

The Living Church

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A FLOWER will not grow apart from light. The sun's warm rays paint the beauty of the flower. They transmute themselves into the rich juices of the fruit. There is an alchemy in light whose secret no chemist knows. Nor can a human heart unfold from an environment that is not warm and nourishing. The drooping heart is an infallible sign of a soil that is frigid and a shadow that is deep.—*Selected.*

THE WAY OF THE CROSS

FOR ST. ALBAN, P.R.M. (JUNE 17TH).

NOTHING is certainly known of St. Alban save that he suffered death for the faith about the year 303 near the present town of St. Albans, and that he has since been honored as the first martyr of England.

The commemoration of martyrs should serve to remind us that our religion is concerned with the serious things of life, and that the way to God it proposes is a Way of the Cross. Unless indeed we come to realize the seriousness of life and the infinite pang and pathos of human history, the deep realities of religion must ever remain unknown to us, the mysteries of faith which we confess so frequently must become mere forms of words devoid of deep meaning, the divine drama that the services of the Church display to us mere rituals pointless and dull.

We are human souls on this strange pilgrimage through the world unto the mount of God, seekers of peace and happiness, with that peace and happiness ever assailed by foes without and within. We have great destinies to face. Sin, danger, failure, are realities. Love is to be won by us; Love may easily be lost to us. The lives of martyrs speaks most potently to us that our way to Love must be a way of the Cross.

In the dream days of youth, as we first look up the Way of the Cross that leads up Mount Calvary to the suffering and triumphant God, it seems marvellous and beautiful; it beguiles the soul, allures it with the spirit of adventurous quest. There is something wistfully sweet in a boy's or girl's first faith, in their brave starting out upon the good long journey. And so many of us have started bravely. You know how we deck our churches with fresh flowers and bright lights and pure white in honor of the young souls that in Baptism or Confirmation take the splendid old vows and issue forth upon the quest. We seem almost to forget that the way they are going is the Way of the Cross.

But if they really go along it, they soon know. It is not easy, not so very pleasant; disappointing often; and as the Way itself grows harder there is laid upon the young shoulders, as was laid on Jesus, a burden, a Cross—the burden, at the very least, of self-denials, of restrictions, of not following one's own will and way, of pausing to do many disagreeable tasks, to give many aids that in themselves are repulsive. And, alas! God knows how often we faint and fall by the way. The dream days are gone; we are weary, discouraged, or, infinitely worse, become indifferent. Even if we reach the mountain, clouds shut out the beckoning visions. Sheer will, determination, force of strong habit, must carry us on and up over many bad places. It is only by a very genuine following of the Way of the Cross, perhaps with Alban dying in that Way, that we shall at last reach the place where the Divine Love suffers, and being gathered in His arms may pass with Him through sin, through sacrifice, to the rich life of His Risen Power.

This is the reason for the eternal appeal of the Cross of Christ, the secret of the convincing power of all those figures of redemption such as "His passion," "His broken Body," "His precious Blood," "the example of His martyrs," "the intercession of His saints." Because the Christian life must be a Way of the Cross is why the doctrine and sentiment and worship of Christendom have centered and must ever center about the Cross of Calvary and the Empty Tomb beyond the Cross—the symbol of what the experience of life brings home to the heart as the most precious and glorious thing in the world, the sacrificing, compassionate Love of God. L. G.

THE MORE we do the more we can do; the more busy we are the more leisure we have.—*Haasliitt.*

SEEKING A CALL

WHEN a deacon is ordained and sent to his first parish, whether it be as assistant or as incumbent, he has an idea that he has been especially designated and predestinated from all time for that particular and identical work. It is the flock committed to him by Divine appointment.

And the young deacon is quite right. It is. But after a time the parish grows oblivious to the benefits Providence has bestowed upon it. Some influential member thinks himself slighted in the councils of the parish, and of course the rector is to blame. Some one else resents the new-fangled methods the parson employs in the conduct of the services. Or perhaps that unhappy thing, a parish row, has lifted up its ugly head. A victim must be sacrificed. Once in a while the parson thinks that he may have been mistaken about the leading of Providence, and that he is really called to a larger sphere of influence, where his talents can have freer play. He thinks his present surroundings are tending to stunt his spiritual growth. Only the detailed analysis of the causes leading up to the changes in every parish could begin to show all the motives that operate to effect the constant and unending migrations of the clergy.

Let us follow the story of an ordinary parson's experience. When he was confronted by undeniable evidence of his own unpopularity in a certain parish, which shall be nameless, he was still young enough to remember the gossip of the common room in his college concerning the great necessity of maintaining harmony in a parish. Perhaps in the discussion of some recent graduate's parochial troubles he had been the foremost champion of the outraged feelings of the parishioners towards their somewhat tactless rector. His voice had loudly acclaimed the principle that lack of tact was the unpardonable sin in any parson, and the cause of half the failures. The irony of fate has turned the tables on him. Now he is called upon to eat his own words. He tries to be conscientious about it, and he recognizes to the full his own contributions to the sad state of affairs. Who shall blame him, if he only succeeds in becoming morbidly self-conscious? He decides that he must go. He applies to his Bishop for another charge, hoping to begin anew. Then it is that he receives his first shock. The Bishop has nothing for him. The cold, typewritten letter seems to be the answer of success to failure. Surprised and pained he goes back, hat in hand, to collect the arrears of his meagre stipend. He has to swallow all the affronts that Mr. Moneybags may see fit to put upon him. Flesh and blood cannot stand it. The Bishop will do nothing, because nine times out of ten he cannot, and half of the other times he knows that it will be better to leave the young man to the salutary discipline of forcing the parish to do its duty, not because it is pleased with the man, but because it ought to support the priest of Holy Church. A very strong man will wear down the opposition. And so, the Bishop hopes, will this man; but he forgets to mention his hope. The average man is worn down by the struggle. Besides, a young priest is little removed from the stage of being a layman who looks for perfection in every parson. His vanity is wounded at the failure of the people to recognize his transcendent merits, and he decides on showing them that he can get other work where his success will make them regret their obtuseness.

So he reads the Church papers and finds that such and such parishes are seeking a pastor. He applies, stating his qualifications, his college, and his degree. In due course a letter arrives saying that his name will be placed before the vestry. After a month or two of patient waiting he addresses a letter of inquiry to the secretary, and learns that the place has been filled. The rudeness gives him his second shock. Meanwhile the position in his own parish has become more intolerable than ever, as the news has leaked out that he is wanting to get away. So he advertises that he is willing to place his services at the disposal of a needy vestry, or to assist some brother priest of riper years and larger experience. Then to his amazement he finds that his advertising makes the said brother look at him askance, and the needy parishes do not even consider him. Nothing results from his advertising, so he turns to an agency, and perhaps there he gets what he wants for a fee, stifling whatever uneasy qualms of conscience in him may be stirred against simony with the plea that it was the only course left open to him unless he wished to starve. And he is apt to be right.

Why is there so much prejudice against clerical advertising? It is probably due to the prejudice against advertising in

all the learned professions. No reputable physician dares do more than insert his card in the columns of the local paper. And that is quite right. Lawyers have a like etiquette. Thus one assumes that the clergy also must not advertise. And probably the idea would be correct, although clerical advertising is very common in England, if we really had a satisfactory system of some sort with which to bring parishes and clergy into touch with one another. The worst of it is that we have not. Go, young man, full of ardor, into the hard work of the domestic mission field, and the Church will reward you by letting you remain there, forgotten! Too often this is the fear, sometimes it is the experience, of those who wish to begin their ministry in the hardest work the Church has to offer.

WE SHALL NEVER reach a satisfactory system of making clerical appointments till we attain to a proper appreciation of the work of the Sacred Ministry. It is a hard thing for the clergy to preach about, for it has an air of advancing one's own claims. Personality does not tell half as much as is popularly believed. It is the Commission which counts. This we need to recognize unflinchingly. The most successful of parish priests will tell you that he has not succeeded because he loved the place, or because he held the parishioners for bosom friends. He has succeeded in spite of his popularity. He has succeeded because he remembered through good report and through evil report that he was the shepherd of souls. In the course of his ministry he has met many who have not been drawn to him, nor he to them, who nevertheless worked at the last with him most faithfully. There is no "luck" about the genuine success of any parish priest. But that is a secret hidden from many a sorely pressed junior. The Bishop may have known it, when he refused his influence for a change. No parish is so bad that a faithful shepherd will find it impossible to live in it. But the real source of trouble is the prevalent idea of clergy and laity, that the ministry must give offence to none. St. Paul would be astonished at the perversion of his words, for he certainly offended very deeply many of the Corinthians and of the Galatians.

What we want is a general recognition of the principles underlying the answer of the late Dr. John Strachan, first Bishop of Toronto. A delegation had been appointed from a certain parish to prefer charges against their rector. Amongst other things, in the days of written sermons, they alleged that their parson had a barrel of them, which he turned over year by year, and that on the last Sunday he had repeated his discourse of the previous Sunday. "What was the text?" said the Bishop in broad Scots. None of them could remember. "I will write and tell him to preach the same sermon next Sunday, so that ye may remember the text!" Equally shrewd were the thrusts of the Bishop as he brushed away other futile complaints. The delegation played their trump card with none of that confident hope which had possessed them at the outset of their interview, "He buys whiskey by the bottle." "Does he? The extravagant man! I will tell him to buy it by the barrel. I always do. It is much cheaper. Good morning." During the course of the next forty years in that parish, the rector had the satisfaction of burying the whole delegation.

We may not approve nowadays of so free a purchase of whiskey, but we are waiting for a Bishop who will dare to reply to complainants who say they do not like their rector: "He did not go there for you to like him. He went to administer the Sacraments, to preach the Word of God according to his ability, and to be responsible for the health of your souls. He does not go to church simply because he likes you, and you have no excuse for remaining away because you do not like him. He needs you, and you need him, that the work of Christ may go on. Good morning." Such a Bishop will have no dearth of loyal clergy, and such a diocese will have no occasion to make complaints of their clergy. And our young priest will not want to change his parish on such slight provocation.

THERE IS ANOTHER side to this. Somebody has said that a parish priest can work harder than anybody else and get no credit for it, or loaf more persistently than anybody else and not "lose his job"; and the saying is true. The clergy are the most trusted men on earth. They are put into the cure of souls, guaranteed to be "possessed of full power to perform every Act of sacerdotal Function among the people of the same," and nobody is set over them to see that they perform those functions. The Prayer Book, with its rubrics, is placed in their hands, canons are enacted for their government, and

nobody inquires whether they are obeyed. The parish priest who neglects his duties, who gossips, who lives on a low spiritual plane, who does not build up the spirituality of his people, who does not pay his debts, is harder to unload than any other misfit on earth. Who cannot point to parishes that are dying by inches, to souls that are being starved by degrees, by parsons of this sort? The clergy cannot live in idealized houses. If they find that in their parishes there is little spiritual reaping—few candidates for Confirmation, few attendants at services, few making their communions—it must probably be because there has been little spiritual sowing. That such offenses must come the Church recognizes when, in the office for the Ordering of Priests, she bids the Bishop warn him upon whom he is about to lay his hands: *"If it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."* "It must needs be that offenses come, but woe unto him by whom they come." At least the priest who is "seeking a call" is apt to be possessed of the desire to *do* something. He ought not to be an object of suspicion among his brethren. He ought to be helped.

Difficulties are only another spelling of opportunities. They are not a real reason for seeking another call. In fact they may be a real reason for refusing promotion. And yet it is far better to be sought for, than to seek a call.

THE near approach of the Fourth of July is a reminder of what has been done to make the day a credit instead of a discredit to American patriotism. Early in 1909 the Department of Child Hygiene of the Sage Foundation arranged with the Playground Association of America to hold a conference of municipal representatives to consider plans for a "safer, saner Fourth of July." Forty-five municipalities responded. The report of this conference was widely published and twenty cities responded by organizing celebrations along the lines suggested. The result was that the casualties dropped from 5,623 to 5,307.

In 1910 the campaign was pushed vigorously by welfare organizations throughout the country. Definite programmes suggesting interesting things to do were printed and sent broadcast throughout the country. Ninety-one cities, according to Secretary Hanmer of the Department, planned their celebrations in accordance with the new suggestions and the casualties were reduced to 2,923. In 1911 the movement spread still further and 161 cities planned "safe and sane" celebrations. The casualties again dropped nearly one-half, totaling only 1,603, as we have already pointed out in these columns.

State laws and city ordinances have been enacted and enforced with a fair degree of success, prohibiting the manufacture, sale, and use of dangerous explosives in connection with the celebrations. Fireworks, under proper supervision and handled by experts, are still a part of most celebrations and there seems to be no good reason why this time-honored feature should not be continued. The programme of the day, however, has been made up of games, parades, drills, tableaux, concerts, athletic contests, and pageantry.

A suggestion which we have elaborated before and that has worked out most satisfactorily is that of studying the history of the community in which the celebration is being planned, taking those instances that are dramatic and typical of the spirit of the day, and presenting them by means of tableaux and pageantry. District celebrations in large cities have proven better than one large central event. The public school buildings in many cities are thrown open. For the coming Fourth of July the Board of Education in New York City will arrange celebrations in over two hundred public school buildings. The principals and teachers of the vacation playgrounds will be in charge of the programmes. There will also be twenty-one athletic meets for boys and grown-ups; special exercises at the City Hall, and neighborhood celebrations in each of the seventy-three aldermanic districts throughout the city.

In smaller places elaborate plans have been made. A county Sunday School Union at Evansville, Ind., has planned for a parade, picnic, games, speeches, and illuminations; and this is typical of what is going on all over the country. On the Evansville letterhead is printed, "The Association numbers forty-four schools with ten thousand members. We believe in a sane and a beautiful patriotic celebration, with no firecrackers and no cap pistols to blow off fingers and put out eyes. Just a

big circusy kind of a day—plenty of fun for the little ones, and a day of inspiration to all." Such a programme sounds well. Topeka, Kansas, has devised a plan for "A Birthday Party Given by Uncle Sam for Distinguished Guests," among whom are Miss Columbia, Boys and Girls of '76 and '61, Betsy Ross, Mr. Industry, Miss Democracy, and Cousins from Across the Sea.

To quote Secretary Hanmer still further:

"The movement now seems to have gained sufficient headway to be carried forward largely by its own momentum. There is no doubt that the 'Barbarous Fourth' is a thing of the past. Although the casualties and the fire losses on Independence Day have been enormous and appalling, there has been another kind of loss that we can ill afford and which the 'New Fourth' will do much to check. It is the loss of the opportunity that this great holiday offers for fixing in the minds of our boys and girls, and especially those who have recently come from foreign lands to make America their home, the significance of our institutions, the price paid for independence, the blessings of democracy, and the responsibility and high privilege of American citizenship. A little review on these topics and a reminder of these and other of our social and civic blessings will be good for all of us."

We have already called attention to William C. Langden's admirable pamphlet on the use of pageantry in Independence Day celebrations and we do so again so that our readers may have before them definite suggestions as to "how to celebrate."

WHAT may be the rights or wrongs of a strike in the works of the Kalamazoo (Mich.) Corset Co., we do not know; but in these days of "sabotage" and "syndicalism" it is more than pathetic to learn that prayer is the chief method employed in that strike, and that three times a day the striking girls meet to join in the following prayer, offered in their name by one of them, Josephine Casey:

A Working Girl's Prayer

"O God, our Father, you, who are generous, who said, 'Ask and ye shall receive,' we, your children, humbly beseech you to grant that we may receive enough wages to clothe and feed our bodies, and just a little leisure, O Lord, to give our souls a chance to grow.

"Our employer, who has plenty, has denied our request. He has misused the law to help him crush us; but we appeal to you, our God and Father, and to your laws, which are stronger than the laws made by man.

"O Christ, thou who waited through the long night in the Garden of Gethsemane for one of your followers, who was to betray you, who in agony for us didst say to your disciples, 'Will you not watch one hour with Me?' give strength to those who are now on picket duty, not to feel too bitterly when those who promised to stand with us in our struggles betray us.

"O God, we pray you to give to the fathers and mothers of our strikers a chance to bring up their helpless little ones.

"You who let Lot and his family escape from the wicked city of Sodom, won't you please save the girls now on strike? Help us to get a living wage.

"O Lord, who knowest the sparrow's fall, won't you help us to resist when the modern devil who has charge of our work takes advantage of our poverty to lead us astray? Sometimes, O Lord, it is hard. Hunger and cold are terrible things, and they make us weak. We want to do right. Help us to be strong.

"O God, we have appealed to the ministers, we have appealed to the public, we have appealed to the press. But if all these fail us in our need we know that you will not fail us.

"Grant that we may win this strike, and that the union may be strong, so that we may not need to cry so often, Lord, 'Deliver us from temptation.'

"We ask this, Lord, for the sake of the little children, helpless and suffering; for the girls who may some day be mothers of children, and for those girls who dislike sin, but are forced into it through poverty.

"O Christ, who didst die on the cross, we will try to ask you to forgive those who would crush us, for perhaps they do not know what they do.

"All this we ask in the Name of the lowly Carpenter's Son. Amen."

The diocese of Michigan has a Social Service Commission. Will it not investigate and intervene here, in the Name of Him who hears the prayers of those who call upon Him, and who answers prayers through men and women who love Him, and love their brothers and sisters for His sake?

ANSWERS TO CORRESPONDENTS

H. T. M.—There is no fixed rule for the position of the cornerstone of a church. Convenience is alone to be considered.

BLUE MONDAY MUSINGS

THE approach of summer and the consequent opening of many chapels makes a comment upon the summer programme of Trinity Church, Mount Pocono, Pennsylvania, not inappropriate. Set forth, I suppose, by the trustees, and not by the distinguished professor who was in charge of the services during the summer of 1911, I find this paragraph:

"Trinity Church is Protestant Episcopal in its order and its service; but it is truly Catholic, that is to say universal, in its comprehension and aim. On its Board of Trustees three denominations are represented; in its congregation many more are found. If it is to the Church's shame that these denominations exist, it is all the more the glory and pride of Trinity that members of the most diverse bodies can worship here side by side. Strangers are not received on suffrance, but as brethren in Christ. At the celebration of the Holy Communion, communicants of all denominations are cordially invited to partake of the Lord's Supper."

I do not mean to bring up as final the rubric at the end of the Confirmation service. Nothing can possibly be plainer or more explicit than that rubric. If one were to endeavor now at this moment to prepare a statute, having for its object the making it forever impossible for any person unconfirmed or not ready and desirous to be confirmed to approach the altar in one of our churches, he could not draft a statement of that purpose that should be less ambiguous. But may I point out what frightful profanation is here made possible? Persons who do not believe in the Deity of our Lord, who are not even baptized, who reject altogether the doctrine of any sacramental grace, who would entirely fail to "discern the Lord's Body," are here encouraged to an act which would be essentially sacrilegious since this innovation does not except Unitarians, Universalists, or "Christian Scientists." Upon what warrant is this terrible risk run? Holy Scripture makes it plain that those who come to Holy Communion, not discerning the Lord's Body, run the risk of grave injury to themselves in soul and body. There is no warrant in the Canons or the Prayer Book for setting aside that warning; and the only ground for justification for this rash invitation seems to be a theory of some kind of magic in the mere act of receiving Holy Communion at our altars, irrespective of one's faith or one's education. Most deplorable from every point of view, I count it. Intelligent Protestant Christians who reject from conviction the sacramental teaching of the Liturgy and the Book of Common Prayer, have no desire to profit by such an invitation as is here extended. And the children of the Church may very properly inquire why it is that there should be a reward of merit for having rejected the Church's faith and order and discipline.

There comes from Tangshan, North China, a clipping from a Chinese paper, commenting on the opening of the New York Cathedral, which speaks of "an inclination to regard the new Cathedral as the centre of Protestantism of all denominations in New York." Surely, such confusion of thought is almost justified when we find utterances like this I quote above.

Speaking of Protestantism, I learned something from a recent visit to Quebec. The School Law of that province defines explicitly that in Quebec Jews shall be counted Protestants! It was Haeckel, I believe, who said: "I have ceased to be a Christian, but I have not ceased to be a Protestant!" Why good Christian folk of any sort cling so madly to that word, which has ceased to connote even the most elementary Christianity, is one of the perpetual puzzles.

I AM SORRY that some of our Roman Catholic contemporaries seem to be greatly exercised about the paragraphs printed in this column. Two or three of them have done me too much honor by associating my name with the names of Bishop Coxe and Bishop Seymour. I acknowledge myself altogether unworthy of such high distinction; but I am glad that my efforts to continue their good work of witnessing for the Truth, as against errors of all sort, is being recognized, even if ungraciously. So I do not hesitate to introduce at this point an extract from a pamphlet entitled *Good Reading and Christian Instruction*, published by the Rev. M. Phillipps of Buffalo, with the approbation of the Rt. Rev. Charles H. Colton, Bishop of Buffalo. This is a four page leaflet, circulated every week in a Roman Catholic church in Buffalo, and the issue from which I am about to quote is that for the Fifth Sunday in Lent. On page 250, in answer to the question, "What does this Gospel teach us?" I find this answer:

"The Jews, like the heretics in our days, when they were con-

vinced of the truth and find no other way out, tell lies. When Luther died he left this testament to his friends: 'Keep on lying against the Catholic Church'; and they have kept it up to the present day, but as Christ triumphed over untruth, so will the Catholic Church triumph."

Nothing too strong can be said of the wickedness of lying. The Devil is a liar and the father of it, as our Lord teaches us; but what shall be said of one who, in a so-called religious publication, emphasizing the importance of telling the truth, introduces such a lie as this? I hold no brief for Luther; but I am sure it is quite unnecessary to say to intelligent people that this story told here by this Roman Catholic priest in a Roman Catholic paper, intended for circulation on Sunday at the church door, is as absolutely untrue as anything can be. It is difficult to suppose that he could be ignorant of its untruth. The slightest investigation would have shown it wholly lacking of any sort of authority. This is the same sort of controversy as that to which I referred here some weeks ago in *The Menace*, when a forged encyclical, calling upon all Roman Catholics in America to massacre Protestants, was published, attributed to Leo XIII., and signed by his name. Perhaps the Bishop of Buffalo will see his way to rebuking the Rev. M. Phillipps and calling upon him to publish a retraction. If he does this, I shall be very glad to refer to his action with all due praise.

IT IS A COMFORT to find the observance of the Christian year annually increasing, among persons who do not admit the authority of the historic Church to ordain feasts and fasts. One is startled now and then, however, to find unexpected survivals of the Dark Ages. The Galesburg, Ill., *Evening Mail*, published in its issue of Saturday, April 6, 1912, under the head of "The Social Whirl," an article entitled, "A Gay Round of College Pleasure. Good Friday was celebrated auspiciously by students of various classes of Knox College." One reads further on that the senior class had a four-course chicken pie dinner, served by a lady of the town, and followed by games. At the Y. M. C. A. rooms the sophomore class served a supper. The freshman class outdid the others by having a ball! Knox College professes to be non-sectarian, whatever that may mean. I believe the predominant influence there is Congregational. Let Church people notice what non-sectarianism comes to!

SOME of you may remember that I quoted here a month or so ago a sign upon a building in Roxbury, Massachusetts, "The High Educational College of Glory," with a question as to what it means. I have an advertisement of that cheerful institution, which is worth reprinting, I think:

"The G. Missionary Offices
The True Light Army High Educators
and founders of
The King and Queen Church of Glory
Archbishop Justus J. Evans, D.G., President.
P. S.—We train and get good servants for good employers,
and get good homes for trusty, good servants
Offices, 325 and 344 West 41st Street,
New York City, two flights up, front room
N. B.—70,000 True Light Missionaries wanted at once—
lifetime occupation

[REVERSE SIDE.]

"Do not refuse, nor forget, nor neglect to give a Gift of some kind to
The High Educational College of Glory
The True Educator and Trainer of the Negro People
College of Glory, and it will solve both the Christian
Church and the Negro Problems
Archbishop Justus J. Evans, D.G., Founder and Chief Instructor
Office, 74 Highland Street, Boston, Mass.
Branch Offices, 325 and 344 West 41st Street, New York City."
N. B.—Let 20,000 willing people of this age give \$120 each to this
Main Building
Cor. Highland and Dorr Streets, Boston, Mass.
Branches Being Formed in Other Cities

Truly of making many religious denominations there is no end!

THE AMERICAN CHURCH has a new name given it by the United Press. I quote a dispatch lately published, which refers to "Bishop Daniel Tuttle of St. Louis of the Ecclesiastical Episcopal Church of the United States!" An "Ecclesiastical Church" is not a bit more tautologous than an "Episcopal Church!"
PRESBYTER IGNOTUS.

TO BE BISHOP OF TRURO

Archdeacon Winfrid Oldfield Burrows is Nominated

PLAN FOR DIVIDING DIOCESE OF OXFORD INTO THREE DIOCESES

May Meetings of Several Organizations

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau |
London, May 28, 1912 |

IT is now officially announced that the Ven. Winfrid Oldfield Burrows, Archdeacon of Birmingham and vicar of St. Augustine's, Edgbaston, Birmingham, has been nominated by the Crown to the see of Truro, in succession to the late Rt. Rev. Dr. Stubbs. Archdeacon Burrows, who is 53 years of age, was educated at Eton and at Oxford, where he had a very distinguished career as a scholar of Corpus Christi College. In the year of his graduation, 1883, he became a "student" (fellow) of Christ Church, and soon afterwards tutor. He was ordained to deacon's orders and to the priesthood while a resident at the university. In 1891 he went to Leeds as the principal of the Clergy School, where he remained nine years. He then became a parish priest in Leeds, and in 1903 was chosen by Bishop Gore, then of the see of Worcester, to take up more important work as the vicar of St. Augustine's, Edgbaston. A year later he was appointed by the Bishop of Worcester as Archdeacon of Birmingham, and he also became examining chaplain to Dr. Gore as Bishop of Birmingham. In 1908 he was elected to the Archbishopric of Cape Town, but he felt unable to accept this office.

At the annual ruridecanal conference for the Reading Deanery, held recently, the Rural Dean said he had been asked by the Bishop of Oxford (Dr. Gore) to put before the conference the Bishop's new scheme for the division of the Oxford diocese. The scheme involved a threefold division of the diocese, following in the main almost entirely on county lines—namely, Oxfordshire, Berkshire, and Buckinghamshire. The Bishop was prepared to hand over from his income of £5,000 the sum of £1,000 to each of the proposed new dioceses of Berks and Bucks when they were formed, and in order that sufficient income should be obtained for the new bishops, the dioceses would have to find another £2,000 each yearly. To cover the cost of purchasing and maintaining suitable residences the estimated capital to be raised from the new dioceses would be from £40,000 to £45,000 each. Those amounts would provide sufficient incomes for the new dioceses and new residences. The Bishop intended to meet one or more bodies of representative laymen in the diocese in July, and he hoped that before the diocesan conference met in October a practical end towards the desired threefold division would be in view.

The Guild of All Souls celebrated its thirty-ninth anniversary last Tuesday, with the offering of the Holy Eucharist, as an act of solemn thanksgiving, at a large number of churches, and with the annual official service and meeting. At 6 P. M. there was a sermon, procession, and solemn *Te Deum* at the Church of St. John the Baptist, Kensington. The music of the service included the "Ambrosian *Te Deum*." The preacher was the Rev. W. J. Sparrow Simpson, D.D., chaplain of St. Mary's, Ilford, and editor of *The English Church Review*. The annual meeting was held in the parish room adjoining the church, the chair being occupied by the president, the Rev. the Hon. A. F. A. Hanbury Tracy, Vicar of St. Barnabas', Pimlico. The president's address, together with the Rev. Dr. Sparrow Simpson's sermon, will appear in full in the June number of *The English Church Review*.

Among the many other anniversaries of Church societies that are annually held at this blithesome season of the year are those of the two splendid Catholic missions in India, the mission in Poona and Bombay carried on by the Cowley St. John Fathers and the Wantage Sisterhood, and the Oxford mission to Calcutta.

In connection with the Poona Mission anniversary, also held on Tuesday last, there was a sung Eucharist at St. Matthew's, Westminster, and a sermon preached by the Rev. H. F. B. Mackay, vicar of All Saints', Margaret street. Bishop Mylne (formerly of the see of Bombay) presided over the largely attended annual meeting at the Church House. The

Rev. Father Elwin, S.S.J.E., who has been in England since last October recovering from an attack of malignant malaria, was the principal speaker.

He said that as a result of extreme acquaintance with what Hindus (educated and uneducated) believed and thought and did, he had come to the conclusion that the old ideas of old missionaries like Bishop Heber—that Hinduism was the invention of Satan—was perfectly true. It effectually separated man from God, and destroyed the brotherhood of man. And it was so saturated with evil that sexuality and all that pertained to it formed part of the regular talk and life of Hindus. There was no Hindu in India living a moral life as Christians understood the term. But, what was even more pathetic, there was in Hindu life no such thing as the innocence of childhood. He did not agree with people who spoke of the great depth of the Indian character, or who dilated on the mystery of India. "It was most essential," said Father Elwin, "that, as India woke up, Christianity should be there to teach her to say her prayers and to tell her what to do."

The annual report of the Poona Mission refers to the statistics in the recent Indian decennial census which have to do with religion. This time the Church of England missions were enumerated under the heading of "The Anglican Communion," but with a number of intermediate leadings, under none of which the fathers and sisters of the mission cared to return their Christians. "We therefore asked permission to return the children in our institutions as Anglican Catholics—Catholics as holding the Catholic faith, and Anglican as being in communion with the see of Canterbury." The only other alternative offered to them, it is stated, was that of returning members as "High Church," which they respectfully declined to do.

The Oxford Mission to Calcutta, which was founded in 1880, has now a staff of twenty-nine members—13 priests, 2 laymen, and 14 Sisters of Mercy, the majority of whom belong to the Brotherhood and Sisterhood of the Epiphany. There was also a largely attended and enthusiastic gathering of the friends of this Indian mission at the annual meeting, which was held at the Church House on the afternoon of Ascension Day, the Bishop of Oxford presiding.

The Bishop said that the mission started with some degree of illusion, thinking that the educated Hindu was the one and only means by which Christianity was to work its way among the people of India. They were not, however, dismayed when they found that they had to take up educational work among the natives as well as preaching in the villages. They also found that the work amongst men could not be separated from the work amongst women. With the mingling of Eastern and Western the problem of the relation of races had to be tackled. St. Paul and foreign missionaries of the early Church did not attempt to denationalize when they preached the Gospel, but left the Church to organize and work out its permanent settlement by recognizing racial differences. In no previous period of history had there been such a racial difference as that between England, India, China, and Japan, and it ought to have great weight with them in reconsidering their conception of the method of the evangelization of the world.

The Rev. T. E. Teignmouth Shore, as "a man on the spot," gave a statement as to work in Calcutta, Dacca, and Barisal. He said a Christian community living a wholesome life appealed to the native tribesmen as much as anything. Among the other speakers was the Bishop of Madras, an ex-Superior of the Brotherhood.

The annual meeting of the Free and Open Church Association has been held at the Church House. Lord Nelson, who presided, said that about 90 per cent of newly built churches were free from the abuse of pew rents. He was convinced that caste must go—that system which was at the root of the desire for appropriated seats in churches. It was essentially anti-Christian. Lord Nelson, who has been president of the association since its foundation forty-four years ago, when about to be reelected to the office announced that the time had come when he must resign. "I need say nothing more in explanation," he added, "than that if I live until August 2nd I shall be beginning my 90th year." Lord Shaftesbury was elected as his successor.

Canon Masterman, vicar of St. Michael's, Coventry, Sub Dean and Senior Canon of the Church as a collegiate body, has been nominated by the Archbishop of Canterbury to the rectory of St. Mary-le-Bow, Cheapside, vacant by the decease of the Rev. A. W. Hutton.

Prebendary John Wakeford (Lincoln), vicar of St. Margaret's, Anfield, Liverpool, has been appointed to the first residentiary canonry and precentorship in Lincoln Cathedral, in succession to the late Precentor Bond. The precentorship is the mediæval title of this particular canonry.

Lord Iveagh has made a gift of £1,000 to the Church army.
J. G. HALL.

DEATH OF BISHOP SHEEPSHANKS

LONDON cablegrams announce the death, on June 3rd, of the Rt. Rev. John Sheepshanks, D.D., Bishop of Norwich from 1893 to 1910. Bishop Sheepshanks, who was born in 1834, was well known half a century ago in British Columbia, serving there for eight years as chaplain to the then Bishop of Columbia, being at the time rector of New Westminster, a position which he held from 1859 to 1867. He returned to England in the latter year, and was consecrated Bishop of Norwich in 1893. He was author of several books, including *My Life in Mongolia and Siberia*; *Confirmation and Unction of the Sick*; *Eucharist and Confession*; *The Pastor in His Parish*; *A Bishop in the Rough*.

A CHINESE CONFESSOR AND MARTYR

BY THE REV. S. HARRINGTON LITTELL

JUNE 12th is the first anniversary of the death in the Wuchang prison of one of the Chinese Christian saints. Had the revolution begun six months earlier than it did, or had Mr. Liao lived until it had gained control, he would have been freed, without doubt; but the Church would have been the poorer without the death, as well as the life for Christ, of this splendid man. It will do us good in America to know that there are such Christians in China.

I cannot improve on the accompanying letter, written from China shortly after Mr. Liao's death, which gives the main facts of his life very clearly; so, by permission, I copy it practically *verbatim*:

"The prisoner of four and a half years' standing, Liao Chin-an, of whom the Bishop has written several times in the Church papers, died in prison a week ago. He has shown wonderful Christian spirit and power during his imprisonment. Fourteen years ago, going up to Wuchang for his Chinese M.A. degree, he received, along with thousands of other young men, a packet of Christian books, as he left the examination rooms. He took the books home, read them, and in 1906 became a Christian. The Divinity School was looking for a scholarly teacher of Chinese at the time, and Liao was just the man. In 1907 the officials were searching for a returned Chinese student who had studied in Japan, also named Liao, who was supposed to be a leader of revolutionaries. A large reward was on this revolutionist's head, and a base official, in order to get the money, seized our Liao, and threw him into prison. No evidence whatever was found to connect him with the revolutionary party, and every proof was furnished that he was *not* the returned student from Japan. He was condemned to death; and only reprieved at the last moment—but kept in strict confinement. Neither friends nor relatives could see him or minister to him in any way. Still the brighter and happier he became. He converted one of his guards to Christianity, then two of his fellow prisoners, and then another guard. He was allowed to write letters and these showed a sincere and strong faith in God, and a deep personal devotion to Christ. He composed hymns, full of the highest Christian devotion, and remarkable for their poetic beauty. One old Christian was so affected that he proposed to give himself up to the authorities as the real Mr. Liao whom they wanted, so that the falsely accused one might be set free. He said that he was old and his time nearly over. He thought he could use the little left of his life best by securing the liberation of the young Mr. Liao, who could do much, perhaps live many years, in the cause of Christ. The old man was not allowed to carry out his plan, so Liao Chin-an remained in prison till death set him free the other day (June 12th—keep the date in mind for one of the Chinese saints and martyrs, when the list is made up). Through all his hardships, and in great injustice, he never wavered nor repined, but constantly sang his favorite hymn, 'My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.'

"You will hear more of him. The Bishop intends to write a pamphlet about the Chinese Christian, I believe, and to share the power and value of such a life with the Church at home."

POWER OF EXAMPLE

MRS. HUGH PRICE HUGHES once told me of a little experience she had in her work in one of the poorer parts of London. She had a meeting of women. She was more than a little concerned by the want of personal cleanliness. She did not wish to speak to them openly about it lest they should take offense and remain away, and so she got a pair of white gloves and shook hands with every woman as she came into the room. Every hand left its mark, and she sat throughout the meeting wearing her gloves. The next week she did the same, but the obtrusive dirt seen upon the white gloves began a revealing ministry, and one by one the women saw their want of cleanliness against the white background, and at length the meeting was clean. It is a simple illustration, but I think it fills my purpose. We shall never see our uncleanness until we see it in contrast with "the white flower of a blameless life."—J. H. Jovett.

NOTES FROM THE JAPAN MISSION FIELD

IN Japan during spring and autumn, both in city and country parishes, great preaching services are held for the purpose of attracting and helping those who have come more or less under Christian influence. One is often surprised at both the quality and grade of people who attend those services. No stone is left unturned to make them a success, for in a great measure the size of the instruction classes during the next six months depends upon them.

The consecration of the Rev. Dr. Tucker as Bishop of Kyoto was an event of first-rate importance to the Japan Catholic Church. Not since the consecration of Dr. Partridge, now of Kansas City, has anything so great happened. The new Bishop began work right away by opening his diocesan convention next morning. He needs several men and women at once to fill up the old places and also to enable him to open new work.



SANCTUARY OF ST. MATTHIAS' CHURCH,
MAEBASHI, JAPAN,
SHOWING NEW ALTAR CROSS.

The Rev. Chas. Reifsnider was called from Kyoto diocese to the presidency of St. Paul's College, made vacant by the elevation of Dr. Tucker to the Episcopate.

The Tokyo diocese held its annual convention just after Easter. There was nothing more than routine work on the agenda for this year. The Bishop in his address called attention to the fact that, here no less than elsewhere, the spirit of Church unity was in the air, and it was a matter for prayerful and careful consideration; yet no idea of exchange of pulpits between us and those not in communion with us could be considered till the whole question had been definitely discussed and settled by the Church at home.

The day following the convention the Bishop called a meeting of his foreign staff, men and women, for a discussion of mission problems. This is a most useful meeting in every way. It gives men and women who have been tied up in the country parishes all the year, a chance to get together, to talk over troubles and their remedies, to blow off steam as it were, and at the same time get help and encouragement to go on. A committee appointed by the Bishop to consider and report on the needs of the field, finds an increase of clergy and women workers an immediate necessity.

I send you a picture of the altar of St. Matthias' Church, Maebashi, showing the handsome cross presented to the priest there by the Chicago Guild of All Souls. It had no cross and needed one badly. This makes a great difference in the appearance of the church, and gives much satisfaction to the people.

All Saints' Church, Tokyo, the Rev. H. Lloyd, priest in charge, has the honor of getting the latest man from home. The Rev. T. Sugai comes from the Western Seminary, Chicago. Mr. Sugai made an excellent record while there and, in going to All Saints', he has an excellent opportunity to do a great student work. Kudan is a regular ward of schools and the assistant ought to live among the students to do effective work.

The Erastian efforts of Mr. Tokonomi, Minister of Education, to make the church a creature of the state, has been widely discussed in the papers here and at home. His invitation to the religious leaders to meet in united consultation was met in a half-hearted way, Shinto alone being officially represented. A statement was made "that we want religion to help the state impart education," and later added, "but this must be done outside school."

Both Christians and Buddhists say that the terrible condition of immorality prevailing at present is due to the insufficient moral instruction given in the schools. Not only this, but the

school authorities, acting on orders from those higher up, seek to prevent students from coming under better influence, by putting every impediment in the way of attending church services or Bible classes. Hence a missionary, in discussing the question, summed up the whole admirably when he said: "Let us alone. Only remove your ban from the schools and then watch results."

Dr. Inoue, a leading educationalist, is opposed to "religious doctrine" altogether; he says the "opposition to Christianity and Buddhism lies in the supernatural and mythical character taught by them. Schools exist for the spreading of scientific knowledge; education and religion cannot join hands." This is news indeed! Others, however, assert that closer relations between church and state are desirable. Perhaps so, but when the church allows this she will have begun to weave cords for her own neck.

DEATH OF AN OLD CATHOLIC BISHOP

THE Church of Holland has suffered a severe loss in the death on the night of Ascension Day, after an operation, of Monseigneur Jakob Johann van Thiel, Bishop of Haarlem. Born at Haarlem on April 16, 1843, Bishop Van Thiel was ordained priest in November, 1862. After twenty-three years' work as a parish priest, he became in 1885 president of the Archiepiscopal Seminary at Amersfoort, where he endeared himself to all the clergy of the Dutch Church, and also made many English friends, among whom may be reckoned the late Bishop Wordsworth of Salisbury. In 1906 he was elected Bishop of Haarlem, and consecrated on August 22nd of that year by the present Archbishop of Utrecht, assisted by the Bishop of Deventer and Bishop Demmel from Germany. His energy made him not only a chief leader in the ancient and heroic Church of Holland, but also one of the most prominent and influential personalities in the Old Catholic movement generally; while his frank and open character made him beloved by all.

He always manifested the deepest interest in every effort for the reunion of Christendom, and was especially friendly to the Anglican Churches. When in 1908 the Society of St. Willibrord was founded as the Anglican and Old Catholic Union, Bishop Van Thiel gladly became the Old Catholic president of that society, which has thus within little more than twelve months lost both its first presidents—both of whom also, strangely enough, became almost voiceless the last few months before their deaths. He threw himself with enthusiastic interest into the Polish Mariaviten Old Catholic Movement, learning Polish less than a year before his death. As recently as March 6th this year he took part in the consecration at Crefeld of Dr. George Moog as Old Catholic Bishop Coadjutor in Germany, meeting there Bishop Bury, the Anglican Bishop in northern and central Europe, and at the banquet afterwards making a most friendly speech, earnestly looking forward to full intercommunion between the Old Catholic and Anglican Churches. The deepest sympathy must be felt by Anglicans with the Church of Holland in its great loss. The funeral took place at Haarlem on Monday, and the Society of St. Willibrord was represented there by its Dutch secretary, Father Gol of Gouda, and by Father Bollmann, the Old Catholic chaplain in London.—*The Guardian*.

GOD STANDS not only at the end of prayer, to answer it, but at the beginning of prayer, to inspire it. This is why every true prayer has in it a prophetic element. It is a revelation of divine purpose. And it is the worst sort of atheism to imagine that God would inspire prayer only to mock it by leaving it unanswered. Moreover, the end of prayer is not to bring the pure eternal law of God down to the level of our ignorant human will; it is to lift up our will to His. The wedlock of our will with God's will, so that we love what He loves, hate what He hates, choose what He chooses, so that every pulse of our human will beats in a golden rhythm with His will—this is the end of all prayer. Its office, it might be said, is not to change God's will, but to change ours. But what casts a shadow on prayer for many good people is their uncertainty as to what is God's will. Now, as to one set of facts, we know absolutely what is the purpose of the divine Mind. God, by the very law of His character, is pledged, through the whole range of His resources, to help us in the attainment of all spiritual good.—*The Southern Cross*.

YOU WILL never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.—*Bishop Walsham How*.

PHILADELPHIA DIVINITY SCHOOL COMMENCEMENT

Remarkable Sermon Preached by Bishop Rhinelander

OTHER RECENT EVENTS IN THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, June 11, 1912 }

THE simple but impressive exercises of the Divinity School commencement were held in the Church of the Holy Trinity this year, on the morning of Thursday, June 6th. A number of the alumni were in the procession with which the service opened, and the office of Morning Prayer was said by three of them, the Rev. A. J. P. McClure, the Rev. George G. Bartlett, and the Rev. Simeon C. Hill. The Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, President of the Board of Trustees, awarded the diplomas and conferred degrees. The diploma of the school was granted to seven men of the class of 1912: Edward Horne Bonsall, Jr., John Mansfield Groton, Arthur Dittes Jones, Christoph Keller, Joseph Samuel Rowe, Herbert William Smith, and Harry Dutcher Viets, of whom Messrs. Bonsall, Groton, and Viets are Honor Men, entitled, because of a standing above 90 per cent., to receive the degree of B.D. on presentation of a suitable thesis. Seven graduates of the school were then made Bachelors of Divinity, the Rev. Charles



DEGREE MEN AT COMMENCEMENT,
PHILADELPHIA DIVINITY SCHOOL.

[Front row, left to right: Bishop Beecher, Bishop Rhinelander, Bishop Whitehead, Bishop Garland, Rev. R. K. Yerkes, D.D.]
[Photograph by Haeseler.]

Edward Berghaus, the Rev. Franklin Jones Clark, the Rev. Aaron Cutler Coburn, the Rev. Thomas Lewis Josephs, the Rev. Roberts Alger Seilhamer, the Rev. Frank William Sterrett, and the Rev. Albert Levine Whittaker. The Rev. Royden Keith Yerkes, A.M., B.D., was granted the degree of Doctor of Divinity in Course, having completed the prescribed studies and presented a thesis on "The Idea of God in the Old Testament." Three honorary degrees were conferred, Doctor of Divinity upon Bishop Beecher of Kearney, and Doctor of Canon Law (the first time the school has conferred this degree) upon the Bishop of the diocese, the Rt. Rev. Dr. Rhinelander, and the Bishop Suffragan, the Rt. Rev. Dr. Garland. Bishop Rhinelander, who had been made Doctor of Sacred Theology by Columbia University the day before, preached the commencement sermon, and attested by a noble and immensely significant utterance that the doctorate has in his case real meaning. It is doubtful if a sermon of more genuinely prophetic quality has been heard in the American Church in years, and it profoundly impressed men of all schools of thought among his hearers.

Taking as his text the words of our Lord reported in St. Matthew (13: 52), "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old," the Bishop remarked at the beginning the paradox that the things which are old with the age of the eternal God are the only things which are new every morning, because they are true for all men in all times. There is therefore an analogy between this saying, in the region of theology, and what scientists call the conservation of energy; but conservation must not be confounded with conservatism, which does not always mean the same thing. To bring forth old things simply because they are old is not what our Lord means and advises. He counsels the conservation of spiritual resources for the needs of our fellow-men.

Some of our failures as teachers, the Bishop thought, are because of a misapprehension of what the old things really are, and some from our inability to make them new for the new people to whom

we have to teach them. The Bishop then defined, with penetrating insight, two points of contact between the modern mind and the apostolic teaching, which gave immense importance to the message of the Church to-day. One is that the modern mind is prepared as never before, for an interpretation of life as sacramental. All through recent decades, science, in every department, has been tending toward conviction of the unity of the outer and inner principles of life. At first the result of this was a mechanical materialism, which denied the spiritual. Now the tide sets the other way, and seems to be sweeping men into a sort of pantheism. Nothing but a sacramental gospel can find the true mean between these extremes, and give men a balanced and coherent faith.

The other essential quality of any interpretation of life which is addressed to our generation is that it must be social. The sociological trend in modern culture is marked. It may, and does sometimes, tend to a mechanical and materialistic theory, but here again there is evidence of a reaction and a growing tendency to view social needs as at bottom spiritual.

Both these tendencies in modern thought, the Bishop showed, are strikingly met by the conceptions and interpretations of Christianity which we find in the New Testament doctrine of the Kingdom of God.

At the conclusion of the service, the faculty and graduates of the school, with some invited guests, had luncheon together in the parish house. Bishop Whitehead presided at the luncheon and at the speaking which followed. In his introductory remarks, he revealed the state secret that at his own graduation, forty-five years ago, he narrowly escaped being denied his diploma on account of dissatisfaction on the part of one of his professors with the thoroughness of his work in junior year. He then introduced the speakers: The Rev. William R. Jenvey, Archdeacon of Newark, the Rt. Rev. George A. Beecher, D.D., Bishop of Kearney, the Rev. Franklin J. Clark (who spoke for the newly-made Bachelors of Divinity), the Rev. Dr. Yerkes, and the Rev. E. H. Bonsall, Jr. (representing the class of 1912), both of whom spoke with warm appreciation of the quality of the teaching in the school; Bishop Garland, and Dean Groton. Bishop Garland thought there should be an offering taken annually in every parish for the Divinity School. He also announced a new plan of scholarships, by which there are to be two grades. Scholarships of \$100 will be given simply on the ground of need, but nine \$250 scholarships are to be open to competition and awarded to men who attain high standing in their studies.

At the meeting of the alumni of the Divinity School on the day before commencement, the Rev. A. J. P. McClure read an essay on "Orders, Disorders, and Ideals." The following were elected officers for the coming year: President, the Rev. Prof. J. A. Montgomery, D.D.; Vice-Presidents, the Rev. Dr. H. P. Nichols of New York, the Rev. Dr. H. R. Gummey of New Jersey, and the Rev. H. W. Fulweiler of South Dakota; Secretary, the Rev. Dr. Royden K. Yerkes of Philadelphia; Treasurer, the Rev. R. J. Morris of Philadelphia.

The local assembly of the Daughters of the King in the diocese of Pennsylvania was held on Tuesday, May 28th, in St. Paul's church, Bristol. A splendid delegation was in attendance. There was gloom and sadness felt by every one, owing to the burial the day before, May 27th, of the former and much beloved president and friend, Helen Butler Falkner, wife of the Rev. John B. Falkner, D.D. Resolutions of sympathy were adopted and sent to the bereaved family, and also to the present president, Mrs. Charles Henry Arndt, a daughter of Mrs. Falkner and her successor to the office of president of the local assembly.

Two most interesting talks were listened to; one by Mrs. Allen R. Van Meter, a former missionary in China, and another by Dr. S. Louise Weintraub, formerly a missionary in India, who has also traveled extensively in Turkey, Egypt, Syria, and Southern Asia. After supper an evening service was conducted by the Rev. Mr. Holden in the church, which was beautifully decorated for the occasion. A helpful and inspiring sermon was preached by the Rev. Allen R. Van Meter, rector of All Saints' Church, Torresdale.

The annual service of St. Barnabas' Guild for Nurses was held at St. Philip's Church, West Philadelphia (the Rev. Clarence Wyatt Bispham, rector), on the evening of the First Sunday after Trinity. The Rev. Edward M. Jefferys, D.D., rector of St. Peter's Church, preached the sermon. The guild has planned a reception to be held on the afternoon of St. Barnabas' Day at the residence of Mrs. Archibald Campbell Knowles, to meet the Bishop of Pennsylvania, who is chaplain-general of the guild.

The Philadelphia Local Assembly of the Brotherhood of St. Andrew held its spring meeting at St. Timothy's, Roxborough (the Rev. James B. Halsey, rector), on Saturday afternoon and evening, June 8th. A meeting for Juniors in the afternoon was under the direction of Mr. George H. Streaker, the president of the Junior Department, and in the evening Mr. Courtenay Barber of Chicago and the Rev. Wilson R. Stearly addressed the Seniors. Evensong was said in the church at 5 o'clock, and the rector made a brief address.

Among the prominent Churchmen who have appeared as speakers

at school commencements during the past week are George Wharton Pepper, Esq., who gave the address at the Episcopal Academy; Franklin Spencer Edmonds, Esq., who spoke at the Phillips Brooks School; and the Hon. Clinton Rogers Woodruff, who was the orator at the commencement of the Hahnemann Medical College. Mr. Woodruff predicted that "the physician of the future will be the socially-minded physician, who will look to the health of the whole community, who will consider the needs of the whole community, who will work for the whole community. We see him now in the medical school inspector, in the health officer, in the city bacteriologist, in the lengthening list of health and food inspectors."

The Rev. Robert Johnston, rector of the Church of the Saviour, is to preach the baccalaureate sermon for the graduating class of the University of Pennsylvania, on Sunday, June 16th.

The Rev. Charles Townsend was instituted rector of the parish of the Good Shepherd, Rosemont, by Bishop Rhinelander, on Saturday morning, June 8th.

NEW YORK NOTES

The annual service and meeting of the Confraternity of the Blessed Sacrament was held in the Church of St. Mary the Virgin on Thursday, June 6th. The Rev. Clarence M. Dunham, rector of All Saints' Church, Church, Orange, was the celebrant, the Rev. H. B. B. LeFerre, curate in the parish, was deacon, and the Rev. H. A. Handel of Brooklyn, was sub-deacon. The preacher was the Rev. Charles S. Hutchinson, rector of St. Clement's Church, Philadelphia. A luncheon was served, after which the Rev. C. P. A. Burnett read a paper. A very large number were present both at the service and meeting. All officers were re-elected.

The plan for services in the open-air pulpit at Grace Church is to be changed this year. The services will still be on Wednesdays and Fridays at 12:30, but on Wednesdays there will be simply an address without any service. The addresses, it is stated, will be given by clergymen and laymen well known for their interest in the higher life of the city. On Fridays there will be a service consisting of hymns and prayers, with a short address by one of the clergy of the parish.

Of our clergy, Bishop Burch, the Rev. Dr. George R. Van de Water, the Rev. Henry R. Freeman, the Rev. William H. Meldrum, the Rev. William E. Stevens, and the Rev. Claudius M. Roome, formerly of Montclair, N. J., have been appointed grand chaplains of the Grand Lodge of Masons in the state of New York.

Fire Commissioner Johnson announced recently the appointment of the Rev. Joseph H. Ivie, an assistant in St. Andrew's parish, New York, to the post of chaplain of the Fire Department, to succeed the Rev. E. M. H. Knapp.

Bishop Burch preached the baccalaureate sermon before the University of New York on Sunday, June 2nd. He discussed "The Optimism of Unrest," as he called the present social tendency. He insisted that big business is becoming more ethical; that the modern Jeremiahs are helping to reform the world. The choirs of All Souls' and of St. Michael's Church sang the musical programme under the direction of their choirmasters, Daniel R. Phillipi and William Neidlinger.

"I HAVE been working hard on this old face of mine for a good many years, to get it so it would suit me!"

And yet, all the man who said that had really accomplished was to make his face so happy looking that when he stood up before an audience to tell a story, everybody began to smile, even before he said a word. Just to look at his round, bright, cheery face was enough to provoke a laugh.

And what a fine thing it is to have an expression so filled with pure, innocent joy that the very sight of it makes the heart of all glad! Because, above all else this old world of ours needs to be sweetly and sincerely happy. There is so much to depress and make sad! Do we not all rise up to bless him who can help us to see beyond the shadows?

But did we say that this dear old man had accomplished nothing more than the faculty of making men smile? Ah! he had done so much more! He never could have brought his face to be so good and so winsome if something had not happened to his heart. For the face is only the revelation of what is away down in the soul.

Somewhere there is an Artist who is working, working, working to give the shining face to those who long for it. He hears the cry of the heart for the life that is good and pure and true, the life which helps and blesses and carries with it a benison of good wherever it goes.—Selected.

ACTION MAY NOT always bring happiness; but there is no happiness without action.—Disraeli.

TWO FOREIGN MISSIONARIES IN CHICAGO

Work in China and in Japan Forcibly Presented

SUNDAY SCHOOL EXHIBIT PLANNED AT CHRIST CHURCH

Summer School in Religious Pedagogy to be Held in La Grange

OTHER RECENT NEWS OF CHICAGO

The Living Church News Bureau }
Chicago, June 10, 1912 }

TWO foreign missionaries have been kept quite busy in Chicago during the past few days, and have given strong and very interesting addresses and sermons in several churches and parish houses. The Rev. Dudley Tyng of China, has thus preached or lectured (the lecture being illustrated with about 100 valuable views of the Revolution in China and of the work being done in that country by the Church), at St. Peter's, the Atonement, St. Bartholomew's, St. Paul's, St. Andrew's, and the Redeemer, Chicago, as well as in Evanston, Kenilworth, and Lake Forest. The other missionary is one of our native Japanese priests, the Rev. Kishiro Hayakawa of St. John's, Osaka, Japan, in the district of Tokyo. He has preached recently at Grace Church, St. Paul's, and the Redeemer, Chicago, as well as at Grace Church, Oak Park, and at St. Mark's, Evanston.

The impression made by the lantern views of "China in Revolution," most of them from the kodak of the Rev. Dudley Tyng, will not readily be forgotten, for the vividness and the power of their details. Taken, as many of them were, on the skirmish lines and in the midst of the battles of these past few months of terrible upheaval and danger, they brought home most forcibly what the many accounts read in newspapers and magazines could not begin to portray so clearly, namely, the greatness of the revolution, the sufferings and hardships involved, the horrible massacres during the early weeks of the revolt, and the large part played by such Church missionaries as our Dr. MacWillie, and the others who organized the Red Cross relief for the wounded. The offerings taken during these messages from the Rev. Dudley Tyng were usually for the "New China Fund."

Everyone was also much impressed by the earnestness and devotion of the Rev. Kishiro Hayakawa, whose father was one of the Samurai, and who came to Holy Baptism only after the most determined opposition on the part of his parents. He has led St. John's, Osaka, into the position of a self-supporting parish, being the second such parish in our mission in that part of Japan. And they have done this in spite of the handicap of a church building costing only \$250. The offerings taken during this missionary's visits were usually for the building fund for a new church, which is so sorely needed by his growing congregation. When we think how easily we raise and spend hundreds and thousands of dollars for our own well-furnished church buildings and parish houses, we ought surely to see that such strong and devoted leaders "on the firing line" are equipped with buildings that are a credit to our missionary zeal, rather than a standing commentary on insularity and selfishness.

In common with some other of the best Sunday schools in the diocese, the Sunday school of Christ Church, Woodlawn, has begun an unusual exhibit of the work done by the pupils. This year this exhibit took place on June 4th, in the parish house, programmes being given at 4 P. M. and at 8 P. M. by members of the school. This school is also one of the few where the children all use the Duplex Envelopes. Their contributions for the fiscal year just closed have reached the fine total of \$975.08, from various sources of income. Of this sum, 34 per cent. was expended for maintenance, 13 per cent. for extension work, 39 per cent. (\$350.39) for missions, and 14 per cent. for the building fund of the new church recently completed.

Elaborate preparations are being made at La Grange, under the auspices of the diocesan Sunday School Commission, for the holding of the first Summer School in Religious Pedagogy in this diocese, the dates being June 17th to 20th inclusive. Some thousands of programmes of the school have been circulated throughout the diocese, as well as in other parts of the Fifth Department, and the Rev. W. E. Gardner, Secretary of the New England Missionary Department, is to conduct the morning conferences each day, in addition to that of the opening evening, Monday, June 17th. The other evening conferences will be led by members of our diocesan Sunday School Commission. There will be a daily celebration of the Holy Eucharist at 7 A. M. The afternoons will be devoted to study and recreation. The text-book used by the Rev. W. E. Gardner is Prof. George E. Coe's *Education in Religion and Morals*. The diocesan Sunday School Commission deserves the appreciation of all who realize the importance of Sunday school work for having prepared so extensive and helpful a series of conferences. The proverbial hospitality of Emmanuel parish, La Grange, is aptly instanced in their willingness to make possible at very low charges the entertainment of the large numbers who ought to take advantage of this unusual opportunity.

Summer School at La Grange

The annual festival of The Guild of All Souls was held in St.

Alban's Church (the Rev. C. K. Thomson, rector) on Whitsun-Monday. There was a choral Eucharist at 11 o'clock, the Rev. Charles E. Taylor of Berwyn, Ill., being the preacher. The annual meeting followed, presided over by the Rev. C. E. Taylor in the absence of the Very Rev. Dean Larrabee of Nashotah, the president of the guild. The general secretary and treasurer read the reports of the past year, which showed ninety-one new members admitted, making the present living membership of the American Guild 1,292, with twenty-nine branches. Eight grants of black eucharistic vestments had been made and a large gift for the missionary work of a priest associate in Japan. A set of black vestments was voted for St. Alban's, Chicago.

At the luncheon, addresses were made by the Rev. Dr. Burrill of Clinton, Iowa, the Rev. W. B. Stoskopf of Chicago, and Mr. T. E. Smith of Akron, Ohio, who gave some account of his visit to the guild in England last summer. The council was re-elected and also the following officers: President, the Very Rev. E. A. Larrabee, D. D., Nashotah, Wis.; Warden, the Very Rev. S. P. Delany, Milwaukee; Secretary and Treasurer, Mr. T. E. Smith, Akron, Ohio.

Dean Sumner has been lecturing steadily on the various aspects of Christian Social Service. He has given over twenty such addresses in the past sixty days before a large variety of audiences. During the diocesan convention of recent date he addressed the convention of the Mayors of Illinois, assembled in Chicago, his theme being "The Social Evil." Every few days some notice is found in the secular press of discussion or action by groups of ministers or other people of social consciousness, concerning the "Health Certificate" as a condition of marriage, which the Dean has established as a rule at the Chicago Cathedral.

Just before the departure of the Rev. A. G. Richards of Lake Forest, to his new work in Mobile, Ala., the "North Shore Country Parsons" group of clergy presented him and Mrs. Richards with a handsome tea-tray, as a testimonial of regard. The Rev. A. G. Richards will carry with him the good will of all the clergy, and their prayers will follow him to his new work in the South.

The work of rebuilding the chancel of All Saints' Church, Ravenswood, is now under way, the chancel having been destroyed by a recent fire. It was a narrow escape for the whole building, which was in great danger for a few minutes. The insurance covered the damage, and the services have not been seriously inconvenienced.

The recent meeting of the Local Assembly of the Chicago Brotherhood men at the University of Chicago was a decided success in every way. There was a good attendance, and great interest was manifested in the large project of entertaining the national convention from September 4th to 8th. The advisory committee of the clergy lately appointed by the Bishop to promote further interest in the convention held an important meeting in the Church Club rooms on Monday, June 3rd. A circular letter for the clergy of the diocese was drawn up by the committee at this meeting.

The Rev. J. E. Curzon, Secretary of the Fifth Missionary Department, has sent out a large number of circulars to the clergy of the diocese since Trinity Sunday, calling their attention to the Missionary Conference at Lake Geneva, Wis., to be held in the latter part of July, and urging the attendance of both clergy and laity upon its sessions. Those who have attended any of these summer gatherings, either at Lake Geneva, or at Silver Bay on Lake George, N. Y., know how very valuable and stimulating are their sessions. One Chicago Churchman who spent two or three days thus at Lake Geneva, a few summers ago, learned more about the Church's missionary work in the first forenoon than he had learned in many a long day by himself.

Many former parishioners of St. Peter's, Chicago, attended the Whitsunday services commemorating the twenty-fifth anniversary of the founding of the parish. The day was a "red-letter" day in every way. Bishop Edsall preached at mid-day, and large numbers of communicants received at the five celebrations of the Holy Eucharist. The music was of a high order, as is the rule at St. Peter's. The Rev. W. C. Shaw, rector, preached at the evening service. The Butler Memorial parish house is a busy place at all times, and is truly a neighborhood rallying-point for many people. Among the events scheduled for June are the performances of an original operetta composed by members of St. Peter's parish. One of the important organizations for the summer is the "Outing Club," providing a two weeks' holiday at Pelican Lake, Wisconsin, for about \$25 for each member of the club. The initiation charge is \$10 and the annual dues are \$5. This club was organized at St. Peter's in 1908, and is deservedly popular.

June 6th was observed as Corpus Christi in many parishes and missions, by at least the early Holy Eucharist. Being the annual day for the corporate Communion of the Confraternity of the Blessed Sacrament, special intercessions were offered at most of these celebrations, for the furtherance of the work of this wide-spread organization throughout the Church.

Observance of Corpus Christi

TERTIUS.

THE MANIFESTATION OF UNITY

UNDER the foregoing title the Bishop of Chicago gave a charge to his annual convention that, like his charge of last year, is a masterpiece upon the subject, being, indeed, the complement of his address of 1911.

He treated first of unity as the will of Christ, then discriminated between unity and union, and urged the unity of Catholicity whereby all should seek to realize the full extent of Christianity and not be satisfied with partial systems or with the names that denote these. He showed then that unity does not involve surrender and that "the Christian unity propaganda is not radical nor destructive; it is constructive conservatism." He treated of visible unity as an economic necessity, but admitted that argument might be "easily overworked" since "money does not weigh much over against conscience." Taking as an example the city of El Paso, Ill., a city of 1,500 souls, in which there are nine churches, he observed, "Not one of those churches is strong enough to beget self-respect, nor to command allegiance. Not one of them, nor all of them put together, can be regarded as a worthy exponent of the Christian religion. The churches have dethroned the Church. That's what has happened. Compare the situation in that city of El Paso with the New Testament idea of the Church. St. Paul wrote a letter to 'the Church of God which is at Corinth,' and the Church got it and read it. If one of St. Paul's successors were to send a letter to the Church of God which is at El Paso, who would get it? Probably no one. The Church of God is so obscured by the churches that the postmaster couldn't find it."

Next he treated of unity as a social necessity, afterward of unity as a national necessity, and finally, as his conclusion, gave these following eight suggestions as to the steps to be taken to produce unity:

1. Let us confess the sin of schism—the sin, I say; not simply its economic disadvantage, its shortsighted policy, its unstatesmanlike method, its unstrategic warfare with the world, but its *sin*.

2. Let us confess our part in the sin. It is easy to confess sin in the abstract. What is needed is an honest, though humiliating, acknowledgement of our part in the making and in the perpetuating of schism. We have much to confess—haughtiness, aloofness, self-satisfaction, false witness against our neighbors.

3. Let us cease confessing other people's sins. We Anglicans have confessed the sins of the Roman Catholics and the Protestants with great ardor and with unstinted fulness. Let them confess their own. It will keep them busy. We are not authorized to do it for them. We are forbidden to judge others and commanded to judge ourselves. Rome's contribution to the sin of schism may have been incalculably great. Protestant contributions may have been incalculably many. But our own skirts are not clean by any means. Please God they and we may see the sinfulness of our sins some day and humbly confess it. Thankful may that Church be, to which God gives the grace to be the first to cry, *Peccavi*. Until the churches are convicted of sin, as our Methodist brethren would say, there will be little progress toward the manifestation of unity.

4. Let us learn to play fair, and, if we have to fight, to fight fair. We are familiar with those pulpit pictures and polemic brochures, wherein are vividly portrayed the horrors of Rome, the heresies of dissent and the unsullied beauty of the Anglican Communion. Of course we have no monopoly of that ungenerous business, but it would be to our profit to get out of it entirely. Teach the Catholic faith positively. To do this requires no negatives and no anathemas. A whole library of lies could be extracted from the controversial literature of Christian churches. What false witness against their neighbors has been given by pious Papists, pious Protestants, and pious Protestant Episcopalians. Let us learn to tell the truth and to play fair; and to fight fair, if we have to fight at all.

5. Let us put the best possible interpretation upon the beliefs and practices of others. Assume that the things that mean nothing to us mean much to their advocates. Let us try to get the point of view of the other man for the sake of the enrichment of our own minds. Let me illustrate. Because the angry dispute of some centuries ago, over the relation of the Bishop of Rome to the Church of England was settled to our satisfaction, are we to go on aggravating the rupture by talking and acting as though the papacy is and always has been unalterably bad, and as though no place could be found for it in the constitution of the United Church of the future? The papacy must be better than its enemies think it is, or else the world has had many brilliant fools. Because the Methodists left us for reasons which do us no credit, are we to go on estimating Methodism at its worst, as if it stood for nothing that would be worth while in the life of the Catholic Church of the future? Methodism must be something better than some people think it is, or it would not have brought so many thousands nearer to their God. Because bishop-baiting Covenanters and lordly prelates lost their tempers a long time ago and called each other unspeakable names, are we to go on, now that things have cooled down, as if reconciliation were impossible, and as if Presbyterian theology were wholly foreign to the Catholic faith? Presbyterianism must be more than some of us have thought, else it would not have capti-

vated the minds and dominated the lives of a strong intellectual people. Estimate people at their best. Try to see what they see. Be careful to put your own best foot forward, so that the Church of your allegiance will be seen—not at its worst. This lesson has been impressed upon me afresh through a considerable correspondence on Church Unity with representatives of many churches. Amongst my correspondents have been some candid friends who write with brutal frankness about the Episcopal Church. Dear brethren, if the Anglican Communion were the wood, hay and stubble that my friends think it is, you and I wouldn't be where we are. Now it may be that this shoe fits the other foot also.

Please do not misunderstand me. It would be foolish and shallow to talk as if there were no serious difficulties and differences in the way of visible unity. There are. There are. There are different premises. There are different conceptions of what the Church of Christ is. There are fixed habits of mind in great variety. We press on towards the reunion of Christendom, not because it is in sight, but because we have a passion for unity—a passion that is based upon our loyalty to Christ, and a desire to do good in the world. No one sees much daylight ahead as yet. We cannot see the distant scene, and we can take but one step at a time. But we feel sure that that one step is in the right direction if it leads us to think highly of the things of others.

6. Let us lend our influence in the promotion of frank and friendly conferences on our differences. A world conference of this sort has been proposed, as you know. It may come soon or late—or never. It would come too soon if it came before the churches were convinced of the necessity for union, or of the practicability of such a conference in promoting it. More important than the conference itself would be the spirit in which it assembled. Let us cultivate that charity and that love of personal contact, without which a conference might rekindle controversy. On some other occasion I may say more about the scope and purpose of the conference plan. In the meantime give your sympathy and coöperation to such measures as make for friendly and unhostile contact.

7. Let us aim high. Let us not be afraid to place organic unity before us as the goal, and let us not despair of comprising all Christendom within it. There may be intermediate steps to be taken, but they are steps on a journey, not stopping places. Interdenominationalism may do some good in places where it does no harm. So far it seems only to have pronounced its blessing on a state of division which it deploras. Federation may do much good where it is workable. Its great value seems to be the witness that it bears to the necessity of something more than federation. Coöperation in good works is absolutely necessary so far as it is practicable between churches which come at things in directly opposite ways. But, brethren, organic unity has in it all that these "flickering expedients" have, and infinitely more. The greater includes the less, but the less does not include the greater. Interdenominationalism, federation, the coöperation of unattached bodies, have just enough merit in them to be tantalizing, but not enough merit to warrant their advocates in devoting precious time to their promotion. They have this merit, that they indicate that men no longer apotheosize divisions, and that they are beginning to dream of better things. While we are at it, let us aim to reach the goal that Christ set up, namely visible unity.

And let us take in the whole sweep of Christendom, Catholic and Protestant. It may take a long time. It may have to come one step at a time, through the union of those that are most closely related. But every such union is to be regarded as a step towards the realization of that one holy catholic apostolic Church—"fair as the moon, clear as the sun, terrible as an army with banners."

8. Let us pray for the manifestation of unity. Christ prayed for it. So must we. It is easy to talk about it. It is easier still to cry hurrah, and clap our hands when others talk about it. But we must get beyond the talking stage into the praying stage and doing stage. In this case praying will be doing. Take it to the altar with you. It is around the altar that unity must be manifested. It is at the foot of the altar that we shall learn the will of God. When Christians the world over voice their passion for unity at the Mass and in the prayer-meeting, something wonderful will surely happen. Nothing less than this will win the day. The spirit of separatism is that kind of a spirit that can be cast out of the Church by nothing—save by prayer.

"Look down, O Lord, upon Thy poor dismembered Church, rent and torn with discord and even ready to sink. We will hope, O Lord, that notwithstanding all supposed impossibilities, Thou wilt one day in mercy look down upon Thy Sion, and grant a gracious interview of friends so long divided. Thou that wroughtest that great reconciliation between God and man, is Thine arm waxen shorter? Was it possible to reconcile God to man? To reconcile man to man, is it impossible? Direct Thy Church, O Lord, in all her petition for peace. Teach her wherein her peace consists, and warn her from the world, and bring her home to Thee; that all those that love Thy peace, may at last have the reward of the sons of peace, and reign with Thee in Thy kingdom of peace forever." Amen.

THE ACTIVITY and soundness of a man's actions will be determined by the activity and soundness of his thoughts.—*Beecher*.

Diocesan Conventions and Missionary Convocations

THE most important action by any of the dioceses last week was the election in KANSAS of the Rev. H. Percy Silver to be Bishop Coadjutor. In MARQUETTE resolutions were passed protesting against the *Ne Temere* decree. In MISSISSIPPI a colored archdeaconry was created and the Rev. R. T. Middleton placed in charge of it. EASTON celebrated the twenty-fifth anniversary of its Bishop, and took initial steps, requiring ratification next year, to admit laymen as members of the Standing Committee. FOND DU LAC had the serious illness of the Bishop overshadowing it, and there was no legislation of importance. NORTH DAKOTA was able to show again that the district leads the whole American Church in *per capita* of Sunday school contributions for missions. IDAHO had a series of pleasant events in connection with the convocation. A further explanation of the action in OKLAHOMA concerning the name of the Church is recorded. DULUTH entered a protest against the *Ne Temere* decree, and appointed a committee to consider unreliable school histories.

COADJUTOR ELECTED IN KANSAS

AS requested by the Bishop, the convention last week entered into the election of a Bishop Coadjutor, as the result of which there was chosen the Rev. H. Percy Silver, Seventh Department secretary. Mr. Silver was chosen on the sixth ballot.

The hour set for the election of Bishop Coadjutor having arrived, the convention resolved itself into a committee of the whole, in order to take two informal ballots. In these ballots the following names were voted: the Rev. P. T. Fenn, D.D., the Rev. E. J. Dennen, the Rev. H. Percy Silver, the Rev. J. A. Schaad, the Rev. G. C. F. Bratenahl, D.D., the Rev. Stuart Crockett, the Very Rev. Carroll M. Davis, the Very Rev. J. P. deB. Kaye, the Rev. C. C. Pierce, D.D., the Right Rev. N. S. Thomas, D.D., the Rt. Rev. S. M. Griswold, D.D., the Ven. William H. Haupt, the Rt. Rev. Cameron Mann, D.D.

The committee then resolved itself into the convention, and six ballots were required for an election:

CLERICAL VOTE:	1	2	3	4	5	6
H. P. Silver.....	7	12	13	14	15	21
P. T. Fenn.....	14	13	14	13	13	9
E. J. Dennen.....	7	3	1	3	2	
J. A. Schaad.....	2		1	1	1	1
G. C. F. Bratenahl...	1	1	2			
Dean Kaye.....	1	1	1	1		
Bishop Paddock.....		1				
R. C. Talbot.....					1	
LAY VOTE:	1	2	3	4	5	6
H. P. Silver.....	36	38	40	36	35	36
P. T. Fenn.....	20	20	17	18	15	16
C. C. Pierce.....	2	2	2	3	3	2
E. J. Dennen.....	1	1	1			1
G. C. F. Bratenahl....	3		2	1	3	3
J. A. Schaad.....					2	1
Bishop Paddock.....				1		

Dr. Fenn and the Rev. D. I. Hobbs were appointed a committee to notify the Rev. H. P. Silver of his election. They reported that he would give it his prayerful consideration.

On motion of Archdeacon Haupt it was resolved "that whereas the text-books in history, authorized for use in the public schools of Kansas, contain statements untrue to the facts of history, for the purpose of discrediting the historic continuity of our Mother Church of England from the earliest times, a committee of three be appointed to confer with the text book committee of the state that such

erroneous books be excluded from the schools." The Ven. W. H. Haupt, the Rev. E. A. Edwards, and Prof. Dunlap were appointed as such committee.

On Tuesday morning the convention emphasized its previous endorsement of the Duplex Envelope and personal canvass plan.

In accordance with the Bishop's address the convention voted \$3,000 salary for the Coadjutor and \$1,500 for the Bishop.

In his address Bishop Millspaugh stated that \$30,000 is still needed to complete the Cathedral. Many of the parishes and missions have given the amounts necessary to put in windows, and it is hoped every parish and mission in the diocese will be represented in this way. A lady has given \$500 toward the altar, which will cost \$1,500, and the Bishop desired only Kansas Churchmen shall have a part in this memorial to the former Bishops, Vail and Thomas.

"I have received \$500 from Juliet C. Smith for the endowment of the episcopate in the diocese of Kansas, making the endowment to-day \$37,714. I humbly ask, for the future welfare of the diocese, that the need of a suitable endowment of the episcopate be kept before those whom God has blessed in worldly goods. In less than five years we have added \$13,000. It is with gratitude that I report twenty places which have adopted the forward movement plan for missions. Where the parish clergyman is tactfully aggressive along this line, in every instance the people follow and all parish conditions improve. . . . I beg to submit a form of resolution: *Resolved*, That the systematic offering and personal canvass for missions, together with the Duplex Envelope be recommended by the convention to be used in the parishes and missions throughout the diocese.

"After due deliberation and consultation with eminent physicians, I have determined to ask for a Bishop Coadjutor, that proper aggressive work may be continued and to conserve my strength for such diocesan work as may be permitted to me. It is my purpose to relinquish the larger portion of my present salary. From the endowment fund there will be available for Bishop's salary \$2,200. Some \$1,500 only has been raised by assessment. . . . There is a resolution in last year's journal that we raise \$1,500 for the salary of an Archdeacon. Now for several years I feel sure that the Bishop Coadjutor would be his own Archdeacon. I hope therefore that you will designate at least \$3,000 as the salary of the Bishop Coadjutor. . . . I have not asked for a Bishop Suffragan because such a Bishop is only an assistant to his diocesan. The Bishop Coadjutor is the associate of the diocesan. . . . I assign these duties to him: He will have charge of the missions of the diocese and will be responsible for the missionary work, but will not be debarred from the parishes."

The convention adopted the Washington resolution protesting against Romanism in the Indian Schools supported by the government.

The following were chosen as members of the Standing Committee: The Very Rev. J. P. deB. Kaye (president), the Rev. R. H. Mize (secretary), the Rev. P. T. Fenn, D.D., the Rev. R. K. Pooley, Messrs. O. B. Harcastle, D. W. Nellis, G. A. Rockwell, and H. C. Kibber.

The following were appointed as the Sunday School Commission: The Ven. William H. Haupt, the Rev. D. I. Hobbs (secretary), the Rev. Carl Nau, Mr. G. A. Rockwell, and T. J. White.

The convention accepted the invitation of the Rev. Dr. Fenn to meet in St. John's Church, Wichita, next year.

The Bishop expressed his gratitude for the harmony and good feeling that marked the convention, and after singing the *Gloria in Excelsis*, and the benediction, the convention stood adjourned.

The Bishop Coadjutor-elect, the Rev. Horace Percy Silver, is a graduate of the General Theological Seminary in the class of 1894, and was ordained in the same year deacon and a year later priest by Bishop Worthington of Nebraska. The first two years of his ministry were spent in charge of St. Andrew's Church, Omaha, after



GROUP AT KANSAS DIOCESAN CONVENTION, TOPEKA.

which for three years he was rector of Holy Trinity, Lincoln, Neb., and then from 1891 to 1901 rector of the Church of the Good Shepherd, Omaha, and canon of Trinity Cathedral. From 1901 to 1910 he was chaplain in the United States Army and in the latter year was appointed Department Secretary of the Seventh Department.

MARQUETTE

THE convention unanimously adopted resolutions condemning the papal *Ne Temere* decree relating to marriages solemnized by any other than priests of Rome, and protesting against the use of government funds to support schools which are no longer secular, but sectarian. A colonization and immigration committee was appointed for the purpose of inducing and assisting members of the Anglican Communion in other parts of the world to settle in desirable sections of the Upper Peninsula of Michigan. The committee will work chiefly through English Church societies.

The convention was held last week in Ishpeming. In his address, Bishop Williams expressed himself as pleased with conditions in the diocese, so far as he had been able to observe them since his return three months ago. Discussing the preparation of Confirmation classes he strongly urged the clergy to give greater care to the instruction of candidates, and promised hereafter to conduct a public catechizing of each class at the time of their being presented. On visiting any parish or mission in the future he should plan to remain several days, going over the parish books and records, meeting the vestry, and if possible each of the parish organizations, endeavoring in every way to get in close touch with the life and activities of every parish and mission. The Bishop took occasion to commend most heartily the apportionment plan of the Board of Missions as an entirely fair and practical system of raising money. The apportionment is now put on a thoroughly scientific basis, he said; the dioceses are classified according to their contributions. He compared it to a graduated income tax. He made a special plea for the forwarding of missionary funds to the treasurer as soon as they are raised, and strongly condemned the custom of holding money back till Easter, stating that a dollar raised and made available before Easter is often worth to the Board many dollars raised after Easter. He also urged the adoption of the Duplex Envelope system in every parish and mission. The diocese, he thought, needed a Cathedral where, under episcopal control, might be centered some organized educational and missionary work, and where a perpetual intercession might be offered through the daily celebration for the Church and the diocese. He outlined a plan for the establishing of a Cathedral near the Marquette Normal School. A Church House for the women students, and a small chapel would be secured at first. Later he hoped to provide a school for postulants, arranging that the greater part of their work should be taken at the Normal School. Referring to the Men and Religion Forward Movement which had lately passed through the diocese, the Bishop considered that the things the movement proposed should be done were less important than the Church's regular programme, which is so much neglected. He deprecated the tendency of the present age to be forever seeking after new remedies. "In the long run," he said, "the quiet preaching of the Gospel, offering of the services, ministering the sacraments, training the young, visiting the sick and whole, will amount to more." Work with boys came in for consideration. The Bishop felt that while much was being done through scout organizations and boys' clubs, the girls were being encouraged to crowd boys out of what is traditionally the boys' part in Church work. He hoped to see more boy choirs, more boys serving at the altar, and believed that the question of getting candidates for the ministry, lay readers, and Sunday school teachers, could best be solved by beginning with young boys in the choir and at the altar. He deplored the secularizing of the work of Church guilds, and made a strong plea for the monthly corporate Communion of the various Church organizations. He urged upon the clergy the need of discipline in their reading and study, and concluded his address with a brief survey of the conditions of missionary work in the diocese of Marquette.

During the sessions the financial needs of the diocese were freely and frankly discussed, and the local missionary board was instructed to make a careful and complete estimate of the amount of money necessary to maintain Church work in the important centres. A special committee was appointed to undertake to increase the Episcopal Endowment Fund of the diocese. A diocesan Sunday school convention was authorized to be held the latter part of August. A permanent Sunday school commission will be elected at that time.

The elections resulted in retaining in office almost all the officials of last year. The members of the Standing Committee are: The Rev. B. G. Burt, president; the Rev. C. G. Ziegler, secretary, the Rev. J. A. Ten Broeck; Messrs. P. W. Phelps, C. J. Shaddick, Thomas Bailey. Delegates to the Fifth Missionary Department Council: The Rev. F. T. Datson, the Rev. H. J. Ellis, the Rev. R. T. T. Hicks, the Rev. Wm. Poyseor, the Rev. Wm. R. Cross; and Messrs. L. L. Hubbard, T. A. Green, Thos. Bailey, Fred Bowles, Arthur Bailey.

MISSISSIPPI

THE chief feature of the council was the establishment of a colored archdeaconry, and appointment by the Bishop of the Rev. R. T. Middleton as Archdeacon with authority to take such measures under his direction as were deemed necessary for the extension of the colored work in the diocese, to make apportionments to its missions for missionary and other purposes. In taking this action, the council by resolution requested the Bishop to convey to the archdeaconry at its first meeting, the greetings of the council and assurance of the interest and coöperation of the whole diocese.

The council met on Tuesday, June 4th, in St. Andrew's Church, Jackson, instead of All Saints' College, Vicksburg, as had been announced. The Rev. Albert Martin of Yazoo City was the council preacher.

A diocesan Social Service Commission was appointed. An apportionment committee was provided by resolution of the council and appointment of the Bishop. The purpose of this committee is to promote interest among the various parishes and missions in meeting their apportionments for educational, missionary, and other purposes. The following were elected to the Standing Committee: The Rev. E. S. Gunn (president), the Rev. Edward McCrary (secretary), the Rev. William M. Green, the Rev. Albert Martin; Messrs. Marcellus Green, L. Brame, W. W. Moore, R. G. McCants.

EASTON

THE convention was notable as signaling the twenty-fifth anniversary of the election of Bishop Adams as Bishop of Easton, and was most harmonious. Article II. of the Constitution, in reference to the meetings of the annual convention, was changed from the first Tuesday in June to the fourth Wednesday in October; and Article XI, defining the status of the Standing Committee, was altered from that of "five priests of the Church" to three priests, and three laymen, who shall be communicants of the Church. These two must be ratified by the next convention before becoming the law.

The convention met at Trinity Church, Elkton. A movement was inaugurated to procure a diocesan missionary to work under the direction of the Bishop, and \$300 was pledged toward his annual support by the Middle Convocation. The subject of "Parochial Endowments," looking to the proper care and preservation of cemeteries, parish houses, etc., was considered and laid over for the next convention, quite an elaborate scheme being devised.

The diocesan officers were all re-elected. The vacancy on the Standing Committee, caused by the death of the Rev. James A. Mitchell was filled by the Rev. Edward R. Rich, D.D., of Easton, and that on the Board of Missions, caused by the removal from the diocese of the Rev. W. N. Weir, was filled by the Rev. W. B. Stehl of Centreville.

The Bishop in his annual address appealed earnestly to the convention in behalf of general and diocesan missions, urging the completion of the apportionment, and pleading for increased offerings in behalf of the mission work in the diocese. In regard to the latter he suggested, and the convention promptly acceded to, a plan to raise the added amount of 5 cents a month from every communicant in the diocese, which sum shall be disbursed by the Board of Missions to the missionaries, over and above the stipend now paid them. He urged with great emphasis more consideration of Clergy Relief, saying, "There is no fund in the Church that appeals more strongly to my feelings, nor one of which, for years past, has more deeply enlisted my endeavors."

On Wednesday, the twenty-fifth anniversary of the election of the Rev. Dr. Adams as Bishop of Easton, a reception was tendered him in the beautiful parish house of Trinity Church. The building was beautifully lighted and decorated, and thronged with the many friends of the Bishop, and speeches, commending his unwearying labor for and unselfish devotion to his diocese brought forth unstinted applause, and attested the love and devotion of his people. The speakers, introduced by the rector, were the Rt. Rev. Dr. Murray, Bishop of Maryland, who came from Baltimore for the occasion; the Very Rev. Edward R. Rich, D.D., Dean of Trinity Cathedral, who spoke in behalf of the clergy; and the Hon. Judge James A. Pearce, Chancellor of the diocese, who spoke in behalf of the laity.

Altogether the convention was a success and a delight.

FOND DU LAC

THE council met with the shadow of the serious illness of the venerable Bishop Grafton over it, and his address, which had been written some time in advance, was read by Bishop Weller and brought tears to many, who felt these to be possibly the last written words that the Bishop would address to the diocese. The address was a brief one.

The council opened with an ordination at which six candidates were ordered deacons, Bishop Weller preaching the sermon. The

beautiful carved reredos in the cathedral had been put in place the night before, and much delight was expressed at this completion of the adornment of the chancel. At the business sessions the salary of the Bishop Coadjutor was increased from \$2,500 to \$2,750, while also, after a considerable discussion, \$3,000 was taken from the Episcopal Endowment fund and was created into a special fund, the income of which is to be used for diocesan expenses other than the salary of the Bishops. Bishop Grafton's address was read early in the afternoon. He briefly enumerated the instances of material progress within the diocese—a chapel at Green Bay, a fund started for a new church at Sheboygan Falls, adornment of the church at Oconto, reduction of the debt at Rhinelander, a chapel for the monastery erected at Fond du Lac, the debt of the cathedral for roof and heating paid off, a fine guild hall at Sheboygan, a guild hall and rectory at Chilton completed, etc. The Bishop asked for larger gifts to diocesan missions and for more thorough development of Sunday school work. Once again he treated of the theme that is nearest his heart, that of Christian unity, urging especially the most earnest attempts for at least "recognized Christian fellowship" between Anglicans, the Eastern Church, and Old Catholics. In conclusion he said:

"I am unable to be with you in person, but you know my earnest desire is for the spiritual growth of the diocese. God has indeed blessed us financially, but we need to build up the spiritual kingdom. I wish some time that the various parishes might have parochial missions. What we cannot have too much of is personal holiness. There has been, I believe, a growing spirituality, especially amongst the men. It is by more earnest devotion to the Blessed Sacrament it can be increased. May I lovingly urge you, my dear brethren, to greater belief, trust, and love of our dear Lord in that wonderful mystery? Do not argue about it, but believe in it. Honor our Lord's presence there by music, lights, flowers, and incense. He will honor those who love Him. He dwells in His church. He veils His presence, but will unveil it in glory. To believe in His presence is a test to true faith." At the conclusion of this address many were visibly affected with emotion, and a simple and fervent prayer was offered to Almighty God by the Coadjutor for the protection and peace of His faithful soldier, the absent Bishop.

Bishop Weller's address followed briefly. On his proposal the Duplex Envelope system was recommended by the council, and it was also recommended that Sunday school conventions be arranged. A committee consisting of the Rev. A. W. Griffin, Ven. Archdeacon Rogers, and Mr. Frank Heath, Fond du Lac, was appointed to express the sympathy of the members of the council with the Bishop in his illness, and their sense of loss at his absence.

At the elections, Mr. H. R. Potter was chosen as treasurer of trustees, and a resolution of thanks to Major E. R. Herren for past services was passed by a standing vote. The following were elected for the Standing Committee: The Rev. Messrs. James F. Kieb, N. D. Stanley, Doane Upjohn, A. Parker Curtis, and Messrs. Geo. L. Field, J. B. Perry, and Major E. R. Herren. As registrar the Rev. Henry B. Sanderson was chosen, and as trustee of Nashotah, Hon. L. A. Pratt of Wausau was renominated. Deputies elected to the missionary council are the Rev. Messrs. G. H. S. Somerville, N. D. Stanley, J. F. Kieb, J. M. Johnson, and Messrs. W. H. Roddis, Marshfield. James Armstrong, G. B. Horner, Ripon, and W. J. Paulsen, Chilton; to the Department Sunday School Convention, the Rev. Messrs. R. Johnston Campbell, Edgar M. Thompson, and W. H. Willard-Jones, and Messrs. James T. Armstrong and Cleveland R. Keith.

The day following was devoted to Sunday school work, the Rev. C. H. Young of Chicago giving the address.

DULUTH

THE convention approved the Washington resolutions condemning the papal decree *Ne Temere*, and protested against unreliable histories in use in the public schools, appointing a committee to consider the latter and report the best means of effecting a reform. The Duplex Envelope system was commended.

The convention was held at the pro-Cathedral, beginning June 5th. The Standing Committee chosen consists of Archdeacon Herman F. Parshall, the Rev. Frank C. Coolbaugh, the Rev. E. Spencer Murphy (secretary), the Rev. Frank Durant; Messrs. W. E. Magner, Geo. H. Crosby of Duluth, James A. Brown, Fergus Falls, and Dr. J. H. Beatty, St. Cloud.

The Archdeacon gave a favorable report of the Indian work, commending the effort of the government to protect the Indians from the sale of intoxicating liquors. The Bishop and Dr. A. W. Ryan gave interesting reports on the state of the Church, four or five new churches being built or in process of erection; notably St. Paul's, Duluth, is building a stately stone edifice. Last year Trinity, Duluth, paid \$7,000 on a debt of \$10,000.

Following the convention, at 6 o'clock, a dinner was given by the Bishop, clergy, and laymen in honor of the Rev. F. C. Coolbaugh, in recognition of the honor conferred upon him by his *alma mater*, Hobart College. Succeeding the banquet, the Sunday School Commission held its annual session in St. Paul's church, at which, beside Dr. McLean and the Rev. F. C. Coolbaugh, Mr. Richard Close,

superintendent of St. Paul's Sunday school, gave an elaborate instruction on Sunday school work, advising the use of pictures and methods akin to those of the public school.

The Woman's Auxiliary was in session on the day following the convention, Bishop Morrison preaching at the opening service. In the afternoon, Miss Grace Lindley of New York spoke on "Opportunity," and Miss Baker, a missionary just back from China, told of her school there.

The day closed with a reception given by the Bishop and Mrs. Morrison, at which an interesting feature was the singing of hymns in the Chippewa language by four Indian clergymen.

NORTH DAKOTA MISSIONARY CONVOCATION

NORTH DAKOTA Sunday school children again lead the entire American Church in per capita giving. This was the cheering news which the Bishop gave to his missionary convocation last week; "and the money," he said, "was earned by all kinds of hard toil and was presented with eager enthusiasm."

The convocation met at Gethsemane Cathedral, Fargo, beginning Sunday, June 2nd, a children's service in the afternoon being notable. Reports of the Sunday school missionary offering were presented and the banner and pennant awarded. St. John's Sunday school, Larimore, again won the banner, with a per capita offering of \$7.76, All Saints', Valley City, gaining the pennant on an average of \$5.90. Both these are an advance on anything done in the district before, as is also the total offering. Reckoning the alms at that service, as is the custom, the total of the district now stands at \$1,212.56.

At the evening service the Bishop read his address. He defended the Church as adapted equally to the frontier and to seats of culture, and remarked that the Church was once relatively as weak on the Atlantic Coast as now it is in the Middle West. He told of the urgent need for more clergy and better support for them. He commented on the successful work being done among Indians, which was never more prosperous. Treating of some general topics, he reminded his hearers that this is a presidential year, in which Christians must work and vote as Christians, honestly testing alike both issues and candidates. "To observe to listen, to read, to think, to decide, and to vote on the questions of the tariff, the trusts, the referendum, the recall, and so on," he said, "is the duty of each man. It may—I hope it will not, but it may—become the duty of each woman. It looks just now as though a petty, but noisy and pertinacious faction of the women of our land may succeed in imposing the burden of the ballot upon the great majority of their fellow-women, who do not want it, who shrink from it, who feel that it would deprive them of their best influence and their highest privilege. Now, if woman suffrage is to be established, it must be done by men. Only so can it be done, and I do firmly hold that, in all justice and for all expediency, before the men of these United States order the women of this land to vote on every subject and for every office, they should give these women the chance to vote on the question whether they desire the suffrage at all. Let the majority of the matrons and maidens of this country settle this matter."

The chief business of other than local interest was as follows:

1. The appointment of a board of trustees to solidify and enlarge the endowment fund.

2. Appointment of committee on history text books in public schools, viz.: The Rev. J. K. Burleson, Grand Forks; the Rev. G. J. Childs, Casselton; Prof. G. E. Forster of the city schools, Williston; Prof. Fox of Mayville Normal School.

3. Delegates to Department Council, viz.: The Rev. Messrs. Biller, Blaker, Brayfield, Cowan, and Shore, and Messrs. L. Correll of Casselton, E. A. Movius of Lidgerwood, A. V. deGlanville of Carington.

4. Title page of the Book of Common Prayer.

A vote of sympathy with the plan, proposed by the Rev. E. W. Burleson of Jamestown met decided opposition, as not sufficiently specific. The mover asked a place of "special order" for Tuesday morning, when he presented the following preamble and resolutions:

"For the purpose of conformity with the Book of Common Prayer of the Church of England, from which—as our Prayer Book states in the Preface—we are far from intending to depart . . . further than local circumstances require.

"For the abolition of adjectives, superfluous, misleading, and embarrassing in presenting the Church to the uninstructed:

"For this abolition as also a practical step in the pregnant and increasingly imminent matter of Christian unity.

"Be it Resolved, That the convocation of the Church in North Dakota approves the striking from the title page of the Book of Common Prayer the words Protestant Episcopal, leaving it to read . . . according to the use of the Church in the United States of America.

"Further, be it Resolved, That a copy of this resolution be filed with the secretary of the General Convention."

The motion prevailed speedily and almost unanimously, though ample time was allowed for remarks. Reconsideration was called for,

and allowed, and a spirited debate followed, ending in a unanimous determination that the Bishop appoint a committee to consider and ventilate the question, and report at the first business session of the next convocation. The Bishop appointed the Rev. E. W. Burleson, Jamestown; the Rev. Samuel Currie, Park River; the Rev. A. E. Clattenberg, Devils Lake; Prof. Forster of Williston, Prof. For of Mayville, Mr. H. Pitts of Grand Forks.

A motion prevailed that each priest in the district see to it that a copy of Littell's *Historians and the English Reformation* be placed in each public library in his cure.

Mr. Joseph Two-Bear of St. Gabriel's, Red Hail, was a convocation delegate and addressed the convocation. A voluntary offering of \$25.15 was made toward the erection of a guild hall at Red Hail.

The women of the Auxiliary and the guilds made their corporate communion on Monday morning and held sessions throughout the convocation. The reports were encouraging. After hearing the report of the Church Hall at Valley City, representatives from fifteen of the guilds pledged that each would send a box of fruit or supplies to this institution during the year. The Auxiliary voted \$50 to the Church Hall, \$50 to the Clergy Relief Fund, and \$68 for hospital work in Alaska.

An interesting feature of the meeting was the presence of an Indian delegate, Mr. Joseph Two-Bear, at the convocation, who brought greetings from the Indian women of Red Hail mission to their white sisters.

Miss Lindley of the Church Missions House staff gave a most eloquent and inspiring address on the wonderful opportunities awaiting mission workers in the world to-day, urging her hearers to remember that those who dwell in heathen lands are all children of the same loving Father, and members of the same great family, as those who live under more favorable conditions. She closed with an earnest appeal to all to keep ever in mind the words of consecration, familiar as a part of the Communion service, and to live up to them, remembering particularly the duty and the privilege of working for missions.

Normal study classes were conducted on Tuesday by Miss Lindley, which were full of helpful suggestions.

IDAHO MISSIONARY CONVOCATION

THE convocation extended from Thursday, May 31st, to the following Sunday, the latter day being its climax, with the baccalaureate sermon to the students of St. Margaret's preached by the Rev. S. W. Creasey and diplomas delivered by the Bishop to two graduates. A helpful conference on Sunday school work occupied the afternoon, and in the evening the Rev. S. B. Booth preached the sermon to the graduating class of St. Luke's Hospital Nurses' Training School and the Bishop presented diplomas and badges to seven graduates.

The Bishop delivered his annual address at the opening service of the convocation. "The question which confronts us," he said, "is, must we submit to the spirit of the age and lower our ideas of Christian life so as to win favor and attract adherents? Shall we come down in our standards as set forth in the Prayer Book, or shall we resolutely stand by those standards and call for the people to come up to them? It is a question which affects the whole ministry and the work of our Church in its relations to the future of this state. There is no doubt whatever that any success obtained by faithfulness to our duty, by cultivating a cheap popularity at the expense of the lofty standards set forth by our Prayer Book, means nothing in the way of real progress." He noted improvements and additions at many places, and with respect to the missionary apportionment was thankful that "never at any time has Idaho failed to pay its full apportionment, and often it has gone far beyond what was asked."

The Council of Advice was appointed as follows: The Rev. Messrs. E. P. Smith, H. Stoy, R. A. Curtis; Messrs. G. H. Hackett, R. B. Horrie, and R. M. Davidson. The Rev. D. H. Jones was elected secretary and Judge D. D. Williams, chancellor and treasurer.

A missionary committee was appointed and delegates chosen for the council of the Eighth Missionary Department meeting in Los Angeles next fall. Various reports were read showing that the general conditions were excellent and showing that more workers were needed. There were also verbal reports from each one of the delegates describing the lights and shadows of their work in Idaho.

On two evenings interesting general meetings were held in St. Michael's Cathedral. The first evening the Rev. Messrs. J. Watson, D. J. W. Somerville and W. H. Roots gave admirable addresses on the use of the Bible in relation to the Home, the School, and the Church, and on the following evening in the same place, addresses were delivered on missionary topics. The Rev. S. W. Creasey spoke on "Indian Work," the Rev. H. G. Taylor on "Neglected Fields," the Rev. A. Chamberlaine, on "Church Extension in Mining Camps."

On Friday a most interesting meeting of the Woman's Auxiliary was held in the Bishop Tuttle Church House. Many encouraging reports were read and all present felt that remarkable progress was being made by the women of the district in Church work. In order that as many as possible might attend the meetings, a committee of

young women with Miss Funsten as chairman served a beautiful lunch to the hundred or more persons present. During the lunch, which was held in the basement of the Bishop Tuttle Church House, in response to the call of the Bishop many excellent addresses were made by clergy and laity.

One of the most helpful features of the convocation was the presence of the Department Secretary, the Rev. G. C. Hunting, who spoke many times during the convocation, and while Idaho has never failed in paying more than its apportionment in past years, it was a great inspiration to have the outside touch.

OKLAHOMA MISSIONARY CONVOCATION

IN further report of the action reported last week in regard to endorsement by the convocation of the change of name of the Church, it should be stated that in his annual address the Bishop, after reviewing carefully the past year and making suggestions as to various matters, expressed his strong dissent from the proposal to change the name of this Church in the Prayer Book and his general disapproval of any proposed change, on the ground that any name proposed (or the proposition of the diocese of Fond du Lac) seemed to give to a branch of the Church the name that only applied to the whole. The Bishop presented these considerations forcibly, after which, the vote being taken, nineteen recorded themselves adversely to the Bishop and in favor of the change of name, and three negative votes were cast, being by the Bishop, his wife, and a lay delegate. Out of thirty-three clergy in the convocation, however, only twenty were present and voting, and only four missions were represented by lay delegates.

A FEAST OF SPIRITUAL THINGS

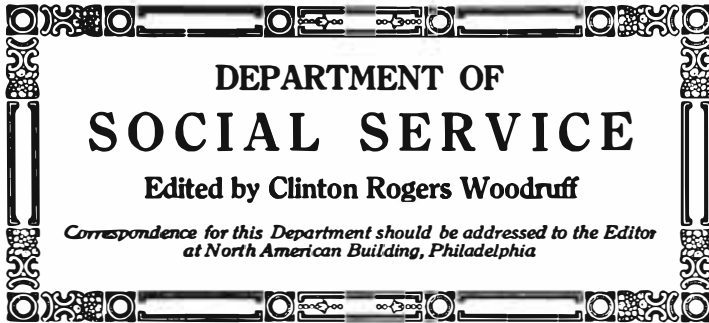
BY ZOAR

WAS it ever given to you to meet every morning for a whole month with your Lord in the Blessed Sacrament of His Body and Blood?—every morning to feed on Him who said, "For My flesh is meat indeed and My blood is drink indeed; He that eateth My flesh and drinketh My blood dwelleth in Me and I in him"? If such a privilege has been granted to you, then you know something of the wonders of God's love which you have not known before, something too high, too deep, for adequate words to express it worthily.

The opportunity was given; and gladly, though tremblingly, day by day, you answered the gracious call, "Draw near with faith and take this Holy Sacrament to your comfort." Day by day you were a guest at the divine Feast. Wonderful as it was, yet with the joy of it, a tremendous responsibility fell upon you, for the sense of your own unworthiness could not but grow with each reception of the Body and Blood. With Jacob you exclaimed, "Lord, I am not worthy of the least of these thy mercies." While depths and heights, undreamed of before, were revealed to your wondering heart, something akin to the fear of those to whom was vouchsafed a vision of God came over you. Almost had you stayed away, but His banner over you was love—and love prevailed. So you came even every day; not with presumptuous assurance, but as a sinner in need of cleansing, as a child longing for the love of the Father, as a weary pilgrim who does not know when the end of his pilgrimage shall be, but who needs and claims the strength for that one day.

And after these wonderful days of a feast of spiritual things, although you were not able fully to comprehend the wonders of the daily Eucharist, yet, did not your heart sing out for very joy and thankfulness, so that you exclaimed, "Thanks be to God for His inestimable and unspeakable gift"? Blessed be God for the marvellous kindness He has shown to the children of men!

BURDENS may be shared by getting under their pressure together, by sympathy, which means literally to suffer with. They may be lifted. It will not be hard to lift if we remember whose burden we are carrying. A little girl was tugging up a hill with a little boy as large as she on her back. A passerby asked, "Isn't he too heavy for you?" "Oh, no, he's my bruvver," she said. Then, too, every Christian is under Christ's law and that law commands bearing one another's burdens. By this principle the meaning and glory of life are revealed. "Whosoever would save his life shall lose it." Every selfish life is lost—lost to the grateful memory of others, lost to any right to live, lost to the nobler motives and satisfactions. One never truly lives until another's burden is unselfishly borne. "Help somebody to-day."—*J. M. Dawson.*



DEPARTMENT OF
SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

"A STRIKE PROPHYLACTIC"

THIS is what *St. Mark's Outlook* (Minneapolis) calls the public announcement made some time since by the Alexander Smith and Sons Carpet Company of Yonkers (the largest carpet manufacturing plant in the world we believe), that a special bonus would be distributed to all employees of from five to ten years standing. It was the second semi-annual allowance of the sort made by the company, the first having taken place in August of last year. In this first instance all employees of ten years standing received checks equal in amount to ten per cent of their earnings for the six months ending June 30, 1911. About 100 individuals were affected, and the total amount distributed was about \$40,000. In the second distribution for the six months ending December 31, 1911, all employees of between five and ten years standing were included on a basis of five per cent of their earnings. About 2,500 individuals were affected, and the total amount of the bonus reached about \$65,000. The company withholds any statement as to the continuity of the policy.

"We are well aware that bonuses, participation in profits, stock sharing and other similar devices are coming to be not uncommon as means of inducing interest and attaching workers to their tasks; but we happen to know," says the *St. Andrew's Parish Visitor*, "that the action of the Yonkers carpet company means something more and something better than a measure to forestall trouble, and is as far as possible from being intended to quiet the qualms of over-prosperous employers or to appease outraged public sentiment. In point of fact these two purely voluntary and, one might say, gratuitous acts of the Yonkers carpet company speak eloquently of a certain spirit pervading the responsible management of its concerns, and, while suggesting the only solution we can see of the problem of discontent and revolt among employed workers, at the same time testify to an inherited nobility and generosity of Christian principle that lifts the action of the company above ordinary commendation. It is not to be praised. It is to be honestly and earnestly emulated."

RECREATION PROBLEMS BEFORE THE CONFERENCE OF CHARITIES AND CORRECTION

Housing and Recreation will form an important part of the programme of the Cleveland meeting of the Charities and Correction Conference. The work of the committee dealing with these subjects naturally divides itself into two distinct halves. The following paragraphs concerning the Recreation side, are from a letter written by Mr. Lee:

"As to the recreation part, I plan to make it centre round the question of providing the right kind of meeting for boys and girls from 14 to 18 years old, with special reference to those from 16 to 18. I don't want to make it a question of appliances, but a question of the problem to be solved, or rather, life now wasted to be fulfilled. I hope to approach the question not as a problem of evil but as a problem of good, of how to utilize the natural and proper impulses of young people through fuller and happier life and more satisfying expression instead of allowing them to return to waste and to harm.

"I hope in the general meeting to have some one show what the Church can do in this matter, and others show what the school can do—both of these to include an account not only of what can be done in the way of art, of singing, of music, and of other kinds of classes and entertainments, but also what has been done successfully in the way of social dancing.

"I hope to have one section meeting upon social dancing in particular, including the problems of dance halls and the solution offered by the use of school buildings."

THE RESULTS OF WOMEN VOTING IN CALIFORNIA

As to the results of women voting at the recent local elections in California, a correspondent says, in response to my inquiry:

"I may say that it is very difficult to determine just what the effects have been. Certainly I have noticed no ill effects. The character of the officers elected in the various small municipalities

is usually high and I do not think that the female vote has affected the result appreciably. The women vote about as the men do. The fact that women can now vote may have had a restraining effect upon immoral men in the matter of presenting themselves as candidates, but this is mere conjecture.

"In voting upon temperance questions (and we have had a large number of 'no license' elections), I am inclined to think that women are an aid to the anti-saloon vote, though the 'wets' and 'drys' have won about an equal number of elections.

"I have always been of the opinion that the principal effect of granting suffrage to women will ultimately be upon the women themselves. 'The purpose of democracy is to educate the people.' I note in my own home the desire of the women more fully to understand economic and social questions, and I am now called upon to explain things which heretofore have excited little interest."

SYRACUSE CLERGY ENDORSE HEALTH CERTIFICATE PLAN

The various clergy of Syracuse, N. Y., associated in the Syracuse Ministers' Association, have resolved that a certificate of health will be required by the clergy of Syracuse before the marriage ceremony will be solemnized. This step was taken under the leadership of the Rev. James Empringham, D.D., rector of St. Paul's. This act of the association will affect 153 churches. The resolution adopted reads as follows:

"This association wishes to express its sympathy and coöperation with every sane and rational effort to improve the marriage relationship and ennoble family life.

"We are forced by medical statistics and the investigation of experts to recognize the appalling ravages of the social evil and its resulting diseases upon the health, virtue, and integrity of family life.

"We pledge ourselves as individual ministers and the association as a whole, to one specific thing—we will not perform the marriage ceremony for any man who does not furnish a physician's certificate that he is free from venereal diseases."

THE MISSISSIPPI FLOOD SUFFERERS

The Red Cross committees are seeking to raise \$4,000 to help the flood district along the Mississippi river. The army has performed a fine piece of emergency work with admirable promptness, but the work of rehabilitation will fall upon the Red Cross. Contributions may be sent to the American Red Cross, 52 William street, New York. In endorsing the appeal, the *Survey* said:

"The victims of the Mississippi flood are nearly all Americans. They are in dire need. The camps must be promptly handled as to sanitary conditions, not only to preserve the health of the refugees but to ward off the clear threat of epidemics spreading from them."

COLLEGE STUDENTS IN CIVIC WORK

Oberlin College students have formed a civic club which at a recent election presented a report on the candidates seeking nomination and election in Loraine county. The object of this league is to interest young men in political questions and political life and to inspire them with a sense of what their civic duty is. The report in question was one method they adopted to fulfil these purposes. The results were most encouraging, as all of the candidates whom the club endorsed were successful at the polls.

LABOR SUNDAY

Through its commission on the church and social service, the Federal Council of the Churches of Christ in America, is making a strong appeal to the clergy to prepare for the appropriate observance of Labor Sunday, September 1st. Those desiring material before leaving for the summer vacation are invited to apply directly for appropriate material to the council, 1611 Clarendon Building, 215 Fourth avenue, New York.

SOCIAL SERVICE COMMISSION IN WESTERN MASSACHUSETTS

The present Social Service commission in the diocese of Western Massachusetts is composed of the Rev. J. C. H. Sauber, Westboro; the Rev. David Sprague, Clinton; the Rev. D. N. Alexander, 54 Foust street, Springfield; Messrs. Charles A. Hall, Ashfield; Charles B. Smith, Fitchburg.

COMMISSION ON PEACE AND ARBITRATION

The Federal Council of Churches has established a commission of peace and arbitration with the Rev. Frederick Lynch as the executive secretary. The Bishop of New York is the Church's representative on this commission.

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.

THE PROPOSED BOOK OF OFFICES

To the Editor of *The Living Church*:

THE "Proposed Book of Offices for Occasions not provided for in the Book of Common Prayer," which was presented to the House of Bishops at Cincinnati, and by them allowed for tentative use until the next General Convention, has now been in the hands of the Bishops and many of the clergy for a year and a half. The book has been widely used and has met with a general approval. But suggestions for improvement and additions have been asked for and some have been received, and will be considered.

The committee now ask that all who have any suggestions to make will kindly send them to the secretary by July 1st. The subcommittee hope to review the whole work during the summer that it may be ready for the consideration of the committee in the fall. It will then be possible to place the revised book in the hands of the Bishops early in next year, that they may have full time for consideration before the House of Bishops meets in October.

Clergy and others who have not seen the proposed book can obtain copies at 25 cents each from Gorham, New York, Jacobs in Philadelphia, The Young Churchman Co., Milwaukee, or by mail from the secretary.

EDWARD W. OSBORNE,

Bishop of Springfield.

Secretary of the Committee of the House of Bishops.

HISTORY IN THE PUBLIC SCHOOLS

To the Editor of *The Living Church*:

THE letter addressed to the clergy of the diocese of Ohio and Southern Ohio by their Joint Commission on School Text Books, together with your editorial comment thereon, in your issue of even date, were read by me with much interest. Very apropos seemed the following article, taken from the *Denver Post* in its issue of the same date:

"BOOK IS BARRED FROM SCHOOLS AT CATHOLIC DEMAND

"Old Times in the Colonies' is Unfair and Biased,
says Dr. P. V. Carlin.

"Asserting that a history, *Old Times in the Colonies*, a book used for supplementary reading in the fifth grade of the Denver public schools, is the work of a biased and prejudiced person, and that it places Catholics and the Catholic religion in a false and unfavorable light, prominent Catholics are demanding that the book shall be removed from the list of school books, and that some other volume shall be substituted in its place.

"So persistent have been the demands that the book shall no longer be used that Superintendent Charles E. Chadsey has promised that with the closing of the present term the use of *Old Times in the Colonies* shall be discontinued.

"I have submitted the book to an historian here in Denver," said Dr. P. V. Carlin, "and he said after reading it that a more biased or unfair piece of writing he had never seen. It is evidently the work of some narrow-minded, prejudiced person. In the public schools all religions should be respected, whether Catholic, Protestant, or Jewish, and that book must go."

A few of the passages in the book follow:

"The pope, Alexander VI., was wicked and cruel—a murderer."

"Stimulated by the teaching of the Jesuit priests, Philip Menendez quickly gathered an army."

"It was the province of the Jesuits to spy out the actions of men—meddle in all their affairs and interfere in households."

"The tomahawk and scalping knife, at the bidding of the Jesuits, did their bloody work."

"The continued mention of Catholic priests in connection with scenes of violence gives a decidedly bad impression, says Dr. Carlin."

Until very recently the American Church has tolerated, almost by her silence consented to, the erroneous teaching concerning her history set forth in the text books commonly used in our public schools. In the letter of the joint commission referred to it is stated, "We have hope of accomplishing something by patient and persistent effort." So far, so good. By all means be persistent, but patience sometimes ceases to be a virtue. Rome is most persistent, but she is not too patient. She is insistent, as witnessing the article quoted. Here is a book "used for supplementary reading" only (not a regular text book, please observe) placing "Catholics and the Catholic religion in a false and unfavorable light," and "prominent

Catholics are demanding"—demanding, be it noted—that this book shall be removed from the list of school books, and "so persistent" have been the demands that the superintendent of the public schools in Denver has promised that the use of this book shall be discontinued. Has the Church of Rome special privilege? Is it not time for the American Church to demand her rights in the premises, that she be no longer presented in a false and unfavorable light?

Denver, June 1, 1912.

E. V. WRIGHT.

SECTARIANISM AND UNITY

To the Editor of *The Living Church*:

AN eloquent rector of this city recently dubbed himself the Apostle of discontent (incidentally, I may remark, he lives up to the title) and proceeded to show the great good the discontented man had done or caused to be done in the world. So, while fully realizing how easy it is to criticize or fault-find, I will indulge in a little criticism in general in endorsement of Mr. Harvey's letter of recent date.

I am sure he voices the views of many Churchmen: many of us have been pained by the vagaries of our fellows—so much smoothing away—of explaining away. So much fanaticism—advertising—open pulpits—anything to attract—the cry peace, peace (Unity, weakening, or attempt, of bulwark, drives some of our weaker brethren to the Roman obedience.

I had not seen Bishop Griswold's words, which Mr. Harvey quotes. The good Bishop squarely hits the nail on the head—The Rev. Custis P. Jones' letter in your issue of May 18th, also voices a great, great truth.

In public works, for the general good, it is indeed good that Churchmen work with other religious bodies. It is a healthy sign of the times. In matters of faith, however, our loyalty to the One, Holy, Catholic, Apostolic Church must be staunch and true. We should explain, but always realize we are not explaining away.

The remedy; what? To use a well-worn shibboleth, "systematic dogmatic instruction." If the clergy would in some regular course teach the dogma of the Church, and not leave it to hap-hazard or emotional swaying, we would have a more virile laity—possessing good stiff back-bone and not afraid or ashamed of the word Catholic (which is harmless when examined), and having pride in Mother Church and gladly professing and showing allegiance.

So many send children to the Denominational Sunday Schools. It is more convenient; they like the teacher, etc., and the Church's school is neglected. Many even attend other religious worship, forgetting they pray to be delivered from all false doctrine, heresy, and schism—possibly on the same day. This condition must surely come from lack of instruction in early days and a poorly instructed parent may mean poorly instructed children. They fail to grasp the truths from lack of teaching, and we all suffer: Church, priest, and people. "The pity of it, Iago, the pity."

Unity is to be craved for, but we cannot for a specious and quite unreal form, give up essentials on indeed good Church customs. It seems to me good teaching in dogma, history, ritual, practice, would tend to a fuller unity with those without.

Kansas City, Mo., May 27, 1912.

CLEMENT J. STOTT.

IN THE HOUSE OF PAIN

Afar, hill-set, and lone, the House of Pain

Upreats its mass against a sullen sky.

About its low-hung roof the night-birds fly—

That heavy roof 'neath which I oft have lain.

With slow, reluctant step to-night again

I reach the dreaded doors; beyond them lie

The stifling rooms where pain-fires red flare high,

The misty walls where gray dreams wax and wane.

Dear Lord, as there once more I wander, blind,

By dazed, drug-sodden ways, with eyes that weep

And failing limbs—oh, be thine ear inclined

To hear the prayer of all who vigil keep!

Grant to us each this night that soon we find

The blessed path into thy Hall of Sleep!

THEODORA BATES COGSWELL.

Every atom of the old nature, selfishness and pride and passion, should be expelled from us, and we should be so fashioned into affinity with Christ that His light will kindle us and shine in and through us. Then we shall no longer be dim and dusky figures, faint images of Jesus, but shall be transparent with His spirit and radiant with His goodness. We shall cast no shadows on our human kind, but our presence will shed light and guidance, healing and good cheer. We shall be strong and calm with serenity and peace, poise and power. If Christians more fully attained and filled out this beautiful name and ideal, they would have more warmth and joy, the world would not be so dark, and Christ Himself would be seen as the Light of the world.—*New York Observer*.



LITERARY

AMERICAN HISTORY

Wendell Phillips: The Faith of an American. By George Edward Woodberry. Printed for the Woodberry Society, New York, 1912.

At the outset of his centenary address, Mr. Woodberry states that Wendell Phillips was in his boyish eyes "the ideal American." Some of us will hold that only while one is still boyish can he regard Wendell Phillips as a great man. There is no doubt regarding the eloquence that is still talked of in college libraries, and no question about the courage—the physical courage—that defied mobs, and the moral courage that endured social discourtesies. But a man who merely denounces evil, however powerful his words may be, is not as worthy of esteem as a man who does something to better existing conditions. When Thomas H. Benton induced the Tennessee legislature to grant slaves a trial by jury, he did more to establish the principle that a negro was a man than if he had fused the luxuriance of Burke and the vehemence of Phillips into a hundred speeches.

All this must be taken into account. Granting all that can be said of Phillips' best qualities, it remains only too true that he poured out vials of bitterness on Abraham Lincoln's head. It was not because of agitators of the Phillips type, but in spite of them that great armies were raised, that the Union was saved, and that slavery was abolished. The sneer of Phillips that Lincoln would like to have God on his side, but must have Kentucky, is a sample; it shows that the fiery orator did not understand the patience of the great man who waited until the proper time, who could say, "Stand still, and see the salvation of the Lord."

Phillips was an aristocrat, and proud of it. He met the censures of a pro-slavery club by saying that the members were "men of no family." With all his vehemence he now and then showed a tact that startles the reader—for instance, he won many an Irishman to his anti-slavery views by occasionally delivering his lecture on Daniel O'Connell. On woman suffrage, labor, and temperance he was an effective speaker, and if he were back here to-day he would hurrah for every suffragette in the jails of England. In Mr. Woodberry he finds an eloquent admirer, one who praises him with the love and gratitude so delightful in a eulogist, and many who cannot join in Mr. Woodberry's estimate half wish that they could.

ROLAND RINGWALT.

The Battle of Principles. A Study of the Heroism and Eloquence of the Anti-Slavery Conflict. By Newell Dwight Hillis, D.D. New York: Fleming H. Revell Co. Price, \$1.20 net.

Sumner and Phillips, Seward and Chase, Garrison and Brown, have their biographies, Wilson wrote his history, the "Underground Railroad" has been described at length, Grimke and Rantoul are more valuable than readable, the Lincoln and Douglas debate can be found in any good public library, but none of these books are popular. The only volume out of all that was written in the long contest over slavery that can be called popular is *Uncle Tom's Cabin*, and it still has its readers though Whittier's *Voices of Freedom* are half forgotten. Dr. Hillis wishes to so present "the irrepensible conflict" that it will be read by young school teachers and by boys in high school debating clubs.

Why should he say that "the Civil War began with the debate between Daniel Webster and Calhoun in 1830"? Years before the agitation over the Missouri Compromise had roused Jefferson "like a fire-bell in the night." However, it must be said that the author frankly owns that New England's anti-slavery feeling was largely owing to the fact that slavery was unprofitable, while he recognizes the powerful Southern trend against slavery until Whitney's cotton gin multiplied the value of the negroes. He might have told the undying story that one of the importers of slaves who angered colonial Virginia, then strongly opposed to the traffic, was John Brown.

It had not occurred to us that the story of the three decades before the war could be so briefly and graphically told. The account of Wendell Phillips is delightful, and that of Sumner is excellent. Greeley is overrated, after which we have Mrs. Stowe and John Brown, Lincoln and Douglas. Beecher's visit to England is told as Mayne Reid might have told of Phil Kearny—it makes the pulse beat more quickly. In so small a volume the history of the war has to be cut to its lowest terms—in fact it is barely glanced at, for the moral rather than the martial element attracts Dr. Hillis; but the home life of both North and South is sketched with power. The new agricultural machinery, the in-pour of foreign labor, the heroism of nurses, the greed of contractors, are mentioned, and the last chapter is a gorgeous tribute to Lincoln. ROLAND RINGWALT.

ANOTHER CONTRIBUTION to the growing local historical literature of the American Church is a carefully compiled volume entitled *The Church in Saint Paul*, by the Rev. William C. Pope, senior among the clergy of the city, in which the growth and progress of the Church in that city is traced from the pioneer work of the Rev. Ezekiel G. Gear, who held the first Church service in St. Paul in 1840, through the founding and work of the several parishes and other organizations to the present day. No one who has not attempted similar work knows how much careful research is required to produce a volume of this nature, and Mr. Pope has placed his fellow Churchmen in his debt for this service so efficiently rendered.

LITURGICAL PUBLICATIONS OF THE SOCIETY OF SS. PETER AND PAUL

From Mr. Edwin S. Gorham, New York, as agent for the English society mentioned above, we have received handsomely printed liturgical publications in red and black as follows:

The Manner of Celebrating Low Mass (\$1.00) is an adaptation of the Roman use to the English liturgy, in which the priest would find much that is suggestive and useful; but if he feel convinced of the mandatory character of the rubrics of his own use, as we should hope would be the case, he will not be able to use it as absolutely an authority. To accompany this volume is a similar but smaller book of 24 pages for the server, entitled *The Manner of Serving Low Mass* (50 cents). There is also a book of daily offices entitled *Little Office of the B. V. M.* (cloth \$1.00; edition de luxe, on India paper, leather, \$2.50), which gives in English that series of offices that is familiar to students of Latin office books of the same title; in which the chief question for us would arise as to whether the perspective as between Our Lady and her Divine Son is satisfactorily worked out—a question which most of us would answer in the negative.

There are also a series of Altar Cards, each of which is very handsomely illuminated in colors and with varnished surface. A triptych, for the use of the priest, includes, not the whole of the canon, but its most essential lines, and, as well, a number of private intercessions for use by the celebrant at various points in the liturgy, together with the Creed and *Gloria in excelsis*. There are also two single cards to accompany this, one of which contains a prayer for use in blessing the water which is to be mixed in the chalice, together with the psalm used at the washing of the hands, and on the other is the Last Gospel. This set, mounted on red cloth—the center triptych and the two side cards—is sold at \$6.50. The two side cards, mounted on black cloth, otherwise uniform with the others, may be obtained separately at \$3.50 for the pair. There is also a smaller and less elaborate card with varnished surface for the use of the server, mounted on red cloth, folding, at 90 cents; or similarly mounted, but backed and thus not folding, at 75 cents.

MISCELLANEOUS

Farm Boys and Girls. By William A. McKeever, Professor of Philosophy, Kansas State Agricultural College. New York: The Macmillan Co. Price, \$1.50 net.

Professor McKeever's book is a serious study of the problem of boys and girls in the country, and how it may be solved. The book is attractively gotten up, and is profusely illustrated. The author believes in the country life as offering the best opportunities for children, but realizes that too frequently the poorest is given to them. In discussing his subject the various elements of the country home. His discussion is interesting and ought to arouse a general desire to put his principles into practice. Professor McKeever's volume is really a Manual of Principles and Methods for Improving the Conditions of Life in Farming Communities. If adopted, country life would be made larger, fuller, happier, and more blessed. The book is well written, and its value is largely increased by the references added to each chapter.

MISS ESTHER SINGLETON has produced another of her valuable art descriptive works in *How to Visit the English Cathedrals*, which is just published. After a preliminary view of English architecture, she examines each of the cathedrals separately, giving a brief historical sketch, and then a study of the architecture of each. The little book will furnish a valued guide for preliminary study or for use in visiting these great fanes. The illustrations are very satisfactory. [Dodd, Mead & Co., \$2.00.]

A COLLECTION of selected poetry is *Poetical Favorites, Yours and Mine*, compiled by Warren Snyder. They are largely the mid-nineteenth century and civil war favorites, with here and there a later candidate for favor. The masters of modern poetry, English and American, are well represented, and there are also various fugitive poems, generally well selected and worthy of the company in which they find themselves. The compiler's work is well done. [Wessels & Bissell Co.]

A STUDY of food values and kindred topics is made in *Pure Foods: Their Adulteration, Nutritive Value, and Cost*, by John C. Olsen, A.M., Ph.D. [Ginn & Co.]

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.*

THE Maine branch of the auxiliary has just held its thirty-fourth annual meeting, and from the address of its president, Miss Harriet S. McCobb, is taken the following, which seems to be a timely message to the whole society:

"May I remind the ladies of the Woman's Auxiliary that the triennial convention will be held in New York City in October 1913, and that the coming year is the last for collecting the United Offering? The beginning was in 1889, when the Maine Auxiliary was weak and gave nothing. At the next triennial it gave \$75, and at the last, in Cincinnati, our contribution was over \$1,700, the result of a steady and willing growth. . . . I beg that the next offering may be increased to \$2,000. We have more than a year to raise that amount. Our apportionment is paid, our annual scholarship is paid, and it is not the way of the women of Maine to fall behind in what they undertake.

"A word as to the form of the offering, for in this case we know that money rather than service is asked. I have seen it lately stated that in the Holy Scriptures the most profound teaching is often connected with the giving of money. We look upon our own dollars and cents in a better light, when we think that the currency of a country was of value in the Lord's eyes. The tribute money which He directed to be paid was a lovely and gentle submission to the reigning government. It was our Saviour's own words which taught the worth of the two mites of the widow. It was the right use of the talents that brought the comment, 'Well done, good and faithful servant.' The United Offering is a very unique gift. No one of us is to be left out if we choose. And now, in this of all years, shall we let the measure of our thankfulness decrease in the face of the disasters we have escaped, fire and flood and perils by sea? We are a social people. We like to do things together. Our clubs, our guilds, our charitable associations, are our very life. We have just been united by the dearest of ties, the Sacrament which is always our opening service. Can any offering, any self-denial be too hard for those who are knit together in the mystical body of Christ, our Lord?"

Another feature of the meeting was the framing of a petition to the senators and representatives of Maine, regarding the bill presented by Bishop Rowe concerning the welfare of the Alaskan Indians.

THE QUESTION asked in the May number of the *Spirit of Missions*, "What is the reason that the parish branch of the Auxiliary is not as popular as the guild which works for the parish?" has the following answer from a diocesan Auxiliary officer:

"I wonder if my own personal experience would help answer it, and it begins with a question which was put in my mind, I cannot say when or where, but it arrived to stay: 'Whose fault is it that your parish women will work freely for home matters and look askance at the missionary work? Do the members of your Auxiliary, do you, Madam President, do you take a proper interest in the local work? O yes, you attend the suppers, you contribute, you buy, you feel very well satisfied with your part in local affairs; but ought you to? Are you friendly with every woman in the parish? Do you mingle with them, sew, talk, take tea with them at the weekly meetings and be as loving-kindly as you would like the people you look up to, to be to you? And the answer had to be, 'No.' A hurried dropping-in, en route to something pleasanter, gloves kept on, no sewing, 'Yes, I'll take some home; can't stay; no tea, thank you'; a little feeling of 'holier than thou,' of having chosen a better part in the work of the dear Lord. Is not this a common attitude?"

"We talked it over, the officers of the Auxiliary, and took the blame to ourselves, and cultivated a different attitude of mind and body. This was two years ago. The change was not at once, but a change came. The first year the local guild offered to sew for missions in Lent. More women belonged to both Auxiliary and guild. The next year the Juniors met on the same day as the guild and the ladies of the guild were invited to look in on them. The guild was asked to have their

annual meeting and buy their refreshments from the Juniors, and their interest was taken for granted. Then the guild president was a woman of ardent missionary spirit, and this year we have a rector of a goodness to win every one. The officers of the Auxiliary miss no guild meeting, and the members of the two societies are very nearly the same. We waived the mission work during Lent, this year, and sewed frantically together to meet an emergency of the local District Nurse Association. Result—a striving to get the box work for negroes done by those same women after Lent. The most anti-missionary, the most zealous, and those who looked askance, are all, now, most friendly to the Auxiliary. They love us, truly they do, or better, they see the joy of winding the interests of the whole world around their hearts. Bishop Brent says that one should begin at home."

There is much food for thought in this solution of this vexed question.

THE twenty-eighth annual meeting of the Indianapolis branch, W. A., held at All Saints' Cathedral, May 22nd, was marked by several things. For years, this branch has given the larger portion of its funds to the support of Church work in the college town of Bloomington. It has been a work eliciting much interest, and one which has made sure progress under the watchful zeal of the Rev. William Burrows. Not only has a beautiful stone church been built, but a fine boarding home for women students established. A work appealing so specifically to women is not always to be found for the Auxiliary's "special," and it was with some reluctance that a change was made in the division of funds. The new method of crediting all gifts to the parish and diocesan apportionment made the change seem exigent, and Bishop Francis suggested Utah and China as the two places to share our future interests. It was voted that all funds should be divided like "all Gaul" into three parts; one for Utah, one for China, and one for Bloomington. There were some faint mutterings over China, but nobody mutters long when Bishop Francis asks for anything!

Another change for the Auxiliary was in its officers. For fourteen years practically the same board has managed affairs harmoniously and well. During the ten years in which the board edited and published the *Church Chronicle*, the interested and interesting work done so faithfully and cheerfully by every member, cemented very strongly the business-like bonds which often unite Churchwomen. Consequently it was with regret that Mrs. Pratt, the president of all these years, felt it wise to resign. Bishop Francis paid a kind tribute to her usefulness in diocesan affairs and then presented her with a pretty little desk time-piece. He said that during the years in which Mrs. Pratt had been at the head of his Auxiliary and as editress of the *Chronicle* he had kept a very close watch upon her doings. As she had been president of the W. A. before he had been Bishop, he had felt this necessary in order to keep her within proper bounds. Now, as he felt he could no longer keep an eye on her, he had named this little clock the "Bishop's Eye," and reminded Mrs. Pratt that it would be always on her. Miss Caroline Howland, president of the Cathedral Association, was elected president. The Rev. Arthur Gray, educational secretary, made a short address.

IT IS SWEET to think that Margaret Sangster went gently and peacefully to rest, with noble utterances almost warm on her lips. Her poem, "The New China," in the May *Spirit of Missions*, was read at many Auxiliaries at the June meetings, a few days before she passed on. Truly for her "the midnight wanes, the morning comes, the shadows flee away."

THIS STORY comes from a Churchwoman, a lover of flowers and gardening.

On the marriage of a favorite nephew, reasoning that the couple would receive all sorts of costly presents, she sent them a fine edition of a book on flowers. She wrote their names therein, together with an inscription. Promptly came a note from the nephew, acknowledging the gift with profuse thanks: "The book is no end jolly, and it's the only book we got, and we both thank you ever so hard; but, confidentially, dear Aunt Martha, Louise was just a little hurt over the inscription. Are we really as bad as all that?"

Aunt Martha was puzzled for just a minute; then she remembered that the inscription was, "O All Ye Green Things upon the Earth, Bless ye the Lord: praise Him and magnify Him forever!"

THE SECOND SUNDAY AFTER TRINITY

By darkling dreams—vague visions of the night—
Through raptured trance in some far lonely place,
As friend with friend communing face to face,
In gleaming glory on the secret height
To fasting seer: to thousands, who, in fright,
Stood shuddering at the shaken mountain base,
In thunder tones; within His house of grace
To humble souls by beatific sight,

God was made known; but man full oft mis-saw,
Misheard, mistook, mistold. How then may we
Assure our hearts of Him? If we His law
Of love obey, abide in charity,
We voice nor vision need of Him to tell;
We dwell in Him, and He in us doth dwell.
JOHN POWER.

Church Kalendar



- June 1—Saturday. Ember Day. Fast.
- " 2—Trinity Sunday.
- " 9—First Sunday after Trinity.
- " 11—Tuesday. St. Barnabas.
- " 16—Second Sunday after Trinity.
- " 23—Third Sunday after Trinity.
- " 24—Monday. Nativity St. John Baptist.
- " 29—Saturday. St. Peter.
- " 30—Fourth Sunday after Trinity.

CALENDAR OF COMING EVENTS

- June 16—Montana Dioc. Conv., ———.
- " 18—Asheville Miss. Dist. Conv., Flat Rock, N. C.
- " 24-29—The Albany Cathedral Summer School, Albany, N. Y.

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.]

CHINA.

HANKOW:

- Rev. S. Harrington Littell of Hankow.
- Rev. Dudley Tyng of Wuchang.
- Miss M. E. Wood of Wuchang.

WUHU:

- Rev. F. E. Lund of Wuhu.

JAPAN.

KYOTO:

- Rev. J. J. Chapman of Nara.

Personal Mention

THE REV. FREDERICK S. ARNOLD has resigned St. Thomas' Church, Brandon, Vt.

THE address of the Rev. JOHN R. ATWILL, in charge of the work at Modesto and Turlock, Cal., is 1412 H street, Modesto, Cal.

THE Rev. E. C. BILLER, late in charge of Minnewaukan, N. D., has been transferred to Grafton, N. D.

THE address of the Rev. HENRY B. BROWN is changed from 2420 Clarkson street, Denver, Colo., to the Rectory, Church of the Holy Redeemer, 2144 Humboldt street, Denver, Colo.

THE Rev. W. P. BROWNE of Tampa, Fla., who has been doing special mission work in Florida, Alabama, and Georgia, for the past two years, has accepted an appointment as associate priest in an associate mission at Waynesville, N. C., under the supervision of Archdeacon W. B. Allen. His address after June 1st will be Canton, N. C.

THE Rev. FREDERICK W. CORNELL has resigned as vicar of the Chapel of St. Thomas' parish, Manhattan, N. Y., and has accepted the rectorship of Grace Church, Millbrook, N. Y., succeeding the Rev. Charles K. Gilbert, now secretary of the Social Service Commission of the diocese of New York.

THE Rev. J. J. COWAN will be in charge of St. Peter's mission, Williston, N. D., for the summer.

THE address of the Rt. Rev. WILLIAM CROSWELL DOANE after June 10th will be North East Harbour, Me.

THE Rev. BISHOP FALKNER, rector of Christ Church, Bay Ridge, Brooklyn, L. I., delivered the baccalaureate sermon to the graduating class of

Stevens Institute, Hoboken, N. J., on Trinity Sunday, in Trinity church, Hoboken.

THE Rev. JAMES E. FREEMAN, rector of St. Mark's Church, Minneapolis, Minn., will resume charge of the Church of the Redeemer, Sorrento, Me., during the months of July and August.

THE address of the Rev. FRANCIS J. HALL, D.D., until September 12th will be Onekama, Mich.

THE address of the Rev. C. A. HAMILTON, D.D., has been changed to Salisbury, Conn.

THE address of the Rev. L. C. HARRISON is changed from 371 Delaware avenue, Buffalo, N. Y., to 451 Oakwood avenue, East Aurora, N. Y.

THE Rev. S. MILLS HAYES, rector of Holy Trinity Church, Lincoln, Neb., has received a call to become Dean of the Cathedral at Sioux Falls, S. D.

ALL communications for the Standing Committee of the diocese of Maryland should be addressed to the secretary, the Rev. EDWARD T. HELFENSTEIN, Elllicott City, Md.

THE Rev. FREDERICK HENSTRIDGE of Oswego, N. Y., and the Rev. HENRY S. SIZER of St. Jude's Church, Brooklyn, N. Y., sail for a six weeks' trip to England on June 29th.

THE address of the Rev. IRAM R. HULSE, Archdeacon of Orange, diocese of New York, is Suffern, N. Y.

THE Rev. EDGAR JONES is in charge of Calvary Church, Golden, Colo.

THE Rev. C. H. JORDAN has resigned as rector of Union and Glenn Springs, S. C.

THE Rev. FLOYD VAN KEUREN formerly rector of Christ Church, New Brighton, Pa., is now in charge of All Saints' Church, Denver, Colo., where his address is 2222 West Thirty-second avenue.

THE Rev. CHARLES J. KILGOUR, who for 19 years was rector of Christ Church, Lykens, Pa., but was obliged to relinquish his active work by reason of loss of sight, has settled in that town and may be addressed there. At a recent meeting of the vestry of Christ Church the present rector, the Rev. Alan Pressley Wilson, asked for Mr. Kilgour's election as rector emeritus and this action was taken.

THE Rev. JOHN G. LARSON has resigned the work at Grand Rapids, Minn., and has accepted the position as priest in charge of the missions at Warroad and the adjacent points in Minnesota.

THE Rev. H. NEWMAN LAWRENCE, who has had charge of St. Mary's Church, South Portsmouth, R. I., during the past year has accepted a call to the rectorship of St. Paul's Church, Wickford, R. I., and will shortly enter upon his work there.

THE Rev. ROBERT MCKAY, at one time curate in St. George's parish, New York City, has accepted the charge of St. Agnes' Church, Little Falls, N. J.

THE Rev. HOWARD MEYERS, formerly rector of Grace Church, Galveston, Texas, is now in charge of Trinity Church, Moundsville, W. Va.

THE address of the Rev. JAMES NOBLE is changed from Omaha, Neb., to Falls City, Neb.

THE address of the Rt. Rev. PHILIP M. RHINELANDER is changed from 1025 Spruce street to Fifty-seventh street and Overbrook avenue, Philadelphia, Pa.

THE Rev. ALBAN RICHEY, D.D., will be in charge of St. Matthew's Church, New York City, July 1st to September 1st, during the absence of the rector, the Rev. Arthur H. Judge. Until further notice his address will be 8 West Tenth street, New York City.

THE Rev. Dr. RODGERS, president of St. Stephen's College, Annandale-on-Hudson, N. Y., sails for England on June 18th. Address all communications until July 15th to the Ivanhoe Hotel, Bloomsbury street, London, W. C., or to Mr. L. F. Piper, 187 N. Main street, Concord, N. H.

THE Rev. G. P. SOMMERVILLE, D.D., has resigned the charge of Christ Church, Sacketts Harbor, N. Y., and will officiate at Lacona, Mannsville, and Redfield, N. Y., during the summer.

THE address of the Rev. MORTON C. STONE is St. Michael's Church, 225 West Ninety-ninth street, New York City.

THE Rev. WILLIAM HARDIN WHEELER, formerly of Modesto, Cal., is now rector of the Church of the Advent, East Oakland, Cal. His address in that city is Twelfth avenue and Sixteenth street.

THE address of the Rev. HENRY S. WHITEHEAD is changed from Box 563, Middletown, Conn., to Box 244, Torrington, Conn.

THE address of the Rev. MARDON D. WILSON has been changed from 2514 Peralta avenue, Fruitvale, Cal., to 2540 Peralta avenue. Mr.

Wilson is secretary of the convention of the diocese of California, and while he retains his office at 1215 Sacramento street, San Francisco, he is there only irregularly and infrequently, so that mail for him will receive much more prompt response if sent to his home address in Fruitvale.

THE Rev. ROBERT S. WOOD, for several years first assistant at St. Bartholomew's Church, New York City, has accepted the rectorship of St. Mary's Church, Tuxedo Park, N. Y., succeeding the Rev. Malbone H. Birkhead, who has resigned on account of ill health.

ORDINATIONS

DEACONS

BETHLEHEM.—In Trinity church, Pottsville, Pa., on Wednesday, June 5, 1912, Messrs. THEODORE JOHN DEWEES of Pottsville, and JOHN G. NEIGHBOUR of Reading were ordered deacons by Bishop Talbot. The Rev. Dr. C. C. Edmunds, professor of New Testament at the General Theological Seminary, preached the sermon. The candidates were presented by the Rev. Messrs. Howard W. Diller, rector of Trinity Church, Pottsville, and Richard Waverly Baxter, rector of St. Barnabas' Church, Reading. The Rev. John P. Briggs, rector of All Saints' Church, Shenendoah, intoned the Litany. The epistoler was the Rev. Thomas Theodore Butler of Haddon Heights, N. J., and the gospeller was the Rev. Mr. Dewees. Mr. Neighbour was formerly a Methodist minister at Scranton, Pa., and becomes vicar of St. Luke's Chapel, Reading. Mr. Dewees was graduated this year from the General Seminary, and has been appointed by the Bishop to Christ Church, Susquehanna, and Grace Church, Oakland, Pa.

CALIFORNIA.—In Trinity church, San Francisco, on Wednesday, May 4th, Messrs. A. W. W. DARWALL, ROSS TURMAN, DANIEL GEE NG PING, and W. H. HERMITAGE were ordered deacons by Bishop Nichols. The candidates were presented by the Rev. J. O. Lincoln, secretary of the faculty of the Divinity School of the Pacific. The sermon was preached by Bishop Sanford, and Bishop Robinson read the Litany. The Rev. Mr. Darwall takes charge at once of the Church of the Holy Saviour, Santa Clara, Cal.; the Rev. Ross Turman becomes curate in the parish of St. Matthew, San Mateo, Cal.; the Rev. Mr. Ng Ping takes charge of the True Sunshine Mission for the Chinese in San Francisco; and the Rev. Mr. Hermitage becomes assistant at Grace Pro-Cathedral, San Francisco.

CHICAGO.—At the Cathedral of SS. Peter and Paul, Chicago, Ill., on Trinity Sunday, June 2nd, Messrs. GERALD GRATTAN MOORE and J. J. STEFFEN were ordered deacons by Bishop Anderson. Mr. Moore is the son of Canon H. G. Moore of Batavia, and he will be placed in charge of the congregation at Belvidere, Ill. Mr. Steffens will have charge of the work at Libertyville, Ill., for the summer, and in the fall will become assistant to the Rev. Dr. Hopkins at the Church of the Redeemer, Chicago. Both young men have been students at the Western Theological Seminary.

CONNECTICUT.—In All Saints' Cathedral, Indianapolis, Ind., on the First Sunday after Trinity, June 9, 1912, PIERCE BUTLER, Ph.D., was ordered deacon by Bishop Francis, acting for the Bishop of Connecticut. The sermon was preached by the Rev. William Burrows and the candidate was presented by the Very Rev. C. S. Lewis.

CONNECTICUT.—At the chapel of St. Luke, Berkeley Divinity School, Middletown, Conn., by the Bishop of Connecticut, PAUL ROBERTS, EDWARD KIMBALL THURLOW, HENRY ST. CLAIR WHITEHEAD, and LEAVITT CLOUGH SHERBURNE. The sermon was preached by the Rev. L. C. Washburn, D.D., rector of Christ Church, Philadelphia. Mr. Roberts is to take duty in South Dakota. Mr. Thurlow expects to enter on missionary work in China, Mr. Whitehead has an appointment as curate in Trinity church, Torrington; and Mr. Sherburne is to take charge of Trinity church, Torrington.

FOND DU LAC.—In St. Peter's church, Ripon, Wis., on Trinity Sunday, June 2, 1912, Messrs. ARTHUR GEORGE WILSON, DAVID STEPHEN AGNEW, and WILLIAM HENRY JORDAN were ordered deacons by Bishop Weller.

In All Saints' Church, Appleton, Wis., on June 6th (Corpus Christi), Mr. FREDERICK CLIFTON GRANT was ordered deacon by Bishop Weller, who was celebrant at the Holy Eucharist. Mr. Grant was presented by the Rev. N. D. Stanley. The Rev. A. C. Fiedner acted as deacon, and the Rev. Doane Upjohn was sub-deacon at the Eucharist.

MARYLAND.—At the Pro-Cathedral, Baltimore, on Friday morning, May 31st, Messrs. GEORGE PHILIP JUNG and HAROLD A. PRICHARD were ordained to the diaconate by Bishop Murray. The candidates were presented by the Rev. Frank H. Staples, and the Rev. E. B. Niver, D.D., respectively. The Rev. Arthur C. Powell, D.D., preached the sermon. The Rev. Mr. Jung will

become assistant at St. Thomas' Church, Garrison Forest, Baltimore County, and the Rev. Mr. Prichard, after assisting the Rev. Dr. Niver for a few weeks, will in the early fall become assistant at St. Peter's Church, Morristown, N. J.

VERMONT.—In St. Paul's church, Burlington, Vt., on Trinity Sunday, BENJAMIN MARTIN WASHBURN was ordered deacon by Bishop Hall. The candidate was presented by the Rev. D. L. Sanford of Hardwick, Vt., who also preached the sermon. Mr. Washburn is a graduate of Dartmouth College and of the General Theological Seminary. He will remain at the seminary next year as a fellow, and will take Sunday duty at Grace Chapel, New York City.

WEST VIRGINIA.—In Christ church, Clarksburg, W. Va., Mr. C. B. MITCHELL was recently ordered deacon by Bishop Peterkin. The candidate was presented by the Rev. Ambrose H. Beavin, and the Rev. Jacob Brittingham preached the sermon. Mr. Mitchell was formerly a Presbyterian minister, and has been in charge of Christ Church, Clarksburg, for several months.

PRIESTS AND DEACONS

DULUTH.—In the Pro-Cathedral, Duluth, Minn., on Trinity Sunday, Mr. M. C. de L. HARRIS was ordered deacon, and the Rev. FREDERICK OEHLE, formerly of the Moravians, was advanced to the priesthood. Dr. McLean preached the sermon, and with Archdeacon Parshall, took part in the laying on of hands.

LONG ISLAND.—In the Cathedral of the Incarnation, Garden City, N. Y., on Trinity Sunday, June 2, 1912, JOHN EDWARD GERSTENBERG, PERCY MAJOR BINNINGTON, and ARTHUR GEORGE ROBERTS, were ordered deacons, and the Rev. Messrs. WALLACE JOHN GARDNER and ALBERT JESSE LOVELEE were advanced to the priesthood by Bishop Burgess. Messrs. Gerstenberg and Binnington were presented by the Rev. Canon Chase of Brooklyn, and Mr. Roberts, formerly a Baptist minister, was presented by Archdeacon Roy F. Duffield. Mr. Gardner was presented by the Rev. John R. Moses, Dean of the Cathedral, and Mr. Lovelee by the Rev. Canon Paul F. Swett. The sermon was preached by the Rev. Robert Rogers, Ph.D., rector of the Church of the Good Shepherd, Brooklyn. Mr. Gerstenberg goes as curate to St. John's, Huntington; Mr. Binnington goes as a curate to Christ Church, Clinton St., Brooklyn. Mr. Roberts is to have charge of the mission at Steinway with work at Ravenswood. Mr. Gardner is to remain in Garden City as chaplain of the Cathedral Schools, and Mr. Lovelee will remain as chaplain to the Bishop.

MAINE.—At St. Mark's church, Augusta, Me., on Trinity Sunday, June 2nd, Messrs. EMMONS PARKMAN BERRILL of Augusta, and EDWARD WILLIAM MORTON WELLER of Ft. Fairchild, were ordered deacons, and the Rev. JAMES WOODBURY TRIPP of Presque Isle was advanced to the priesthood by Bishop Codman. The candidates were presented by the Rev. Messrs. Canon George Nicholson of Waterville, Gordon D. Hoksey of New Jersey, and Elbert Holmes of Sanford. The Rev. Brian C. Roberts, rector of the parish, was master of ceremonies, and the sermon was preached by Canon Nicholson. The Rev. Mr. Tripp, who was formerly a Methodist minister, is a graduate of the Bangor Theological School and of the University of Maine. He has studied for two years at the General Theological Seminary, and has been placed in charge of the work at Presque Isle. Mr. Berrill is a graduate of Harvard and has had a three years' course at the General Theological Seminary. He will become one of the clerical staff of St. Saviour's Church, Bar Harbor. Mr. Weller, who is a native of England, has been studying at the General Seminary for the past two years, and has served in the Church's work in the northern part of Maine.

SOUTH CAROLINA.—In Grace church, Charleston, S. C., on Trinity Sunday, June 2nd, Mr. ROBERT E. GRIBBEN was ordered deacon, and the Rev. JOHN HANCKEL TAYLOR was advanced to the priesthood by Bishop Guerry. The sermon was preached by the Rev. William Way, rector of the parish.

PRIESTS

FOND DU LAC.—In St. Paul's Cathedral, Fond du Lac, Wis., on June 4, 1912, the Rev. Messrs. JOHN R. HOBSON, EDWIN ELLS KNIGHT, WILLIAM THOMAS REYNOLDS, J. RUSSELL VAUGHAN, HENRY DUTCHER VIETS, and A. W. H. WILSON, were advanced to the priesthood by Bishop Weller. The Ven. Archdeacon Rogers was presenter, the Rev. A. W. Griffin, deacon, and the Rev. Irving Spencer, sub-deacon. The Rev. Edgar M. Thompson acted as master of ceremonies. The Epistle was read by the Rev. Irving Spencer, and the Rev. A. W. Griffin read the Gospel.

OKLAHOMA.—In Christ Memorial church, El Reno, Okla., on Tuesday in Whitsun-week, May 28th, the Rev. HENRY HAPGOOD FAX was advanced to the priesthood by Bishop Brooke. The candidate was presented by the Rev. A. B. Nicholas, and the sermon was preached by the Rev. H. L. Bowen. There were also present,

and assisting, the Rev. Messrs. W. N. Colton, William Du Hamel, and F. P. Ketcher. Mr. Fax will continue in charge of the work at El Reno and vicinity.

SOUTHERN OHIO.—In St. Paul's Cathedral, Cincinnati, Ohio, on Trinity Sunday, the Rev. JOHN HAMILTON ROBINETTE, assistant at the Church of the Advent, Walnut Hills, was advanced to the priesthood by Bishop Vincent. The co-ordinating presbyters were Dean Matthews and the Rev. Samuel Tyler, rector of the Church of the Advent, the latter also presenting the candidate and preaching the sermon.

DEGREES CONFERRED

CHICAGO LAW SCHOOL.—LL.D., upon the Rev. GEORGE H. S. SOMERVILLE, Ph.D., rector of Trinity Church, Waupan, Wis.

ALFRED UNIVERSITY, Alfred, N. Y.—LL.D. upon the Rev. Dr. WILLIAM HARMAN VAN ALLEN, rector of the Church of the Advent, Boston. Litt.D. upon Professor D. D. VAN ALLEN of Boston.

BERKELEY DIVINITY SCHOOL.—D.D. upon the Rt. Rev. JOHN TRUMBULL HUNTINGTON, Bishop of Wuhu.

COLUMBIA UNIVERSITY.—S.T.D. upon the Rt. Rev. PHILIP MERCER RHINELANDER, D.D., Bishop of Pennsylvania.

PHILADELPHIA DIVINITY SCHOOL.—D.D. upon the Rt. Rev. GEORGE ALLEN BEECHER, Missionary Bishop of Kearney and (in course) upon the Rev. ROYDEN KEITH YERKES, A.M., B.D.

D.C.L. upon the Rt. Rev. PHILIP MERCER RHINELANDER, D.D., Bishop of Pennsylvania, and the Rt. Rev. THOMAS J. GARLAND, D.D., Bishop Suffragan of Pennsylvania.

DIED

ARMOUR.—At sunrise on June 4th, EDMUND ARMOUR, youngest son of George A. and Harriette F. Armour of Princeton, N. J., aged 13 years.

DU BOIS.—Entered into rest, the Rev. GEORGE McILVAINE DU BOIS, son of the late Rev. George W. Du Bois, D.D., on June 4th at Canon City, Colo., after a lingering illness, in the 61st year of his age.

"Strong in the Lord, and in the power of His might."

MEMORIALS

MRS. ELIZABETH HANCE PARKER CHASE

At her home in New Britain, Conn., on Monday, June 3, 1912, ELIZABETH HANCE PARKER CHASE, beloved wife of Charles F. Chase, entered into rest. She fell peacefully asleep after a long and painful illness, which only served to reveal and strengthen her great faith and fortitude. Her uncommon cheerfulness of spirit sustained her through many tedious hours and lightened the anxieties of those who were near and dear to her. She was a good wife and mother, a devout and ardent Churchwoman, and was deeply interested in social, civic, and educational matters. She will be greatly missed in St. Mark's parish, New Britain, and by a large circle of friends.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

MARY A. LARRABEE

After a long and useful life here in the Church on earth, Mrs. CHARLES ROLLIN LARRABEE entered into life eternal on May 18, 1912, leaving behind her many tender and precious memories to the large circle of friends by whom she was greatly beloved. In her departure her family, the community, and the Church share in a grievous loss.

Those who were privileged to know something of the home life beneath her roof will recall her charm of manner, her bright and genial humor, her unaffected interest in her guests, her cheerful and ready tact, and the saintly character that filled the horizon of a great life with the sunshine of a sweet and gentle spirit.

Following in the steps of the Master whom she served so faithfully, her kindness outflowed to all who sought her helpful ministrations. The despondent went away with a brave and sustaining hope; the sad and sorrowing with a wealth of womanly sympathy that braced them up to bear their burden with a noble resignation; the needy with the substantial aid that was ever extended with open and generous hand; the doubtful and distrusting with wise and prudent counsel that solved their doubts and dispelled their fears; and the lonely and desolate with the feeling that they had at least one true friend. Many indeed will rise up and call her blessed.

Pure, peaceful, and loving in her faith and trust in God, she was loyal in her allegiance to the Church as to her mother, zealous in all good works for its welfare, constant in her attendance upon its services, frequent at the Blessed Sacrament of the Altar, interested in its charities, and

filling the whole round of Christian duty with rare conscientiousness and devout piety.

"The record of a life 'bid with Christ in God,' such as was hers, remains for us as both a precious legacy and a model of what a Christian woman may be whose character and nature are moulded by the distinctive principles of the Catholic Church of God. For the blessing of her holy example we thank God and pray that she may enjoy eternal rest and that light perpetual may shine upon her.

W. H. V.

THOMAS BLOODGOOD PECK

THOMAS BLOODGOOD PECK, who died recently at his New York residence in his 80th year, was of an old New York family, and was deeply interested all his life in the work of the Church.

At the time of his death he was a warden of the Church of the Transfiguration, and had been one of its vestry for upward of thirty years. He was also treasurer of its endowment fund. Prior to that Mr. Peck was for many years a vestryman and treasurer of the historic old parish of Christ Church, Rye, N. Y., and in his early life was actively identified with old Zion Church, New York.

He was interested in many philanthropic organizations and was a trustee of the House of Mercy, of the Metropolitan Museum of Art, a member of the Church Club and of the St. Nicholas Club and St. Nicholas Society.

He was a regular attendant at the diocesan conventions and frequently a representative.

Mr. Peck's wife, who survives him, is a daughter of the late Rev. William A. Staunton, D.D.

MARRIED

EDWARDS-MOONEY.—On Wednesday, June 5, 1912, at Leonia, N. J., Miss ANNA GRACE MOONEY and JAMES BENNETT EDWARDS, M.D., formerly of Arlington, N. J., were married by the Rev. John Keller.

RETREATS

RETREAT for priests at Holy Cross, West Park, New York. Conductor, the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City. Monday, September 23rd, to Friday, September 27th. Apply GUESTMASTER, Holy Cross, West Park, N. Y.

RETREAT for clergy and seminarists will be given at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 23rd, ending Friday morning, July 26th. The Rev. J. O. S. Huntington, O.H.C., conductor. Address, GUESTMASTER, 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 employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmaster, 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—CLERICAL

ASSISTANT PRIEST, young and energetic for Western parish. Good Churchman. Experienced in Sunday school work. Address "H," care LIVING CHURCH, Milwaukee, Wis.

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PRIEST.—Evangelical Catholic, age 30, married, extempore preacher, experienced, good organizer, desires change of parish. Salary not less than \$1,500 and rectory. Best references. Address "CLERGYMAN," care LIVING CHURCH, Milwaukee, Wis.

ENGLISH PRIEST.—M.A., Cambridge, England, experienced, well recommended, licensed by Bishop, desires Sunday duty in or near Boston, Mass. Address "CLERICUS," Hillside, Waltham, Mass.

PRIEST, Catholic, experienced, can supply for September in or near New York City, Philadelphia, or Boston. Unquestionable recommendations. Address "PERE," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, good preacher, evangelical Catholic, desires parish in East or Southeast. Present stipend \$1,200 and rectory. Address "B. D.," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Southern parish desires to supply during August and September, or during either month. Address "S. F.," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, good Churchman, considered good preacher, M.A., LL.D., open to call. Address "ZENO," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A parish, by priest ten years in Orders. Address "H. R.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

YOUNG CHURCHWOMAN, college-bred, teacher in Church school for girls, desires position for summer to teach children, or as companion. Will travel. Address "H. B.," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—A position as housekeeper or chaperon in a boarding school or other institution for girls, by a refined competent woman. Address, the Rev. C. E. REMICK, Christ Church Cathedral, St. Louis, Mo.

WANTED.—Immediate engagement by metropolitan organist and choirmaster. Expert boy trainer. Best references. Communicant. Address "ORGANIST," Y. M. C. A., Oak Park, Ill.

WANTED.—A position in a refined family by a young lady, clergyman's daughter, high school graduate, very capable. Middle West preferred. Box 243, Sidney, Nebraska.

GRADUATE NURSE who has had deaconess training desires position in September. Parish or settlement work preferred. Address "Y.," care LIVING CHURCH, Milwaukee, Wis.

DEACONESS, trained and experienced, desires parish position after June 1st. References. Address "DEACONESS," care of LIVING CHURCH, Milwaukee, Wis.

A TEACHER who can furnish first-class testimonials desires missionary work. Address Miss V. J., 3017 O Street, N. W., Washington, D. C.

WANTED.—By young man, position as organist and choirmaster. Address "M. E. C.," care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHIC POSITION desired. Address "COMMUNICANT," care LIVING CHURCH, Milwaukee, Wis.

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THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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NOTICES

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A LIVING ISSUE—A PERSONAL APPEAL—HAVE YOU CONTRIBUTED?

To help piece out the living of nearly 600 sick, disabled, old clergymen; their widows and orphans, at the present moment, under the grants, and therefore obligations of the Trustees, and therefore the OBLIGATION OF THE WHOLE CHURCH, because the Trustees are the Church's agents, requires about \$30,000 per quarter. Divided up, this amount is indeed too small, but in a majority of cases it means the difference between a measure of comfort and utter privation.

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mental obligation and a prior claim upon the Church.

Increasing demands for other enterprises must not crowd this out.

Our last quarterly payment was delayed because of lack of funds, and from over 300 persons came such letters of distress and apprehension as we hope we may never have cause to receive again.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief. It is the only national, official, incorporated society.

All contributions go to the object for which contributed. Royalties on hymnals pay expenses.

Let every Church and all Churchmen contribute what they can regularly, annually, and the work can be carried on generously and without fear.

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOTT WHITE, 960 Broad Street, Newark, N. J.

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THE YOUNG CHURCHMAN CO., 484 MILWAUKEE STREET, MILWAUKEE, WIS.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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A package of Mizpah Booklets containing six beautiful booklets beautifully printed and illustrated in color. The titles are "Christians, Awake," "Sun of My Soul," "Jesus, the Very Thought of Thee," "Consecration Hymn," "Lead, Kindly Light," and "Father, I Know." Original price, 60 cents. We sell them while stock lasts for 30 cents postpaid. The booklets divided among a Sunday school class, would be appreciated presents. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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may be purchased, week by week, at the following and at many other places:

NEW YORK:

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

Thos. Whitaker, 2 Bible House.

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R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.

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Broad Street Railway Station.

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M. M. Getz, 1405 Columbus Ave.

A. J. Neler, Chelton Ave. and Chew St.

WASHINGTON:

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BOOKS RECEIVED

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

A. R. MOWBRAY & CO. London.

(THE YOUNG CHURCHMAN CO., Milwaukee, American Agents.)

Church and State: Thoughts Applicable to Present Conditions. Collected from the Writings of the Right Rev. George Ridding, D.D., First Bishop of Southwell. Edited by his wife, Lady Laura Ridding. Price, 40 cents net. (Postpaid 46 cents.)

Caritas Anglicana, or, An Historical Inquiry Into Those Religious and Philanthropic Societies that Flourished in England Between the Years 1678 and 1740. By Garnet V. Portus, B.A., B.Litt., Late Rhodes Scholar at New College, Oxford; and of the University of Sydney, N. S. W. With an Introduction by the Ven. W. H. Hutton, B.D., Archdeacon of Northampton, Canon of Peterborough, and Fellow of St. John's College, Oxford. Price, \$1.80 net. (Postpaid \$1.90.)

The Church of Armenia. Her History, Doctrine, Rule, Discipline, Liturgy, Literature, and Existing Condition. By Malachia Ormanian, formerly Armenian Patriarch of Constantinople. Translated from the French Edition with the Author's Permission by G. Marcar Gregory, V.D., Revenue Service, Bengal, India (Retired), Lieutenant-Colonel, Indian Volunteer Force. With an Introduction by the Right Rev. J. E. C. Weldon, D.D. Price, \$2.00 net. (Postpaid \$2.14.)

THE MACMILLAN CO. New York.

American Social Progress Series. *The Church and Society.* By R. Fulton Cutting, LL.D., president of the New York Association for Improving the Condition of the Poor. The Kennedy Lectures for 1912, in the New York School of Philanthropy, conducted by the Charity Organization Society of the City of New York. Price, \$1.25 net. (Postpaid \$1.33.)

The Spirit of Youth and the City Streets. By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics," "Newer Ideals of Peace," etc. Price, 50 cents net. (Postpaid 58 cents.)

UNIVERSITY OF CHICAGO PRESS. Chicago.

A Sociological Study of the Bible. By Louis Wallis. Price, \$1.50.

BOOKLETS

A. R. MOWBRAY & CO. London.

(THE YOUNG CHURCHMAN CO., Milwaukee, American Agents.)

A Priest's Outlook. Passages from the Letters of Laurence Enderwyck. With a Prefatory Note by the Rev. H. F. B. Mackay, M.A., vicar of All Saints', Margaret Street, W.

BULLETINS

THE ATLANTA UNIVERSITY PRESS. Atlanta.

Atlanta University Publications, No. 10. *The Common School and the Negro American.* A Social Study made by Atlanta University, under the patronage of the Trustees of the John F. Slater Fund. Price, 75 cents.

THE MEASURE of a man's real character is what he would do if he knew it would never be found out.—Selected.

EXPENSIVE PARSONAGES

IN ONE of our exchanges we find a powerful appeal for the building of parsonages. Which is well—if the zeal does not overlap itself. The truth is, that parsonage building is usually directed by a committee composed of the "big subscribers" to the fund—in other words, by men who live in large houses and who wish to see the parsonage "an ornament to the community and a credit to the Church." Then the trouble begins. The parson moves out of the modest "hired house," which he has occupied, and is installed with great eclat in the new home. But he presently discovers that to heat, light, and furnish the house, costs him more than the rent he was paying, and he must besides preach off the debt that the committee left upon "such a building as the people could point to with pride." One of the finest parsonages in the vicinity of Chicago is occupied by a minister on one of the smallest of Chicago salaries. One of the most beautiful we ever saw was in a small New England village. It was a present from a prosperous Californian, whose boyhood had been spent there. But its "free occupancy" cost the minister every year for coal alone just one-third his salary—build, but don't overbuild, say we.—*Sentinel.*

THOSE OBLIGATIONS!

OH, THE clergyman's obligations! The obligation to be a faithful pastor, and an eloquent orator, and an agreeable man among men and a trained musician and a skilful teacher and a masterful organizer and a scholar and a saint! The obligation to be interested in political, economic, social, ecclesiastical reforms; to have and to hold intelligent convictions on war and woman suffrage and the referendum and municipal ownership of public utilities and prison reform. To read, mark, learn, and inwardly digest the latest books on pedagogy, psychology, and sociology. To be up on the Laymen's Forward Movement and the Playground Movement, and the Church Unity Movement, and the movement towards international peace. To be abreast of the Pentateuchal problem and the Apocalyptic problem, and the Synoptic problem, and the Johannine problem, and the problem of the increased cost of living. To know everyone in the parish; to call often on the sick and the stranger, to adjust misunderstandings, to advise the bewildered, to comfort the sorrowing, to admonish the evildoer, to pray daily, to—but why add more, when already the list goes beyond the power of anyone now? Surely the laity should help their clergyman in every way to do his duty, and to be faithful in his work.—Selected.

IN GOD'S SMILE

A LITTLE CHILD three years of age heard his mother speak of the sunlight as God's smile, and when the light flashed through the window and fell upon the floor he went and stood in it, exclaiming, "Me standing in God's smile." The mother died, the child grew into a man and became prosperous in business, burdened with life's cares. One day in looking through some curios which he had preserved, he found a pair of little worn shoes, and on their bottom were written in his mother's handwriting, these words. "My child wore these little shoes when he said, 'Me standing in God's smile.' May he so live that he shall always be in God's smile." The strong man shook with emotion, fell upon his knees, and surrendered to his mother's God. It was the association of love that did it. The little shoes were suggestive of the mother whose heart yearned for his salvation. And so the promises of the Bible, our daily fellowship with God, are suggestive of the love which He showed in dying for sinners.—Selected.

THE CHURCH AT WORK

HONAN HALL, LA GRANDE, OREGON

HONAN HALL, La Grande, Oregon, in which the recent convocation of Eastern Oregon held its sessions, is an example of the multitudinous uses to which buildings of this character can be put in a missionary district. It is used for all the activities of the local congregation of the Church, and, besides, the Neighborhood Club meets in it twice a month,

them a point of departure for future study; (3) To bring the brethren from different sections of the country in touch with one another in subjects of mutual interests.

By the courtesy of the Bishop of Albany and the authorities of St. Agnes' School, the buildings and grounds will be used for the lectures, for board and lodging, and for recreation. There will be three lectures each



HONAN HALL, LA GRANDE, OREGON

the town band uses it weekly for its practices, the Commercial Club has it once a week, and the basement has been finished off to accommodate the new county library until it can receive an appropriation from Mr. Carnegie. Besides all these uses, it is a favorite place for social entertainments. The building was erected at a cost of some \$8,000, of which only \$1,300 is indebtedness, and this it is hoped will be paid off in a year or so. The rector of St. Peter's Church, the Rev. Upton H. Gibbs, has the oversight of the many useful activities for which Honan Hall is used.

"WORLD IN CINCINNATI" FACES DEFICIT

THE GUARANTORS for the World in Cincinnati are facing a deficit of between \$15,000 and \$16,000, which will call for a twenty-five per cent. assessment on their pledges. The reason given is bad weather during the great missionary exposition, but it is also suggested that had it not been given during Lent the Church people might have been able to give it heartier support and undivided attention.

THE ALBANY CATHEDRAL SUMMER SCHOOL

ARRANGEMENTS have been made by which a course of lectures for the clergy will be given at the Cathedral of All Saints, Albany, N. Y., beginning Monday afternoon, June 24th, and continuing until Friday afternoon, June 29, 1912. The purpose of the course is: (1) To afford to those who are constantly giving out in parochial work the stimulation that comes from contact with men of scholarly minds; (2) To furnish material for the clergy to work over for themselves by giving

morning, one in the afternoon, and a conference in the evening. Matins and evensong will be said in the Cathedral and a daily celebration of the Holy Eucharist.

The entrance fee for all the lectures (or any of them) is five dollars, payable in advance, when a ticket of admission will be sent in return. Board and lodging for the five days may be had up to the limit of accommodation at the flat rate of five dollars. Rooms will be assigned in order of application when accompanied by the matriculation fee of five dollars. In order that suitable preparation may be made, it is requested that those requiring board and lodging give notice, before June 10th, to the Rev. G. H. Purdy, Warrensburgh, N. Y., who will also be glad to supply any further information. Checks and money orders should be made payable to G. H. Purdy, treasurer.

The lecturers will be the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, who will give four lectures on "Present Day Social Problems and Their Possible Solution"; the Rev. Hughell E. W. Fosbroke, D.D., Cambridge Theological School, four lectures on "The Patriarchal Narratives"; the Rev. Charles C. Edmunds, D.D., the General Seminary, four lectures on "The Book of Revelation"; the Rev. Lucius Waterman, D.D., Hanover, N. H., one lecture on "The True William Laud," one on "The Truth About the Black Bartholomew's Day of 1662," and two on "The Rise and Use of Monasticism"; the Rt. Rev. Frederick Courtney, D.D., New York City, a conference on "The Spiritual Life of the Clergy"; the Rev. S. Harrington Littell, D.D., Hankow, China, a conference on "Missions"; the Rev. Robert P. Kreidler, Mount Vernon, N. Y., a conference on "The New Vision of Religious Education"; Mr. Alfred

W. Abrams, New York State Education Department, Albany, a conference on "Visual Instruction."

VESTRYMEN AS GUIDES IN SPIRITUALITY

AS INDICATING that vestrymen need not necessarily confine their influence within a parish to purely material matters, the following circular letter recently addressed by the members of the vestry to the parishioners of St. John's Church, Knoxville, Tenn., bears witness:

"In an address recently made to the congregation of our church, the rector incidentally called attention to the fact that the average number of persons partaking of the Holy Communion at the regular service on the first Sunday of the month is only about one-sixth of the number of the confirmed persons on the records of the parish.

"While neither as vestrymen nor individually do we wish to be considered as dictating to others their duty as Churchmen, we do, in the most fraternal spirit possible, invite your attention to the fact that our people are not as mindful as they should be of the privilege which is theirs, of heeding the Master's injunction: 'Do this in remembrance of Me.' It is the one way in which we, as Christian men and women, can best show our loyalty to Christ our Saviour, manifest the faith we profess, and prove that we are not ashamed of that profession or of our religion.

"We beg you to consider this matter not as a duty, but as the exercise of the spirit of true worship, as an aid to personal religious strength, as the real source of a quiet mind and calm temper in the midst of this changing and transitory life, as the means of reviving our faith in our Lord if it has been neglected, forgotten, or denied, and as the guide into the way of truth and in righteousness of life.

"We also wish it known that as vestrymen and your chosen stewards, we most heartily commend and endorse the present plans for the support of missions, both foreign and diocesan, and every good work which is being carried on in our parish for the upbuilding of Christ's Kingdom and the good of our fellow men."

The letter was signed by the eleven vestrymen.

ANNUAL MEETING OF FOND DU LAC WOMAN'S AUXILIARY

THE ANNUAL meeting of the diocesan Woman's Auxiliary was held at Appleton, Wis., on the Feast of Corpus Christi. It was preceded, Wednesday evening, by a missionary mass meeting which was well attended. Four addresses were given, the first by the Rev. A. C. Fliedner, the second by the Rev. James F. Kieb, the third by the Rev. S. P. Delaney, and the last by Bishop Weller, who brought out the thought that it was not only missionary work that should be considered, but the Church's mission to all the world.

On Corpus Christi, the members of the Auxiliary made a corporate Communion. They also attended Morning Prayer, and were witnesses of the ordination of the Rev. Frederick Clifton Grant to the diaconate, who was ordained at the same altar at which he had

been previously confirmed, that of All Saints' Church, Appleton. Many good and inspiring reports were read by the delegates, showing much active work on the part of the members during the past year. The afternoon was spent in a business session, when the election of officers took place. Mrs. George Field was elected diocesan president, succeeding Mrs. Horace Mann, who resigned, after nine years of work in the Auxiliary, as chief officer. Mrs. Eugene Pantzer was elected treasurer in Mrs. Field's place. All the pledges of the past year have been kept up, and some increased.

PROGRESS AT ALBION, N. Y.

IT IS INTERESTING to note that where two years ago the rule was made at Christ Church, Albion, N. Y. (the Rev. Glenn W. White, rector), that hereafter parochial support should not be eked out by money-making devices, there has in that time been an increase of several hundred dollars in the parochial income, and parish support has been entirely given by voluntary giving. Several memorials have been placed in the church within the same period, comprising Mr. White's rectorship, including a brass processional cross, a silver bread box, a walnut pulpit, a red leather altar book, a drawnwork credence cover, a walnut almsbox, a purple burse and veil, a green burse and veil, and a vesting chest. Besides advancement in a material way, there is gratifying evidence of increased spiritual life, especially in the attendance at early Eucharist, which is celebrated weekly.

AT NORTH CHICAGO TRAINING STATION

ON THE EVENING of June 3rd, by the invitation of Chaplain Frank Thompson, the Rev. J. Everist Cathell, D.D., the noted lecturer, visited the Naval Training Station at North Chicago, Ill., and delivered a most interesting and instructive lecture for the benefit of the naval apprentices, the subject being "Abraham Lincoln, a Character Study." In spite of heavy rain the immense auditorium connected with the institution was well filled with enthusiastic youngsters who listened with rapt attention to the words of the distinguished speaker and at the close rose to their feet and gave Dr. Cathell three rousing cheers in true sailor-boy style. The doctor's masterful handling of his subject, his genial presence and charming personality, captured the hearts of all, and officers and lads alike unite in trusting he will not forget his promise to visit the station again.

WORK OF BETHANY HOME AT CINCINNATI, OHIO

THE FOURTEENTH year of the history of Bethany Home under the care of the Sisterhood of the Transfiguration, by whom it was founded, was brought to a close with a beautiful visitation day on June 6th, the three hundred or more persons attending showing the general interest in this splendid work at Glendale, a charming suburb of Cincinnati. The institution cares for about ninety girls from the toddling babe to the young girl about to blossom into womanhood, while the Boys' Home nearby, also under the Sisters' care, shelters twenty-one boys. St. Ann's Home, Cincinnati, for aged women, and the school in the mountains of North Carolina are other good works of the community. The expense, nearly \$15,000 is borne by donations, and a small endowment, but the larger part, nearly \$10,000, comes from the community's own endowment fund.

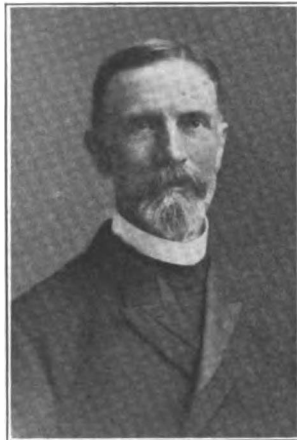
The day's programme began with a service on the lawn, directed by the Very Rev. Dean Paul Matthews, chaplain of the home, with the Rev. Irving P. Johnson of Minneapolis, a friend of many years standing of the institu-

tion, who made a most effective address on the religious life, coupling the oblation of the whole life with the Passion of our Lord, tempered by the milder thoughts of Bethany, Gethsemane, and the upper room, or home, meditation and fellowship, so well exemplified in the sane and sensible and yet thoroughly consecrated life of the Sisterhood. The Rev. J. H. Stedman, rector of St. Stephen's, Winton Place, and the Rev. Canon Reade, also took part in the service.

After luncheon a business meeting of the Bethany Home Aid Society showed that the organizing secretary, Miss Mary Johnston, had added 129 members giving over \$1,000 to the work. A new chapel is sorely needed, the present structure being much overcrowded, and \$10,000 is required for this work, of which \$2,000 had been raised and over \$200 was subscribed on the spot.

COMMENCEMENT AT BERKELEY

THE RETIREMENT of the Rev. Dr. John Binney, who has been Professor of Hebrew and the Old Testament since 1874, was announced at the commencement of the Berkeley Divinity School, Middletown, Conn., last



REV. JOHN BINNEY, D.D.

week. Dr. Binney, who was also vice-dean 1892 to 1899 and dean 1899 to 1908, withdraws from active work by reason of prolonged ill health and becomes *professor emeritus*, with the request from the trustees that he will deliver lectures as he finds himself able to. The charge of the department of Hebrew and of the Old Testament was put into the hands of the Rev. H. B. Vanderbogart, who has been instructor in the school since 1907.

The alumni held their annual service and reunion on the evening of Tuesday, June 4th, when a sermon was preached by the Rev. Prof. Denslow of the General Theological Seminary. At the graduation, certificates were awarded to the following graduates: Jacob Henry Oehlhoff, St. Stephen's College; Ethelward Wilfred Pigon; Paul Roberts, Trinity College; and Henry St. Clair Whitehead, sometime of Harvard University. Bishop Brewster then, as president of the school, conferred the degree of bachelor of divinity after examination upon Rev. Hervey Boardman Vanderbogart, of the class of 1906, instructor in Hebrew in the school and also the honorary degree of Doctor of Divinity upon Rt. Rev. Daniel Trumbull Huntington, of the class of 1895, Bishop of Wuhu, China. An offering was made for the fraternal fund of the alumni association. The ordination service followed on Wednesday morning.

BISHOP GRAFTON'S CONDITION

QUITE a marked improvement has taken place in Bishop Grafton's health during the last week, and two days after the diocesan council he was able to be out for a short time in his garden in a rolling chair. A

number of telegrams were received, expressing sympathy with him in his illness—one of them from the Confraternity of the Blessed Sacrament, announcing that he was unanimously reelected Superior General of that order, and another from the Clerical Union of New York.

DELAWARE WOMAN'S AUXILIARY HOLDS ANNUAL CONVENTION

THE WOMAN'S AUXILIARY of the diocese of Delaware held its annual convention in St. John's church, Wilmington, on May 30th, with representatives from nearly every parish in Delaware. Bishop Kinsman celebrated the Holy Communion, assisted by Bishop Lloyd, Archdeacon Hall, and the Rev. Mr. Holmead. Bishop Lloyd made the address, describing the present condition of the work in Mexico. After luncheon, the Rev. John S. Littell made an address on parochial and mission work in the diocese of New Hampshire, referring specially to the use of the Duplex-Envelopes, and the organization of the newly confirmed for intercession and Church work. In the business session following, Mrs. C. L. McIlvain was elected president; Mrs. F. M. Kirkus, vice-president for New Castle County; Mrs. Eldridge, for Kent County; and Mrs. D. Short, for Sussex County. These missionary directresses were elected: Domestic, Mrs. William G. Bradford; Foreign, Miss Margaret Shearman, who is also Educational Secretary; Mexican, Mrs. F. Bringhurst; United Offering, Mrs. F. G. Tallman. Mrs. D. J. Reinhardt was elected secretary of the Auxiliary; Mrs. George C. Hall, president of the Junior Auxiliary; Miss Anna Gibbs, secretary of the Periodical Club; and Miss Hazel, secretary of the Babies' Branch. The missionary boxes sent out are valued at \$1,905.05; pledges were made of \$115 to the Bishop Lee Memorial in Mexico; to the Bishop Coleman Memorial fund, \$270; for the Hartly Mission, \$62; for the Rev. H. Littell's work in China, \$40; for Alaska, \$20; for Japan, \$20; for general missions, \$50; for diocesan, \$110; for fire and insurance, \$43; for the Babies' Hospital, \$30.

ANNUAL MEETING OF DELAWARE JUNIOR AUXILIARY

THE JUNIOR AUXILIARY of the diocese of Delaware held its annual meeting in Calvary church, Wilmington, recently. The rector celebrated the Holy Communion, and the Bishop addressed the Auxiliary, followed by the presidents of the Woman's and Junior Auxiliaries, and the Rev. Messrs. Hill of Smyrna, and Holmead of Wilmington. The Bishop asked for a font or cross for the Hartly Mission. Mrs. McIlvain told of the missionary bishops, and of Alaskan needs. The other speakers urged more interest among the Juniors, and methods for securing it. Mrs. George C. Hall was elected president; Miss Louise Van Trump, first vice-president; Mrs. Julian Cochran, second vice-president; Miss Jennie Prettyman, third vice-president; Miss Lucy Jackson, secretary and treasurer. The president said that last year the Juniors gave in pledges, \$317.88; for parish work, \$429.55; in mission boxes, \$289.76. Pledges were made for the Bishop Coleman Memorial Fund and the Bishop Lee Fund of Mexico.

NEW PARISH HOUSE TO BE ERECTED IN PROVIDENCE, R. I.

THE CHURCH OF THE MESSIAH, Providence, R. I. (the Rev. Frederick Irving Collins, rector), has published plans for a new parish house which will soon be erected on two house-lots now owned by the parish in the rear of the church. The fund was started in 1892 by one of the classes in the Sunday school which placed in the hands of the rector, the late Rev. Mr. Cocroft, ten dollars. One of the

societies of the parish soon added another ten dollars, and so the fund has grown very slowly until, when the present rector came in 1899, it amounted to \$534. Vigorous efforts were now put forth and by 1905 the sum of \$5,000 was on hand which was used to buy the two lots and tenement houses immediately in the rear of the church on the side street, and a mortgage was given for \$3,000. This was lifted in 1906. There is now on hand for the building over \$5,000, with another thousand promised by the senior warden, Mr. James A. Pirce. The plans for the parish house show every convenience with facilities for doing a splendid social work. The Church of the Messiah is located in one of the most thickly settled mill-districts of the city and has the largest Sunday school in the diocese, numbering over 550, which has to be accommodated in three of four divisions in the basement of the church, the church itself, and in an adjoining hall up two long flights of stairs. This parish always reports the largest number of baptisms, weddings, and funerals of any in the diocese, and its work is carried on by means of many societies associated as chapters of the parochial guild.

CHURCH IS TWO HUNDRED AND FOURTEEN YEARS OLD

THE TWO HUNDRED AND FOURTEENTH anniversary of the Old Swedes Church was celebrated on Trinity Sunday in the old church with a service attended by both congregations of this parish. A former rector, the Rev. Henry B. Martin of Chestertown, preached the sermon. The rector of the parish, the Rev. F. M. Kirkus, celebrated the Holy Communion, and the new vicar, the Rev. Raymond L. Wolven, began formally his work in this field.

RECTOR'S SON RECEIVES CADETSHIP FOR BOTH ARMY AND NAVY

ARNOLD HANNINGTON BATEMAN, son of the Rev. Francis R. Bateman, rector of St. Peter's parish, Helena, Montana, has passed the examinations and received a cadetship both for West Point Military Academy and Annapolis Naval Academy. He will probably choose the latter. He was graduated from Shattuck Military School in June 1911, and is eighteen years of age.

ACCEPTS HIS ELECTION AS BISHOP SUFFRAGAN

A COMMITTEE appointed by the Bishop of Iowa to notify the Rev. Harry S. Longley, rector of St. Mark's Church, Evanston, Ill., of his election as Bishop Suffragan of Iowa, performed their duty on Monday, May 27th. The committee, which consisted of the Very Rev. Dean Hare, Trinity Cathedral, Davenport, and Mr. J. K. Deming of St. John's Church, Dubuque, has received from Mr. Longley the following letter of acceptance:

"DEAR BRETHREN:

"Permit me to thank you again for your kindness in coming to Chicago and personally notifying me of my election as Suffragan Bishop of Iowa.

"The matter has received my prayerful and earnest consideration, and I accept the election, subject to the consent of the Bishops and Standing Committees of the Church. May I express, through you, to the Churchmen of Iowa, how profoundly I appreciate the honor they have done me, in inviting me to become a bishop in the Church of God, in the diocese of Iowa.

"I am fully conscious of the trust you have reposed in me, and my earnest prayer is, that I may, by the guidance of the Holy Spirit, have strength and wisdom to do well the work which your dear Bishop may assign to me.

"May God prosper the Church in Iowa, and

abundantly bless the labors of Bishops, priests, and laity. I am, dear brethren,

"Very faithfully yours,

"HARRY S. LONGLEY.

"The Rectory, St. Mark's Parish, Evanston, Illinois."

MEMORIAL WINDOW IN ALL SAINTS', BOSTON

A large and distinguished stained glass window, the gift of the late Mrs. Julia M. Champlin, was dedicated by the rector, Dr. Daniel Delany Addison, in All Saints' Church, Dean road and Beacon street, Brookline, Mass., on Sunday morning, June 2nd. The window occupies the central opening of the south transept, and is remarkable for the fact that its jewel-like beauty of color has been made possible through methods employed



NEW MEMORIAL WINDOW, ALL SAINTS' CHURCH, BROOKLINE, MASS.

by the masters of window making in the twelfth and thirteenth centuries. It is the work of Charles J. Connick, and was made in the Phipps' studios, Boston. It represents four saints of the post-apostolic period, Saint Polycarp, benign and dignified, Saint Catherine, in jewelled robe and wearing a princess' crown, Saint Perpetua, sweet and womanly, bearing the martyr's palm, and Saint Irenaeus, august and scholarly, the foe of all heretics. Under each figure appears a group in miniature presenting an important event in the life of the character represented above; and the window is completed by three angels in white and gold which appear in the upper tracery pieces. These form with the canopies, a pearly white and gold framework, which is rarely beautiful, contrasted with the rich colors of the main part of the window.

LEGACIES AND BEQUESTS

AT THE Maryland diocesan convention it was announced that a gift of \$1,500 had been made to the Cathedral foundation by the will of the Rev. George N. Mead, late rector of Holy Cross Church, Baltimore, who died on March 7th last.

DEATH OF JAMES HARRIS FITTS

THE CHURCH in Alabama is mourning the loss of one of her most distinguished laymen in the person of Mr. James Harris Fitts, who died after a short illness on May 31st. Mr. Fitts, had he lived a few months longer, would have been eighty-two years of age. Since his baptism and confirmation, in 1869, he has been a vestryman of Christ Church, Tuscaloosa, and for thirty-two years the senior warden. For many years he was

treasurer of the diocese, and was repeatedly elected a delegate to the General Convention. He was both a lawyer and banker and was a writer of some note upon banking subjects, and at the time of his death was president of the City National Bank of Tuscaloosa. Since 1872 Mr. Fitts has been treasurer of the University of Alabama, and for a long term of years has rendered notable service to that institution.

FIFTY YEARS IN THE MINISTRY

THE REV. D. D. CHAPIN, a retired priest of the diocese of Vermont, residing at Brandon, celebrated the fiftieth anniversary of his ordination to the diaconate and the forty-ninth of his priesthood on Trinity Sunday. Fr. Chapin celebrated the Holy Eucharist in St. Thomas' Church, the rector of the parish assisting. It is a pleasure to know that Fr. Chapin is in fairly good health, and it is hoped he will so continue for some years to come.

NASHOTAH ALUMNI ASSOCIATION ELECTS OFFICERS

At a meeting of the alumni of Nashotah House held during the recent commencement in the Memorial Library, and called to order by Archdeacon Chase, as president *pro tempore*, the following officers were elected: Warden, Archdeacon Chase of Shell Lake, Wis.; Secretary, the Rev. James F. Kieb, Green Bay, Wis.; Treasurer, the Rev. Elton Carlos Healy, Nashotah, Wis.; Directors, Archdeacon Blossom of Madison, Wis., and the Rev. John White of Oconomowoc, Wis.

INDIANS CONFIRMED AT GENOA, NEBRASKA

THE GENERAL MISSIONARY of North of the Platte, in the diocese of Nebraska, presented a class of twenty-three for confirmation to the Bishop of Nebraska on Thursday afternoon, May 30th, in St. Andrew's Church, Genoa. During the earlier part of the week, for three days, three times a day, the class met in the church for instruction. The members of the class were Indian children attending the Government Industrial Indian School, and the matron of the school. The children came from different parts of the country, and about twelve tribes were represented. Three boys and three girls were baptized immediately before the confirmation service. On Friday morning at 6 o'clock, the Bishop celebrated the Holy Communion, and thirty-nine partook of the Blessed Sacrament. The church is located just outside the grounds of the government school, and ministers to the children of the school. The work is maintained by the diocese of Nebraska.

ANNUAL ORDINATION AT DIVINITY SCHOOL OF THE PACIFIC

ON WEDNESDAY of Whitsun-week, May 29th, in Trinity Church, San Francisco, was held the annual ordination at the Church Divinity School of the Pacific, marking the close of the first year of this divinity school in its new quarters in San Francisco. The service began with a sermon by the Bishop of San Joaquin. The Litany was then said by the Bishop of Nevada. The Bishop of California then proceeded to the celebration of the Holy Communion, and the ordination. On the same day the Bishop of California held a service of unveiling the tablet placed over the front door of the Divinity School in memory of Mr. Geo. William Gibbs by his wife, the generous donor of the building. Mr. Gibbs was intimately associated with the early history of the Divinity School, having given the land and buildings for the first school in San Mateo, and, as his wife said, she was only carrying on

the work as she felt sure her husband would have done had he lived. It is a noble memorial, and the school is fittingly housed for a noble work for many years. Following the unveiling of the tablet the Bishop held a service of dedication of the building, going over its several departments and invoking the Divine Blessing on all its work. On behalf of the alumni of the institution, the Rev. W. R. H. Hodgkin thanked Mrs. Gibbs for her generous and thoughtful gift. After this the class of 1912 planted their Class Ivy, and then the guests were shown over the building and an informal reception followed. It was a great day in the history of the school, and a red letter day in the history of the diocese.

LONG ISLAND CLERGYMAN EXONERATED

CHARGES brought against the Rev. S. R. Brinkerhoff, priest in charge of St. Gabriel's mission, Brooklyn, have been dismissed by the Bishop of Long Island and the rector sustained. Charges were filed in regard to alleged "extreme" teachings of the rector, and the Bishop finds no grounds for canonical action.

NOT THE ONLY CONSECRATED CHURCH—A CORRECTION

IN AN ARTICLE in THE LIVING CHURCH last week relative to the consecration of the Church of the Redeemer, Chelsea, Oklahoma, it was stated that it was the *only* consecrated church building in Eastern Oklahoma. A correspondent writes that this is a mistake, as there are two other consecrated buildings in this missionary district.

CHURCH AT ROSS, CAL., IS CONSECRATED

ON TRINITY SUNDAY, June 2nd, the Bishop of California consecrated the new stone church of St. John's parish, Ross, Cal. (the Rev. H. Cowley-Carroll, rector). A large congregation was present. This parish is now fully equipped with church, and parish house, and rectory. The rectory is a well-appointed and comfortable building erected last year, and the old church is now doing duty as a parish house or guild hall. It adds one more to the growing list of completed church plants for the diocese.

MEMORIALS AND OTHER GIFTS

THE ALTAR of St. Stephen's Church, Sweetwater, Texas, has recently been beautified by the gift of a cross, vases and eucharistic lights. The cross and candlesticks were given by Mr. J. F. Paret and family as memorials, the cross in memory of Lillian Paret, and the candlesticks of Bishop William Paret and his wife, Maria G. Paret. The vases were given by Mrs. L. R. Washburn of Washington, D. C., in memory of her daughter, Edith Washburn. At the same time Mrs. M. A. Tolson, also of Washington, presented to the mission a silver paten and ciborium. Sweetwater is one of the promising towns in the district of North Texas under the care of Archdeacon E. C. Seaman. The congregation are temporarily worshipping in the Odd Fellows' Hall until such time as they can obtain an edifice of their own.

TWO HANDSOME brass altar vases in memory of Miss Anna Jackson Knight, sister of the late Bishop Cyrus Frederic Knight of Milwaukee, have been presented to St. Margaret's Church, Brighton, Mass., by Brookline relatives. The vases were consecrated at a memorial service conducted by the rector, the Rev. Walter G. Read, and among those present at the service were the Rev. Joseph Dinzey of Hanover, and relatives and friends of

Miss Knight. The parish has lately opened a new club room which has been fitted up by the men's club of the parish.

IN THE Church of the Atonement, Tenafly, N. J., the new memorial chancel, altar rail, and an organ, were consecrated by the Bishop of the diocese, on Trinity Sunday, the Bishop also preaching the sermon. The chancel and new organ are the gifts of Mr. George Myers Church, in memory of his grandparents; the altar was given by Mr. Herbert Coppell, in memory of his parents, and the altar rail was given by Mrs. Graham E. Babcock, in memory of her husband.

A NEW lectern and railing have been placed in Holy Trinity Church, West Orange, N. J., and were used for the first time on Trinity Sunday. They are of mahogany, and the elaborate carving conforms with the design of the pulpit. The gifts are memorials to a Churchwoman of the parish, given by her three sisters.

PRESBYTERIAN MINISTER BECOMES POSTULANT FOR ORDERS

THE REV. THOMAS B. McCLEMENT, until a short time ago in charge of the Presbyterian Church at Knoxboro, N. Y., was recently confirmed in Grace Church, Utica, and has been admitted as a postulant, and has entered upon a course of preparation for Holy Orders.

NOVEL SUIT FOR DAMAGES

THE VESTRY of old St. Peter's parish, Poolesville, Montgomery County, Md., is again making an effort to recover damages from the government for the destruction of its church by the Federal soldiers during the Civil War. The first step was taken on Tuesday last, when Congressman Lewis of Maryland introduced a bill for the relief of the parish. One thousand dollars is the amount claimed. In connection with this new effort there is an interesting story. Years ago Congressman Pearre tried to recover damages for St. Peter's, but without success. Then the records mysteriously disappeared and nothing could be done. The other day, Walter Downey, a clerk, found in the old file room on the fourth floor of the Capitol all the missing papers. Hence, the new or rather renewed suit. St. Peter's Church floor was ripped up and the building converted into a stable by Federal soldiers, so it is claimed. Boards from the building were used for flooring for the soldiers' tents.

CAMBRIDGE GRADUATES TEN MEN

ON WEDNESDAY of last week the graduation exercises of the Episcopal Theological School were held at Cambridge, Mass. The graduating class consisted of ten men. The services of the day opened with Morning Prayer in St. John's Memorial Chapel at 8:30. At 10:45 the officers, alumni, and members of the school assembled in the cloister of Reed Hall and then marched into the chapel for the conferring of degrees. The service opened with prayers, followed by an address to the graduates by Dean Hodges. The degrees were then conferred by William Henry Lincoln, president of the Board of Trustees, upon the ten men of the class. The sermon followed the conferring of degrees. The preacher was Bishop Perry of Rhode Island, a graduate of the school in the class of 1895. Tuesday was alumni day, and in the afternoon the Alumni Association held its annual meeting. This was attended by the large body of graduates who returned to the school for the occasion. The annual alumni sermon was preached at the evening service by the Rev. Dr. Edward Staples Drown, professor of Systematic Theology at the school, of the class of 1889. The graduates are William Henry Brokenshire,

A.M., Charles Price Deems, A.B., Walter Grillith Harter, Harold Hitchcock Kelley, A.B., Charles Frederick Kennedy, A.B., Oliver Kingman, A.B., Nelson McConomy, John Alexander Richardson, A. B., Albert Otto Tritsch, A. B., and John Moran-Cochran Wilson, A.B.

FATHER AND SON RECEIVE DEGREES

At the seventy-second commencement of Alfred University, Alfred, N. Y., on June 6th, the honorary degree of Litt.D. was conferred upon Professor D. D. van Allen of Boston, an alumnus of the Class of '59. His son, the Rev. Dr. W. H. van Allen of Boston delivered the doctor's oration, his subject being "Politics and the American Scholar," and received the degree of LL.D. It is believed that this honoring of father and son at the same time is unique in the history of American colleges. The only other honorary degree conferred was LL.D. upon the Hon. Alexander Frazer, archivist of the Province of Ontario and famous Gaelic scholar.

BISHOP NILES OBSERVES TWO ANNIVERSARIES

ON THE EVENING of June 4th, there was a joint celebration of two events, the eightieth birthday of Bishop Niles of New Hampshire, which fell on May 24th, and the golden wedding of Bishop and Mrs. Niles, which came on June 5th. The women of St. Paul's parish, Concord, gave a reception to the friends of the Bishop and Mrs. Niles at the Bishop's house from four to seven o'clock. The house had been decked with flowers in every available spot by the hands of women of the parish, and those who poured and served were members of families whose connection with the parish has been of long standing, some of those in charge having welcomed the Bishop and Mrs. Niles to New Hampshire forty-two years ago. Mrs. Niles received in her wedding dress and carried a bouquet of lilies of the valley as she had done fifty years before. Addresses of felicitation and affection were made by the Bishop Coadjutor, by the Rev. Godfrey M. Brinby, representing St. Paul's School, and the Rev. James B. Goodrich, almost whose entire ministry has been spent in New Hampshire. These three took part in the presentation of a generous and appropriate gift to the Bishop and Mrs. Niles, a gift shared in by many. The friends of the Bishop had their first view of a portrait of him, painted last winter by Miss Rosamond Smith of Boston for St. Paul's School. The day following, this portrait was unveiled at the anniversary day luncheon at St. Paul's School, having been put in position above the high table at the end of the dining hall of the new upper school. The speech at the unveiling was made by Mr. Richard Henry Dana of Cambridge, and the Bishop's little granddaughter, Serena, pulled the string that drew aside the flag. On the actual anniversary day, June 5th, the Bishop and his family had a celebration of the Holy Communion, the Bishop's younger son, the Rev. Wm. Porter Niles of Nashua, being the celebrant.

PATERSON, N. J., CHURCHMAN'S ASSOCIATION ORGANIZED

THE CHURCHMEN'S ASSOCIATION of Paterson, N. J., formally organized on Wednesday evening, June 5th, in Trinity parish house. Several informal meetings have been held in the past year. As constituted, the membership consists of the clergy, the wardens and vestrymen of the five local parishes. Other men connected with these churches may become associate members. Regular meetings at the parishes in turn are to be held in October, December, February, April, and June. The clergy proposed that

all officers of the association should be laymen. The elections were: President, Dr. Elias J. Marsh; First Vice-President, Robert D. Bowman; Second Vice-President, Charles Crane; Secretary, James Wilson, Jr.; Treasurer, George J. Abbott. The objects of the organization are to promote friendship among the Churchmen of Paterson; to take a united interest in all good works for the Church and city; and eventually to take concerted action in the missionary work at the city and county institutions.

CONFERENCE ON THE CHURCH AND SOCIAL SERVICE

WITH ITS MOTTO, "Thou Shalt Love Thy Neighbor as Thyself," the first Interdenominational Conference on the Church and Social Service was held at the First Presbyterian Church, Newark, N. J., on Wednesday and Thursday, June 5th and 6th. This conference was arranged by the Bishop and the Social Service Commission of the diocese of Newark. At the opening on Wednesday evening the Bishop of Newark presided. The general topic was "The Social Mission of the Church," and the order of discussion was: "The Social Gospel," by the Rev. J. P. Peters, D.D., LL.D., rector of St. Michael's Church, New York City; "The Church and the Modern Social Movement," by the Rev. Prof. E. L. Earp, Ph.D., of Drew Theological Seminary; "The Church and Modern Industry," by the Rev. Charles S. MacFarland, secretary of the Commission on the Church and Social Service of the Federation of Churches. On Thursday morning the Rev. Prof. Earp was chairman. The general topic was "The Church and the State of New Jersey: What Has Been Done and What Can Be Done." There was a brief ten-minute address from a representative of each religious body represented: Presbyterian, the Rev. D. W. Lusk, superintendent Church Extension, Newark; Methodist, the Rev. E. J. Kulp, D.D., Camden, N. J.; Baptist, the Rev. R. C. Hull, Summit, N. J.; Reformed, the Rev. Prof. F. S. Schenck, D.D., New Brunswick, N. J.; Congregationalist, the Rev. C. E. Hesselgrave, Chatham, N. J.; Lutheran, the Rev. J. F. Ohl, superintendent City Mission, Philadelphia, Pa.; Episcopal, the Rev. C. E. Hutchison, chairman Social Service Commission of the Diocese of Newark. At the afternoon session the Rev. Dr. Wm. J. Dawson occupied the chair. The general topic was: "The Church and the Labor Problem." Mr. Thomas J. McHugh of the Typographical Union, Newark, and Mr. R. Fulton Cutting of New York City were the speakers. An earnest discussion followed these addresses. The closing session was held in the evening. Bishop Lines was chairman, and the speakers were Rev. Percy S. Grant, D.D., who spoke on "Civic and Social Righteousness." The essays and speeches were of high merit. Persons from all parts of the state attended the sessions. Plans were made to hold a similar conference next year.

ANGLICAN AND EASTERN ORTHODOX CHURCH UNION

FORTY CLERGY and laity representing the New England department of the Anglican and Eastern Orthodox Church Union, held a conference at the Church of St. John the Evangelist on June 4th. There was a celebration of the Holy Eucharist with the Rev. H. P. Bull, S.S.J.E., as celebrant. This was followed by a meeting in the clergy house, the speakers being the Rev. Thomas Burgess of Saco, Me., the Rev. Robert Keating Smith of Westfield, the Rev. John H. Cabot of Boston, and the Rev. Charles Le V. Brine of Portsmouth, N. H. At the public service in the afternoon Father Brine presided, and the subject of a closer relation between the two communions was considered by the Rev. Frank E. Aitkins, Father Bull, and Father

Field. The conference was brought to a close in the evening with a service at which the address was given by the Rev. Dr. George McC. Fiske of Providence, R. I.

THE SUNDAY SCHOOL MISSIONARY HOST OF MISSOURI

THE FORTY-THIRD annual celebration of the Sunday School Missionary Host of Missouri was held on Sunday afternoon, June 2nd, in the Odeon music hall, St. Louis. As always, it was a great and inspiring sight to see the schools from all over the city march in with their banners, singing the missionary hymns to the lead of the organ and cornet, teachers, pupils, and friends to the number of 1,500. The Missionary Host is a special organization of the Sunday schools for the purpose of strengthening the hands of the Bishop by contributing funds which are placed at his disposal for use in the missions of the diocese. It is managed by an executive committee consisting of all the superintendents of the Sunday schools participating. Its officers have been long in service, the president being Wallace Delafield, and H. N. Davis, Frank Wyman, W. P. Nelson, and J. M. Bull being vice-president, secretary, treasurer, and assistant secretary, respectively. The treasurer's report shows that the children have brought in this year \$1,200.92. Bishop Tuttle in his address indicated that he will turn over half of it to Bishop Johnson. The annual meeting for election of officers comes on Sunday, June 9th, at the Schuyler Memorial House of the Cathedral. In this all the officers and teachers of the schools are expected to take part and vote.

SEEK TO REVIVE OLD PARISH

ONE OF THE unusual things done by the convention of the diocese of Missouri was the provision of a committee to take up the case of St. Paul's, Carondelet, on the south side of the city of St. Louis. This is one of the old parishes, and was once strong and prosperous. For sixty years it has borne the burden and heat of the day. Of late years that part of the city has been given over to factories, and the people are all working people of small means. The church building finally reached the point that was past patching, and the city authorities ordered it razed last summer. With great determination the minister in charge, the Rev. F. Gowenlock, deacon, and the people set out to rebuild. A gift of a quantity of stone at cost of hauling enabled them to make a good start. The associated vestries, a new scheme in St. Louis, undertook to supply further help, by bringing the matter to the other parishes. Report was made to the convention that a crisis was at hand. Notes for \$3,250 must be taken up on July 1st, and a total of \$7,000 was needed to put the parish square and ready for the work it ought to do. The convention, through the Bishop, appointed the following strong committee to do this necessary thing: the Rev. Messrs. Duckworth, Potter, and Johnston, and Messrs. H. P. Knapp, J. M. Bull, Robert Burkham, and F. C. Thompson. With some parish pledges contingent on the whole sum of \$3,250 being raised, there is now in sight \$1,000.

DEATHS OF THE CLERGY

AFTER A lingering illness the Rev. George McIlvaine Du Bois, son of the late Rev. George W. Du Bois, D.D., died at his home in Canon City, Colo., on June 4th, at the age of 61 years. Mr. Du Bois was graduated from Trinity College with a Master's degree in 1874. He was ordered deacon in 1879 by Bishop Jaggard, and the following year he was advanced to the priesthood by Bishop Whitehead. He was assistant at St. Andrew's Church, and also at the Church of the Atone-

ment, Philadelphia, Pa. He became rector of Christ Church, Ridley Park, Philadelphia, Pa., in 1882, and from 1883 to 1884 was rector of St. Andrew's Church, Fort Scott, Kansas. His last pastorate was as rector of St. Matthew's Church, Laramie, Wyo. Mr. Du Bois retired from the active ministry in 1886.

THE DEATH of the Rev. Moseley Morris, a retired priest of the diocese of Western Michigan, occurred last week at Kalamazoo, Mich., where the funeral service was conducted by the Rev. Frank Roudenbush. The interment took place at Battle Creek, Mich., the committal being read by the Rev. G. P. T. Sargent, rector of St. Thomas' Church.

CALLED TO ALL SAINTS' CHURCH, WORCESTER, MASS.

THE REV. DR. HUGHELL E. W. FOSBROKE of the faculty of the Episcopal Theological School, Cambridge, Mass., has received a call to become rector of All Saints' Church, Worcester, Mass., of which Bishop Davies, now head of the Western Massachusetts diocese, was rector. The parish is the largest one in Worcester. Professor Fosbroke before coming to the Cambridge school was on the faculty of Nashotah House, from which he also had been graduated.

ALABAMA

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

Vestry of Mobile Church Raise Rector's Salary— Begins Rectorship at Trinity Church, Mobile

AT ITS June meeting the vestry of All Saints' Church, Mobile, raised the salary of their rector, the Rev. Wyatt Brown, \$600 a year. Mr. Brown was commended for the progress of the new parish during his three years ministration, and the increase from \$1,530 to \$2,130 was voted as an expression of appreciation of the same.

THE REV. A. G. RICHARDS, formerly rector of the Church of the Holy Spirit, Lake Forest, Ill., commenced his rectorship of Trinity Church, Mobile, on Trinity Sunday. Trinity Church is one of the largest and most important parishes in the diocese and gives large promise of growth and increasing influence. On the following Monday evening the Men's Club welcomed Mr. Richards at a delightful gathering, which was largely attended by the men of the parish. The new rector has been given a very hearty welcome both by his own parishoners and the clergy, and people of the other parishes in the city.

ON MAY 15TH the Rev. R. H. Cobbs, D.D., and Mrs. Cobbs of Greensboro, celebrated their golden wedding. Dr. Cobbs is a son of Bishop Cobbs and was rector of the Church in Greensboro, retiring from active work last fall at the completion of a half century of service in the one parish. There is no man who stands higher in the diocese or one more beloved by his former parishoners and citizens of the community in which he lived. The present rector, the Rev. Raimundo D'Ovies, as spokesman for friends and neighbors, presented an appropriate gift, with a very happy speech of congratulation.

ALBANY

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

Observes Tenth Anniversary of Ordination to the Priesthood

THE RECTOR of Grace church, Canton, N. Y., the Rev. C. Thacher Pfeiffer, observed the tenth anniversary of his ordination to the priesthood on Monday, June 3rd, by a special celebration of the Holy Eucharist sung by the children of the parish. Many of his friends were present at this service to greet him and afterwards presented their congratulations.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Alterations at Christ Church, Reading—Annual Festival of the C. B. S., at All Saints' Church, Shenandoah

CHRIST CHURCH, Reading, Pa. (the Rev. Frederick Alexander MacMillen, rector), is undergoing alterations of which the estimated cost amounts to \$2,000. The present steps in the main vestibule will be replaced with marble, the nave of the church will be renovated; new stained glass windows will be placed in Wood Chapel; and both church and chapel will undergo some painting. On the evening of Trinity Sunday the rector admitted ten candidates into membership in the Girls' Friendly Society. On Whitsunday, in response to a request of the rector for an offering of \$1,000, the congregation made an offering of \$1,100.

ON CORPUS CHRISTI, at All Saints' Church, Shenandoah, Pa. (the Rev. John Porter Briggs, rector), the annual festival of the Confraternity of the Blessed Sacrament was observed by a solemn Eucharist. The rector was the celebrant, the Rev. Theodore J. Dewees of Pottsville, was deacon, and the Rev. R. W. Sewell of Christ Church, Frackville, was sub-deacon. The Rev. Howard W. Diller, rector of Trinity Church, Pottsville, preached the sermon.

CENTRAL NEW YORK

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

Rectors of Syracuse Parishes Will Spend Summer Abroad—Becomes Secretary of Convocation—Summer Services at Sacketts Harbor

THROUGH the generosity of parishioners the Rev. William De L. Wilson, D.D., rector of St. Mark's Church, and the Rev. James Empringham, D.D., rector of St. Paul's Church, Syracuse, have been given vacations abroad. The Rev. Dr. Wilson will spend the summer in England and France, and the Rev. Dr. Empringham will visit Egypt and the Holy Land.

THE REV. ROZELLE J. PHILLIPS, having resigned as secretary of the Fourth District Convocation, the Rev. Walter E. Jones of Calvary Church, Syracuse, has been elected to fill the vacancy.

THE REV. ROBERT W. TRENBATH, rector of Christ Church, Trenton, N. J., who spends his summer holiday on the St. Lawrence River, will have charge of the services at Sacketts Harbor from June 9th until September.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Convocation of the District is Postponed—Archdeacon Steel in Philadelphia for the Summer

OWING to the absence of so many of the clergy on their vacations, and the disturbed condition of the country, the Bishop has recalled the notices for the meeting of the convocation, which was to have been held on June 5th.

ARCHDEACON STEEL of Havana, Cuba, may be addressed for the present at the Church House, Twelfth and Walnut streets, Philadelphia, Pa.

GEORGIA

F. F. REESE, D.D., Bishop

Delivers Memorial Address at Marietta for the G. A. R.

THE REV. EDWARD S. DOAN, rector of St. James' Church, Marietta, Ga., was recently chosen by the G. A. R. Post of Atlanta, Ga., to deliver the Memorial address on May 30th in the National Cemetery at Marietta. This is the first time a Marietta citizen has

been chosen for that occasion. Mr. Doan's address was on broad lines. He advocated the appointment of a commission by the President of the United States, or by Congress, to equalize the matter of appropriations for Federal and Confederate Cemeteries, and for pensions to the veterans on both sides of the war between the States. The address was well received by Federal and Confederate veterans.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

Bishop Kinsman Lectures at Raleigh, N. C.

THE BISHOP went to Raleigh, N. C., recently to attend a conference of the clergy held in that city from June 4th to 7th. He lectured before the conference on the subject, "Modern Church Tendencies."

KANSAS CITY

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

Meeting of the Clericus of Kansas City

THE CLERICUS of Kansas City held its meeting on Tuesday, June 4th, at the Evans-ton Golf Club. In the afternoon the Rev. J. D. Ritchey, D.D., rector of St. Paul's Church, presented a Seabury B. D. hood to "The oldest, the most learned, and the most widely loved clergyman in the diocese of Kansas City," the Rev. J. Stewart-Smith, rector of St. Mary's Church. The presentation was made on behalf of all those present, all of the clergy of the diocese residing in Kansas City, the Rev. J. V. Plunkett of Trinity Church, Independence, and the Rev. E. H. Eckel of Christ Church, St. Joseph. The rector of St. Mary's was taken by surprise, but responded feelingly and appreciatively to the words of praise and goodwill. The occasion was a happy expression of the goodwill and affection that exists in the clerical circles of the diocese.

KENTUCKY

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

Dean Craik at the Cathedral for Thirty Years—Marriage of Two Prominent Churchmen

SUNDAY, June 9th, marked the 30th anniversary of Dean Craik's ministry at the Cathedral, begun as assistant to his father, then rector of old Christ Church, whom he later succeeded in the rectorship, becoming Dean when the church was made the Cathedral of the diocese. No special event or commemoration marked the day; it was first intended to have the opening of the new Cathedral House at this time but although the house is now finished, it was thought best to wait and have the formal opening in the fall, when the real work of the house will be begun. In the meantime, arrangements are being made for the furnishing. A full description of the House will be given later. The Cathedral Chapter has authorized the Dean to secure the best available person to have charge of the work, one specially trained in social service. In view of the recent action of the diocesan council in the appointment of a diocesan Social Service Committee and the contemplated work at the new Cathedral House along this line, it is felt that Social Service work in the diocese and especially in Louisville will receive a great impetus.

ON WEDNESDAY noon, June 5th, the marriage of James Gibbon Minnigerode, Jr., and Miss Lydia O'Bannon Saunders, two well known young people in the diocese was solemnized. The ceremony was performed by the father of the groom, the Rev. James Gibbon Minnigerode, D.D., rector of Calvary Church, Louisville, and president of the Standing Committee, assisted by the Rev.

Lloyd E. Johnston, rector of Grace Church. The groom is an active worker in the church in the diocese, being prominently identified with the Brotherhood of St. Andrew, and secretary of the Layman's League; and the bride is the sister of John J. Saunders, secretary of the diocese, and is the head of the Grace Church Branch of the Girls' Friendly Society.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeacons of Towson and Baltimore Hold Sessions—Memorial Service at Waverly to Clergy of the Church—Notes

THE TWENTY-NINTH semi-annual meeting of the Archdeaconry of Towson was held on June 5th at Emmanuel Church, Bel-Air, Harford County. A good number of the clergy, with an unusually large number of lay delegates, were present. At 11 A.M. there was Morning Prayer, with a sermon by the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore. Bishop Murray presided at the business session which followed. The Rev. Hobart Smith was re-elected Archdeacon for the coming year, and Mr. Armstead M. Webb, secretary and treasurer, and Mr. Chas. W. Michael, representative on the Committee of Missions. Encouraging reports were made by the clergy present in charge of mission work, as to the condition and prospects of their respective cures. The Archdeaconry was apportioned \$3,200 as its share towards the missionary work of the diocese for the coming year, and \$3,400 was appropriated towards the support of the missions within the Archdeaconry, and \$200 for work among the colored. After luncheon, which was served on the rectory lawn, and a short business session, there was a public meeting with an interesting paper by the Rev. James L. Smiley on the subject, "Social Service in An Industrial Community," and addresses on the general subject of "Social Service," by the Rev. Romilly F. Humphries and the Rev. W. A. Crawford-Frost. At 8 P.M. there was a missionary meeting with helpful addresses by Mr. William F. Cochran and the Rev. W. H. Powers of Trinity Church, Towson.

THE SPRING meeting of the Archdeaconry of Baltimore was held in the parish house of Grace and St. Peter's Church on June 4th, Bishop Murray presiding. Some twenty-five clerical and ten lay delegates were present. The Rev. Peregrine Wroth of the Church of the Messiah, was elected Archdeacon for the coming year, the Rev. C. P. Sparling of the Church of the Advent, secretary and treasurer, and Mr. William B. Hurst, representative on the Committee of Missions. A new basis of assessment was adopted, whereby parishes reporting over \$6,000 will be assessed at the rate of eight per cent., those reporting between \$1,000 and \$6,000 at the rate of seven and two-thirds per cent., and those under \$1,000 at six per cent. The amount apportioned to the Archdeaconry by the Committee of Missions is \$9,700, and \$2,715 was appropriated for the support of its mission work.

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 Trinity Sunday. The shortened form of Evening Prayer was read by the rector, the Rev. William D. Morgan, assisted by the Rev. C. E. Perkins, and an address delivered by the Rev. Herbert Parrish, rector of St. Luke's Church, 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. Over the en-

trance to the churchyard there has recently been erected a handsome illuminated cross, presented as an Easter offering by Mr. Edward L. Raborg, who also gave the church chimes.

THE SEVENTY-FOURTH anniversary of the Sunday school of the Church of the Ascension, Baltimore, the Rev. Richard W. Hogue, rector, was celebrated on the afternoon of Trinity Sunday, June 2nd. The various schools of the parish assembled in the chapel and then marched into the church, after which a short service was held and appropriate carols were sung by the scholars, assisted by the vested choir of the Church. The anniversary address was delivered by the Rev. Z. S. Farland, rector of St. Stephen's Church, Richmond, Va., formerly assistant minister in the parish.

MISS SARAH F. MARTIN, president of the Ascension Chapter, Daughters of the King of the Church of the Ascension, Baltimore, has recently been appointed by the governor of the state as chief inspector under the new "Ten Hour Law" for working women. Miss Martin is known for her faithful and efficient work for many years at the Robert Garrett Hospital for crippled children, as well as for her devotion to her Church work.

THE LAST MEETING of the Maryland Junior Assembly of the Brotherhood of St. Andrew was held in the parish hall of St. Andrew's Church, Baltimore. The principal speakers were Mr. Joseph T. England of the Amateur Athletic Union, and the Rev. Herbert Parrish, rector of St. Luke's Church.

THE CLERICAL ASSOCIATION of Baltimore met on Monday, June 3rd, at St. David's Church, Roland Park, and listened to an earnest address by Mr. William H. Anderson, state superintendent of the Anti-Saloon League of Maryland.

THE STANDING COMMITTEE of the diocese convened immediately after the convention, and elected as its president, the Rev. William M. Dame, D.D., and as secretary, the Rev. Edward T. Helfenstein.

MASSACHUSETTS

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

Meeting of the Archdeaconry of Lowell—Celebrates Tenth Anniversary of Ordination—Notes of Interest

THE THIRTY-FIFTH meeting of the Archdeaconry of Lowell was held at St. Mary's church, Newton Lower Falls, on Thursday, June 6th. Bishop Lawrence was the celebrant at the Holy Communion. Following the service there was a business session, and three conferences, prefaced by an address by the Bishop. "Church Mission Work Among Foreign-Speaking Peoples" was considered by the Rev. Allen Greene of St. Paul's parish, Peabody; the Rev. Arthur W. Moulton of Grace Church, Lawrence, and the Rev. William H. Osmond of Holy Trinity Church, Marlboro; "How Far Should the Church Initiate Aggressive Work in Rural Communities?" by the Rev. S. O. Dexter of Trinity Church, Concord, and John Andrews of Townsend Harbor; "How to Stimulate the Spiritual Life of Parishes and Missions," by the Rev. Henry Bedinger of St. Peter's, Salem, and the Rev. Ernest M. Paddock of St. James's Church, Cambridge. Following each address there was a discussion.

THE REV. FREDERICK A. REEVE celebrated the tenth anniversary of his ordination to the priesthood at his parish, St. Ann's Church, Dorchester, on Trinity Sunday. Archdeacon Babcock was the preacher at the morning service, and he presented Mr. Reeve, in behalf of the parishioners with a private communion service. Mr. Reeve's resignation from the parish takes effect on the last of

June, and after a summer's vacation he will associate himself with the Rev. Frederick W. Fitts at St. John's Church, Roxbury.

CHRIST CHURCH, in the old North End of Boston, will be closed for repairs on June 17th. Last fall a new heating plant was installed and there were other needed improvements that had been planned for, but it was thought the wisest course at that time to postpone these further improvements until this summer, and they now will be begun. These include considerable repairs to the outside of the building as well as a restoration of the inside to conform to the old-time style. The house adjoining will also be made over for the use of social workers or clergy.

THERE ARE two retreats at St. John's House, Arlington, this month. One began on Saturday afternoon and closed on Sunday evening, June 9th, the second begins on Sunday, June 16th, and closes on the evening of the following day. Father Field of the Society of St. John the Evangelist preached at Haverhill on Trinity Sunday, and on the Sunday after Trinity Father Bull, the Superior, preached at Providence, R. I.

THE REV. J. M. ROBINSON, rector of Oyoca, Wicklow, Ireland, preached at the Church of the Advent on the morning of Sunday, June 9th. He is one of the champions of Home Rule among the clergy of the Church of Ireland, and is a graduate of Trinity College.

PLANS are under way for a retreat for clergy to be held in the middle of September at Christ Church, Swansea. It will last four days and Father Bull, S.S.J.E., will conduct it. The clergy will be housed at Rest House.

MILWAUKEE

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

Archdeacon of Madison Holds Special Services at Lancaster

ARCHDEACON BLOSSOM has been serving Emmanuel Parish, Lancaster, Wis., on alternate Sundays for some months. On Trinity Sunday, which was his Sunday in Lancaster, two very interesting services were held. The Archdeacon was accompanied by the Rev. J. E. Curzon, secretary of the Fifth Missionary Department, who spoke upon missions at the noon-day service, and in the evening the Ven. Mr. Blossom delivered the baccalaureate sermon to the graduating class of the High School at the city Opera House. The service consisted of the proper office of Evening Prayer for Trinity Sunday and a sermon that held the undivided attention of the congregation from beginning to end. Evening Prayer leaflets were used and the responses were heartily read. It has been decided to adopt the Duplex Envelope system in this parish and the every-member canvass is to be made.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Meeting of the Diocesan Woman's Auxiliary—Tower of St. Peter's Church, St. Louis, Being Erected

THE WOMAN'S AUXILIARY of the diocese met on May 31st, the day after the close of the convention. The Rev. Arthur Gray addressed the meeting on the subject of "Mission Study," and Dean Davis, on the work in Wuhu, China. The Rev. L. F. Potter made an appeal for St. Paul's Church, Carondelet, South St. Louis, as a member of a committee appointed by the convention for this purpose. The Auxiliary has made gifts during the year amounting to \$7,900. That part of this sum which applies on the diocesan apportionment, about \$1,080, pays nine per cent of the \$12,000 apportioned. Pledges were made amounting to \$700 for general missions,

Wuhu, Holy Cross House, diocesan missions, and a special sum of \$250 for St. Paul's, in answer to Mr. Potter's appeal.

ST. PETER'S CHURCH, St. Louis, is now building the tower which was originally planned for the church, after the lapse of many years. It will be finished and ready for the consecration of the church in October. It will be square, and equipped with a clock facing on two sides. The architect is Kivas Tully, who designed the reredos at the Cathedral. The cost will be \$8,000.

NEWARK

EDWIN S. LINES, D.D., Bishop

Dr. Gwynne Plans to Retire from Rectorship of Calvary Church, Summit, N. J.

ON SUNDAY MORNING, June 2nd, the Rev. Dr. Gwynne informed the congregation of Calvary Church, Summit, N. J., that the vestry, with his cordial approval, had elected the Rev. Philip Justice Steinmetz, Jr., vicar of Epiphany Chapel, Philadelphia, to be the associate rector of the church. This is the result of more than a year of diligent effort on the part of vestry and rector. Mr. Steinmetz will enter on his work on the first day of August, and will remain in the position of associate rector until January 1st, 1914. On that day Dr. Gwynne expects to resign into the hands of Mr. Steinmetz the rectorship of the parish, and the vestry will elect their former pastor rector *emeritus*. It is not Dr. Gwynne's intention, however, to retire from the active exercise of his ministry. He will still make Summit his place of residence, and will continue to assist in the work of the church in all possible ways.

NORTH DAKOTA

CAMERON MANN, D.D., Miss. Bp.

Rector of Grand Forks Given Valuable Birthday Present—Meeting of the North Dakota Indian Convocation

THE REV. J. K. BURLESON of Grand Forks was presented on a recent birthday with a purse of \$250, and orders from his vestry that he take a two months' vacation. He leaves very shortly for the East.

THE North Dakota Indian Convocation will be held at Fort Berthold from July 12th to 14th.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Men's Club Organized at Christ Church, Seattle—Items of General Interest

THE MEN'S CLUB of Christ Church, Seattle (the Rev. W. H. Stone, rector), was organized recently in the Faculty Men's Club House on the campus of the University of Washington, with an initial membership of twenty-five. This brings the number of parish activities up to fourteen. The Easter offering was \$544.08, one hundred dollars of which was presented to the rector for a month's outing in the Olympic mountains, where it is hoped he will regain his strength. During the rector's absence the services have been taken by members of the Bishop's committee and by visiting clergy, and the early celebrations have been taken by the Rev. Mr. Zinn, rector of St. Andrew's Church.

ALL SAINTS' parish, Dunlap, Wash. (the Rev. Sidney James, rector), is building an addition to the church to meet the needs of the growing congregation. A handsome brass lectern has just been given to the same parish as a memorial.

THE REV. E. V. SHAYLER of St. Mark's Church, Seattle, Wash., has been asked to address an international meeting of ministers of many denominations upon the subject,

"The Church and Modern Philosophical Error."

PLANS have been accepted for a new church at Ballard, St. Luke's, and the rector, the Rev. Ronald Hilton, is pushing the canvass for funds looking to its immediate erection.

St. JOHN'S, West Seattle (the Rev. M. J. Bywater, rector), is building a parish house.

QUINCY

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

Memorial Service at St. John's, Henry, Ill.—Unique Society Organized at Mendon—Former Rector Officiates at Canton

ON THE Sunday preceding "Decoration Day," the members of the Grand Army of the Republic, the Women's Relief Corps, and a large number of citizens and members of the various denominations of Henry, Ill., filled St. John's church to overflowing at a "Memorial Service." The priest in charge, the Rev. R. Bancroft Whipple, delivered a patriotic address. During the late summer the interior of St. John's Church will be re-decorated and the chancel recarpeted.

AT ZION CHURCH, Mendon, Ill. (the Rev. Richard Bolton, deacon in charge), an unique society has been organized, called "A Church School for Church People in Ecclesiastical Polity," which is of great practical help in more thoroughly grounding the people in the ways of the Church.

THE REV. GEORGE MACKAY, who has been for a year's time in residence at Oxford University, is spending the summer at Canton, where he formerly resided, and five years ago organized St. Peter's parish. On Trinity Sunday he officiated and preached in St. Peter's church.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Celebrates Sixteenth Anniversary of His Rectorship—St. Michael's Church, Bristol, is Re-opened

THE REV. MARION LAW celebrated the sixteenth anniversary of his rectorship of St. Paul's Church, Pawtucket, by "giving an account of his stewardship" instead of preaching a sermon. He now preaches in a new stone church instead of the old wooden one which he found here sixteen years ago, and during the past year every particle of debt has been cleared off. Mr. Law spoke particularly of the past year, which had been an epoch-making one, in which there had been installed a new organ, and besides clearing the debt much more than formerly had been given for missionary purposes and charity. About \$1,850 had been given for objects outside the parish—Church extension at home and abroad, and charity. The Woman's Auxiliary of the parish had paid in during the past year \$4,000 towards the debt on the Church pews and furnishings. The Church has doubled its membership in the sixteen years. The Rev. Mr. Law outlined the future of the parish in three directions, and urged upon the people their cooperation: 1st, a larger missionary offering; 2nd, the gradual endowment of the pews; 3rd, the erection of a parish house or guild hall.

St. MICHAEL'S CHURCH, Bristol (the Rev. Geo. L. Locke, D.D., rector), was reopened on Sunday, June 2nd, after several weeks in which a new organ was being installed. The opening of the church and dedication of the new organ took place at the 10:30 A. M. service, when the rector preached an appropriate sermon on the place of music in the Church's worship. In the evening an organ recital preceded the service.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop

Meeting of Cincinnati Clericus—Norwood Church Gives Rector Long Vacation—Retreat to be Held at Glendale

THE CINCINNATI CLERICUS had its annual outdoor meeting on June 3rd at Christ Church Club on the Little Miami River, and indulged in all sorts of outdoor sports. A Clerica, or organization of the wives and sisters of the clergy of the district, has been formed and had a successful meeting at the home of Canon and Mrs. S. B. Purves recently.

THE CHURCH OF THE GOOD SHEPHERD, Norwood, at a recent vestry meeting, decided to obtain plans for a new church, to allow the rector, the Rev. F. H. Richey, six weeks' vacation, and to secure a parish visitor. This parish is progressing rapidly.

THE REV. CANON HENRY E. COOKE of Cleveland will conduct a retreat for the associates of the Community of the Transfiguration at Bethany Home, Glendale, Ohio, from June 13th to 15th, inclusive.

ON WHITSUNDAY a beautiful chalice and paten of solid silver, presented by several friends and members of Ascension Mission, Wyoming, Ohio, were blessed by the Rev. Canon Reade, who has charge of the mission as acting Archdeacon.

VERMONT

A. C. A. HALL, D.D., Bishop

The Rev. Dr. Bliss Returns to His Work at Burlington

THE REV. DR. BLISS and family were warmly welcomed home from their European tour, by his parishioners and friends, at Burlington. Dr. Bliss preached at the several services of the next Sunday, being Whitsunday, and in that week a large reception was held at the rectory. His letters from Rome, published in the *Parish Record*, were well appreciated. The parish in his absence was in the faithful charge of his curates, the Rev. Messrs. Clarke and Wilson.

WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop
WM. L. GRAVATT, Bp. Coadj.

Meeting of the Local Assembly of the B. S. A. at Wheeling

THE TWELFTH quarterly meeting of the Wheeling Local Assembly of the B. S. A. was held at St. Paul's Church, Martins Ferry, on June 4th. The devotional meeting was led by the Rev. W. A. Stimson of Bellaire. Three laymen, Mr. George A. Bailey, Dr. Thomas F. Downing, and Mr. C. E. Park, spoke on "The Work of the Brotherhood in the Sunday School." A general discussion followed the set speeches. A probationary chapter of seven members has very recently been organized in St. Paul's Church, and the growth of the assembly in the Wheeling district has been very satisfactory, as five years ago there were only five members of the Brotherhood in the parishes now comprising the Local Assembly, with a membership of seventy-five.

CANADA

News from the Various Dioceses

Diocese of Niagara.

AT THE SECOND day's session of the diocesan synod, which opened in Hamilton on June 4th, the Rev. Dr. Lyle, ex-moderator of the Presbyterian general assembly, when invited to the platform by Bishop Clarke, introduced the subject of organic Church union, and expressed his hearty approval of it. He said he hoped the day was not far distant when all the evangelical churches would be

united in Christ. Bishop Clarke assured Dr. Lyle that the Anglican Church had no desire to interfere with Church Union and would carefully consider it when other churches were through dealing with it.—St. GEORGE'S Church, Guelph, has received some handsome gifts, amongst them three fine windows and a silver box for communion bread.

Diocese of Montreal.

AT THE last meeting of the season of the diocesan board of the Woman's Auxiliary, Montreal, on June 6th, a strong appeal was made for the lady missionary in Japan, Miss Lennox, who lost all her personal effects in the fire which destroyed the mission station.—THE committee in charge of the campaign on behalf of the diocesan endowment fund have decided to postpone the continuance of the work until October, when it is believed that the \$100,000 still needed will be more easily collected. At the last luncheon of the committee on June 4th, the speakers were very hopeful that the whole sum would be contributed. Bishop Farthing thanked the workers and the press, for their aid in the matter. The chairman announced that an anonymous member of the committee had placed in his hands a receipt for all the luncheons to date held in connection with the campaign, and that the expense would not come out of the campaign fund.

Diocese of Huron.

THE QUIET HOUR at the May conference of Church Workers, which met in St. James' church, Hespeler, was conducted by archdeacon Davidson, of Guelph.—AN INTERESTING service was held in the parish of Grace Church, Brantford on May 19th, when a large number of members of the Armenian branch of the Catholic Church held a service in which they carried out their ritual in every detail. The authorities of Grace Church had an altar erected in the Church school house specially for the use of the Armenians.—AT THE conference following the annual supper of the Huron College Alumni on June 10th, the principal speaker will be Principal Waller

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on "Inspiration and Criticism."—THE DUPLEX ENVELOPE system has been widely adopted in some of the rural deaneries.—THE newly appointed rector of St. Paul's, Woodstock, the Rev. F. H. Brewin, has arrived from England and begun his work in the parish.

Diocese of Toronto.

AT THE ordination in St. Alban's Cathedral, on Trinity Sunday, held by Bishop Sweeny, the largest number ever ordained in the diocese at one time is recorded. Twelve were ordered priests and fourteen deacons. The candidates were graduates of Trinity College and some from Wycliffe. The preacher was the Rev. Canon Paterson Smyth, of St. George's Church, Montreal.—THE NEW rector of St. Barnabas, Chester, the Rev. F. E. Powell, will begin his work in the parish on June 16th.—A NEW brick mission church is to be built in the parish of St. John's Weston.

Diocese of Rupert's Land.

IT IS HOPED that the new St. John's College building, Winnipeg, will be ready for use by September 1st. The building will be of brick rimmed with stone, and will be large enough to accommodate fifty students in residence, together with library, class rooms and other rooms necessary for the college work.—THE PLANS submitted for the building of the new St. Matthew's, Brandon, have been accepted. The building will be cruciform in shape. It is hoped it may be ready for use by next Easter. It will cost about \$45,000. There will be a chapel at the left of the chancel.

Diocese of Ontario.

ON TRINITY SUNDAY in St. George's Cathedral, Kingston, the Rev. Canon Loucks celebrated the fifty-fourth anniversary of his ordination as deacon. In addition to being Canon of the Cathedral he is still in active work as rector of Picton. Canon Loucks is eighty-three years of age.

Diocese of Ottawa.

AN INTERESTING address was given at the missionary meeting in connection with the Woman's Auxiliary annual session in St. George's parish hall, Ottawa. The speaker was Dean Bidwell of Ontario, and the subject, "The Nation's Care for Newcomers."—A VOTE of congratulation was passed at the May meeting of the vestry of Christ Church Cathedral, Ottawa, to the rector, the Rev. Canon Kittson, on his receiving the degree of D.C.L.

THIS EFFECTIVE poster has been placed in the vestibule of First Church, Holyoke, Mass., by the Rev. G. W. Winch, pastor:

Missing—Last Sunday, some families from church.

Stolen—Several hours from the Lord's Day, by a number of people of different ages dressed in their Sunday clothes.

Strayed—Half a score of lambs, believed to have gone in the direction of "No Sunday School."

Mislaid—A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted—Several young people; when last seen were walking in pairs up Sabbath-breaking Lane, which leads to the city "No Good."

Lost—A lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

OUR DAILY DUTIES are a part of our religious life, just as much as our devotions are.—*Beccher.*

Educational

THE COMMENCEMENT of the National Cathedral School for Girls, Mt. St. Alban, Washington, D. C., had this year an added charm from the Church, services being held in the beautiful Bethlehem Chapel. There, in the early morning of Trinity Sunday, the girls and teachers, with many of the alumnae of the school, gathered for the Corporate Communion. The Rev. F. B. Howden, the chaplain, was the celebrant, assisted by the Rev. Mr. Marsh, chaplain of the Cathedral School for Boys, and there were nearly a hundred communicants. In the evening, after evensong, conducted by the chaplain and the Cathedral Canons, the Bishop of Washington delivered the baccalaureate sermon. On Monday afternoon many friends of the school gathered under the trees in the Close to witness the beautiful and unique flag exercises. Soon the procession of girls and alumnae came from the school and formed in a half circle round the flag staff, from which the stars and stripes float during the school year. They were followed by the principal, Mrs. Barbour Walker, the chaplain, and the Bishop of the diocese, accompanied by Bishop Courtney, all of whom stood facing them. The girls sang the hymn, "Our Father's God to Thee," and then the flag was lowered, and the Rev. Mr. Howden presented it—the first honor of the school—to Miss Loretta Smith of the Senior class, who had attained the highest record for scholarship. He spoke some pleasant words of congratulation both to her and to another member of the class, Miss Mary A. Gilman, whose record had come so near the highest that there was only the difference of a small fraction. A bright new flag was then raised, and as it floated out to the breeze, the girls all saluted it. Mrs. Walker then read the honor list for the year, and announced that the honor of carrying the cross at the Church services, which is given for the best record in deportment, had been won by Vera Kreger of the Junior class. Athletic prizes, won upon the recent field day, were also distributed. Tuesday, June 21st, was commencement day, and at 10:30 o'clock the long procession passed through the Close to the Bethlehem Chapel. All the girls were attired alike in simple white dresses and white college caps, the graduates wearing also white college gowns. Next came the alumnae, distinguished by purple caps, then the faculty, wearing black gowns and caps, the principal and her daughter last. The trustees of the school followed and preceded by the verger, bearing the mace, the chaplain, the Canons of the Cathedral and the two Bishops. The address was by the Rt. Rev. Bishop Courtney, rector of St. James' Church, New York, and was full of earnest counsel, addressed especially to the young girls going out from the shelter of their school life. After the anthem, Bishop Harding, sitting in his chair before the altar, conferred the diplomas upon the graduates, who came forward, one by one, and received it with his blessing. Among them was the Bishop's only daughter, who, with two others of the class will enter college in the autumn, still further to pursue their studies. This deeply impressive service closed with prayer and hymn, while all were kneeling, and the

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"What makes a famous sermon? Either some historic circumstance or result connected with it, or else some quality in itself of unusual eloquence or spiritual power. In the present volume the aim is to present examples of both kinds of remarkable sermons. Thus, Bishop Hoadly's belongs to the former class only—it had important political consequences, but has no particular literary value—while Donne's discourse on the Peril of Damnation and Dr. Liddon's sermon called *Five Minutes after Death* are read purely as masterpieces of eloquent reasoning. On the other hand, Newman's *Parting of Friends* is both an exquisite threnody and a landmark in English ecclesiastical history. Most of the sermons in this volume, however, have been chosen on account of something which gives them a permanent interest in the eyes of the historian, or as representative of an epoch. Except the first one, they were all preached in English."

And let us say, the Introduction of eight pages is not the least interesting chapter in the book, while the author's notes to each sermon give the history and full circumstances of the delivery. There are 21 sermons, covering time from the Venerable Bede to Canon Liddon. There is Lancelot Andrewes on the *Power of the Keys*; Laud's *Sermon from the Scaffold*; Jeremy Taylor's beautiful sermon on the *Marriage Ring*; Wesley's certainly "famous" *Korah* Sermon; Keble's stirring sermon that started the Oxford Movement, on the *National Apostacy*; Newman's *The Parting of Friends*; and sermons by Pusey, Selwyn, Mozley, and Liddon, the latter on *Five Minutes After Death*. No educated Churchman can dip into the book without the keenest interest.

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Bishop's benediction. Nearly all the city clergy were present.

KEMPER HALL closed its year on Wednesday of last week with one of its most delightful commencements. Field Day, the previous Saturday, had been the occasion when, in the morning, the gymnastic work was shown at its best; and the fine, modern gymnasium was proven to have been utilized very fully, to the credit of large numbers of the pupils. The military drill on the campus in the afternoon showed, not the development of an amazon spirit, but such training in precision and in carriage as reflected much credit upon the military officer, as also upon adjutant, company officers, and fair high privates.

Sunday was the occasion of the Baccalaureate sermon, preached by the Bishop of Iowa. The "little commencement" of preparatory pupils was given on Monday, while the announcement of standings and of prizes throughout the school aroused the always anticipated enthusiasm of the entire student body. A delightful arrangement of Euripide's *Iphigenia in Taurica* was given by dramatic pupils on Tuesday evening, according to a special adaptation for the occasion, by Miss Elizabeth Gertrude Ryan, the title role being taken by Miss Marion Jones, and the part of Orestes by Miss Alexandra McNeill. Both principals and chorus did excellent work, and the presentation was a most creditable one. Wednesday, commencement day, was all that could be desired. A musical program preceded the delivery of the oration by the Bishop of Western Michigan. The time-honored "Kemper Hall Song," written by Miss Elizabeth Adams, and now familiar to two generations of students and alumnae, closed the first part of the exercises, and the second part followed, in the chapel. Testimonials and prizes were presented by the Bishop of Milwaukee, the honorable St. Mary Cross being awarded both to Miss Jean Forrest and to Miss Alexandra McNeill. A festival *Te Deum* followed, in which the choir work was shown to advantage, and then, students and congregation proceeding into the campus, the class stone was laid, as so many class stones have annually been laid before. So ended the series of happy occasions, each of which was blessed with perfect weather.

There were eleven graduates.

THE CATHEDRAL SCHOOL in Orlando, Fla. (the diocesan school for girls of Southern Florida), closed its twelfth year on May 27th. On the evening of May 23rd, a delightful dinner was given to the eight seniors by eight of the faculty, followed by the Senior-Junior soiree, to which the faculty and a few outside guests were invited. The next evening was "Class Night," the programme being prepared and rendered entirely by the Seniors. The annual alumnae meeting was well attended and much enjoyed, the "Class of 1912" being heartily welcomed by the older members. The "School Play," in two parts scored special success, the first part being Shakespeare's "Dream Maids," represented by eighteen of the school girls in dainty and appropriate costumes; the second consisting of the "Bachelor's Reverie" on the eve of his marriage. The Baccalaureate sermon was preached on Whitsunday in the Cathedral by the Rev. R. R. Cobb, principal of the school, and was most forceful and helpful. The presentation of diplomas by the Bishop and of several "Honor medals," by the principal, occurred on May 27th in the presence of a large and attentive audience. The year just ended has proven decidedly the brightest and best in the history of this school, with also most favorable prospects for reopening the first of October. Under the excellent management of the Rev. and Mrs. R. P. Cobb, there has been steady and rapid growth.

THE COMMENCEMENT season at St. Augustine's, Raleigh, was this year unusually interesting. The baccalaureate sermon was preached by the Rev. Richard Bright, Archdeacon for colored work in the diocese of Georgia. On Tuesday of commencement week a stone slab with an appropriate tablet was unveiled at the grave of Dr. J. Brinton Smith, the founder of the school. Dr. Smith was the secretary of the Freedman's Committee of the Board of Missions, and came to Raleigh in 1867 to establish, under Bishop Atkinson, a school for colored youth. His grave had long been without a monument. This year the student body and teachers raised a fund to provide one. Bishop Cheshire presided at the commencement exercises. Bishop Strange of East Carolina was also present, as were the clergy of Raleigh. Among the visiting clergy was the Rev. Reese Alsop of Brooklyn. The commencement address was delivered by Dr. Thomas Jesse Jones, specialist in community education in the U. S. Bureau of Education. His theme was "The Dramatization of the Commonplace." A recent addition to the staff of workers at St. Augustine's is the Rev. Edgar H. Gould, who has been chosen as vice-president. Mr. Gould is a native of Albany, N. Y., a graduate of Amherst College, Master of Arts at Columbia, and received his theological training at the General Seminary and at Oxford. He has served in New York City, Morristown and Yonkers.

THE DEACONESS TRAINING SCHOOL, Berkeley, Cal., has become more than a diocesan affair—it is the Deaconess Training School for the Pacific Coast, having been officially recognized and adopted as such by the council of the Eighth Missionary Department at its session in Sacramento in October, 1911. The Bishops of the Eighth Department are now regularly enrolled as visitors of the school, and the school is recognized as part of the official machinery of the Department. On Tuesday, May 28th, it closed a successful year's work with the usual graduating exercises. A goodly number of friends of the institution gathered for the occasion, among them being the members of the newly organized Associate Board of Lady Managers. The address of the day was delivered by the Rev. Dr. Bakewell, *rector emeritus* of Trinity Church, Oakland, Cal. The warden of the school, the Rev. E. L. Parsons, reviewed the work of the year, and gave the diploma to the one graduate, Miss Roberta Caldwell of San Jose, Cal. The Bishop of California was present and made the closing address. Miss Caldwell expects to take up work in the missionary district of Honolulu under Bishop Restarick, but does not expect to go on at once to the Deaconate. It should be added that the Associate Board of Managers is made up of ladies representing different parts of the diocese of California.

THE RECENT commencement week closed a

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successful year at the New Jersey Military Academy and the Freehold Military School, which are situated at Freehold, N. J. The annual academic sermon was preached in St. Peter's church on Trinity Sunday by the rector, the Rev. John F. Milbank, D.D., who also made one of the commencement addresses. Separate commencements for the two schools, which are for older and younger boys; an athletic exhibition, a competitive drill, a battalion review, at which the chaplain presided at the religious service and made an address, and a closing reception, were the features of the week. There were five graduates from the academy, of whom Edgar Lewin was valedictorian. G. Irving Brigden, Captain of the school, has been promoted to Cadet Major, and will continue in a new capacity his connection with the schools. These schools are vitally connected with the Church, and through the ministry of a former and the present rectors of St. Peter's Church, many cadets have been confirmed. Major Charles M. Duncan, principal and commandant, is a Churchman and vestryman. The chaplain is the Rev. Howard E. Thompson of Woodbury, secretary of the diocese of New Jersey. The Rev. John Bradburne is headmaster of the larger school and actively engaged in the religious training of the cadets.

THE COMMENCEMENT exercises of St. Mary's School for girls were held in the Cathedral of the Incarnation, at Garden City, Long Island, N. Y., on June 4th. Bishop Burgess addressed the graduates, and presented the diplomas. Prizes were awarded for excellency in studies for the past year as follows: A gold cross was given to a member of the graduating class, Miss Corine Buxton, and one also to a member of the junior class, Miss Catherine Gibson. A reception was held by the members of the graduating class for their friends.

A RADICAL CHANGE in the plans for commencement week is made this year at Kenyon College, Gambier, Ohio, by centering the principal events about Sunday, June 16th. A week-end trip to Gambier, which includes a stay over Monday, June 17th, will thus enable alumni and other visitors to attend the important events of commencement. The formal opening of the new Alumni Library is placed at 3 o'clock on Saturday afternoon, June 15th, with an address by Dr. Talcott Williams, the newly elected dean of the Pulitzer School of Journalism of Columbia University, followed by a reception at the library. In the evening occurs the senior play, when the class of 1912 present Bernard Shaw's "The Devil's Disciple." At the ordination service on Sunday morning the sermon is preached by the Rev. Robert L. Harris, rector of St. Mark's Church, Toledo. The baccalaureate sermon in the evening is by the president of Kenyon College. The conferring of degrees and exercises in connection with the eighty-fourth commencement are placed on Monday morning, when the alumni oration is delivered by Francis T. A. Junkin, '84, B.A., '97, A.M., of Chicago, Ill., and the class oration is given by Harlow Henry Gaines, '12. This is followed by the alumni luncheon, after which comes the alumni business meeting. On Tuesday morning at 8 o'clock occurs the Bexley alumni breakfast: the reunion and luncheon of the two literary societies of the college are set for the noon hour and the initiation and supper of the Phi Beta Kappa society is at half past five in the evening.

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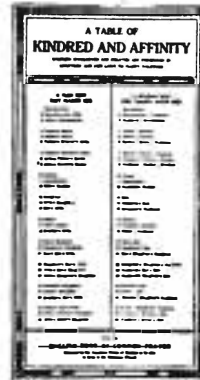
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