains to the Bishop.

WESTERN NEW YORK.—At St. Mary's-on-the-Hill, Buffalo, on May 29th, ARTHUR F. LOWE. The candidate was presented by Archdeacon Ayres; the sermon was preached by the Rev. N. W. Stanton, rector of St. Mark's Church, Buffalo, Mr. Lowe's rector. The Rev. Mr. Lowe has been placed in charge of St. John's Church, Elliotville, beginning with Whitsunday.

DEACONS AND PRIESTS.

FOND DU LAC.—At the opening of the diocesan council at the Cathedral, on Tuesday, June 6th, the Bishop advanced the following to the priesthood: The Rev. HUBERT MELMOTH ST. GEORGE WALTERS, vicar of St. Alban's, Marshfield; Rev. WILLIAM HENRY JERNEY, vicar of St. John's, New London, and Rev. HENRY O. JONES, who will be choirmaster at the Cathedral.

Those who became deacons were WILLIAM CHARLES BIMSON, LAURENCE HERRERT GRANT, EDWARD ELLS KNIGHT, WILLIAM JOHN VINCENT, EDWARD ARTHUR W. H. WILSON, BERNARD PIZZY, T. JENKINS FRANCIS. JOHN BARWELL-WALKER was also ordained deacon for the Bishop of Marquette.

NEW YORK.—The first Trinity ordination held in the Cathedral of St. John the Divine, New York City, Trinity Sunday, June 11th, was witnessed by an unusually large number of people. Bishop Greer was the officiant; the Rev. Henry

Lubeck, L.L.D., was the preacher. The newly ordained clergymen were: To the Diaconate—LYMAN JOSEPH HOWES, CLIFFORD WOODWORTH FRENCH, WILLIAM EMMANUEL HENDRICKS, B.A., GEORGE KINNEY JOHNSON, JOHN ARTHUR GARDNER, B.A., ARNOLD HAMILTON MALONEY, B.A., ROBERT FREDERICK LAUF, WILLIAM SCHROEDER, B.A., JOHN INSLY BLAIR LARNED, B.A., JACKSON HOWELLS RANDOLPH RAY, B.A., LEICESTER CROSBY LEWIS, CHARLES BARKER SCOVILL, ROLAND CUTBERT ORMSBEE, B.A., FRANCESCO G. ULRANO, ROBERT BACHMAN, JR., WESTON EDMUND GRIMSHAW (for the Bishop of New Jersey), EDWARD SETLER SALMON (for the Bishop of British Honduras).

To the Priesthood—WILLIAM LEOPOLD ESSEX, B.A., SYDNEY ATMORE CAINE, WILLIAM BERTRAND STEVENS, JOHN FRANK SCOTT, FREDERICK WAMMERSEY, B.A., MAXWELL GANTER, M.A., ROBERT ELIOT MAISHALL, B.A., WILLIAM FREDERICK KLEINSCHMIDT, ROSCOE CONKLING HATCH, B.A., EDWARD NEWTON PEART, EDWARD LUKE REED, B.A., FRANCIS THEODORE BROWN, B.A., ROBERT HOWARD HERRON, M.A., ANDREW YU YUE TSCU, M.A. (for the Bishop of Shanghai).

PENNSYLVANIA.—On Trinity Sunday, in St. Matthew's Church, Philadelphia, by the Bishop of the diocese, who also preached the sermon:

Deacons—MESSRS. ANDREW S. BURKE, EDGAR VAN WRIGHT EDWARDS, THOMAS L. GOSSLING, FREDERICK O. MUSSER, FRANK WILLIAM STERRETT, EDWIN SELDEN LANE, and CLARENCE G. CLARKE, Ph.D.

Priests—The Rev. Messrs. WILLIAM H. ANTHONY and STANLEY R. WEST.

PRIESTS.

CENTRAL NEW YORK. In Grace Church, Utica, on June 1st, by the Bishop of the diocese, the Rev. W. FRANK ALLEN. The candidate was presented by the Rev. A. R. B. Hegeman, rector of Trinity Church, Binghamton, who also preached the sermon. There were present and assisting in the laying-on of hands: Archdeacon Cooke, the Rev. Messrs. F. S. Eastman, E. H. Coley, J. A. Staunton, H. B. D. McNell, and Frank Knapp. The Rev. Mr. Allen will continue as assistant to the Rev. Mr. Hegeman, in charge of the new missionary work at Endicott.

DULUTH.—On Whitsunday, June 4th, in St. John's Church, St. Cloud, by the Bishop of the diocese, the Rev. JOHN GABRIEL LARSON. The candidate was presented by the Rev. Arthur Wadsworth Farnum, rector of the parish, and the sermon was preached by the Ven. Herman F. Parshall, during whose rectorship at St. Cloud Mr. Larson began his studies for holy orders. The above named priests, with the Rev. George E. Plath of Little Falls, who was the gospeller, joined in the laying on of hands.

MASSACHUSETTS.—In the Church of the Epiphany, Winchester, on June 8th, by the Bishop of the diocese, the Rev. GEORGE EDWARD NORTON of Hallowell, Me., curate at St. George's, New York; the Rev. RALPH M. HARPER of Kings-ton, N. C., curate at St. Paul's, Boston; the Rev. CLAYTON M. LEGGE of Worcester, the Rev. CHARLES P. OTIS, curate at All Saints', Worcester; the Rev. GILBERT LEE PENNOCK of Columbus, O., curate at Emmanuel, Boston, and the Rev. ARTHUR B. CRICHTON.

OKLAHOMA.—On Whitsunday, June 4th, at St. Paul's Cathedral, Oklahoma City, by the Bishop of the district, the Rev. HAROLD LINWOOD BOWEN. The Rev. John Grainger presented the candidate and Bishop Brooker preached the sermon. Mr. Bowen has been assistant minister at St. Paul's Cathedral parish since his ordination to the diaconate last May. His ordination was the occasion of many sincere congratulations and pleasing gifts from those who have known him during his work in Oklahoma. Mr. Bowen expects to continue his work in the mission field of Oklahoma in the fall.

UTAH.—At the opening service of the convocation, June 2d, at St. Paul's Church, Salt Lake City, the Rev. E. A. LEMOIN was advanced to the priesthood. The sermon was preached by the Rev. M. J. Hersey, for thirteen years missionary among the Uintah Indians.

DIED.

JEWETT.—Entered into rest May 28, 1911, at Brookline, Mass., in the 83d year of her age, CORINNA JEWETT, a "loyal heart and true," in the communion of the Catholic Church.

KENNEDY.—On May 16, 1911, in Milton, Vt., aged 37 years, Mrs. ANNIE L. KENNEDY, wife of James A. Kennedy, and daughter of Mr. and Mrs. Edward Flynn.

MAYNARD.—In Burlington, Vt., June 2d, aged 63 years, Dr. SAMUEL E. MAYNARD, a prominent and highly respected physician.

WASHBURN.—In San Francisco, Cal., on April 13, 1911, aged 57 years, MARTIN L. WASHBURN, son of Mr. and Mrs. Levi Washburn of Randolph, Vt., and grandson of the late Hon. Martin Flint.

MEMORIALS.

REV. CHARLES T. SEIBT.

At a regular meeting of the Faculty of the General Theological Seminary held May 29, 1911, the following minute, prepared by the Rev. Dr. Seabury, was adopted by a rising vote:

The Faculty, learning that the Rev. CHARLES THEODORE SEIBT, D.D., formerly one of its active members, departed this life at Detroit, on the 13th day of the present month, desires to place upon its minutes an expression of its sorrow at this event, and of its appreciation of the character and attainments of the deceased, which justly entitled him to the regard of those who knew him.

Although not a native of this country, Dr. Seibt was early identified with it, and was in part educated here, having been an alumnus of the General Theological Seminary of the Class of 1863. After some experience of academic life elsewhere he was made Professor of Moral Theology and Christian Philosophy in this institution in 1895, discharging the duties of that chair until 1903, when he was retired with the title of *emeritus*. He was the only incumbent of that professorship under this designation of it. Dr. Seibt had the further distinction, in connection with the academic history of this institution, of being the first who received from it the degree of Doctor of Divinity; and of being also the first, and for fourteen years the only one, who proved his ability to receive that degree upon examination. He was a devout and well learned man, altogether devoted to the service of the seminary, and untiring in his efforts for the welfare of those entrusted to his care. His labors here were to some extent impaired by ill health, and since his withdrawal he has lived in quiet retirement. But taken as a whole, his record has afforded an example both of patience in suffering, and of constancy in well doing, which is worthy to be commemorated among the cherished and venerable traditions of the seminary.

CHARLES N. SHEPARD,
Secretary of the Faculty.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

S. S. J. E. RETREAT FOR CLERGY.

It is proposed to hold a retreat for priests, conducted by the Rev. Father Powell, S.S.J.E., of St. Augustine's Farm, Foxboro, near Boston, from Monday, September 11th, to Friday, September 15th. Names should be sent to the FATHER SUPERIOR, S.S.J.E., 33 Bowdoin street, Boston, Mass., who will gladly supply information.

ST. MICHAEL'S MONASTERY, SEWANEE.

God willing, a retreat for clergy and seminarians will be held at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 18th, and ending Friday morning, July 21st. The Rev. Father Huntington, O.H.C., will be the conductor. Apply to THE GUEST MASTER, St. Michael's Monastery, Sewanee, Tenn.

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.

WANTED, for curate in large parish near New York, a young unmarried priest. One interested in work among boys and men and willing to work. Salary \$1,000. Address MALTA, care LIVING CHURCH, Milwaukee.

WANTED, a clergyman to supply place during August and September. Duties very light. Address: Rev. LUKE WHITE, 881 Cotton Street, Shreveport, La.

POSITIONS WANTED.

LADY of refinement desires position as private stenographer. Capable of filling a position of trust. 808 N. Forty-first Street, Philadelphia.

ORGANIST-CHOIRMASTER, first-class experience, desires engagement. Boy choirs specialty. Moderate salary, or will give services to church or mission unable to pay if suitable situation can be found. Communicant, disciplinarian. Best references. Apply E. C. C., care LIVING CHURCH, Milwaukee.

PRIEST would be glad to accept *locum tenens* for all or part of Sundays during July except the first, in dioceses of Ohio, Southern Ohio, Michigan, Western New York, or Indiana. Address J. B. X., care LIVING CHURCH, Milwaukee.

CLERGYMAN, good preacher and reader, references, would take duty during July. Lake or seaside preferred. Address "PITTSBURGH," care LIVING CHURCH, Milwaukee.

EXPERIENCED TEACHER desires position in Private School or Church Home. Can furnish references. Address M. I. MEYER, Mansfield, Ohio, 200 Reed street.

PRIEST, fourteen years' experience. Good preacher, extempore, desires parish or mission. Address RECTOR A, care LIVING CHURCH, Milwaukee.

WANTED, for coming year, position as house-keeper or matron in a boarding school. New England or New York preferred. Address E. M., care LIVING CHURCH, Milwaukee.

SUPPLY WORK wanted, July and August, in Chicago or suburbs. Address "PRIEST," 1109 Main street, Quincy, Illinois. Highest references given.

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

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PAPER COVERED BOOKS.

Bulletin of the University of Wisconsin No. 423. University Extension Series, Vol. I., No. 4. pp. 159-340. *City Government by Commission.* By Ford H. McGregor, B.A., Instructor in Political Science, the University of Wisconsin, in charge municipal reference bureau, University Extension Division. Price 40 cents.

AMERICAN SPORTS PUBLISHING CO. New York.

How to Live One Hundred Years—and Then Some. With a supplement, the Emmanuel Church Movement. By Edward R. Warman, A.M., Los Angeles, Cal. Price, 10 cents.

PAMPHLETS.

- The Sisterhood of the Transfiguration, Glendale, Ohio.* Thirteenth annual report. May, 1911.
- A Glorious Ministry.* A sermon preached by the Right Rev. C. H. Brent, Bishop of the Philippine Islands, at the Advent Ordination in Canterbury Cathedral, on Sunday, December 18, 1910.
- Richard Thomas William Webb*, Assistant in Saint John's Parish, Detroit, Mich., 1907-1911. Entered into Rest Saint Mark's Day, April 25, 1911. *Memorial Sermon* by William Frederic Faber, rector, Second Sunday after Easter, April 30, 1911.
- Saving the Lives of Children.* By the Rev. Henry C. Kinney of Chicago.
- The Servant of All.* A sermon preached in Grace Church, Providence, on September 25, 1910, by Edmund S. Rousmaniere, in loving memory of the Right Rev. William Neilson McVicar, D.D., Bishop of Rhode Island.
- Why Believe in Foreign Missions?* By Matthew D. Mann, A.M., M.D. Price, 2 cents.

The Church at Work

NEW ST. MATTHEW'S CHURCH, NEWTON, KAN.

ABOUT A YEAR ago the movement for the new church for St. Matthew's, Newton, Kan., was started. The old church was sold in August for the sum of \$500, furniture and carpet included. The contract for the new church was let October 5th. Work was begun immediately on the basement, and the building was completed soon after Easter of this year.

The edifice is complete in every way. In the basement is the parish house. There is a large guild hall, kitchen, furnace room, vestment rooms, etc. The rector's study is

finally by horse conveyances driven by Indian parishioners two miles into the reservation and the parish of the "Church of the Good Shepherd, Onondaga Castle." The church building, frame, in good condition, seating about one hundred, with all proper appointments, the vestryroom sufficiently capacious to answer as chapel and parish house, and rectory near-by, are situated on a very pleasant level plat of ground with high hills standing all around. This year and day (June 5, 1911), there was a driving rain from early morning till nearly noon, notwithstanding which Archdeacon Cooke, Acting Dean Schwartz, Rev. Drs. Beauchamp and Wilson, president of the Clerical Club

first English Church missionary, the Rev. William Andrews, was sent to them by Queen Anne in 1710. The "Episcopal" Church took up the work in 1803.

BERKELEY COMMENCEMENT.

THE ALUMNI of the Berkeley Divinity School held their fifty-fifth annual gathering on Tuesday, June 6th. Tuesday afternoon the trustees held a special meeting to act upon the recommendations of the faculty for degrees in course and to make necessary arrangements for the next year's work. Rev. Dr. John Binney was granted an extension of his leave of absence as professor, and the Rev. H. B. Vanderbogart was reappointed instructor of Hebrew and the Old Testament. At 5:30 the alumni service was held in St. Luke's chapel, with sermon by the Rev. F. W. Harriman, D.D. After the sermon, certificates were given by the dean to the members of the graduating class: John Henry Fitzgerald, Jr., B.A., Yale University; Percy Varney Norwood, M.A., Harvard University; and Roland Cuthbert Ormsbee, B.A., Brown University; and Bishop Brewster, as president of the school, conferred the degree of Bachelor of Divinity in course on the Rev. David Lincoln Ferris, of the class of 1893, associate rector of Calvary Church, Pittsburgh, Pa.; the Rev. George Herbert Toop, of the class of 1901, rector of St. Luke's Church, Matteawan, Conn., and the Rev. William Penfield, a graduate of the General Theological Seminary and later a graduate student at Berkeley, now rector of St. Paul's Church, Waterville, Conn. The alumni supper was served at 7 o'clock in the men's hall of the new parish house of the Church of the Holy Trinity, about seventy of the alumni and students being present. Bishop Brewster made an address and introduced as the other speakers, Dean Hart, the Rev. Dr. S. O. Seymour, '61, of Litchfield; Bishop Lines of Newark, '74; the Rev. H. B. Hitchings, '57, of New York; the Rev. G. Ernest Magill, '87, of Hoboken, N. J.; the Rev. Dr. Grosvenor, '88, Dean-elect of New York Cathedral; the Rev. Dr. Lucius Waterman, '76, of Hanover, N. H.; and the Rev. Charles J. Mason, '83, of Stonington.

The annual meeting of the association of alumni was held on the 7th in the library and officers were elected for the new year, headed by Bishop Brewster of Connecticut as president.

AN ANGLICAN AND EASTERN- ORTHODOX SERVICE.

AN UNIQUE and important service was held Monday, June 5th, in Trinity church, Saco, Maine, under the auspices of the Anglican and Eastern-Orthodox Churches Union. In Maine there are some 2,000 Eastern Orthodox members, nearly all from the national Church of Greece or the Patriarchate of Constantinople, and for these scattered all over the diocese there is but one Orthodox priest. The object of this service was to promote friendly feeling and mutual understanding between our clergy and laity and the Greeks. The service consisted of a shortened form of the Greek office of Lesser Vespers, the Rev. Thomas Papageorge, officiant, who also made an address in Greek. Then followed a very instructive address by the Bishop Coadjutor of New Hampshire, American vice-president of the A. and E.-O. C. U., in which he dwelt on the duty of all Churchmen to help the Greeks, of whom there are now so many in New England, to have their own churches,



ST. MATTHEW'S EPISCOPAL CHURCH NEWTON KAN

the tower just above the entrance. At one side of the sanctuary stands a fine two-manual organ, one-half the cost of which was donated by Mr. Andrew Carnegie. At the other side is the sacristy. The interior is finished in a cream buff brick and the wood work in a flat tobacco brown. The exterior is of vitrified brick. The windows are in perfect harmony with the interior finish. The architect, Mr. Morrison H. Vail of Dixon, Ill., deserves to be complimented on the success with which his plans worked out. The acoustics of the building are perfect. The work is a constantly growing one, but owing to an unfortunate deal with the contractor, the Church has been compelled to assume obligations of over \$4,000, which is \$2,000 more than it should carry. The last named sum must be raised within ninety days, and help will be appreciated by the rector, the Rev. B. E. Chapman. The total cost was \$11,600.

CONVOCATION ON THE ONONDAGA RESERVATION.

IN RECENT YEARS it has been the occasional custom of the deanery of the Fourth district of the diocese of Central New York to hold first convocation of the conciliar year in the territory of the Onondaga Indian Reservation. To reach the place one goes first by steam cars or interurban trolley to Syracuse; thence by Rockwell suburban trolley to terminal five miles south from center of city, and within a half mile of the northeast corner of the reservation; and

and Standing Committee, respectively, Secretaries Jones and Phillips, other clergymen and two laymen made a distinctive convocation attendance of about twenty. The bell called to worship at 11 A. M. The rector, Rev. William Doane Manross, took the service, a Whitsun-Monday high choral celebration of the Holy Communion, prefaced by a procession of Indian acolytes, choristers and servers. The service done there was an adjournment to the rectory, where the Rev. Dr. Beauchamp of the Clerical Club made an address. Luncheon was provided by Rev. and Mrs. Manross, Indian maidens doing the serving, which but for the rain would have been under the trees on the lawn. Dusky children played hilariously as the ground was dryer, and all faces were aglow with welcome and hospitality. The convocation elected officers, appointed committees and apportioned amounts of money to be raised by the several churches of the district. The return was in reverse order to the approach—with folded umbrellas.

The present Indian population is about 750, chiefly Onondagans, others of the "Six Nations," and a scattered few from farther regions. About 350 are accounted as Christians, 250 under the care of the Church of the Good Shepherd, 100 under care of the Methodists; 400 remain pagan, adopting the white man's dress and partially modern modes of living and laboring. Many of the homes compare favorably with those of white people. By request of Iroquois chiefs the

Bishop, and clergy. His plea was based on the fact that the Greek Church is "intensely anti-papal, intensely Catholic, and intensely national," and therefore that, occupying common ground with Churchmen, they could be consistently helped by them. Then the Bishop of Maine, leading Father Papageorge to the steps of the choir, spoke through an interpreter, a very impressive greeting to the Greek priest and his people. In the chancel were the two Bishops, the Rev. Thomas Papageorge, who is priest in charge of the Greek Orthodox Community in Biddeford and Saco, Maine; the Rev. C. LeV. Brine, American assistant secretary of the union; the rector of the parish, the Rev. Thomas Burgess, who is local secretary of the union for the diocese, and a number of other diocesan clergy. A large number of Greeks were present and many prominent laymen from the Cathedral and elsewhere. After the service there was an informal gathering in the parish house, at which the Greeks were presented to the Bishop and sung a hymn and the national anthem. A few weeks ago at the Bishop's invitation Father Papageorge attended the diocesan convention, accompanied by two Greek laymen. At this convention there was appointed a diocesan "Commission on Cooperation with the Authorities of the Oriental Churches." Father Papageorge is a brother-in-law of the Rev. Constans Hatzedemetriou, D.D., rector of the beautiful Greek church in Lowell, Mass.; a church with a communicant list of ten thousand.

STANDARD AUTHORS DESIRED FOR SEABURY LIBRARY.

SEABURY DIVINITY SCHOOL has a large and excellent library of works in theology, ethics, philosophy, and the like, but needs more general literature. Some who read this may have sets of standard authors, Carlyle, Ruskin, Dickens, Eliot, Thackeray, Hawthorne, Emerson, Lowell, Stevenson, and others, which they would be willing to give. The library also wishes the first seven years of the *American Journal of Theology*. Standard works of history are also needed in some lines. Gifts of money would of course be most acceptable. Please correspond with the warden, Rev. F. A. McElwain, or with Rev. F. L. Palmer, Seabury Divinity School, Faribault, Minn.

"CHRISTIAN" MINISTER CONFORMS.

THE REV. W. ERNEST STOCKLEY, for fifteen years a minister of the "Christian" denomination, and for the past two years pastor of the "First Christian Church" at Muncie, Ind., has resigned his pastorate and has applied to the Bishop of Indianapolis to be received as a candidate for holy orders. For several months Mr. Stockley has been receiving instructions from the Rev. Edmund A. Neville, rector of Grace Church, Muncie, and makes the seventh denominational minister to seek orders in the Church through his ministry. Mr. Stockley, who is held in the highest esteem, not only by his late congregation, but also by the whole community, has been for the past year president of the Muncie Ministerial Association.

SECOND ST. MARY'S CONFERENCE.

THE SECOND St. Mary's conference, held at Raleigh, N. C., June 5th to 10th, was attended by sixty-five men from all of the Carolina dioceses and Southern Virginia. The weather was cool and the occasion delightful. Bishop Cheshire was present most of the days. Addresses were given on Christian Education by the Rev. W. S. Claiborne of Newanee, and there were addresses and two conferences on Church work among the cotton mill operators, of whom North Carolina has no fewer than 125,000. The conference, considerably larger than last year, is

made possible by the trustees of St. Mary's School, who invite Carolina laymen and clergy, making special efforts to secure attendance of the former, and entertain them without charge.

The three regular courses of instruction on present day problems by the Rev. F. J. Mallett of Salisbury; the Sunday School by the Rev. L. N. Caley of Philadelphia, and Missions by Mr. Eugene M. Camp, president of the Seabury Society of New York. Mr. Mallett spoke on the supply of clergy, the boys and their problems and parochial missions. Mr. Caley covered in four lectures the school, the teacher, the scholar, and the lesson, and gave two illustrated lectures on Church history. Mr. Camp gave, besides the story of world missions, outlines of present negotiation between ministers of Great Britain, Germany, and the United States on how clergy of all three nations may help world peace, and present plans as far as advanced looking to a World Conference on Faith and Order. The last named also outlined an adequate plan of work for Church missions by Church laymen, cooperating of course with Church clergy. It was:

- (1) A school to train laymen to work in

to raise its general missionary apportionment, such help to include education and information. Mr. Camp declared that in the Carolinas alone are laymen, educated and willing, in sufficient numbers to do all of the work suggested. All that is needed is to organize, instruct, and direct them. He did not, of course, urge that laymen take the place of clergy in preaching sermons, but simply that after all clergy of all dioceses are provided for, educated laymen, under proper supervision, go as volunteers to give the gospel message to people who would not otherwise hear it. Wesleyan Methodists in England have 2,700 ministers, yet each Sunday 28,000 sermons and addresses are given in England in the name of British Wesleyans.

The conference was successful beyond expectation, both in spirit and numbers, and plans were made for future work in the dioceses, especially by laymen, and for future conference sessions.

DEATH OF THE REV. H. B. DEAN.

THE REV. H. BALDWIN DEAN was struck by a train while crossing the tracks in his automobile and instantly killed on Friday



ATTENDANCE AT ST. MARY'S CONFERENCE, RALEIGH, N. C.

- 1. Rev. F. J. Mallett.
- 2. Rt. Rev. J. B. Cheshire, D.D.
- 3. Rev. L. N. Caley.
- 4. Mr. Eugene M. Camp.

their own parishes, instruction to cover missions, Sunday school work, and social service, and to be given by younger clergy and by laymen; (2) a diocesan newspaper, to give news of work at home, in America, and abroad, and published in number of copies sufficient to go into every family in the diocese; (3) a speakers' and preachers' bureau, to give information about the work of the Church and to go into new localities, unable to be reached by the clergy from lack of numbers, and in parlors, schools, halls, anywhere, preach the gospel in the Church's name; (4) a week of prayer, the first week in Advent, when in all churches, in parlors, prayer will be presented, its methods, its effect, its necessity, and when on Sundays and week nights the whole diocese shall pray to God for direction and grace; (5) the St. Mary conference, to be a summer one and held for leaders in the Carolinas; and (6) conferences of workers held in all principal towns on Washington's birthday each year, to talk over work and to make plans and get acquainted.

To carry these into effect Mr. Camp urged the formation of a Church Missionary Society that holds the same relation to the diocesan convention that the Domestic and Foreign Missionary Society holds to the General Convention, and that undertake the three forms of missionary work of the entire diocese, viz., (a) strengthen existing parishes; (b) coordinate and push work in the diocese; (c) help each parish and mission

afternoon, June 2d. His funeral was held in Holy Trinity church, Greensboro, N. C. (formerly St. Barnabas' church, of which he was rector for several years), by the rector, the Rev. Thomas G. Faulkner, on Whitsunday at 12 M., immediately after the Holy Communion. Mr. Dean was about 75 years old and was active in the work of the ministry up to the time of his death, being engaged in missionary work in the diocese of Atlanta. He resided at Fort Valley, Ga., at which place he met his tragic death. He was ordered deacon in 1880, and was priested two years later by Bishop Stevens. He served St. John's, Havre de Grace, Md., from 1882 until 1884, and then successively parishes in Wau-pun, Wis., Camden, N. J., Janesville, Wis., Michigan City, Ind., Moorhead, Minn., Grand Forks, N. D., Albany and Atlanta, Ga.

ALBANY CATHEDRAL SUMMER SCHOOL.

THE SIXTH annual session will be held at All Saints' Cathedral beginning on June 26th and continuing until June 30th. By the courtesy of the Bishop of Albany and the authorities of St. Agnes' School, the ample school buildings and grounds will be used for the lectures, for board and lodging, and for recreation. The lectures and subjects will be as follows: The Bishop of Delaware, four lectures on "The Christian World"; the Rev. Henry S. Nash, D.D., four lectures on "The Theological Development of St. Paul"; the

Rev. John C. Roper, D.D., four lectures on "The Historic Christ: Studies in Modern Interpretation"; the Rev. Herbert M. Denslow, D.D., four lectures on "Preaching"; the Rt. Rev. Edward M. Parker, D.D., a conference on "Ideals of Country Work in New Hampshire"; the Rev. Albert F. Tenney, a conference on "The Use of the Voice in Reading and Speaking"; the Rev. Hugh L. Bursleson, a conference on "Missions"; Mr. Arthur Alexander Stoughton, a conference on "Christian Architecture."

IMPROVEMENTS AT FOND DU LAC CATHEDRAL.

MARKED IMPROVEMENTS have recently been completed at the Cathedral of the diocese of Fond du Lac, including the entire refurnishing of the chancel. A rood beam has been placed across the chancel arch bearing upon it the crucifix and certain other figures of those saints more closely associated with the sacrifice on Calvary. The beam is supported on either side by ornamental buttresses which carry in large canopied niches the Angel of Death on one side of the arch and the Angel of Life on the other side. On the face of the beam are figures of angels with outspread wings carved in relief, a figure of a Roman centurion and of St. Joseph of Arimathea. The reverse of the beam bears the inscription in Gothic lettering, "Thanks be unto God for His unspeakable gift." The under side of the beam is finished by hanging tracery beautifully carved which expresses the idea of the veil in the Temple, which in the old dispensation concealed the sanctuary from the people. There are bands of elaborate carving of the grape and wheat and of the Rose of Sharon and of the Passion flower. The statues which the beam carries and which are a part of the crucifixion group are those of the Blessed Virgin, St. John the Divine, Mary Magdalene, and Mary, the wife of Cleopas.

The chancel is furnished on either side with massive oaken stalls for the choir, and at the rear, under elaborately carved canopied screens, are the stalls for the clergy and the Bishop's throne. The carving on the choir illustrates in miniature relief and pierced lettering the 150th psalm, which is singularly appropriate for the choir, as it embodies the great uplifting of all creation in hymn of praise to God.

The Bishop's throne, canopied, and rising to a height of twenty feet, being adorned with statues of the archangels, is one of the most conspicuous features of the chancel furnishings. The *Prie Dieu* in front of it is finished with kneeling angels, a statue of St. John the Baptist, and bears the coat of arms of the diocese quartered with that of the Grafton family.

The new work is made complete by a priests' sedilia installed on the epistle side of the sanctuary and a Bishop's sedilia on the gospel side. Both of these bear the arms and crest of the Grafton family and the Bishop's sedilia has a further embellishment in the way of carvings in relief of the Bishop's insignia.

ANNIVERSARY AND CONSECRATION AT ENGLEWOOD, N. J.

ON WHITSUNDAY, June 4th, St. Paul's Church, Englewood, N. J. (the Rev. Howard C. Robbins, rector), observed the eleventh anniversary of the opening of its new church building, and the occasion was taken for its consecration. The service, which began at 11 o'clock, was attended by a large number of people, and clergy from the diocese and also those of neighboring states. Bishop Lines was the consecrator; the Rev. Philemon F. Sturges, rector of St. Peter's Church, Morristown, preached the sermon from the text, "As many as have received the Spirit of God, they are the sons of God."

The opening sentence and prayers were read by the Rev. Raymond L. Wolven, a former curate in the parish; the lessons were read by the Rev. Thornton F. Turner; the Apostles' Creed and prayers by the Rev. Edwin T. Lewis; the epistle was read by the Rev. Dr. C. H. Boynton, and the gospel by the Rev. Dr. W. W. Holley, president of the Standing Committee of the diocese; by appointment of the Bishop, the sentence of consecration was read by the rector of the parish. The music was most beautiful, the Nicene Creed, and *Sanctus*, by Gounod; the *Gloria in Excelsis*, Eyre; Schubert's anthem, "Great is Jehovah, the Lord"; and "Unfold, ye portals everlasting," by Gounod, were sung; also appropriate hymns and chants.

The present church cost about \$30,000; the cornerstone was laid in November, 1899; and the building was occupied on Whitsunday, 1900.

The church was built so that its north wall included the north line of the former



REV. HOWARD C. ROBBINS,
Rector of St. Paul's Church, Englewood, N. J.,
and Rector-elect Church of the Incarnation,
New York.

building so that a part of the actual building and almost all the material of the former structure became built into the larger and newer church. On the north side of the church a porte cochere stands between the street and the transept. Two flights of stone steps lead to the principal entrances through the tower, and the ground is terraced to the sidewalk. The massive battlemented tower, 25 feet square, rises eighty-five feet above the first floor. It contains three platforms above the first, the third one providing for a chime of bells with a small octagonal tower on its southwest angle allowing for a spiral stairway. A large and imposing window in the west wall, 22x20, is divided by compartments for stained glass. The transept windows, each 19x19, are utilized for memorial purposes. On the south transept is the Drake-Smith memorial, the Resurrection window, a noble concept in semblance of painting without leaded effect. Facing it in the north transept is the Preston memorial window—the Lamb design on "The Triumph of Religion," an allegory in conventionalized symbolism. In the chancel are two Tiffany windows, designed by Frederick Wilson, representing "The Angel of the Resurrection." Each angel holds an uplifted trumpet and a palm branch of victory. These windows were the gift of Mr. and Mrs. E. B. Convers. The one on the north side is in memory of Charles Cleveland Convers, Catherine Buckingham Convers, and Catharine Convers Woolsey; the other is a memorial to John Whitney Andrews, J. W. Andrews, and Matilda J. Gwynne. The dimensions of the nave are 51x108 feet; the transepts 15x36 feet, and the chancel is 38 feet wide, 38 feet deep and its arch rises to a height of 32 feet. The extreme length of the church is

130 feet, width through transepts 78 feet, and height of peak in the nave, 54 feet. The figures give an indication of the spaciousness of almost cathedral proportions which is harmoniously conveyed by the free generous lines in their dominant relation of strength and dignity. The pulpit of brass and wood, the marble font, the eagle lectern of brass, and the altar of quartered-oak are memorial gifts from members of the congregation. The organ is large and especially beautiful in tone, and is excelled by very few instruments in the country.

During the past six years the parish statistics show: Baptisms, 204; confirmations, 196; marriages, 68; burials, 123; number of services held, 2,403; celebrated Holy Communion, 776 times. Total receipts, \$112,512. The items of expense since 1905 are for parochial purposes, \$96,396; diocesan purposes, \$6,437; general expenses, \$6,618; various gifts, benevolences, \$5,305. Total \$111,111. In efforts that have been accomplished during the past six years, there has been \$18,000 raised to clear the mortgage on the church building; the rectory debt has been reduced from \$8,000 to \$3,500; an extension costing \$3,000, has been made to the parish house.

SIXTIETH ANNIVERSARY OF TRINITY CHURCH, ROCHESTER, PA.

THE SIXTIETH anniversary of the founding of Trinity Church, Rochester, Pa., was observed by services during the week beginning on the Sunday after the Ascension, May 28th, and closing on Whitsunday, June 4th. The church was organized on Ascension Day, May 29, 1851, by the Rev. William Hemans Perry Paddock, general missionary in Western Pennsylvania. The cornerstone was laid on August 29th of the same year by the Right Rev. Alonzo Potter, Bishop of Pennsylvania; and the church was consecrated on November 12, 1858, by the Rt. Rev. Samuel Bowman, Assistant Bishop of Pennsylvania. Clergymen serving in the parish during the sixty years have been the Rev. Messrs. W. H. P. Paddock, J. P. Taylor, J. L. C. Fryer, J. T. Protheroe, B. S. Seymour, J. K. Karcher, Henry Cenever, Chas. N. Spalding, D.D., William Bollard, William A. Fuller, T. W. Martin, John London, J. A. Farrar, T. J. Danner, J. L. Taylor, A. D. Brown, H. L. Gaylord, John Barrett, and G. W. Lamb, the present incumbent. Statistics for the sixty years are: Baptisms, 206; persons confirmed, 176; marriages solemnized, 41; burials made, 80.

The services on the opening day of the celebration were the Holy Communion at 7:30 A. M., morning service with historical sermon by the rector, and evening service with sermon on the Ascension. On Monday evening, the Rev. G. B. Richards of Pittsburgh preached on the responsibility of the present to the future, and the Rev. Robert Kell made some fitting remarks. On Tuesday evening the service was in the interest of the "Mission of the Church," with addresses by the Ven. L. F. Cole and Dr. H. C. Westervelt of Pittsburgh, with special offerings for the apportionment on the parish for general missions. On Wednesday evening, a sermon was preached by the Rev. T. J. Danner, and letters were read from former incumbents and others. On Thursday morning there was a celebration of the Holy Communion in commemoration of the Bishops and clergymen who have ministered in the parish, now departed this life; and in the evening, from 8:00 to 10:30, a reception was given for the former and present parishioners and their friends, in a hall, on which occasion words of greeting were spoken by the Rev. Amos Baunister of Beaver Falls, the Presbyterian and United Presbyterian pastors of Rochester, and Mrs. Elizabeth P. Bagnell of Cleveland, Ohio, a former parishioner, and letters were read from former members of the congregation now resident in Philadelphia, Chicago, Washington, D. C., Los Angeles, and Erie.

On Friday evening, the Rev. J. R. Wightman of Pittsburgh spoke on various phases of pioneer work. The Rev. A. C. Howell of Sewickley was also present and took part in the service. On Whitsunday there were celebrations of the Holy Communion at 7:30, 8:30, and 11:00 A. M., the latter with sermon by the rector, and anniversary thankofferings. Announcement was made of the gift of a handsome eagle lectern, in memory of the late William Leaf from his children. A lectern Bible was also given by the Misses Jeannette, Maria, and Arabelle Dunn, in memory of their mother. A fund was started by the parishioners to provide an appropriate memorial for the early Bishops and clergymen officiating in the parish. Offerings were made by the Sunday school and congregation generally toward the erection of a parish building, and the children's birthday box provided the first payment on a handsome set of red hangings for the altar, used for the first time on Whitsunday. The festival was concluded at 4 P. M., with Evening Prayer, Holy Baptism, an address by the rector, and the singing of the *Te Deum*.

BI-CENTENNIAL AT NEWBURYPORT, MASSACHUSETTS.

ONE OF THE first features of the programme for the observance of the bi-centennial of St. Paul's Church, Newburyport, Mass., was the decorating of the grave of Bishop Edward Bass, first Bishop of Massachusetts and Rhode Island, who lies buried in the churchyard outside the church. A floral cross was placed on the grave, while the vested choir and members of the parish gathered about and sang hymns to the accompaniment of the organ within the edifice. The rector, the Rev. A. H. Wright was the celebrant at the communion service which followed, and an historical sermon was preached by the Rev. Dr. Rufus Emery of Newburyport. In the afternoon former Mayor John J. Currier delivered another historical address, and at sunset there was a service in the churchyard. The following morning there was an early celebration of the Holy Communion and at 11 o'clock there was an outdoor service on the site of old Queen Anne's church, of which St. Paul's church is the outgrowth. Both Bishop Lawrence and Dr. Emery had a part in this service. Queen Anne's parish for years was the cathedral parish of both Massachusetts and Rhode Island.

CORNERSTONE LAID AT HARRISBURG, PENNSYLVANIA.

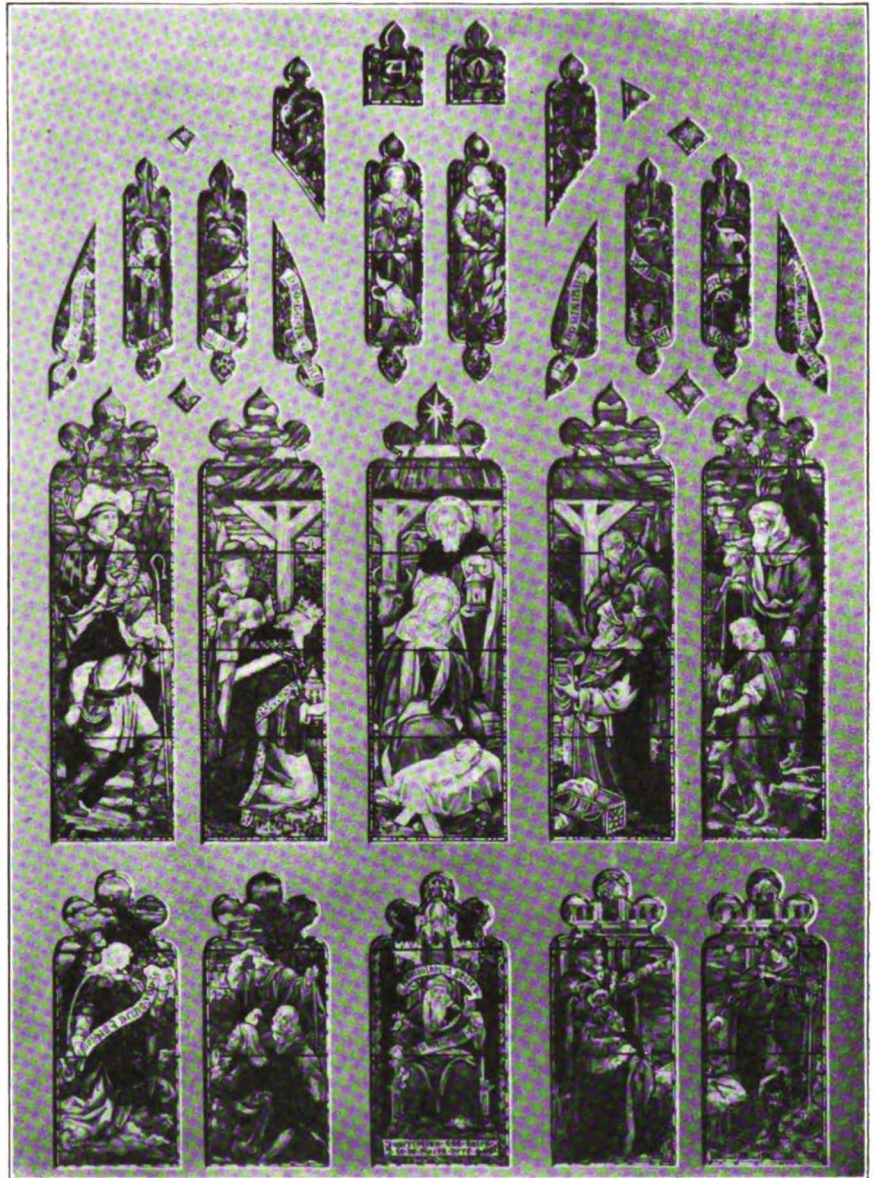
THE CORNERSTONE of St. Augustine's, a church for colored people in Harrisburg, Pa., was laid on Thursday afternoon, June 8th. The Rev. E. H. Oxley, the minister in charge, was master of ceremonies. St. Augustine's choir led the procession. Bishop Darlington laid the cornerstone, using the service provided in the Book of Offices. Several of the visiting clergy took part in the services. Brief addresses were made by the Bishop, the Rev. Mr. Oxley, the Rev. James F. Bullitt, rector of St. Andrew's Harrisburg, Rev. William Heakes of Lewistown, Rev. Herbert B. Pulsifer of St. John's, Marietta, Rev. T. L. Cervasse, Rev. Benjamin & Bert of the diocese of Milwaukee, Rev. W. Northy Jones of Williamsport, Ven. Alexander McMillan, Rev. Leroy F. Baker, General Missionary of the diocese. Mr. Edward Moeslein, a school director of the city, Dr. Oxley and Dr. Crampton, colored physicians of the city, John Collins, Esq., Mr. Frank Robinson, senior warden of St. Andrew's, and Mr. William Herron, vestryman, also made brief addresses of a congratulatory character. A rectory is being built in connection with the chapel. The chapel is 20 by 45 feet. The rectory is 20 by 30 feet. All will be completed in about four months.

MEMORIALS, GIFTS, AND BEQUESTS.

LAST WEEK an account was given of the consecration of the chancel of the Church of the Advent, Walnut Hills, Cincinnati. Perhaps the principal feature of the chancel is the sanctuary window, herewith illustrated, which was given by Mrs. J. Gordon Taylor, wife of the senior warden of the parish, in memory of the Rev. Peter Tinsley, D.D., for thirty-eight years rector and rector emeritus of the parish. The window was designed and executed by the Harry Eldridge Goodhue Co. of Cambridge, Mass., and is very beautiful in design and exceedingly rich and satisfy-

this church a handsome brass tablet has been erected in memory of Dr. Arthur Wilde Little, late rector of St. Mark's Church, Evanston, Ill. It was designed by Gorham. In the upper left hand corner is engraved a chalice with the Sacred Host above it. The tablet bears the following inscription: "*In piam memoriam Arthuri Wilde Little, Sacerdotis et Doctoris, qui in vigilia St. Michaelis et Angelorum, MCMX, obiit. hanc tabellam sorosis maestrae ponendam curaverunt; cujus animam miseratur Jesus? R. I. P.*"

ARTHUR J. C. SOWDON, junior warden of



SANCTUARY WINDOW, CHURCH OF THE ADVENT, CINCINNATI.

ing in color. The central scene is a combined subject, for which there is ample precedent in medieval art—the Nativity, with the three Shepherds and the Magi of the Epiphany offering their gifts to the Christ Child.

THROUGH THE generosity of a parishioner, St. Paul's Church, Brooklyn (Rev. Andrew Chalmers Wilson, rector), has received the gift of the house at 419 Clinton street, adjoining the church. The house was formerly the home of the Hospital of St. Giles the Cripple, now located at Garden City. It is a four-story and basement building of large dimensions and will be used as a parish house, a purpose for which it is admirably adapted. The district nurse, who is already at work in the parish, will have her office in it, and with the beginning of September it is expected that a dispensary and clothing bureau will be in full operation, also the projected convalescent work in connection with the Long Island College Hospital. In

St. Paul's Church, Boston, who died on June 2d, was liberal in his benefactions, both publicly and privately. He leaves \$10,000 to the trustees of donations of the diocese of Massachusetts as a permanent fund in memory of his mother, Charlotte Harrison Sowdon, for the relief of clergymen or their families or of some parishes in need or for any purpose in the discretion of the trustees, and requests that preference in making payments from the fund be given to the widow of the Rev. Charles H. Learoyd of Wakefield. He leaves \$1,000 each to the Domestic and Foreign Missionary Society for its domestic work, to the Church Home for Orphans and Destitute Children toward a permanent fund, to St. Luke's Home for Convalescents for a similar fund, and to the Episcopal Church Association toward the mortgage on the Diocesan House. Personal gifts include \$200 to the Rev. Edward Tillotson of Swampscott, former curate at St Paul's Church; \$100 to Mr. and Mrs. Thomas O'Neil, who are employed

at the Diocesan House; and \$200 to George Allen, sexton of St. Paul's Church.

A VERY HANDSOME solid silver communion service, presented by her husband, Mr. Armstead M. Webb, "to the glory of God and in memory of Lula Fulton Webb," was used for the first time on the morning of Whitsunday at the Church of the Transfiguration, West Arlington, Baltimore county, Md.

THE SEABURY DIVINITY SCHOOL PICTURE.

IN THE KEY to the picture of the faculty and senior class of Seabury Divinity School, printed last week, it should have been noted that at the left front stands the Rev. E. E. Lofstrom.

ACCIDENT TO THE BISHOP OF MARQUETTE.

THE BISHOP OF MARQUETTE and Mrs. Williams are detained in California on their return from Honolulu by reason of an automobile accident in which the Bishop broke his arm near the shoulder, as a result of which he is now confined in a hospital, where he will be obliged to remain for several weeks. His general health, which has been so impaired as to compel him to take a long vacation, is, however, steadily improving.

CHURCH CONSECRATED AT KINGSVILLE, MD.

ST. JOHN'S CHURCH, Kingsville, Md. (Rev. J. W. Larmour, rector), was consecrated on the morning of Whitsunday, June 4th. The Bishop of the diocese officiated and preached. The building is of Port Deposit granite, the pews and chancel furniture being of quartered oak. The lectern, pulpit, Bishop's chair, and altar are memorials, and there are also two handsome memorial stained glass windows, one the gift of the late Joseph Cox in memory of his wife, and the other donated by Mrs. E. E. Ross. The cornerstone was laid August 2d, 1894, and the first service was held August 16, 1896. The present rector has been in charge for twenty-seven years.

TWO CANADIAN DIOCESAN SYNODS.

THE DIOCESAN SYNOD of Ottawa opened in Ottawa, June 6th, with service in the Cathedral. At the first business session in discussing the *Ne Temere* decree, Canon Kittson spoke from the historical standpoint and Dr. Charles Morse on the legal aspect. It was decided to send the matter to be discussed before the next meeting of the General Synod. The Archbishop in his charge said, in part: "Last year I laid before you a warning advice on the question of marriage with Roman Catholics, and living as we do on very friendly and happy terms with them it is most painful to have to put you, and through you all our parents and young people, on guard against intermarriage with our Catholic neighbors." It was afterwards stated by some of the secular papers that the Archbishop had advised his people to avoid all social intercourse with Roman Catholics, but at the next day's session of synod he pointed out that this was a mistake. What he did say was that unless social intercourse is to cease, intermarriages are unavoidable.

THE QUEBEC diocesan synod opened in Quebec on June 6th. The sermon at the opening service in the Cathedral was preached by the Very Rev. Dean Vernon of Maine. The proceedings on the first day were mainly taken up with the organization and election of officers. There was a long discussion over the manner in which the stipend of the new Bishop was to be raised which lasted till the evening session, when

the motion of Dr. Hamilton, making the parishes of the diocese responsible, was finally decided on. On the second day the session was taken up by the casting of ballots for the election of a Coadjutor Bishop. The favorite candidates were Bishop Farrar and Dean Williams. On June 8th, after many fruitless ballots, the voting was abandoned, due to the fact that there was not a quorum of the laity. It was decided that the question be adjourned to such time as the Bishop may see fit to call a synod for the purpose.

IMPROVEMENTS IN CONNECTION WITH WASHINGTON CATHEDRAL.

AT A MEETING of the Chapter of Washington Cathedral on June 7th the contract for building the Bishop's house on the Cathedral close was awarded to the lowest bidder, and the building committee was directed to proceed with the work immediately. It was also decided to give a contract for grading as soon as possible the new tract of five acres added to the Cathedral close on the southeast and to prepare it for athletic grounds for the boys' school, the same to include a baseball diamond, a football gridiron, of standard size in both cases, and a quarter-mile running track and tennis courts. The work will be finished in time for the opening of the school at the end of September. The boys will then be provided with facilities for their out-of-door physical training not excelled elsewhere. The chapter also voted to give this athletic ground the name "Satterlee Field," in memory of the first Bishop of Washington, who founded the Cathedral. Bishop Harding announced that a large sum of money had been placed in his hands for a solid gold chalice for the Cathedral, and that he had employed the services of an expert designer to make the chalice.

COMMENCEMENT AT CAMBRIDGE.

THE COMMENCEMENT exercises at the Episcopal Theological School, Cambridge, Mass., took place in St. John's chapel, Cambridge, on the forenoon of Wednesday, June 7th, and were largely attended by the clergy, many of them the alumni of the school, the board of trustees, and the friends of the graduates. Bishop Lawrence was in charge of the service, assisted by Dean Hodges of the school, and in the chancel sat the trustees. The sermon was preached by the Rev. Dr. Leighton Parks of St. Bartholomew's Church, New York, formerly of Boston, and when the degrees were awarded by Dean Hodges he made a short address to the graduates. The graduates were as follows: Harry Beal, B.A., Oneida, N. Y.; Williston M. Ford, A.B., London, England; John A. Gardner, A.B., New York; George C. Gibbs, B.F., New Bedford, Mass.; Robert M. Hogarth, A.B., Milwaukee, Wis.; Clarence F. Howe, S.M., Worcester, Mass.; George K. Johnson, Cambridge, Mass.; Samuel N. Kent, Lynn, Mass.; John I. B. Larned, A.B., Lake Forest, Ill.; John A. Lever, A.B., Providence, R. I.; Albert J. Lovelee, A.B., Brooklyn, N. Y.; Theodore R. Ludlow, A.B., Cambridge, Mass.; John G. Magee, A.B., Pittsburg, Pa.; Gilbert L. Pennock, A.B., Columbus, Ohio; John H. Robinette, B.A.S., Jamaica Plain, Mass.; John N. Sayre, A.B., South Bethlehem, Pa.; William S. Taylor, B.A., Charleston, S. C.; Walworth Tyng, A.B., Reading, Mass.; Edwin H. Van Etten, Rhinebeck, N. Y.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Military Academy Commencement Sermon.

THE COMMENCEMENT sermon for the University Military Academy of Mobile was preached by the rector, the Rev. Edmonds Bennett, D.D., at Trinity church on the morning of the Sunday after Ascension, the students and staff being practically all pres-

ent. The sermon was ordered printed for the benefit of the city's youth.

ALBANY.

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

Progress at Granville.

DESPITE the fire and temporary reverses, Trinity Church, Granville, shows signs of renewed life and loyal Church work is showing results. Ten persons were recently confirmed, and last year 24, whose average age was 18 years. The old pews and furniture of the first church, which was built in 1815, are still in use. The present rector is the Rev. W. E. Morgan.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Death of Mrs. Richard Peters—Diocesan Church Conference Called.

MRS. RICHARD PETERS, one of the oldest and most beloved women of the diocese, passed away at her home in Atlanta on June 8th. Bishop Nelson, the Rev. W. W. Memminger of the parish church, and Dean Pise of the Cathedral, where she had been a communicant most of her lifetime, officiated at the burial service. The new and influential parish of All Saints', within a few blocks of her Peachtree street home, is largely due to her gifts and encouragement.

A DIOCESAN Church conference is called by the Bishop to meet in Gainesville, July 3d-5th. The representation will be on the same lines as the annual council.

CENTRAL NEW YORK.

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

Incense Introduced at St. John's, Syracuse.

TRINITY SUNDAY will be an historic date in the history of the Church in Syracuse, as on that date incense was used for the first time in the worship of the Church in that city—at the Church of St. John the Divine.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Communicants' League and Its Objects.

THERE WAS recently formed, in connection with St. John's Church, Wilmington, a communicants' league with the following objects:

"First: The cultivation of a realizing sense of the importance of the Holy Communion and frequent and regular participation therein as a means of grace and spiritual growth appointed by Christ.

"Second: The gaining of information as to the history of the Church, her ministry, doctrine, and worship, customs and work, and the privileges and obligations of her members.

"Third: The strengthening and promotion of the welfare of St. John's parish and the maintenance of the dignity and beauty of the Church service.

"Fourth: The bringing of the members of the league in closer touch with each other, and the fostering of sociability and good-fellowship among them by means of periodical meetings for instruction and entertainment."

The league was fortunate in having with it, at the time of organization, Mr. Clinton Rogers Woodruff of Philadelphia, who gave a very helpful address.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Archdeacon Parshall Convalescent.

ARCHDEACON PARSHALL has recovered from his operation for appendicitis and is again at his work in charge of the Indian missions of the diocese.

HARRISBURG.

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

Sunday School Conference—Descendant of Dr. Eck to Study for Priesthood—Personal Mention.

A SUNDAY SCHOOL conference was held in St. Paul's church, Harrisburg, in the afternoon and evening of June 8th. It consisted of representatives from the Sunday schools of the Archdeaconry of Harrisburg and was preliminary to and preparatory to a Sunday school normal school to be held in Yeates School, Lancaster, in September. A similar conference is to be held in St. John's, South Williamsport, on the 15th inst., and another is to be held in the Archdeaconry of Altoona.

MERRILL HOWARD AKE, a descendant of the famous Dr. Johann Mayr von Eck, the well-known adversary of Luther and from whom came the name "Lutherans," was confirmed by the Bishop of the diocese at the time of the convention in May and has become a postulant for holy orders. He has been placed in charge of St. James', Mansfield, for the present.

THE RECTOR of St. Mary's, Williamsport, the Rev. F. W. B. Dorset, has been appointed honorary secretary for the United States of the Society of St. Cuthbert.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

The Mission at St. Michael's, Boise.

EARLY IN the winter just passed, the men connected with St. Michael's parish, Boise, organized a society known as the Episcopal Men's Club, their object being to further parish work, advance the cause of missions, care for the finances of the parish, and generally to help the progress of the Kingdom of the Master in the see city of Boise, and through their efforts the Rev. Percy C. Webber was induced to hold a mission for ten days in the city of Boise, which commenced on Sunday, May 14th, with an early celebration of the Eucharist. There were early celebrations of the Eucharist each morning at 7 o'clock, a twenty-minutes' service in a downtown theatre, a service for women at the Cathedral at 4 P. M., and Evening Prayer and sermon at 8 o'clock in the Cathedral. All of these services were well attended, those of the evening especially. A deep and lasting impression has been made on all who attended.

KANSAS CITY.

S. C. PARTRIDGE, D.D., Bishop.

Council Postponed for the Bishop's Arrival.

BISHOP PARTRIDGE is expected to arrive in the see city on June 16th, and his enthronement is appointed to be held at Grace church (the Rev. J. A. Schaad, rector), on June 27th. The annual meeting of the Council, which was postponed in order that the Bishop might be present, will begin in St. George's church on the 28th.

LEXINGTON.

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

Colored Mission Church Consecrated in the See City.

ST. ANDREW'S MISSION (colored) of Lexington has been consecrated by the Bishop of the diocese, assisted by the Very Rev. William T. Capers, Dean of the Cathedral, the Rev. Charles E. Clingman of St. Paul's, Newport, Archdeacon F. B. Wentworth, and others of the clergy. The Rev. Mr. Clingman preached the sermon. The Rev. E. L. Baskerville, priest in charge of the mission, was presented with a gold cross by his parishioners, and the Bishop invested him with the same. The church has been rebuilt and deco-

rated and the congregation organized for effective work since Mr. Baskerville has taken charge. The mission is doing a fine work among the colored people in Lexington.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Sister Elizabeth.

SISTER ELIZABETH, connected with the Sisterhood at work in the various activities of the Church Charity Foundation of the diocese, died at that institution on Monday, June 5th. She was born at Norfolk, Va., and was the daughter of Harry and Elizabeth Moore. Funeral services were held in the Chapel of St. John's Hospital on the Thursday morning following.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Two Alleged Syrian Ministers Driven Out of Saco.

IN SACO two men, reporting themselves to be a Syrian priest and deacon and showing the usual testimonials, including the glowing (and authentic) recommendations from sundry New England parsons of soft hearts, have been begging money. On June 5th the rector of Trinity Church, with the cooperation of the Greek and Roman priests of the city, caused them to be arrested and driven out of town and the matter to be published throughout the state.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Farewell and Memorial Services—Clerical Association Hears Address on Mormonism—Archdeaconries Meet.

FAREWELL SERVICES were held on Whitsunday at St. George's church, Baltimore (Rev. Thomas Atkinson, rector), by the united congregations of St. Barnabas' and St. George's, and the following week the building was turned over to the authorities of Mt. Calvary Church for the use of the colored congregation of St. Katharine's chapel. Commencing Trinity Sunday, June 11th, these united congregations will worship in the basement or undercroft of the Synod Hall now being erected on the Cathedral grounds, and will be known as the pro-Cathedral congregation.

A MEMORIAL service to those ministers of the Church and their wives who are buried in the lovely churchyard of St. John's Church, Waverly (Baltimore), was held there on the afternoon of Whitsunday. The shortened form of Evening Prayer was read by the rector, Rev. William D. Morgan, and an address delivered by Ven. Peregrine Wroth, Archdeacon of Baltimore, after which the vested choir headed a procession of the members of the congregation and the Sunday school, which made the entire circuit of the churchyard, the children laying garlands of flowers on the graves, while the choir sang appropriate hymns. Among the other clergy who were present and assisted were Rev. E. B. Niver, D.D., Rev. Jesse Taylor, and Rev. G. Mosely Murray.

THE CLERICAL ASSOCIATION of Baltimore met on Monday, June 5th, at St. David's, Roland Park. The Rev. Charles E. Perkins, rector of St. Mark's Church, Baltimore, who spent some years as rector of St. Paul's Church, Salt Lake City, Utah, delivered a most interesting address on "Mormonism."

THE SPRING meeting of the Archdeaconry of Baltimore was held in the parish house of Grace Church on June 6th. There was a large attendance. Bishop Murray presided. Rev. Peregrine Wroth was elected Archdeacon for the coming year and Rev. C. P. Sparling, sec-

retary and treasurer. The Bishop spoke very highly of the helpful work of the Lay Readers' League under its chaplain, Rev. Romilly F. Humphries, of the progress at St. Margaret's chapel, and of his plans for raising funds for the Bishop Paret Memorial parish house. He announced that the furniture for the new Chapel of the Holy Nativity at Forest Park had been given by Mr. E. Allen Lycett as a memorial to his mother. The amount apportioned to the Archdeaconry by the committee of missions is \$9,700 and \$3,050 was appropriated for the support of its mission work.—THE TWENTY-SEVENTH semi-annual meeting of the Archdeaconry of Towson was held on June 7th at Trinity church, Towson. At the business session the Rev. Hobart Smith was re-elected Archdeacon for the coming year; Mr. Armstead M. Webb, secretary and treasurer, and Mr. Charles W. Michael, representative on the committee of Missions. The Archdeaconry was apportioned \$3,200 as its share towards the missionary work of the diocese for the coming year, and \$2,700 was appropriated towards the support of the various missions within its bounds.

MASSACHUSETTS.

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

Ordination Anniversary of Rev. J. W. Suter and Archdeaconry Meeting—Rev. E. M. Paddock Bereaved.

THE Rev. JOHN W. SUTER observed the twenty-fifth anniversary of his consecration to the priesthood by a service of ordination in his parish, the Church of the Epiphany, Winchester, on the morning of June 8th. Six deacons were advanced by Bishop Lawrence and as a further tribute to the rector, his old fellow classmate at the Episcopal Theological School, the Rev. Dr. Roland Cotton Smith of Washington came on to preach the sermon. In the same class with Mr. Suter also were Professor Max L. Kellner of the Theological School, the Rev. George Alexander Strong of New York, the Rev. Henry Wood of Lawrence, the Rev. Carlton P. Mills, diocesan educational secretary and the Rev. William S. Chase of Brooklyn, N. Y., and most of them were present. Bishop Lawrence was the officiant at the Communion service, the Rev. Samuel G. Babcock, the Rev. Dr. E. S. Rousmaniere of St. Paul's parish, Boston, the Rev. Dr. D. D. Addison of Brookline, and many others were also present. Following the ordination there was a meeting of the Archdeaconry of Lowell, which includes the churches and missions of Middlesex and Essex counties and a part of Suffolk county. Reports of progress in the field were submitted and at the close of the meeting there was a banquet tendered Epiphany's rector as a further tribute from the parishioners, when fully 125 clergy and laity sat down to dinner.

MRS. MARGARET PADDOCK, wife of the Rev. Ernest M. Paddock of St. James' Church, Cambridge, died June 5th, after an illness of several months. She is survived by her mother, a brother, Arthur E. Bateman, Jr., a sister, Mrs. Charles D. Voorhis of Brookline, and by her husband and two children. Funeral services were held at St. James' church a few days later and were conducted by Bishop Lawrence, assisted by Dean Hodges of the Theological School, Rev. Dr. Laurens McLure of Grace Church, Newton, and the Rev. Frederick Palmer of Andover. The vested choir of the Church took part, and the burial was in Mt. Auburn cemetery.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Trinity Church, Fort Wayne, Struck by Lightning.

DURING the sermon at the morning service on Whitsunday, Trinity Church, Fort Wayne, was struck by lightning, and a large

ball of fire burst over heads of the congregation with a loud report. No one was injured, and the service proceeded without interruption. The stroke was due to a defective lightning rod.

MILWAUKEE.

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

Rev. March Chase to Celebrate 30 Years' Service at Mineral Point—Vacation Notes.

THE REV. MARCH CHASE is to celebrate, with his parish, the thirtieth anniversary of the beginning of his rectorship of Trinity Church, Mineral Point, on Tuesday evening, June 20th. There will be anniversary services at which the Bishop will administer confirmation, and a reception in the evening. Mr. Chase, who is among the senior clergy of the diocese, was graduated at Jubilee College and the General Theological Seminary, and after working for a number of years in Illinois, came to this diocese in 1881 to accept his present rectorship. He has been dean of the Madison Convocation since 1897, and has twice been a deputy to General Convention.

THE REV. HOLMES WHITMORE, rector of St. Paul's Church, Milwaukee, will spend his vacation in Norway. During his absence his place will be taken by his new assistant, the Rev. R. M. Hogarth, who has graduated in this year's class of the Cambridge Divinity School and was ordained deacon by the Bishop of Massachusetts on June 2d.

MINNESOTA.

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

Notes of St. Mark's, Minneapolis—Twin City Clericus Meets—Personal.

THE REV. JAMES F. FREEMAN, rector of St. Mark's Church, Minneapolis, preaches the anniversary sermon at St. Paul's School, Concord, N. H. After a brief stay in New York he will go to his summer home at Sorrento, Me. The services at St. Mark's will be provided by the local clergy until July, when the Rev. D. C. Beatty of Watertown, S. D., will be the preacher for the remainder of the rector's absence. St. Mark's parish has purchased the lots adjacent to the church property on Oak Grove street, which will be reserved for the site of the future rectory.

THE TWIN CITY CLERICUS met on Monday, June 5th, in Stillwater, being the guests of the Rev. J. S. Budlong, rector of Ascension Church. The subject of the paper was "The Priest's Weekday Opportunities." It was written by the Rev. L. R. S. Ferguson, but owing to the absence of the writer in attendance upon a meeting of the Association of Charities and Corrections in Boston, the paper was read by the Rev. F. D. Budlong. After luncheon served at the Sawyer House the members present enjoyed a launch ride upon the beautiful St. Croix River.

THE RT. REV. T. P. THURSTON, Bishop of Eastern Oklahoma, is spending a few days in Minneapolis. He preached in his former parish church, St. Paul's, on Sunday, June 4th, and delivered the graduating sermon at the commencement at Stanley Hall, in the same city.

NEWARK.

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

Death of a Faithful Sexton—B. S. A. Meeting.

ALEXANDER S. HASTINGS, aged sixty-four years and for nearly thirty years an assistant sexton and later the sexton of old Trinity Church, Military Park, Newark, died in the Hospital of St. Barnabas, Newark, on Thursday morning, June 8th, of pneumonia. During his long term of service he did not miss being at church for duty until the Sunday before he died. He was always most

obliging and reliable. The funeral, which was largely attended, was held on Saturday afternoon. Interment was made in Fairmount cemetery.

THE ANNUAL MEETING of the Newark local Assembly, B. S. A., was held at St. Paul's church, East Orange, on Saturday, June 10th. After the business session and election of officers there was a conference on Junior Work. Speakers were Mr. Percy J. Knapp of Yonkers, Mr. John A. Ely, Mr. C. F. T. Kilner, and Mr. F. H. Spencer. Mr. Edward S. Fisher of St. James' chapter, Richmond, Va., but now at Paterson, also spoke, telling of the work of the B. S. A. in Richmond. Officers were elected as follows: President, A. G. Christman, Jersey City; secretary, E. A. S. Brown, Montclair; treasurer, T. W. Dennison; vice-presidents, one each from Jersey City, Paterson, Orange, and Newark. The sermon at 7:45 was preached by Rev. H. H. Hadley of St. Paul's, Newark. Other clergy taking part were the rector of the parish, Rev. Mr. Taylor, Rev. Mr. Brewster of St. Agnes', East Orange, and Archdeacon Carter of Montclair.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Improvements to St. George's, West End—Personal.

AT ST. GEORGE'S church, West End, Pittsburgh (the Rev. O. C. Fox, rector), extensive improvements are being made. The interior of the church is to be handsomely refrescoed and decorated, a new cement walk laid from the main entrance to the street, and the grounds beautified. The congregation is throbbing with activity and zeal and with ambition to extend its usefulness in the work of the Church. Especially are the men actively enlisted in Church work as probably never before. At the Church of the Atonement, Carnegie, also under the care of the rector of St. George's, there is a very encouraging outlook. On the Sunday after Ascension Day the Bishop visited the parish and confirmed a class of twenty-two.

THE BISHOP OF ERIE delivered the address at the commencement of the Thurston-Gleim Preparatory School, which was held in Calvary church, Pittsburgh, on June 8th.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

Clerical Club Entertained at Pawtuxet.

THE CLERICAL CLUB of Rhode Island was very hospitably entertained at its last meeting, June 5th, by the Rev. J. Hugo Klaren at Pawtuxet. The clergy assembled at 12 o'clock at the new and beautiful church

which has just been completed, and inspected with great interest its perfect appointments and excellent architectural lines, and carved oak altar, pulpit, lectern, and font. At 12:30 they repaired to the parish house, formerly used as the chapel, where lunch was served by the women of the parish. The last meeting for the season always takes the form of an outing, so after the minutes had been read the club enjoyed a sail on the bay in the power boat of the rector of Pawtuxet.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Dayton Convocation Meets.

THE DAYTON CONVOCATION held its semi-annual meeting Thursday, June 8th, in Christ church, Xenia. There was a celebration of the Holy Eucharist at 9:30 a. m. After divine service there was a meeting of the Executive board, the Bishop of the diocese presiding. On adjournment of the board the convocation convened for business. First matter considered was the schedule of assessments and appropriations recommended by the board. This was agreed to with slight modifications. At noon the Bishop called the convocation to prayer, after which the matter in hand was resumed and completed at the hour for adjournment for luncheon. At the afternoon session the subject of the Lay Readers' Association of the Dayton Convocation was ably presented by the Archdeacon, in which it was shown that with the assistance of these faithful laymen every vacant parish and mission within the bounds of the convocation had been kept open every Sunday since January, 1911. At the evening service a large class was presented by the Archdeacon, confirmed and addressed by the Bishop. The convocation was most hospitably entertained at the Francis Inn by the Xenia congregation.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Notes from Champaign—Personal Mention.

ON A RECENT Sunday Bishop Osborne confirmed twenty-three persons at Emmanuel church, Champaign, the largest class in the history of the parish. A third of the number were adults, the remainder young people of both sexes whose average age was 16 years. The confirmation class presented a set of silver mounted cruets to the Church, and a silver bread box has been given by the rector. The Rev. A. C. Goodman, who has been temporarily in charge of the parish since last November, was recently unanimously elected rector.

THE SECRETARY of the Standing Committee of the diocese is the Rev. John C. White, 602



ROYAL
Baking Powder
Absolutely Pure

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

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

South Glenwood avenue, Springfield, Ill. The last meeting of the committee before September will be held on June 14th. Papers which need attention should reach him by that day.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Organization of the Standing Committee.

THE STANDING COMMITTEE of the diocese met at Memphis June 6th and organized by the election of the following officers: President, Rev. J. Craik Morris; vice-president, Rev. Holly W. Wells; secretary, Mr. M. B. Trezevant. The Rev. J. R. Winchester, D.D., tendered his resignation as a member of the committee, and the Rev. Robert W. Rhames was elected in his stead. Communications should be addressed to the Rev. J. Craik Morris, 715 Poplar avenue, Memphis.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

"House-Warming" at the Home for Children—Address by Ambassador Bryce—Notes.

ON THE afternoon and evening of May 27th a large gathering of people of the Washington churches assembled at the Episcopal Home for Children at Hillbright, it being the occasion of "a house warming" of the new buildings recently built for the institution. The buildings are three in number, two containing dormitories, reception, recreation, and dining rooms for the children and attendants; while the central one, standing a little back of the others, forms a commodious kitchen with all necessary appliances, and conveniently connected with the others by a large covered corridor. The plant is most beautifully situated on a hill overlooking the city. Dinner was served in the large dining rooms, and ice cream and other refreshments on the wide porches and under the trees outside. The people were shown through the buildings, one of which is occupied by the girls and the other by the boys. The great need, now, of this most necessary and useful home for indigent children is more subscribers and funds for current expenses.

THE "History of the Christian Church in Part" was the subject of an address made by Ambassador Bryce before the Churchman's League at the home of the Bishop of Washington, Friday, June 9th. He divided his discourse into three parts. The first covered the period preceding Christ, the second that after Him and down to the reformation, and the third to the present. The declaration was made that a sound knowledge of the Scriptures is essential to greater usefulness as a citizen and Churchman. He added praise for the work of American missionaries. Arthur S. Browne was elected president of the league before the close of the session, George R. Stetson was chosen vice-president, Bert T. Amos secretary, H. L. Rust treasurer, and Rev. Robert Talbot, Rev. Herbert Scott Smith, Rev. J. W. Clark, and John L. Weaver directors.

THE EPISCOPAL Eye, Ear, and Throat Hospital may come into possession of the property left by Dr. Edward Palmer, the eminent naturalist, who recently died at an advanced age, making the hospital his residuary legatee. The will is to be contested, however.

WESTERN MASSACHUSETTS.

Spring Meeting of Springfield Convocation.

THE SPRING MEETING of the Springfield Convocation was held at Trinity church, Lenox, Mass. (the Rev. A. J. Gamrack, rector), on Tuesday, June 2d. The meeting was opened with the celebration of Holy Communion at 11 o'clock in the morning. The preacher was the Rev. John B. Whiteman, rector of St. James' Church, Greenfield. After

luncheon, which was served at 12:30 P. M., the Rev. C. Morton Murray, rector of St. Peter's Church, Springfield, read a paper on "Sacerdotalism." The address of the afternoon was by the Rev. Dr. John P. Peters, rector of St. Michael's Church, New York City, who took as his subject "The Church in its Relation to Civic Problems." Of especial interest were the reports from the missions at Morningside, Pittsfield, Turner's Falls, Miller's Falls, and South Barre. The attendance was large and the meeting was most interesting.

WESTERN MICHIGAN.

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

Mt. Pleasant News Notes.

THE RECTOR of St. John's Church, Mt. Pleasant, the Rev. H. J. Keyser, preached the baccalaureate sermon to the graduating class of the Mt. Pleasant high school at Central State Normal School chapel, Whitsunday evening, being assisted by St. John's vested choir. Mr. Keyser also preached the annual memorial sermons for the Mt. Pleasant I. O. O. F. and the Shepherd I. O. O. F. on Trinity Sunday morning and evening, respectively.

WESTERN NEW YORK.

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

Arrangements and Committees for the B. S. A. Convention—Other Diocesan News of Interest.

AS CHAIRMEN of the various committees of arrangements for the general Convention of the Brotherhood of St. Andrew, which meets in Buffalo, October 18-22, the following have been appointed from the different chapters: Junior arrangements, E. W. Leslie, Ascension; registration, F. A. B. Wenk, St. John's; hotels and boarding houses, C. M. Brownell, Ascension; receptions, W. R. Martin, St. Mark's; publicity, R. M. Codd, Jr., St. Paul's; information, H. O. Sonntag, All Saints'; halls and churches, H. C. Spindelov, Grace; transportation, T. J. Wilbee, St. John's; printing, T. H. Clough, All Saints'; music, M. S. Burns, Ascension. The general committee is as follows: General Chairman, George M. Ballachey, St. Paul's; Secretary, Charles L. Hutchinson, St. Thomas'; Treasurer, John K. Walker, St. Paul's. From now until the time of the convention, the entire committee will meet every Friday for luncheon and discussion of convention plans.

HUGH DE PAYENS COMMANDERY, K.T., under Eminent Commander Millington Lockwood of Buffalo, visited the Church Home in that city on the afternoon of Whitsunday, joining with the children in the evening service in the chapel, and afterwards presented a fine new piano to the institution and a box of candy to each child.

A COMPLETE set of red silk hangings consisting of frontal, burse, antependia, and Bible markers, has been given by the Altar Guild of Christ Church, Pittsford, and used for the first time on Whitsunday. The set is the work of Mrs. E. R. Alling, mother of the rector. The altar guild and young women's guild hope before the close of summer to have laid a hardwood floor in the chancel of the church. The Little Helpers at their annual entertainment raised \$15.50, which was presented at the annual meeting of the society at St. Mark's, Rochester, June 3d.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Material and Spiritual Progress at Various Points—Convocation Postponed.

THE WORK of excavating for the new church building at Thermopolis is progressing satisfactorily.

THE BISHOP'S committee at Basin has held

meetings recently to consider ways and means, and is encouraged to believe that with a little extra work it may be possible, to commence building a church in the spring. Two lots have already been purchased in a good location in the residence portion of the town. The priest in charge, Rev. M. B. Nash, holds service here every other Sunday in the lodge room, alternating with Thermopolis.

THE WORK of the erection of the new church at Sheridan is being energetically carried on, and at a recent meeting of the vestry the whole situation was carefully considered, and the decision reached to build a new rectory at the same time. Both the present church building and the rectory have been moved off the old site to make room for the new brick structures. The church will have a large square tower in which will be the main entrance, and a well arranged Sunday school room in the basement.

A RECEPTION was given by the parish at Douglas recently for the new rector, the Rev. Robert Benedict, who has succeeded Rev. A. Tancock, now Dean of the Cathedral at Omaha.

THE Rev. R. G. HAMILTON has taken charge of Saratoga, Encampment, and Elk Mountain.

THE MEETING of the convocation of the district has been postponed until June 28th, 29th, and 30th. It will be held in St. Mark's church, Cheyenne.

CANADA.

Various Happenings of a Week in the Dominion.

Diocese of Montreal.

THE INDUCTION of the Rev. F. A. Pratt as rector of the Church of the Good Shepherd took place June 5th. Bishop Farthing conducted the service and a number of the clergy took part in it. The church was built in a suburb of Montreal two years ago and is now in a good financial condition.—A LARGE NUMBER of the congregation of the Church of St. James the Apostle, Montreal, was present in the school room of the church on the evening of June 5th, to bid farewell to the assistant, the Rev. A. P. Shatford and Mrs. Shatford, on their departure for a holiday trip to England. The Rev. Canon Ellegood, on behalf of the congregation, presented Mr.

COMES A TIME

When Coffee Shows What It Has Been Doing.

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y.

"Its lightest punishment being to make me 'logy' and dizzy, and it seemed to thicken up my blood.

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit the coffee and try Postum.

"It went right to the spot! I found it not only a most palatable and refreshing beverage, but a food as well.

"All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health which I owe to the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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

Shatford with a purse of gold and Mrs. Shatford with a bouquet of flowers.

Diocese of Ontario.

AN ALTAR CROSS, given to the Church of St. Mary Magdalene, Picton, in memory of a former warden by his wife, was dedicated by Bishop Mills May 29th.—THE DIOCESAN synod assembles June 12th in Kingston.

Diocese of Huron.

THE PRINCIPAL speakers at the public missionary meeting, in connection with the archidiaconal conference of Perth, May 24th and 25th, were the Rev. Canon Gould, Dr. Waller, principal of Huron College, Mr. Hilt, Sunday school general secretary, and Mr. Allin.—THE USUAL meetings during synod week will be held in the school room of St. Paul's church, Stratford, where the synod is to be held this year.

Diocese of Rupert's Land.

THE ANNUAL conference of the diocesan Sunday School Association will be held in Christ church school house, Winnipeg, June 27th. The meeting on the evening of the 28th will be presided over by Archbishop Matheson, and will be held in Holy Trinity schoolhouse.

Diocese of Toronto.

BISHOP SWEENEY consecrated St. Paul's church, Brighton, June 4th. Both Bishop Sweeney and the Assistant Bishop, Right Rev. Dr. Reeve, have been holding confirmations in the diocese of Niagara, in sixteen churches. The Bishop will induct the Rev. F. J. Sawers to the rectory of St. Luke's Church, Peterborough, June 21st.

Educational

COMMENCEMENT AT Racine College, Racine, Wis., was given an added beauty this year because of the weather conditions. Never did "Old Racine" look more beautiful. The commencement week began Sunday morning, June 4th, at 7:30 with a corporate Communion of the school. At the 11 o'clock service the sermon was preached by the Rev. Dr. Rogers, warden of Grafton Hall, Fond du Lac. In his usual pleasing and forceful manner Dr. Rogers made an eloquent and earnest appeal to the members of the graduating class to fight against the sins of intemperance, impurity, and rationalism. After the service the choir, followed by clergy, cadets, and visitors, marched out to the north side

of the chapel, where the class stone was laid by the members of the class, the service being read by Dr. Shero, the warden of the college. At Evensong the ceremony of giving crosses to members of the class took place, accompanied by a short talk by the warden on the responsibilities of those wearing the crosses. After Evensong the school marched out to the tombs of Dr. De Koven and Dr. Park, where the memorial service was read by the warden. Monday evening the warden's reception was held in the gymnasium, at which a large number of "Old Boys" and friends of the school were present. Tuesday morning, in the presence of a large gathering of patrons and friends, the battalion was put through dress parade, company drill, and competitive drill, Company B (Wm. Ross, captain) winning the medal. Following this the school went to the gymnasium, where the commencement exercises proper took place. The address was given by the Rev. Dr. Larrabee, Dean of Nashotah House. He chose as his subject, "School-boy Religion," and in the course of his remarks made religion for the school-boy a practical and tangible thing. Following this the prizes, academic and athletic, were given to the various winners for the year.

(A short human-interest story written by C. W. Post for the Postum Cereal Co., Ltd.)

Some Day Ask Your Physician

To tell you the curious story of how the mind affects the digestion of food.

I refer to the condition the mind is in, just before, at the time, or just following the taking of food.

If he has been properly educated (the majority have) he will help you understand the curious machinery of digestion.

To start you thinking on this interesting subject, I will try to lay out the plan in a general way and you can then follow into more minute details.

Pawlow (pronounce Pavloff) a famous Russian Physician and Chemist, experimenting on some dogs, cut into the tube leading from the throat to the stomach.

They were first put under chloroform or some other anæsthetic and the operation was painless. They were kept for months in very good condition.

When quite hungry some un-appetizing food was placed before them and, although hunger forced them to eat, it was shown by analysis of the contents of the stomach that little if any of the digestive juices were found.

Then, in contrast, some raw meat was put where they couldn't reach it at once, and a little time allowed for the minds of the dogs to "anticipate" and create an appetite. When the food was finally given them, they devoured it ravenously and with every evidence of satisfaction. The food was passed out into a dish through the opening before it reached the stomach. It was found to be mixed with "Ptyalin," the alkaline juice of the mouth, which is important for the first step in digestion. Then an analysis was made of the contents of the stomach, into which no food had

entered. It was shown that the digestive fluids of stomach were flowing freely, exactly as if the desirable food had entered.

This proved that it was not the presence of food which caused the digestive juices to flow, but the flow was caused entirely and alone as a result of the action of the mind, from "anticipation."

One dog continued to eat the food he liked for over an hour, believing he was getting it into his stomach, whereas not an ounce went there; every particle went out through the opening and yet all this time the digestive juices flowed to the stomach, prepared to quickly digest food, in response to the curious orders of the mind.

Do you pick up the lesson?

Un-appetizing food, that which fails to create mental anticipation, does not cause the necessary digestive juices to flow, whereas, food that is pleasing to the sight and hence to the mind will cause the complicated machinery of the body to prepare in a wonderful way for its digestion.

How natural then, to reason that one should sit down to a meal in a peaceful, happy state of mind and start off the breakfast, say with some ripe delicious fruit, then follow with a bowl of crisp, lightly browned, thin bits of corn like Post Toasties, add a sprinkle of sugar and some good yellow cream and the attractive, appetizing picture cannot escape your eye and will produce the condition of mind which causes the digestive juices nature has hidden in mouth and stomach, to come forth and do their work.

These digestive juices can be driven back by a mind oppressed with worry, hate, anger or dislike of the disagreeable appearance of food placed before one.

Solid facts that are worthy the attention of anyone who esteems prime health and human happiness as a valuable asset in the game of life.

"There's a Reason" for saying "The Memory Lingers" when breakfast is started with POST TOASTIES.

The Badger-Clarkson cup, which was won by the Clarksons, was presented by Judge Winslow, an old Badger, and was received by Dr. MacLean, an old Clarkson. The meeting of the board of trustees was unusually enthusiastic this year owing to the successful year of the school and to the fact that many improvements, including a new swimming tank, showers, etc., are to be made this summer.

THE NINTH commencement since the Sisters of St. Mary have been in charge of St. Katharine's School, Davenport, Iowa, was held during the first week in June. The speaker for the closing exercises was Dr. Allan Hoben of the University of Chicago, on "The Art of Being Yourself." Bishop Morrison preached the sermon to the graduates in the school chapel on Whitsunday. On Tuesday when the Bishop gave the school diploma to the thirteen members of the senior class he spoke warmly of his gratification at the progress of the school. He said that the year just closing was the best in the history of the school; that the school was growing in size, standard, and reputation; that it is a real home school, the Sisters looking after the girls so well and being at such pains to make them happy that they become invariably greatly attached to the school; that the Sisters of St. Mary have won the confidence of the Church and of the community; that they combine executive ability with that fine understanding that makes them unsurpassed in the management of a girls' school. Other features of the week were a class night programme, a presentation of Miles Standish on the grounds of St. Margaret's House, a musicale by the school chorus, a field day, comprising a military drill which was judged by an officer of the United States army, and a programme given by the primary and the forms. During the afternoon of commencement day the alumnae had their reunion, over fifty members being present. The graduating class presented the school with a handsome stained glass window, the design of one of the members of the class, placed in the Sister Superior's office.

THE COMMENCEMENT exercises of Grafton Hall, Fond du Lac, were introduced on June 3d at 8 p. m., with a preparatory class exercise in the study hall, Bishop Weller making the address. On June 4th the Holy Eucharist was celebrated in the Cathedral and the baccalaureate sermon was preached by the Rt. Rev. John M. McCormick, D.D., Bishop of Western Michigan. Class day exercises were held on the 5th, followed by the Alumni banquet. The Council service at the Cathedral, the meeting of the Alumni, and the meeting of the patronesses occupied practically all of the following day. The 7th was devoted to a garden party in the afternoon, and the commencement concert at night in the study hall. On the 8th the graduating exercises proper were held, the address being made by Bishop Grafton. The graduating class numbered nine, as follows: Annie Laura Kunkel, Carolyn De Lapp Bancroft, Faye Jackson, Mabel Bolens, Alice Theresa Starr, Eva Harriet Pike, Helen Forbes, Magdalena Grace Rice, Louise Thomas.

THE COMMENCEMENT exercises of the National Cathedral School for Boys, Washington, D. C., began Whitsunday morning with a celebration of Holy Communion at 7:45 a. m. in St. Alban's Church. At 4 p. m. the Rev. Charles C. Pierce, D.D., of Philadelphia, preached the baccalaureate sermon on the subject of "Heredity and Environment." Monday was field day, with five events open to boys of all ages. The afternoon of the next day was devoted to the class day exercises, of which the most significant feature was the dedication of a class window in the refectory of the Lane Johnston Building, in continuation of a custom begun by the first class of graduates in June, 1910. On June

7th the commencement proper was held at midday in St. Alban's Church. The long list of pupils, preceded by the boys of the choir in purple cassock and white surplices, followed by the faculty in academic costumes and by the clergy in their vestments and the Bishops of Washington and Bethlehem who, with the chapter, were preceded by the mace-bearer of the Cathedral, made a most picturesque sight as it wended its way across the Cathedral close from the boys' school into the church. The Bishop of Bethlehem was the speaker. His subject was the call to service of Christ and His Church and of the nation presented to the American boy and man at this juncture of national life. The headmaster, Mr. E. L. Gregg, announced the honor for the year and the Bishop of Washington conferred the diplomas on the graduating class. Afterward a reception was held in the boys' school, which was followed by luncheon in the refectory of the school.

KEMPER HALL, Kenosha, Wis., has just closed another successful year of its history. The exercises were of the usual high order. To the well-known excellence of the gymnasium and field work athletic sports have been added this year, and since the return of spring the pupils and teachers have thoroughly enjoyed the new tennis courts. That each department of the school has maintained its high standard of excellence was

attested by the reading of the marks and the Reverend Mother's comments upon the same. The honor roll was most gratifying. The winner of the St. Mary's Cross—the coveted honor of the school—was Miss Hortense Cawker of Milwaukee, who is, indeed, "a Kemper Hall girl" having spent eleven years as a pupil in the school. On Tuesday afternoon the Senior A class gave a *fête champêtre* to the Seniors and their friends. The senior class presented a handsome stained glass window to the chapel. The baccalaureate sermon was preached on Sunday by the chaplain, the Rev. F. L. Maryon. The commencement address was given by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago. The Bishop showed in a clear and forceful manner the relation that education holds to life and liberty, the relation between truth and freedom, law and liberty. It was an earnest plea for Christian education, a culture built upon the only foundation that will secure the fruits of a good life of freedom and service.

THE CLOSING exercises of the forty-first year and graduation of the fortieth class of St. Agnes' School, Albany, N. Y., was held on Wednesday, June 7th. The school room was filled with a brilliant company. On the platform with the Bishop and Bishop Coadjutor were Governor John A. Dix, his military secretary, a large number of the clergy

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and the trustees of the school. The members of the graduating class were Mildred Bent, Mercy Burgess Daws, Ruth Wistlar Fisher, Elizabeth Guild, Amy Ida Heartfield, Emily Kathryn Hongland, and Vera Sanford. N. Irving Hyatt, at the piano, gave the march from "Tannhauser," and the congregation sang the school song, "Hail, St. Agnes," after which Bishop Doane delivered the invocation. Miss Seabury gave the class annals. The Bishop presented the Middle School diploma. Bishop Nelson then addressed the school in strong and helpful words. Governor Dix was presented to the school by the Bishop in a very pleasing way. The honor students then received their diplomas. The Bishop presented the graduating class with their diplomas, and the class president presented the president of the class of 1912 to the Bishop. The graduation song was then sung and the procession again formed and marched to the Cathedral of All Saints, where Bishop Doane made an address.

MARGARET COLLEGE, Versailles, Ky., began its commencement week with the Junior musical recital, which was held Saturday afternoon. The Bishop of Kentucky preached the baccalaureate sermon at the service Sunday night. The senior recital on Monday evening evidenced considerable talent and musical acquisitions upon the part of the participants and reflected credit upon their several teachers. The commencement proper of the college took place Tuesday morning at 10:30 in the college auditorium. Bishop Burton, president of the board of directors, presided. The speaker of the day was the Hon. Ellsworth Regenstien, superintendent of Public Instruction of Kentucky. President Maxon followed in felicitous words of welcome to those who had manifested their interest in the college by their presence at the commencement. The College has had a very successful year and the prospects for the coming year are exceedingly bright. President Maxon's efforts have placed the college upon a more stable financial foundation, a better business and academic condition that it has ever enjoyed before.

THE COMMENCEMENT exercises of the St. John's Collegiate Institute, Corbin, Ky., were held in the Majestic theatre, Corbin, May 22d. The baccalaureate sermon was preached Sunday, May 21st, by the Rev. J. M. Maxon in the chapel of St. John's, Corbin. The Very Rev. Wm. T. Capers, Dean of Christ Church Cathedral, Lexington, delivered the commencement address; the Ven. F. B. Wentworth, Archdeacon of the diocese of Lexington, presented the medals and diplomas in the absence of the Bishop. The address of Dean Capers was a forceful presentation of the topic, "The Potency of Education to Open the Door of Opportunity." St. John's Collegiate Institute is doing excellent missionary work among the local people as well as reaching out for the more remote mountaineers. It is the only Church school in the Kentucky mountains. Its work is carrying the Church and her teaching to many who would not otherwise be reached.

ELEVEN young women received their diplomas from Akeley Institute, Grand Haven, Mich., the diocesan school for girls of Western Michigan, on Thursday morning, June 8th. Bishop McCormick delivered the commencement address, following brief religious services in St. George's chapel of the school. Several clergy came from the diocesan convention, held the day previous, to attend these closing exercises of the school year, which has been a most successful one, the school being filled almost to its capacity with pupils, though additional property was secured a year ago for the growing number of girls who seek admission. This school is still in charge of the Misses Yerkes, who have

brought it up to a high standard of scholarship and Christian nurture.

THE SECOND annual closing exercises of St. John's Industrial School, Edenton, N. C., began Sunday, May 28th, continuing through four days. Sunday morning the students attended the services in a body. On Monday night a reception was given to the parents and patrons of the school. The lower grades had their exercise Tuesday night and the programme was most excellently carried out. On Wednesday night the higher grades performed. On both nights the school house was crowded.

ST. PAUL'S SCHOOL for Boys, attached to the Cathedral at Garden City, L. I., had its commencement exercises on Wednesday, June 7th. Bishop Burgess and other prominent clergymen were present, and a large company of people. Du Vald Radford Goldthwaite, of Montgomery, Ala., won the honors as head boy of the school. His name will be inscribed on a marble tablet in the study hall.

THE CATHEDRAL SCHOOL for Girls, St. Mary's, Garden City, L. I., graduated nine pupils on Tuesday morning, June 6th. Bishop Burgess presided and Dean Moses and other clergy assisted him. Class day exercises were held on Monday afternoon. The pupils gave a fine musical entertainment on Monday evening. The annual hop was held on Tuesday evening in the school gymnasium.

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