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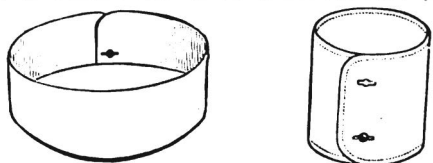
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REMEMBER you have not a sinew whose law of strength is not action; you have not a faculty of body, mind, or soul whose law of improvement is not energy.—F. B. Hall.

**THE DENIALS OF PETER**

FOR ST. PETER'S DAY (JUNE 29TH).

And the Lord turned, and looked upon Peter.—St. Luke 22: 61.

IT is strange how often, by a single incident, at an unexpected moment, a character is brought out. We reveal ourselves in crises; at turns in the course of events that catch us unawares. An opportunity presents itself for immediate acceptance or rejection; an imperative passion calls for gratification or denial; a duty obtrudes itself in the way of our comfort; and by our action we reveal our character.

We are familiar with the circumstances of how St. Peter on the night of our Lord's passion, in a moment of excitement, was tempted, denied his master, betraying thus in an instant the cowardice in his heart. He had followed Jesus after a faithless vigil and a tardy defense in the Garden, to the palace of the High Priest. Under the wing of St. John, who had means of entrance there, he had crept into the servants' hall. He was loyal still, he thought; but full of alarms, questionings, awed by the atmosphere of fatality, of finality about it all; filled with fear for his own future, his natural well-being and his political career. Perhaps the cause in which he had been engaged seemed visionary and unreal as he sat in the fire-lit servants' hall, a-clatter with the gossip and a-bustle with the business of the High Priest's court. Thrice he was asked if he were one of the followers of the Nazarene prophet, and thrice he denied; and as he did so, the cock crew, and he remembered the words of Jesus, who, at this moment, remanded by the High Priest, was passing the courtyard. And the Lord turned, and looked upon Peter. He saw himself as he really was, and his repentance was the decisive element in his subsequent development.

We know full well how sin, faults of character, weakness of will, at times have clouded our lives, how often at least by deed if not by word we, too, have denied the Christ. That we live so complacently under the sense of our short-comings is due to the self-deception that besets us. We continually make excuses for ourselves, for no love is so tender of the object of its affection as self-love; and we are prone to love self passionately unless the thought of self is driven out by love of others and of God. How many characters, weakened by self-deception, crumble under the force of temptation or slump into useless softness! Fortunately in the hour of our danger the Divine Love turns and looks upon us. There is no substitute for the vitalizing touch of the hand of Christ upon our soul. We must see the vision of His face; breathe of His Spirit; be united with Him in His work of love for others.

We are all wont sometime to come unto the Palace of the High Priest. Jesus is there—we know it—on trial, presently to lay down His life. We have followed Him from the Garden; we have been keeping, in our way, a vigil with Him; we have tried to be His disciple, but grown cold, grown tired—perhaps we do not know how cold, how tired we have become. Our hearts, though they may be warm, yet have little of the Divine Love in them. And then the temptations come—subtly, perhaps; tenderly colored by the imagination; wonderfully prepared by our self-love. Our wills have been weakened by carelessness, indifference, little quickly-forgotten sins; we are not strengthened by a habit of prayer, we have no vital experience of the grace that Christ gives in the sacraments; and step by faltering step we yield.

Out yonder stands the grim hill of the tree of sacrifice. Jesus, coming from the implacable presence of the High Priest, begins His journey to the Cross. His course is well run. In but one way more can He show His love for us—it is left for Him only to die. The very forces of Nature are appalled at the catastrophe to which the Son of God submits. When lo, He turns, and looks upon you!

L. G.

## SMITH

**M**R. MEREDITH NICHOLSON contributes to the *Atlantic* for June, its leading article entitled "Should Smith go to Church?" Mr. Nicholson begins with the frank avowal that he should; but between the position which Mr. Nicholson attributes to his hypothetical character and that which he avows as his own, it is obvious that both Nicholson and Smith are agreed that the Church is somewhat to blame for the reluctance of the one and the failure of the other to go to church. And, indeed, perhaps it is.

"I confess to a persistent need in my own life," says Mr. Nicholson, "for the support, the stimulus, the hope, that is inherent in the teachings of Christianity; nevertheless the church—that is to say, the Protestantism with which I am familiar—has seemed to me increasingly a wholly inadequate medium for communicating to men such as Smith and myself the help and inspiration of the vision of Christ."

And as for Smith, he "doesn't care a farthing about the state of his soul."

"Nothing, in fact, interests him less. Smith's wife had been 'brought up in the church,' but after her marriage she displayed Smith to the eyes of the congregation for a few Easter Sundays and then gave him up. However, their children attend Sunday school of a denomination other than that in which the Smiths were reared, and Smith gives money to several churches; he declares that he believes churches are a good thing, and he will do almost anything for a church but attend its services. What he really means to say is that he thinks the church is a good thing for Jones and me, but that, as for himself, he gets on comfortably without it.

"And the great danger both to the church and to Smith lies in the fact that he does apparently get on so comfortably without it!"

Then Mr. Nicholson relates his own "personal experiences of religion and of churches," which, he admits, "have been rather varied," partly because as a reporter in his younger days he "covered" various religious events of an unusual nature. His own religion is that of the Episcopal Church. He was formerly interested "immensely" in Newman and the Tractarians, then "took a cold plunge into Matthew Arnold," and finally indicates the sort of church which he hopes to see, and which we will examine later. But it is "Smith" who chiefly interests us, because, as Mr. Nicholson evidently intends, Smith is the man with whom we ride down-town on the street car, sit next to at the theatre, warm up to at a ball game, brush elbows with at the polls, sit with on civic committees—and part company with at the church door.

Smith derived "cynical enjoyment" when a heretic priest was "unfrocked." He is not interested in modern critical questions of authenticity and the like, "nor do nice points of dogma touch the affairs of his life or the needs of his soul."

"The fact that certain gentlemen in session at Nicæa in A. D. 325 issued a statement of faith for his guidance strikes him as negligible; it does not square with any need of which he is conscious in his own breast. . . . Smith has no time, even if he had the scholarship, to pass upon the merits of the Book of Daniel; but give him Christ's own words without elucidation and he is at once on secure ground. . . . Smith will not be won back to the church through appeals to theology, or stubborn reaffirmations of creeds and dogmas. . . .

"Smith's trouble is, if I understand him, not with faith after all, but with works. The church does not impress him as being an efficient machine that yields adequate returns upon the investment. If Smith can be brought to works through faith, well enough; but he is far more critical of works than of faith. Works are within the range of his experience; he admires achievement; show him a foundation of works and interest him in strengthening that foundation and in building upon it, and his faith will take care of itself.

"The word we encounter oftenest in the business world nowadays is efficiency; the thing of which Smith must first be convinced is that the church may be made efficient. . . .

"The economic waste represented in church investment and administration does not impress Smith favorably, nor does it awaken admiration in Jones or in me. Smith knows that two groceries on opposite sides of a street are usually one too many. We used to be told that denominational rivalry aroused zeal, but this cannot longer be more than an absurd pretense. This idea that competition is essential to the successful extension of Christianity continues to bring into being many crippled and dying churches, as Smith well knows. And he has witnessed, too, a deterioration of the church's power through its abandonment of philanthropic work to secular agencies, while churches of the familiar type, locked up tight all the week save for a prayer-meeting and choir-practice, have nothing to do. What strikes Smith is their utter wastefulness and futility."

Yet Smith is not altogether unappreciative. He is—

"not indifferent to the call of revitalized democracy. He has confessed to me his belief that the world is a kindlier place, and that more agencies of helpfulness are at work, than ever before; and to

restore the recalcitrant Smith to the church it is necessary first of all to convince him that the church honestly seeks to be the chief of such agencies." Smith points to various philanthropic organizations "with a flourish, and says that he prefers to give his money where it is put to practical use. To him the church is an economic parasite, doing business on one day of the week, immune from taxation, and the last of his neighbors to scrape the snow from her sidewalks! The fact that there are within fifteen minutes' walk of his house half a dozen churches, all struggling to maintain themselves, and making no appreciable impression upon the community, is not lost upon Smith—the practical, unemotional, busy Smith. Smith speaks to me with sincere admiration of his friend the Salvation Army major, to whom he opens his purse ungrudgingly; but the church over the way—that expensive pile of stone closed tightly for all but five or six hours of the week!—Smith shakes his head ruefully when you suggest it. It is to him a bad investment that ought to be turned over to a receiver for liquidation."

Yes, we all know Smith. His other name is Legion—or would be if Smith were not rather better in most things pertaining to good citizenship than are most men that we know. And, from his point of view, Smith really has a grievance.

Now what does Mr. Nicholson propose to do about Smith? It is when we begin to search for the answer to this question that it becomes a little difficult to tell where the diagnosis of Smith ends and that of Nicholson begins. Their diseases somehow blend into one, and one begins to wonder whether it is not after all Nicholson who has become uncertain as to his church-going, and whether means must not be discovered to recapture both these gentlemen at the same time. Whether so or not, Mr. Nicholson's plan for catching Smith is worthy of consideration; and if it, or another plan, succeeds in landing Nicholson instead of Smith, who shall say that it is not successful?

MR. NICHOLSON asks for the "appointment of local commissions, representative of all Protestant bodies, to study the question [of "unification"] and devise plans for increasing the efficiency of existing churches, and to consider ways and means of bringing the church into vital touch with the particular community under scrutiny." There would follow a "redistribution of church property, based wholly upon local and neighborhood needs." He would introduce "amusements," "motion-picture shows," "the institutional church—the 'department church' if you like." Social endeavor would be the Church's purpose. That would mean a new training for the clergy.

"In this unified and rehabilitated church of which I speak—the every-day-in-the-week church, open to all sorts and conditions of men—what would become of the creeds and the old theology? I answer this first of all by saying that coalition in itself would be a supreme demonstration of the enduring power and glory of Christianity. . . . The seven-day church, being built upon efficiency and aiming at definite results, could afford to suffer men to think as they liked on the virgin birth, the miracles, and the resurrection of the body, so long as they practised the precepts of Jesus.

"This busy, helpful, institutional church, welcoming under one roof men of all degrees, to broaden, sweeten, and enlighten their lives, need ask no more of those who accept the service than that they believe in a God who ever lives and loves, and in Christ, who appeared on earth in His name to preach justice, mercy, charity, and kindness. I should not debate metaphysics through a barred wicket with men who needed the spiritual or physical help of the church, any more than my neighbor, Smith, that prince of good fellows, would ask a hungry tramp to saw a cord of wood before he gave him his breakfast."

Now we interrupt to say that both Nicholson and Smith can find precisely that ideal realized already. They do not have to wait for some dim, distant future. Mr. Nicholson's ideal church is simply the Y. M. C. A. building which, happily, any policeman will point out to him. It is an "every-day-in-the-week" establishment—and every-night. It provides the games, the social service, the "unification," the ideal creedlessness which is "to broaden, sweeten, and enlighten" lives. "Efficiency" is its long suit. Absolutely every detail of Mr. Nicholson's ideal is realized in that admirable institution.

Why, then, does the Y. M. C. A. itself realize that something else is required beside what it is able to give? Why has not the active competition of Mr. Nicholson's ideal closed up the churches completely? Recognizing entirely how prolific are the Smiths in any community, how is it that one finds various Joneses and Browns and Robinsons and even, at rare intervals, an occasional Nicholson, kneeling before the altar at some perhaps half-empty church?

Let us test Mr. Nicholson's ideal. When Jones's baby died last week, did Jones go to his "every-day-in-the-week" establishment to play pool as a refuge? When Mrs. Brown's daughter

was at death's door, and the slightest breath might turn the tide one way or the other, did Mrs. Brown seek relief in moving pictures? When young Prodigal Robinson, having indulged himself in the luxury of companying with swine and dining on husks, finally came to himself and said "I will go to my Father," was it at the billiard table that he found forgiveness and received the impetus of a new life?

We do not underestimate the evils which flow from the Church's broken unity. We are quite alive to the duty of social service. Perhaps these two themes come oftener to our editorial pen than any other.

But Mr. Nicholson's perspective is not big enough. Instead of bringing Smith up to a higher ideal so that he would want the Church, Mr. Nicholson would reduce the Church to Smith's ideal. For to-day, with all its faults, the Church's ideal is so much beyond Smith's that they fail to come into touch with one another. And Smith, with all his goodness, is too self-satisfied to realize what he lacks.

For it is evident that both Mr. Nicholson and Smith fail to perceive that the highest need of mankind is neither games nor pictures nor amusement, but spiritual culture. Smith drifted away from the Church in an age of materialism. The finer things of the spiritual nature were treated with contempt. Thus church-going ceased to be a matter of habit. It was looked down upon. It was effeminate. It was trivial.

Then an age of idealism succeeded to that age—what matter that in these rapid days two or three "ages" succeed one another in a lifetime? The Smiths began to be uncomfortable. The sordidness of materialism was not enough for them, and they espoused a gospel of bread. They threw themselves into philanthropies and humanitarianism—and they wondered that in the churches there could still be Joneses and Browns and Robinsons deriving spiritual strength from the altar, and living lives hid with Christ in God, that are as foreign to Smith as are the lives of Negritos or of Aztecs. And yet He who taught us to say "Give us this day our daily bread," said also, "Man shall not live by bread alone." It is not very wise to say all manner of beautiful things of Him whose name they still expect to revere, illogically enough, in their creedless churches, and yet assume that a gospel of "bread alone" exhausts His teaching.

The only way to bring Smith back into the Church is to give Smith a bigger, broader, more worthy ideal. His perspective must take in eternity. Until it does, the Church cannot possibly compete with other agencies that call him. The ten-cent vaudeville show is more perfect for that sort of thing than anything the Church can offer. To give bread to the hungry is good. If Smith does it, well. But the Church wishes to give more than that, and Smith thinks it wishes to give less. If the Church does not altogether succeed in realizing its higher ideal, perhaps it would do better if Smith would help.

But how are we to show Smith what he lacks, and arouse in his breast that desire for *soul-cultivation* that alone furnishes a sufficient motive for church-going? Who shall say? The reaction from materialism has left the Smiths yearning for that ideal and not finding it. That is why Christian Science and various vagaries of New Thought find so many disciples. The problem before the Church is how to reveal the ideal in all its beauty; to implant it into the breasts of all the Smiths; to open up to their minds and their hearts, thoughts bigger and broader and more beautiful than any that they have dreamed of heretofore.

And we suspect that though social service is indeed a step to that end, the path to its accomplishment does not lead through a creedless church and the substitution of moving pictures for sacraments; rather does it lead directly to the altar, and stop there.

And somehow it is becoming more and more apparent that real power—efficiency—is that which comes from God, and is given largely through the spiritual ministrations of His Church.

Poor Smith!

**A**MONG the work of the diocesan conventions of May and June has been the election of Bishops to be the Coadjutors or Suffragans in five dioceses, four of which make excellent choices of presbyters amply qualified for the purpose, while the fifth, Southern Ohio, in choosing Bishop Rowe to be Coadjutor, raises the question whether there ought not to be a canonically "closed season" wherein Missionary Bishops shall

**The Bishops  
Recently Elected**

not be eligible for translation until a stated period has elapsed after similar translation has been declined.

The election of Suffragans for Minnesota, Iowa, and Connecticut is an extension of the system to a class of work differing somewhat from that of the urban dioceses that have already launched it. Dioceses that are chiefly rural as are these—in spite of the two large cities in each of two of them—have special perplexities. The multiplied demands upon the Bishop's time in visiting small places where one, two, or three candidates await confirmation, require, in the aggregate, a great many days. It is perfectly true that nowhere is the presence of a Bishop more necessary or more welcome than in such places; but the number of days in a year being inelastic, it becomes necessary to extend the episcopate by multiplication instead. We believe the system will prove equally successful in these dioceses, and we congratulate each of them upon the excellent choices that have been made.

In Kansas also, choice has been made of a useful and efficient priest to be Coadjutor. As parish priest for a number of years in Nebraska, as chaplain in the army, and as Department Missionary Secretary, Mr. Silver has invariably been of good repute and a like value may be anticipated for his services in the higher sphere to which he has been called.

One fact connected with his call to the episcopate ought frankly to be told and explained, so that there may be no misunderstanding. For sufficient cause it became necessary for Mr. Silver to divorce his wife. That he was entirely blameless in the matter is the opinion of those who know the circumstances. As the result of careful inquiry, we believe this to be fully established.

The Church recognizes in divorce a legal separation, made necessary in extreme cases for protection of what remains of the family. Where a priest, or, indeed, a devout layman, feels it necessary to proceed to that last resort, it must be presumed that he does so advisedly, accepting the Church's view that it does not mean the annulment of the marriage bond and does not justify re-marriage. This being assumed—and in the present instance we believe there is no ground for questioning it—the party securing the divorce is left absolutely without stigma. Hence the unhappy incident was rightly treated in Kansas as not standing in the way of an election to the episcopate, and we believe it should also not stand in the way of confirmation of that election.

Painful though it be to refer to the matter, we believe that it is best, from every point of view, that this statement be frankly made.

### ANSWERS TO CORRESPONDENTS

**ONE WHO WOULD LIKE TO KNOW.**—Incense is typical of prayer, in its ascent heavenward, and is the most ancient and widely used of all the symbolic accessories of divine service. When the people are ceremoniously censured, and they bow slightly in acknowledgment, it is their participation in the offering, and the silent prayer, "Let my prayer be set forth in Thy sight as the incense," etc., may make their part a real act of prayer.

**M.**—It is commonly felt that a communicant, feeling it necessary to derive an income from his musical ability, is justified in serving as organist in a sectarian church, not forgetting to make his communions regularly at his own church. He would not be justified in joining in the communion as administered by others than priests of the Church.

#### "AS A DREAM WHEN ONE AWAKETH"

It was a dream—the weird, wild fantasy of night,  
Which, for a moment brought my loved again,  
And made my present clear, my future bright;  
The things which are as those which do but seem,  
It was a dream, alas, and but a dream.

As wakes a child from troubled sleep,  
With tossings wild to moan and weep,  
Until he feel upon his aching brow  
His mother's touch, he knows not whence nor how,  
And hears that tone, unto his senses balm,  
That well-loved voice, those accents sweet and calm,  
Parting the things that are from those which do but seem:  
"It was a dream, my child, fear not, 'twas but a dream."

Oh, when, at length, Life's fever o'er,  
I shall awake to sleep no more;  
The shadow o'er my brow of Azrael's wing,  
The fear within my heart of Death's dread sting:  
Lift, Thou, the veil that until then shall part  
The things that are from those that do but seem;  
Speak to me, Lord, to calm my trembling heart:  
"Fear not, My child, awake, 'twas but a dream."

I. E. C.

## BLUE MONDAY MUSINGS

**A**N intelligent layman of the diocese of Massachusetts wishes to ask what in the world one of the neighboring clergy means by advertising, "Holy Communion first Sunday of the month after morning service." Evidently he means that he thinks the monkish service of Morning Prayer, which is appointed for every day, is the "Morning Service" of the Church *par excellence*, and that our Lord's own Service is a kind of addendum, of no particular consequence. But is it not shocking that there should still be left such a survival of the dark ages? There are others, however. A parish paper from Michigan has just been put on my desk, from which I quote a paragraph:

"Services on Easter Day will be as follows: Early Communion at 8 o'clock. The hour is set for 8 as we had it last year, because the rector believes that the great majority of the people are satisfied with that hour. Then the rector feels justified in believing that, as it is the hardest day in the year that he has anyway, it is not necessary to make it longer by beginning earlier. By the time one has breakfast before coming to service, and the rector believes it is every Christian's duty to himself so to do, 8 o'clock is early enough. Then the 10:30 service is the main Easter service, of course." One is not surprised to find a little further down the page: "Union services throughout Holy Week in the Baptist church; remember they are our Lenten services as well as theirs, and you should attend all the services in Lent you possibly can. On Thursday evening of this week there will be a Communion service at 7:30 instead of the Good Friday celebration."

What an extraordinary ignorance of historic background the worthy rector of this parish displays! "Early in the morning our song shall rise to Thee." is evidently not one of his favorite hymns. Fortunate for him, too, that he was not among the children of Israel who gathered the manna early in the morning. So calmly to set aside the unquestioned fact that the practice of the Apostolic Church from St. Paul's time until now has been to receive Holy Communion as the first food of the day, whenever possible, is an example of individualism and self-will seldom paralleled. I notice, however, in a Nebraska parish paper something almost as good of its sort. The rector warns his people against that conception of Lent which would have them renounce certain amusements during that holy season, on the ground that it is "very conventional." In the same column he advertises the fact that one of his communicants is taking the leading character in the opera of "The Jolly Musketeers," which will be given at the local theatre the first week in Lent, as no other date could be secured. Evidently he expected his congregation to take his warning seriously, and to begin their self-denial by rallying to the support of their fellow-communicant. Twentieth century Christianity, however strenuous it may be, certainly does not bear the sign of the Cross in any conspicuous self-denial on the part of its people. We take our religion very easily, and austerity seems in the minds of many to be completely relegated to antiquity. But surely our Lord and His Apostles set us an example which we are bound to follow. Reasonable and regular self-denial is expected of us; and I doubt whether anywhere in the world, Church people need to be warned about excess in staying away from the theatre, or encouraged not to practise fasting before they come to Holy Communion.

LOYALTY is always excellent; and I am glad to find that my unknown correspondents who are graduates or students at Cornell rally to the defense of their University, in connection with a recent paragraph published here. Two of them endeavor to make out that Dr. White's book, to which reference was made in that paragraph, is really unobjectionable, and that it deals only with certain historical issues between Science and Theology. I think they judge the book too leniently, as to its purpose and methods. That certain theologians have been unscientific is unquestionably true. It is no truer, however, than that certain scientists have been unscientific, and that many scientists are not theologians. It would be interesting to prepare a book with the title, "The Warfare of Science with Science." One could make out a formidable list of absurdities and contradictions that have been seriously set forth by the foremost men of science of their day, only to be rejected by others more advanced in later times. All that, however, is a little apart from the question which provoked my comment. One undergraduate student writes from Sage College, and tries to make out a case for the impertinent young men who are going to revise all the religions of the world by sessions of the Ingersoll Club, held in "The Dutch Kitchen," on the ground that undergraduates

must necessarily be critical and that they cannot be expected to take anything for granted. It is the nature of the undergraduate mind to begin *de novo!* I doubt this very much. No similar group of undergraduates would have attempted such a task in connection with any other province of life. Had they proposed it, say, in the philosophical field, or the field of history, they would have been crushed by the deafening laughter of all that knew their impertinence. Only in the religious field does it seem practicable to their "exaggerated egos." Of course they are only a dozen, and Cornell is a very large institution. Any great body has its foolish or unworthy members; and it would not be fair to hold either the institution or the rank and file of undergraduates or alumni, responsible. At the same time, I fear it is unquestioned that the endeavor to establish a university wholly without religious convictions of its own is not justified by the religious results. "Undenominationalism," so-called, has been well described as "a moral monster"; and its fruits are usually apples of Sodom. I say this, with profound respect for the multitudes of Cornell men whom I know and honor; and of course the same criticism will apply to many other institutions.

LOOKING OVER a boyhood scrap-book the other day, I found (among many bits cut from the old LIVING CHURCH of Dr. Leffingwell's time), two excellent Latin versions of well-known poems, Mrs. Stowe's "Knocking, Knocking, Who is There?" and Bishop Heber's "Hymn to the Blessed Trinity." At least the first of these is the work—as possibly are both of them—of the late Rev. Dr. Arthur Wilde Little. They will be new to this generation; so I reprint them both:

"Pulsans, pulsans; ibi quis?  
Manens, quam spectabilis!  
Est Viator ac regalis,  
Talis nunquam antehac.  
Anima, pro tanto miro  
Ostium apertum fac.

"Pulsans, pulsans—ibi usque!  
Manens, mirus perbellusque;  
Ast non patet foris, namque  
Herbae atque helices,  
Cum clavculis intortis,  
Amplectentur cardines.

"Etiamnunc eu! pulsantem,  
Grandem speciosum stantem.  
Ah! transfixa pulsat manus;  
Sub corona splinea  
Placida, benigna, fulgent  
SALVATORIS lumina."

## "DE SACROSANCTA TRINITATE HYMNUS

"Sancte, Sancte, Sancte, DEUS DOMINATOR,  
Mane Tibi nostrum ascendet canticum;  
Sancte, Sancte, Sancte, ple rerum Sator,  
TRINITAS beata—TRINUM, UNICUM.

"Sancte, Sancte, Sancte, vittas pessundantes,  
Superi adorant Te ad mare vitreum;  
Cherubim et seraphim, proni venerantes,  
Te colunt aeternum semper Dominum.

"Sancte, Sancte, Sancte, quamvis Te nox tegit,  
Hominis nec cernit Te nocentis oculus:  
Sancte, Sancte, Sancte, Tibi par non degit;  
Vigore, puritate, amore maximus.

"Sancte, Sancte, Sancte, DEUS DOMINATOR,  
Te collaudant maria, terra, coelcum;  
Sancte, Sancte, Sancte, ple rerum Sator,  
TRINITAS beata—TRINUM, UNICUM."

A CHICAGO PRIEST sends me a gem of purest ray serene from the sermon of a Protestant minister in that breezy city. No one can accuse him, evidently, of being conventional or too respectable and classic. The sentence which seems to have been the climax of his sermon follows: "I would as soon think of such people bringing the Kingdom of God on earth as I would of a hound with wax legs catching an asbestos cat in hell."

What a pity, though, that there are people who, in their zeal to be novel and picturesque, forget that decency is not out of place, even in the pulpit.

PRESBYTER IGNOTUS.

THE MAELSTROM attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be fountain than maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Rev. John Hall, D.D.*

REVISION OF ROMAN BREVIARY

Legends of the Saints to be Reconsidered

NEW ANONYMOUS BOOK IN THE INTEREST OF MODERNISM

Anglican Work in the Latin Quarter of Paris

OTHER RELIGIOUS NEWS OF THE CONTINENT OF EUROPE

PARIS, May 30, 1912.

THE Roman Church has taken in hand the revision of her breviary and her martyrology. The new arrangement for the reading of the Psalms has been in use for some weeks. In regard to martyrology a French writer on the subject says: "Autres temps autres moeurs"; our devotion is calmer, our reasoning powers are sharper than in past days. Reason demands that the supernatural should have a solidly historical basis." For some time past distinguished ecclesiastics, Benedictines of St. Maur and Bollandists in particular, have set themselves to bring legends into agreement with history.

As a result of this attitude the clergy are warned against the deification of the saints: "The saint one preaches about is inevitably represented as the greatest saint of Paradise. . . . The preacher does his work too thoroughly. . . . it seems, moreover, as if something of the glory of the saint he extols were reflected upon himself. He speaks as if the saints were beings above and beyond common humanity, perfect from their earliest years, inimitable. . . . A useful book might be written on the faults of the saints, a book wherein it should be clearly shown that holy men and women deemed worthy of canonization did not receive their virtues ready made. . . . that they struggled, labored, sometimes failed and fell, that the grace of God did not prevail without great efforts. . . . The glory of the saints would lose nothing by this. The practice of earlier days, when historical details failed, was to invent details, to seek a certain ideal truth answering to the Christian's own notion of holiness. . . . legends profoundly respectable, charming impressions of faith and veneration like the naive statues of our Cathedrals. . . . But to leave unnoticed the human side of the saints, their faults and weaknesses is to depict a perfectly commonplace saint, . . . a saint so like every other saint as to lose all individuality. The virtues of the holy persons we revere would be no whit diminished by the revelation of their efforts to overcome the weaknesses of human nature, their struggles against the enemy that never was completely vanquished. Such saints would be our truest models, our best examples. For the saints began as the rest of us in sin and weakness. Their nature was not superior to our own. They became saintly not by their ignorance of vice, but by their victory over it." . . . Here are counsels dictated by strong common sense—and wise judgment.

Never before has the moral and religious education of children occupied so large a share of attention as at present. The child, "the father of the man," is the centre round which moralists and educationalists both secular and ecclesiastic concentrate untiring efforts. The clergy of France have to face that serious question, the attitude and duty of Christian children in the anti-religious atmosphere of State schools. After a rigorous examination of the philosophical question of responsibility, French Catholic priests have come to the conclusion that a child must be instructed early on the question of personal responsibility, that a child's own sense of right and wrong must be appealed to. Children are no longer to be told by their parents or spiritual guides, "you are to do this or that," but to be made to feel that in allowing themselves to be influenced in an irreligious direction by their surroundings they would be committing sin, the responsibility of which would fall on their own shoulders.

A book has lately appeared which is likely to make something of the same stir among Roman Catholics as *Essays and Reviews* or *Lux Mundi* once did among Anglicans. Its title, *Ce qu'on a fait de l'Eglise*, indicates the critical attitude of its authors—for they are numerous—an attitude which they are perfectly aware cannot be tolerated by Rome. To guard themselves therefore against the consequences of their line of action the writers have taken every precaution to keep their names secret. For they declare they do not mean to be denounced and excommunicated by their Church. They emphatically affirm that they are no rebels, but faithful and true Catholics, that they would on no account break away from the great Catholic fraternity of which "the Pope is the Head, the visible centre, the spiritual guide." They say they have weighed the importance of the weapons which may be used against them,

but declare that neither threats nor inquisition can frighten them.

"We are tired of seeing the Church reduced to play the part of a *burcauratic*, torn to pieces by jealousy in all that concerns the power she still possesses, striving to reconquer the power she has lost, become in spite of her superb appearance a sterile power, extolled by those who do not probe matters to the core. We are tired of seeing her exert a reactionary influence on the progress of society, losing thus her real influence so much the more surely the longer she insists on reviving the manifestations of a power that is past."

The authors of this book of ultra-modernism consist, it is said, of a band comprising both clergy and laymen. They are determined at all cost to remain anonymous, to defy any attempt to break through their incognito and to remain within the pale of the Roman Church.

I have once more had occasion to note the good work taken in hand, and so ably maintained, by the American Anglicans in a hard-working corner of the Paris *Quartier Latin*. The vicar of the little iron church there dedicated to St. Luke, which one hopes may one day, a not too distant day, be replaced by a permanent stone structure, is the life and soul not only of the Church work, properly so called, but of those social institutions connected with the Church, so precious as a bond of Christian union and a moral safeguard. Chief among such institutions are Holy Trinity Lodge and Hospital and the young men's club and reading room. I have described both in former articles. The vicar presided on Whitsun Tuesday at two great social gatherings at the Young Men's Club, making his kindly influence felt as well by the numerous members of the club, all Christians, but not necessarily Anglicans, as among the influential friends and well-wishers who assembled as guests. There was good music and singing and interesting conversation. Social institutions such as this club, and the social gatherings organized there may do more to keep young men straight than councils or sermons.

An interesting testimony to the power and good influence of Christian teaching comes to us from the East. A cultivated Chinaman appeared one day at the Lodge of the Girls' Friendly Society established by the European Colony in a Chinese station and begged that his daughter might be allowed to become a member of the society. When told that this could not be unless she were a Christian he offered a sum of money, pleading that she might at any rate be permitted access to the G. F. S. library, for there, he said, he knew she would find only wholesome and high-toned reading.

This has been a wonderful Whitsuntide here in Paris, a Whitsuntide of extraordinary efforts in the cause of peace and good will—international good will. Between forty and fifty thousand musicians were here from different lands taking part in the great international *Concours de Musique*. The centre of general interest were the thousand English school children, boys and girls under fourteen years of age, who came as guests of the Paris Municipal Council. Their singing was excellent, exquisite in some of the songs. The boys sang and pronounced better than the girls in most instances, because they were in a large proportion choristers, carefully trained for their church choirs.

I. S. WOLFF.

THE REV. WALTER C. WHITAKER, D.D., rector of St. John's Church, Knoxville, Tenn., "hits the nail on the head" in a letter to his parishioners in regard to their missionary responsibility when he says:

"Exhortation on the general principle of Missions would be a reflection on your Christian intelligence and on my own, since the propagation of the Gospel is of the essence of discipleship to Christ. But the application of the principle is so often neglected that I feel it necessary to call your attention to this fact: That we can put the principle into practice only in specified places, and that if we let every slight objection keep us from giving in any one or two or ten specified places, we never will apply the principle.

"What I mean is: That some ingenious person can say something against every missionary project (or, for that matter, against any project) that ever was advanced; and that if we allow ourselves to be swayed by the objection, we shall never do anything except to keep our money in our pocket and worship Christ for our own selfish pleasure. It is easy to raise objections to the preaching of the Gospel by this church first in China, then in Alaska, then in Montana, then in Southern Florida, then in Middle Tennessee, then in Unicoi County, then in North Knoxville. If we lend a ready ear to the plea that 'We need the money at home,' the plea will finally come to mean: 'We need the money at No. —, — Avenue.'"

## WHITE SLAVE BILL IN THE HOUSE OF COMMONS

### Memorial Asking the Government to Assist the Measure

#### VARIOUS CHURCH NEWS OF ENGLAND

The Living Church News Bureau  
London, June 4, 1912

**A** "ROUND ROBIN" to the Prime Minister on the subject of Mr. Arthur Lee's White Slave Traffic bill is being extensively signed by members of all parties in the House of Commons. Signatures have been obtained of nearly all the Irish Nationalist members and of the Labor party. The "round robin" is in the following terms:

#### "CRIMINAL LAW AMENDMENT (WHITE SLAVE TRAFFIC) BILL

"The undersigned, members of all parties in the House of Commons, beg to urge upon the Prime Minister their request that he should allot a few hours of Government time for the discussion of the Criminal Law Amendment (White Slave Traffic) bill in order that it may receive a second reading and be considered by a Grand Committee.

"This bill is entirely non-party in character, is supported by the Home Office, which has approved its drafting and is backed by members of all shades of political opinion."

A new committee, called the "Pass the Bill Committee," has been formed for the purpose of securing the passage of the bill through Parliament.

The Bishop of London, who moved the resolution at the annual meeting of the Free and Open Church Association, said that the resolution based the case on the ground of Scripture, and that it was impossible to argue against the position that they were all equal in the sight of God. It was the fact of master and slave kneeling side by side at the Christian altar which first of all broke down class divisions and introduced the sense of brotherhood into the Church.

#### Free and Open Churches

He had had plenty of experience of the bad effect which pew-rented churches had on the working classes. The Bishop had been endeavoring, with the Bishop of Birmingham, to get grants from the Ecclesiastical Commission for churches where the pew rents were declining in order to allow them to be extinguished altogether, and he had just sent off the first grant, and the effort would be continued. This movement, the Bishop went on to say, must be joined up with the recommendations of the Archbishop's finance report, and when they got the free will offerings scheme worked out in the Church, there would be no need for pew rents.

"They would have tapped the resources of the Church, which would make pew rents unnecessary." He hoped to see the day when not only would every church be free and open, but open all day for private prayer. The Bishop of Lincoln, in commending the free-will offerings scheme, observed that what was needed in the Church was the development of the habit of systematic saving for this purpose.

The Universities' Mission to Central Africa has been keeping its usual anniversary services and meetings, and the racial problem which the Mission has had to face in the diocese of Northern Rhodesia was a subject of special reference and consideration.

#### The Universities' Mission

The Archbishop of Capetown, in his sermon at the service of the Holy Eucharist in St. John's, Red Lion Square, said that in his own work, as well as in the work of this Mission, a question came up which would have to be dealt with according to the teaching of the Holy Spirit. They could not forget the problem of black and white living and developing side by side. It was the problem of the day in South Africa. The union of the two European races was as nothing to that tremendous problem which they called out there "the native question." The Bishop of Winchester, who presided at the annual meeting held in the Church House, referred to the controversy between the Bishop of Northern Rhodesia and the people of Livingstone about the exclusion of natives from the Memorial church. This, he said, had been happily set at rest by a compromise, which saved the principle for which Dr. Hine was contending, and at the same time did not push that principle into consequences and results which would needlessly offend the feelings of those who had most to do with the getting up of the church. Canon Scott Holland was chairman of the evening meeting at the Church House, when the Great Hall was crowded in every part, and his address was chiefly devoted to "the black trouble" at Livingstone. It arose, he explained, from a divergence of view between the ordinary Englishman and the native and the view which they took in this Mission. The English settlers and colonists out there had the facts on their side at present—one was a race at present superior, more or less, governing a more or less inferior race. But of course the truth was that the situation was not permanent. They of the Mission were

right in their view. "We are grounding ourselves in absolute certainty, because there is nothing more certain in the world than that the facts now making a whole race of boot-blacks will not be the facts ten or twenty years hence, and still less thirty years hence." The speaker said the reports of native administrators showed a great moral and spiritual gain already. The change in the life of the African was more than a secular affair. "We have baptized them. The Spirit has fallen upon them. And now the Holy Spirit of God is the dynamic force which is going to develop all their capacities, and who is going to put a limit to that?" The fact that there was something before them towards which they were growing, was what gave dignity and reverence and affection to that which they were at present. And it was in our contribution to the final consummation for them and us that we were all equal in God's sight.

The Leeds correspondent of the *Church Times* writes concerning Archdeacon Burrows, who has been recommended by the Crown to the see of Truro, when he was at Leeds, first as principal of the Clergy School, then as vicar of the Church of the Holy Trinity. Men who came fresh from the freedom of the universities felt indeed the atmosphere of the clergy school.

"It breathed of work, discipline, and the seriousness of the Church's calling. The chapel became a centre in their lives, and the lecture room a place of searching inquiry and the forming of opinions into deep convictions. The success of the nine years' principalship has been proved time and again by the position and work of the men he had under him." As to his parochial work in Leeds, this correspondent says: "He made men feel that the Church was an ordered society, a divine body, with divine means for the welfare of men. His care over his Confirmation candidates was very great. He taught them the obligations of Christians without fear—the teaching was clear and definite."

The Liverpool *Daily Post* has an interesting and appreciative notice of Prebendary Wakeford, who has been appointed by the Bishop of Lincoln to the first residentiary canonry of Lincoln, which carries with it the precentorship of the Cathedral. Ordained in 1884, the Rev. John Wakeford spent the early years of his clerical career tramping from town to town and village to village as a missionary in the dioceses of Exeter and Chichester; and it was whilst working in the last named diocese that he attracted the attention of Mr. Gladstone—the Prime Minister—who, upon the elevation of Dr. Sheepshanks to the episcopate as Bishop of Norwich, offered him the vacant benefice of St. Margaret's, Anfield, Liverpool.

"From the first his strong personality has made itself felt in this city, and for nineteen years Prebendary Wakeford has filled an increasingly prominent position in philanthropic and ecclesiastical circles. His characteristic outspokenness and his absolute indifference to public opinion have not invariably commended themselves to everybody, but no one has ever doubted the strength of his convictions or the sincerity and single-mindedness of his motives. Of the mid-day preachers at St. Nicholas' Church during Lent no preacher is able to draw so large or so cosmopolitan a congregation as he, and the fact that so large a proportion of his audience is invariably composed of clergymen, and not infrequently of prominent Nonconformists, is testimony sufficient of the value placed upon his pulpit utterances. . . . It was, however, as a mission preacher that Prebendary Wakeford made his reputation, and it is as a mission preacher that he is still without superior in the country. He has never spared himself, and is not likely to do so in the future. Liverpool will regret the departure of one of its most prominent public men, and the Church in Liverpool will lose a dominant personality."

This Liverpool newspaper offers to him and to the diocese of Lincoln its congratulations. Under its new premier canon and precentor, who is a Churchman of the right sort, I should think Lincoln Minster ought now to get back a good deal of its pristine splendor of Catholic worship.

The Bishop of St. Asaph has had to correct the Home Secretary, Mr. McKenna, in the *Times* newspaper on the position of the Church in Cardiff.

#### Position of the Church in Cardiff

In closing the second reading debate on the Welsh Disestablishment bill the Home Secretary is reported in *Hansard* to have used these words: "Who does the slum work in the cities of Wales? I will take the city of Cardiff. And when you are dealing with Wales and ask who is to minister to the poor, you have to conjure up to your mind not the work of the Church of England but the work of the Free Churches. The Calvinistic Methodist Forward Movement in Cardiff alone has no less than twenty-two halls. What are the corresponding figures for the whole of the Church of England throughout Cardiff? There are but thirteen churches of the Church of England in Cardiff, and

(Continued on page 269.)



**CITIZEN-MAKING IN NEW YORK**

**Judges Postpone their Vacations in Order to Facilitate the Work**

**ANNIVERSARY OF SUFFERN PRIEST**

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, June 18, 1912 }

It is not without significance that the announcement is made by the county clerk, that he had arranged with four of the justices in Supreme Court to postpone their vacations to allow twenty-five hundred aliens to become naturalized in time to vote at the next presidential election. The justices will sit by turns during July and August.

Such facts as these help us to realize that the work of "Foreign Missions" has expanded, and now includes operations in New York, the Bronx, Yonkers, Staten Island, Long Island City, Jersey City, Hoboken, Bayonne, Newark, Elizabeth, Passaic, and Paterson. One of our Bishops in this metropolitan district recently threw out the hint that the younger clergy would do well to study the Italian language. It would be advisable, in view of certain forces at work, to provide for a course of instruction in our theological seminaries which should arm our clergy with historical facts concerning the Christian characteristics of the civil, legal, and military institutions of the United States. The rector of a parish near-by, in giving notice of the service on Thanksgiving Day last, seriously misinformed the congregation, "that the subject-matter of the President's proclamation was the only notice of religion taken by the Government." Is there a man or group of men to give a fund for a lectureship on "The Christian and Patriotism"? Then may we expect our people to know the true history of the genesis of the Declaration of Independence and of the Constitution of the United States, and the paramount work and influence of Churchmen in the building of the nation. Such knowledge could scarcely be less than subservient to the cause of liberty and to the successful combat with alien notions of living without God.

A large company of parishioners and friends of the Rev. Romaine S. Mansfield, rector of Christ Church, Suffern, met in the parish hall on Monday evening, June 3rd, to mark the forty-fourth anniversary of his ordination. There were five neighboring clergy present.

Archdeacon Hulse, now residing in Suffern, Canon Douglas of the Cathedral of St. John the Divine, the Rev. R. W. S. Wood, rector of St. Mary's Church, Tuxedo Park, and the Rev. Charles K. Gilbert, executive secretary of the New York Diocesan Social Service Commission, made happy and appropriate speeches. The Rev. Eliot White, of the diocese of Massachusetts, was also present. A representative of the vestry described the financial conditions prevailing in the parish treasury, and urged greater contributions for the extension of parochial agencies, notwithstanding the recent large benefactions to the parish. The rector had previously suggested the raising of a fund to support a deaconess. As a result of this anniversary gathering the needed money for this purpose has been subscribed.

Mr. Mansfield was graduated from the General Theological Seminary in 1868. For a time he was on the clergy staff of Trinity parish, New York City. He has been rector of Suffern parish for thirty-four years, and is widely known and highly esteemed in the Archdeaconry of Orange, and in the neighboring towns of northern New Jersey.

**PHILADELPHIA NOTES**

At the Church of the Saviour, West Philadelphia, the new chime with which the organ has been equipped by the gift of a member of the congregation, was used for the first time on the Second Sunday after Trinity, on which occasion the rector, the Rev. Robert Johnston, preached the baccalaureate sermon for the graduating class of the University of Pennsylvania.

**Preaches to U. of P. Graduates**

Among the graduates of the University who are to be recipients of honorary degrees at the Commencement on the 20th, is the rector of the Church of the Ascension, Philadelphia, the Rev. George Woolsey Hodge, who is to be made Doctor of Sacred Theology.

The Rev. W. Arthur Warner, Secretary to the Bishop, will have charge of the Church of St. Luke and the Epiphany during the illness of the rector, the Rev. David M. Steele, who is recovering from a serious operation.

Old St. Paul's News is the title of a new periodical issued by the "Old St. Paul's Club," of which the first number has just appeared. The Rev. H. Cresson McHenry, president of the club, is editor, and the publication is to set forward the interests of the club, which, it will be remembered, is composed entirely of men who have given up the drink habit, and are trying to help each

**"Old St. Paul's Club"**

other to get on their feet and take an honorable place in the community once more. In two years the club has grown from five members to nearly three hundred, sixteen of whom wear proudly the silver button which means a year of faithfulness to their resolution of sobriety, while many others are working bravely toward that end. The motto of the club is "Help the Other Fellow," and its seal, a representation of which adorns the cover of the magazine, bears the figure of St. Paul shaking off the viper into the fire.

**WHITE SLAVE BILL IN THE HOUSE OF COMMONS**

(Continued from page 268.)

the whole work of the Church of England in Cardiff is not comparable to the work done by one Free Church alone, the Calvinistic Methodist."

The Bishop of St. Asaph, in dealing with the statement, gives the facts as taken from the Blue Book reports of the Royal Commission and the Year Book of the Methodists. The list of halls is made up by counting adjoining rooms or buildings attached to these halls. The Year Book of the Methodists for 1911 shows the total number of their chapels and halls in Cardiff is twenty-one. The total number of their full members, as returned to the Royal Commission, was 3,484, and the debt upon these halls in Cardiff amounted in the year 1905 to £62,787. The Bishop then turns to the Church record. There are twenty-five churches in Cardiff and thirteen mission rooms, and the number of communicants returned to the Royal Commission was 9,394, three times the number of full members of the sect with which Mr. McKenna stated that the Church cannot be compared. The Bishop had consulted the Rev. Gilbert Heaton, who has just completed ten years' work as vicar of St. Mary's, Cardiff, which may be described as the worst slum parish in Wales. This is the vicar's experience. In the slum district (Tiger Bay) in his parish there is not a single resident Protestant minister, whereas there are three priests of St. Mary's resident in Tiger Bay, and five Sisters of Mercy. The vicar stated that during his ten years' work in this parish Protestant Dissent was practically non-existent. These are facts which can be verified. "I make no comment," says the Bishop, "upon Mr. McKenna's statement beyond this—Churchmen have a right to expect from the minister in charge of the Disestablishment bill that his statement of facts should be true."

The Rt. Rev. Edward Townson Churton, D.D., formerly Bishop of Nassau, passed to his eternal rest on May 21st, at Torquay, South Devon, where he had resided since he resigned the see. The late Bishop, who was born in 1841, was the second son of Archdeacon Churton, an influential dignitary of the Church at the beginning of the Catholic Revival. A younger son was Henry Norris Churton, who succeeded his brother Edward as Bishop of Nassau, and was drowned early in his episcopate off one of the Bahamas. Dr. Churton was educated at Eton and Oriel College, Oxford, where he graduated in 1865. He was ordained in the following year, and after some parochial experience in the north, he came to London as one of the clergy of the newly-founded and noted Catholic parish of St. Mary Magdalene, Paddington, where he remained four years. He was then for nine years the first vicar of St. Bartholomew's, Dover, where he did a splendid work on very definite Church lines, and impressed his parishioners with the saintliness of his character and daily life. In 1886 he was consecrated to the bishopric of Nassau, and upon his resignation fifteen years later, he left to the Church in the Bahamas and to the whole Church Militant the inspiring memory of a model missionary Bishop.

Bishop Churton, says the *Church Times'* obituary article, had always been frail and delicate, and had lived an ascetic life, and by the time that he had reached the age of sixty he was worn out, and therefore felt it his duty to give up his office. In his retirement and declining days in England he was able, however, to do some useful work by his books, helpful alike to clergy and laity, such as *The Use of Penitence* and *The Blessed Mother*. The Lord grant that he may obtain to have "a portion of everlasting blessedness with the apostolic prelates" whose dignity and office he fulfilled on earth.

In the discussion in the Scottish Establishment General Assembly the other day on the resolution for the appointment of a Presbyterian chaplain at Oxford, one of the supporters of the resolution said that of all his friends who had gone to English universities he could scarcely recollect one who had not become "a member of the Church of England."

Last Sunday being Trinity Sunday, the customary ordinations at this Ember season were held in the majority of the dioceses in England and Wales. As this letter is being closed for the post, I notice the announcement of the decease of the Rt. Rev. Dr. Sheepshanks, late Bishop of Norwich. R. I. P. J. G. HALL.

**Additional Items of English News**

one of the supporters of the resolution said that of all his friends who had gone to English universities he could scarcely recollect one who had not become "a member of the Church of England."

## PROGRESS IN CHICAGO PARISHES

### Year Books Indicate Advance in Many Ways

#### VARIOUS CHURCH ORGANIZATIONS HOLD SESSIONS

The Living Church News Bureau }  
Chicago, June 18, 1912 }

**A** NUMBER of Year Books, or annual editions of parish papers, have found their way to your correspondent's desk. These all show encouraging progress. St. Ambrose's mission, Chicago Heights (the Rev. Frank E. Wilson, priest in charge), shows a growth of 20 per cent. in communicants during the year. This new work was begun ten years ago, and is now prospering finely. St. Bartholomew's parish has also had a notable year of progress, its first under the rectorship of the Rev. H. W. Schniewind. There are now 976 communicants, of whom 586 received on Easter Day. The weekly pledges have increased over 33 per cent., and the total income for the general fund has grown about 10 per cent. The increase of communion alms is over 50 per cent., showing a large gain in communicant attendance at the early celebrations. The principal addition to the equipment of the parish is the large three-manual organ, valued when built at \$16,000, which has been purchased and installed in excellent condition for less than \$4,800. The bonded debt of St. Bartholomew's parish, which originally was very large has been steadily reduced until now it is but \$13,000, and the property is now valued at over \$70,000. This parish is one of the ten or more in this diocese maintaining a daily celebration of the Holy Eucharist.

Trinity parish, Aurora (the Rev. F. E. Brandt, rector), likewise reports an unusually successful year, its first under its present rector, with over \$1,000 increase in income, and \$2,300 paid on the rectory debt. A new memorial altar has been given and will probably be completed in the coming autumn. Steps are being discussed for adding a second story to the parish house, to meet the growing demands of the parish work. There is still unpaid a balance of \$2,700 of the rectory debt, and plans are being pushed to have this all paid by six semi-annual items of special subscription. The parish has also paid this year its full apportionment of \$350 for general missions four months before it is all due, as have six other congregations in this diocese, All Angels' mission (deaf-mutes); Holy Trinity (in the Stock Yards district); St. Jude's mission; the Church of the Redeemer; Grace Church, Pontiac; and St. Augustine's, Wilmette.

The growth of St. Simon's, Sheridan Park (the Rev. H. B. Gwyn, rector), during the ten years since this work was begun under his leadership as a new mission, is very interesting. There were then thirty communicants. There are now 511, of whom 402 received during the past Easter octave. There are over 200 in the Sunday school, and some twenty or more organizations in the parish. The property is valued at about \$40,000. The contributions for diocesan and general purposes, including the valuation of missionary boxes, totalled up \$1,555 during the year. The rector is secretary of the diocesan Sunday School Commission, and is a member of two local law and order protective associations, besides other extra-parochial organizations. The remarkable growth of St. Simon's is an indication of the recent growth of Chicago along the North Shore.

The Church of the Redeemer, Chicago, has increased 30 per cent. in communicant enrollment and in income during the year, now having 671 communicants, and having raised about \$19,900 during the year, \$3,300 of which was devoted, in cash and valuation, to missionary purposes, diocesan and general, and \$300 of which was applied to the fund debt of this parish. There are now over forty organizations, classes, committees, etc., nineteen of which have been started during the past year. There were 1,271 services held during the year, of which 511 were celebrations of the Holy Eucharist. The vestry of the Church of the Advent (the Rev. A. T. Young, rector), have organized an every-member canvass of the entire parish, and have adopted the device of installing six vestibule "clocks," one for each of the various weekly pledges asked for, viz., from two cents a week to one dollar a week. These "clocks" will indicate each Sunday the number of these various kinds of pledges that have been secured by the canvass, and the amounts totalled accordingly.

The Chicago local assembly of the Daughters of the King held their quarterly meeting at St. Thomas' church (the Rev. J. B. Massiah, rector), on Tuesday, June 4th, with an attendance of about 120 members and visitors. It was a meeting of unusual interest, and commenced with a "Quiet Hour" at 4 p. m., conducted by the Rev. J. B. Massiah. At the business meeting, which began at 5 o'clock, there was an address on "The World in Chicago," by the Rev. H. W. Prince, the curate at St. Paul's parish, Kenwood. Deaconess Clare of the City Mission staff also addressed this session, telling of her work at the Cathedral, and in the several public institutions of Chicago and Cook county, where our city missionaries are steadily making visits and holding services. Choral evensong

followed at 8 p. m., the sermon being by the Rev. A. L. Murray, the new rector of St. Matthew's, Evanston. The hospitality extended by St. Thomas' congregation was greatly appreciated by the local assembly. The work of the Daughters of the King is well organized in Chicago, and the various local branches are keeping up their rules of prayer and service with steadfast devotion.

Possibly the largest gathering at any Sunday school institute meeting of the past year in Chicago took place at the Church of the

#### North Shore S. S. Institute

Atonement, Edgewater (the Rev. C. E. Deuel, rector), when the North Shore Sunday School Institute held its June meeting, on the afternoon and evening of St. Barnabas' Day. There were about 250 present. The afternoon session began with an address by the Rev. George Craig Stewart, entitled "A Radical Proposal." His theme was that of giving week-day religious instruction to the Church's children, in accordance with the provisions made in Chicago by the Board of Education, permitting this use of school time if parents request it. This theme was discussed and tried in Chicago, when the board adopted this new ruling, and at the recent meeting of the South Side Sunday School Institute, held during Easter-tide, there was a vote passed requesting the diocesan Sunday School Commission to consider some scheme by which there might be a large use of this privilege, if Church people should so desire. The evening address at this North Shore meeting was by the Rev. Charles H. Young of Woodlawn, the chairman of the diocesan Sunday School Commission. His topic was "Some Ways in which the Institutes and the Sunday School Commission can be of practical help to each other, and to the teachers." It was an enthusiastic meeting, testifying to the great interest which is being taken along the North Shore in Sunday school work.

The recent annual report of the Laymen's Missionary Committee of the diocese is a valuable and comprehensive leaflet of eighty closely-

#### Missionary Committee Report

printed pages, signed by Mr. D. B. Lyman, chairman, Mr. John A. Bunnell, vice-chairman, Mr. George E. Shipman, secretary, Mr. W. N. Sturges, assistant secretary, and Mr. Ernest Reckitt, financial secretary. It gives a list of the seventy-two laymen whom Bishop Anderson appointed as this committee on November 15, 1911, pursuant to the resolution of the General Convention of 1910. Among the interesting data contained in this admirable report are the statements that eight financial bulletins have been issued by the committee during the year just closed, and that the interest aroused has increased rapidly. Only 500 copies of the January, 1912, bulletin were published at first, but it was found necessary immediately to publish 4,500 copies to supply the demand. Several important meetings of the entire committee were held during the year, usually in connection with some informal dinner downtown, and addresses as well as reports were part of each of these meetings. These seventy-two members represent as many parishes and missions, scattered all over the diocese. By this time fully one-half of the parishes and missions of the diocese have adopted in earnest the canonical missionary machinery ordered by the diocesan convention, and this committee is looking for the early establishment of this machinery in all the other congregations, during the year now begun. This would place in every parish and mission a missionary committee, and every-member canvass, a missionary treasurer, and the Duplex Envelope system or its counterpart. When this shall have been accomplished for all missionary objects, diocesan and general, our diocese will indeed be doing its full duty by the greatest work of the Church. This unusual report has been widely circulated throughout the diocese, and its five explicit suggestions for improving even the present methods in vogue will, if heeded, tell finely on the totals and other records to be given in the next annual report. A complete roster of all the congregations in the diocese, with a detailed financial exhibit of pledges and contributions for all missionary apportionments, diocesan and general, brings this stimulating report to its climax and conclusion.

Preparations are well in hand at La Grange for the four days' Summer School of Religious Pedagogy, arranged by the diocesan Sunday School Commission. There has been an active campaign of registration all over the city, and at this writing the indications promise a very satisfactory attendance.

At St. Paul's parish house (the Rev. Dr. Herman Page, rector), there was held an important meeting of the Council of the Stock

Yards District of the United Charities of Chicago on the evening of St. Barnabas' Day, June 11th. A large amount of business was brought before the meeting, the item of special interest being the gift of a Churchman, Mr. Stephen T. Mather, of the Church of the Redeemer, of \$10,000 towards the erection of an adequate building near Halsted and Forty-seventh streets, for the housing of the various social service activities now at work in the Stock Yards district. Such a building can be erected for about \$40,000, and a strong committee was appointed to go out and raise the balance. A number of Churemen and Churchwomen are actively interested in the work of the United Charities of Chicago, not only in the Stock Yards district but in many other parts of the city as well.

Bishop Anderson left Chicago for a brief trip to England, start-

(Continued on page 274.)

## The General Board of Religious Education

PHILADELPHIA, June 13.

**A** GENERAL SECRETARY, who is to begin work in October, a definite and clear-cut policy for work, and a completed organization, are the main results of the June meeting in Philadelphia of the Board of Religious Education, held on Tuesday and Wednesday, the 11th and 12th. Three Bishops were present: the Bishop of Newark, who presided, the Bishop of Harrisburg, and the Bishop of Bethlehem. Of the members appointed by General Convention, the Rev. Drs. Bradner, Duhring, and W. W. Smith, the Rev. Messrs. Harrower and Hicks, were the clergy present, and Mr. William Fellowes Morgan of New Jersey and Mr. George W. Jacobs of Pennsylvania, the laymen. The Rev. William E. Gardner represented the First Department, the Rev. E. J. Cleveland and the Rev. T. A. Conover the Second, Bishop Darlington and the Rev. L. N. Caley the Third, the Very Rev. Charles S. Lewis the Fifth, and the Rev. F. L. Palmer of Minnesota the Sixth. The Fourth, Seventh, and Eighth Departments were not represented by delegates, although the Secretary of the Fourth Department, the Rev. M. P. Logan, D.D., was present, having a voice but no vote in the proceedings.

The declaration of policy, drawn up by the Executive Committee, at its meeting the day before, and adopted by the Board with slight verbal changes, is as follows:

"The General Board of Religious Education, existing under Canon 55, stands before the Church for the following purposes:

- "1. To study the educational problem from the religious standpoint;
- "2. To suggest methods and material for attaining the best results, and for deepening the spiritual life through worship and service;
- "3. To stimulate our clergy, teachers of religion, and all our people to higher standards of education;
- "4. To systematize the religious educational work of the Church, through inspiring leadership in both the national and local fields."

As its executive officer and agent, the Board elected the Rev. William E. Gardner of Massachusetts, who as General Secretary will be chairman of the Executive Committee and *ex-officio* member of all the standing committees of the Board.

The Rev. Dr. Duhring reported, as chairman of the Finance Committee, that of the \$15,000 required for the budget, about \$6,000 has been pledged. It was the feeling of the Board that the definite and important movement undertaken in the appointment of a General Secretary would enlist the interest of the Church so that the remainder of the sum would come in due time.

Mr. William R. Butler presented his resignation as treasurer, owing to pressure of private business, and Mr. William Fellowes Morgan consented to act as treasurer until the next meeting, which will be held some time in the autumn. Dean Colladay also resigned as chairman of the Publicity Committee, because of the handicap of distance from the centres of Church life, and the Rev. William C. Hicks was chosen in his place. The vacancy at the head of the committee on Mission Study and activities, caused by the election of Mr. Gardner as General Secretary, was filled by the choice of the Rev. Carlton P. Mills.

June is not an ideal time for the Board to come to Philadelphia from the side of its possible helpfulness to Sunday school workers here. The tide of the summer exodus is waxing to its flood, many teachers are already gone from the city, and many Sunday schools closed for the vacation; while the engrossing demands of commencements great and small absorb a considerable number of others who would naturally be interested in such an event. Of course this impression upon the local field is not the first purpose of the Board's assembling, but is rather in the nature of a by-product; but it was a pity, none the less, that the splendid addresses of our visitors at the meetings on Tuesday and Wednesday evenings could not have been heard by a much larger number of our Sunday school workers. The Tuesday evening meeting was intended more especially for superintendents, and there may have been a dozen of them there, with a sprinkling of clergy and a few teachers.

BISHOP RHINELANDER opened the meeting with prayer and welcomed the Board to the diocese in a short address, in which he suggested three reasons why its work is of extraordinary importance: first, because an education which is not religious is no true education. But this does not mean adding one more subject to the course of study, but filling the whole work of education with the religious spirit. Second, we must recognize the inexorable fact that religion never can penetrate education in America save by voluntary efforts of organized Christianity, working from the outside, which is what makes the Sunday school vitally important; and third, because of the peculiar and urgent responsibility of our own branch of the

Catholic Church, which witnesses to the historic faith in a spirit of freedom and by a rational method.

The first of the appointed speakers, the Very Rev. CHARLES S. LEWIS, Dean of All Saints' Cathedral, Indianapolis, dealt with "Some Tendencies of Modern Education." He spoke of the present tendency to separate more definitely than ever the spheres of the Church and the School at least so far as the public schools are concerned, and of the attempt to fill the gap which the exclusion of religious teaching leaves by instruction in morality. He questioned if a sound and enduring morality was possible apart from a religious basis; and felt that to supply that religious basis was the work of the Church. There are, he thought, some very encouraging signs in Church life to-day that we are again putting religious instruction on a serious educational footing. There is increased interest in the whole subject, of which the creation of the General Board itself is a manifest proof. Yet he felt it necessary to utter a warning against the adoption of so-called undenominational schemes of religious education. However carefully worked out and attractive they may be, they do not produce trained men and women who are loyal to the historic Church and the Catholic faith, and nothing less than this should be the aim of the Church school. We are also in danger, he thought, of making our schemes of grading and our courses of study too elaborate and minute. When that happened, we failed to carry the parents along with us and that was a fatal error.

The Rev. WILLIAM E. GARDNER, henceforth to carry the inspiration of his message to the whole Church, though none of us knew it at the moment, followed with a short address on "What the General Board of Education Purposes to Do." He grouped its purposes under the three heads, Work, Wait, and Win. To those who made light of the possibilities before them, he urged that small as the present achievement was, it had unbounded promise. If the fathers who organized the Church's missionary work in 1835 could look now upon its wide scope and growth, they would hold up their hands in amazement. The same great development lies before the work of religious education, now for the first time seriously undertaken by the Church as a whole. He also warned against a tendency, discernible now, to model the Sunday school too exclusively upon the public school. Not the public school, but the home is the root of the Church Sunday school. The end of religious education is to create a true fellowship between God and men, and this was not to be accomplished by programmes and printing, but through the communication of life, from souls alive with God to those who know Him not.

At the meeting on Wednesday evening, in the Church of the Holy Trinity, the Rev. Herman L. Duhring, D.D., presided, and several of the clerical members of the board were present, vested, in the chancel. The rector, the Rev. F. W. Tomkins, D.D., conducted brief opening devotions, and Dr. Duhring read the statement of the board's plans printed above. BISHOP DARLINGTON, the first speaker, urged teachers to be more simple in their language, and to take no knowledge for granted, even of the simplest terms. He advised them to "keep one Sunday ahead at least," not just to study the lesson that must straightway be taught; and finally, that they let their scholars teach them, as well as try to teach their scholars.

The Rev. Dr. TOMKINS spoke of the importance of religious education, which was necessary, he said, for the complete development of the individual, for a perfect obedience to God, and for real efficiency of the highest type.

The third speaker, the Rev. LESTER BRADNER, Ph.D., gave a helpful talk on teacher training. He distinguished it from the old fashion of gathering the teachers once a week and going over with them the lesson to be taught the next Sunday. Teacher training involves the study of subjects in the large, and of methods of presentation. It helps to make the teachers capable with tools and material; it is helping the Church to resume her teaching function, and through it, we come near to our Lord, who was supremely a teacher, and strove to make His disciples capable teachers of the world.

At the close of the meeting, Dr. Duhring felicitously introduced to the congregation the new general secretary, who won all hearts in a simple, earnest, and very gracious speech, closing with some noble words about the joy of teaching, which the true teacher comes to know, and which shines in the teaching of Christ.

The day following, the Sunday School Association of the diocese of Pennsylvania entertained the members of the general board by taking them on an excursion to Atlantic city, of which the Rev. L. N. Caley was the conductor.

THIS WORLD is not, and was not intended to be, a place of settled happiness. All human beings have troubles, and as the years pass away those troubles become more numerous, more heavy, and more hard to bear. The ordeal through which humanity is passing is an ordeal of discipline for spiritual development. To live in honor, to labor with steadfast industry, and to endure with cheerful patience is to be victorious.—*William Winter.*

### THE SUMMER SCHOOL AT GAMBIER, OHIO

**R**ATHER trite is the expression "classic shades," yet nothing else quite so well describes the loveliness of "the Hill," as all Kenyon men like to call their *alma mater* in her beautiful seat on a broad, tree-crowned promontory at Gambier. Amid these trees and lawns and walks, one resembling the long walk at Windsor in old England, are dotted buildings, many of them resembling the college buildings of the mother country; and of these old Bexley Hall, the theological seminary, was the scene of the third annual session of the Gambier summer school from June 11th to 14th, attended by fifty-seven of the clergy of the dioceses of Ohio and Southern Ohio. A most efficient committee, consisting of Dean Du Moulin of the Cathedral at Cleveland, and the Rev. Dr. D. F. Davies of Bexley Hall, Archdeacon Abbott of the northern diocese, and the Rev. Messrs. Theodore I. Reese, Lewis P. Franklin, and W. H. Allison of the southern

the delivery but must not change the message. It must be "thus saith the Lord"; and as our Saviour often said in His sermons, "It is written."

Preaching is a joyous duty. The words of St. Paul, "Woe is me if I preach not the Gospel," are no truer than "It is joy to me if I preach the Gospel." There must be a supreme motive underlying our preaching.

The preacher is not to preach modern theories, literary criticisms (like one preacher who gave a series of six sermons on a novel), not even sanitation, but the Gospel. Yet he may illuminate old truths by the light of new discoveries. He may apply the Gospel to the problems of the day and hour.

The sermon should be saturated with Bible thought and Bible expressions and must be the result of unremitting sacred study. The man who is not a theologian has no business in the priesthood. The preacher must be a man of one book and yet bring all other books to his help in interpreting that book. Skeletons and other sermon helps were very properly scored as a form of plagiarism. There is no room



GROUP AT GAMBIER (OHIO) SUMMER SCHOOL. BEXLEY HALL IN THE BACKGROUND

diocese made all arrangements, and all the students had to do was to come, finding bed and board and mental and spiritual delights awaiting them.

The addresses of welcome on Tuesday evening by Bishop Leonard of Ohio, Dean Jones of Bexley, and President Peirce of Kenyon College, were most cordial. BISHOP LEONARD spoke of the age of Bexley Hall, seventy-five years, and of the fact that one-tenth of the present House of Bishops were Bexley men. He also referred to the fact that there was present Canon Wright, a graduate of the class of 1862 of Kenyon, with only a few marks behind the late Alexander Viets Griswold Allen, who was the valedictorian. PRESIDENT PEIRCE also referred to the beginnings of this honorable and venerable institution by reminding his hearers that it was 95 years since Bishop Chase came to Ohio.

The REV. WILLIAM H. VAN ALLEN, D.D., rector of the Church of the Advent, Boston, happily introduced by Bishop Leonard as no longer to them "Presbyter Ignotus," was heard from three times; first in an address on "The Sermon." It is impossible to reproduce the flashes of illuminating and delicate humor with which the subject was presented. He pleaded most effectually for "the Sacrament of Preaching," as one of the fathers called it. He protested against minimizing the sermon or accepting a jesting criticism as to its importance. The preacher does not express his message on his own personal authority nor give his own private views, but speaks as a herald with a message from God. We preach not ourselves, but Christ Jesus our Lord, and ourselves your servants for Jesus' sake." He was to preach Jesus and the resurrection, the Gospel of the Kingdom, the Faith once for all delivered. Our personality may affect

#### "The Sermon"

for flippancy, vulgarity, or irreverence in a sermon, but humor has its place.

As to the extempore or memoriter form of sermon, the former was likely to be "ex trumperey" as a noted Bishop once said. Fluency was liable to be fatal and yet the manuscript sermon failed unless read as a living thing. As a *via media*, usually safe for the average man, he recommended preaching from an outline, thus securing continuity of thought, logical sequence, and allowing freedom of expression. Dean Luckcock gave as the requisites for a sermon, reverence, study, dogma, and comprehension; and he would add unction and fervor. The sermon must be positive and not negative in character. It should have a specific aim. To this end a good title is a help and the announcement of such a title is legitimate advertising. To make his sermons effective the preacher must know his people. Clearness (specially distinct speaking), directness, warmth, and simplicity were desiderata.

The rewards of preaching were exceeding great joy not alone hereafter, where faithful heralds shine as the stars, but also here and now, as some come to you and say, "You helped me," or "You comforted me," or "You taught me," or "I am a better man because of your sermon."

DR. VAN ALLEN also gave two lectures on "The Christian Ministry," first on "The Priest as the Physician of the Soul" and second on "The Priest as a Citizen."

The first was a careful, well worded, and helpful intimate talk on the help to be personally given by the priest to those who come to him looking for such help. The difference between this function and that of preaching was like the difference between a lecturer on hygienic subjects, talking on general principles, and a physician

"The Priest as Soul's Physician"

treating specific, personal cases. The personal ministry of spiritual healing is neglected, perhaps because many priests are unprepared or unwilling to undertake it. The need must be recognized. The fact is, sin is everywhere. A look within shows we are sinners. The conviction of sin (a phrase the lecturer regretted to see passing away) was necessary to the Christian life.

He urged the study of moral theology, though casuistry had a bad name, having been put to a bad use; and yet Jeremy Taylor speaks of the legitimacy and necessity of the principles of casuistry. The pastor must invite the confidence of his people and an office-hour at which they could consult him, faithfully kept, was a potent agency for good.

Much of the address was strictly *ad clerum* and full of prudent and wise counsel, keeping strictly to the lines laid down in the Prayer Book. In this ministry of reconciliation the soul dealt with must be given full liberty of decision, and the penitent must himself answer the question, "What are you going to do about it?" not, as in another communion, where the action of the penitent is in response to a command. Another point perhaps well to note as one on which misinformation is general, is that no one should ever be personally probed by the pastor, according to a set method, and thus sin be suggested to the innocent.

The reception of Dr. van Allen's address on "The Priest as a Citizen" was enthusiastic, and by an unanimous vote of thanks followed the conclusion of this the last of his utterances to the school. The priest, he said, should touch the community at as many points as he can and each touch should be a benediction. The old saw that you cannot mix politics and religion is a mistake. The rector of Jonesville, for example, with say 10,000 inhabitants and but fifty communicants, is missing a singular opportunity if he considers himself only the pastor of those fifty communicants. He must be the parson (a good old word) or person of the place, and if the rest of the 9,950 people refuse his ministry of the sacraments and his teaching of the doctrines of the Church, he still has the duty to touch their civic life. We are not, said he, priests of the P. E. Church, or priests of a certain parish, but we are priests in the Church of God, and if certain things are considered secular we must sanctify them until they become sacred.

The parish priest must identify himself with all the interests of the city where he lives, constructively and destructively. Among grave evils to be combatted he mentioned political corruption, intemperance, commercialized vice, and child labor. He paid a high tribute to Dean Sumner of Chicago and said the Dean was never more fully exemplifying his priestly office than when heading the Vice Commission in that city. As to politics, the priest was not to descend to mere partisanship, but in all moral issues he was to stand up and be counted. He liked to see clergymen on the school boards, on the boards of organized charity, members of chambers of commerce, interested in at least one fraternal organization, in society in the larger sense of the word; statesman enough to initiate some good movement, teaching Christian citizenship by setting a good example, and his Christian citizenship must not be merely in one parish or in one city, but in the republic and in the world.

The Rev. FRANKLYN COLE SHERMAN of Chicago, Sunday School Field Secretary of the Fifth Department, who spoke on "The Educational Programme of the Fifth Department,"

#### An Educational Programme

said that the Church had from the earliest days an educational programme, but the ideas on the subject had until recently been chaotic. Teachers were not trained, there was no knowledge of child nature, the equipment was poor, the lack of organization and indifference of the clergy were also hindrances to any advance. The responsibility for Sunday school work according to the canons of the Church rests with the priests, and when they live up to that responsibility, great things can be accomplished. The recognition of this responsibility caused a Sunday school in a small town to grow from 15 to 300 pupils in seven years, with half the vestry teaching in the school. No diocese in the Fifth Department was fully organized. The General Board of Religious Education has not yet promulgated a programme, though, broadly speaking, investigation must come first, followed by promotion of Sunday school interests. He spoke on the relation of the American home to the Sunday school. The home has ceased to be the industrial, educational, social, and religious centre it was one hundred years ago, and has pushed some of these responsibilities over to the Church. The Church must therefore see to it that the home is improved, that the rights of children to be well-born and to have a good environment must be recognized. The speaker recommended the font roll, home department, adult Bible classes, and parents' clubs as some of the means of vitally connecting the home and the Sunday school.

DEAN DU MOULIN of Cleveland was asked about the adult Bible classes at the Cathedral in that city, and speaking of the method, said the contents, purpose, and modern application of a single book of the Bible were presented in a sort of bird's-eye view at each lesson and a seminar followed. There were about 100 in his class and three or four men in Bexley studying for orders were examples of the results. They were trying to carry out the quadrilateral of Sunday school study, missions, Church history, the Prayer Book, and the Bible.

"Social Service" was the title of the two lectures by Mr. FREDERIC COOK MOREHOUSE, editor of THE LIVING CHURCH, delivered on Thursday, and most enthusiastically received. Mr. Morehouse disclaimed appearing as an expert in this study, presenting his lectures as suggestive for further investigation. He treated the subject first historically and then gave a view of present conditions. It is no new thing that the Church has a duty to society. First the Church had dominated society and then the pendulum had swung in the other direction and the Church had kept aloof from society.

The early Church was too weak to be a large social factor, and so for the first three centuries no effort was made by the Church organically to influence society in any way. The Church's first work was to gather converts. Such is, for instance, the programme in the newer mission fields to-day. First you get your Christians and then with them you influence society. Prior to Constantine the social influence of the Church was a negligible quantity, save for the unsuccessful and short-lived attempt to make the Church a social settlement, when they had all things in common, a sort of coöperative commonwealth.

From the day of the conversion of Constantine, men were given a chance to express Christian principles in legislation and on the mass of the people. Though Constantine was simply a patron of Christianity rather than a real Christian, yet the spirit of religion was at work and the laws began to show the change. Crucifixion as a punishment ceased, the exposure of infants was forbidden, rich and poor were declared equal before the law, public relief was ordered given to the famine-stricken, the severity of prison life was mitigated, and though slavery remained, yet it felt the mild influences of the religion which had come to be the religion of the empire, Christianity.

As the empire weakened, power was forced upon the Bishop of Rome and the Church became the one bulwark against anarchy, so that after the fifth century we look upon the Church as a governing power. To support this power the military exigencies marked the decline of spirituality, and then came the so-called "Dark Ages," named thus because darkness was evident where the greatest light should have been apparent rather than because all the conditions of life were enshrouded. From the fifth to the tenth century the power of kings extended against the people and only the Church stood in the way of the aggrandizement of the monarchs. The humblest peasant could become a Bishop or even a Pope. The Church was the only hope of the people. In the eleventh century, the era of Hildebrand, who ascended the papal throne as Gregory VII., every court in Europe was corrupt and the papacy had become corrupt from the fact that the Pope was but a puppet of the emperor. The Hildebrandine theory was that the evils of Christendom were due to the fact that the emperor claimed to be higher than the Church, and the suggested cure was to put the Church on top, thus reversing the current, as it were, and forcing morality from the Church into the courts of Europe, instead of allowing immorality to be forced into the courts of the Church. For a time the plan worked. Under Innocent III., Philip of France appealed to the Pope against his stronger neighbor, Richard I. of England, and the Pope supported the weaker. The Pope compelled peace between the kings of Castile and Portugal, the king of Aragon was forced to make good the currency he had debased, in Norway a usurper was dethroned and the rightful monarch seated, the king of Leon was forced to put away a wife who was within the forbidden degrees, etc. Ultimately the result was a pulling down of the morality of the Church. The requirements of political power gave rise first to statesmen popes, then to politician popes, then to weak popes, and then to bad popes. At the time of the Reformation the immorality of the imperial court was to be found in the papal court.

The cure lay in the separation of Church and State as we find them separated in America. The real reformation has thus been carried out in the United States far better than in any country in Europe.

The swing of the pendulum has gone to the other extreme. From a Church dominating society we go to a Church having nothing to do with society and imbued with the idea that religion is purely personal. The eighteenth century revival in England had no conception of doing more than bringing one man nearer God. The social side was neglected. It had no idea of organic religion. In the nineteenth century came two movements, the Tractarian and the Broad Church. Both needed the other to be complete. Pusey, Newman, and Keble stood for the theory of what Kingsley and Maurice taught in practice. The former expounded a Catholic, democratic faith, the latter the solidarity of mankind and a corporate ideal; and it was three generations before men were big enough to see that the one needed the other to make a perfect whole.

The highly organized condition of the present day is new. In one generation competition has disappeared before coöperation and the trust has been evolved. Competition is not going to be reinstated. Coöperation largely reduces the cost of production, though it has not reduced the high cost of living. The old-time politicians held that the tariff would protect the workingman and competition would keep down prices; but the Pittsburgh Survey shows that the promises were fallacious.

In our moral condition it is to be noted that family life has been

tampered with, family ties weakened (near one million divorces in twenty years). The state is no longer protecting the family. Our whole theories as to the social evil have been revolutionized. Once it was thought to be an unsavory personal matter, due to depraved tastes, and segregation was tolerated. Now we see it is a commercialized business, and the white slave traffic is a commercial affair. So we have a "man problem not a woman problem." It comes from the economic conditions of to-day. Machinery demands cheap labor. Girls from city homes went into factories. The girl from the country, without a home, came also, and the small wage drove her to commercial vice. It is a housing problem. We house children and provide shelters for the old; why not house the working girl of from 15 to 30?

The Church was once the patron of education and charity. The State has taken both into its keeping. This is well as far as education is concerned, yet though charities have improved on their physical side, they have retrograded on their moral side and professionalism interferes with charity as the expression of love from man to man. Thus it has become obnoxious save to the degraded, and the poor want "justice, not charity."

The Church must be a preventive body more than a curative body. It must make it safe for a man to travel from Jerusalem to Jericho rather than only help him after he falls among thieves.

What are the cures proposed? After a brief examination of Socialism, the speaker referred to Progressivism, the theory that the cure for the ills of democracy is more democracy. There is a new social spirit, still inchoate, speaking with many tongues, working in many ways, a spirit that hates the spirit of the demagogue. It presents a larger ideal. It proposes to go to the people, trust them more fully, give them more power. There are dangers, however. Can we be sure that the people when they have more power will stand for the higher instead of the lower ideal? It is not always the party that is right on moral questions that polls the most votes. One writer puts it that below a certain economic level, a certain intellectual level, and a certain political level, the people cannot rule; yet the apostles of bad ideals are often men high above these general levels. Another factor is necessary, and that factor is the Church.

The Church tried to direct the State and failed. The Church kept aloof from the State and tares were sown.

The third way is for the Church to enter social life. Wherever we have an altar and a pulpit we must wage war against all evils.

Why is it hard to interest people in diocesan missions? It is because the missions we have planted have not made good. The missions should implant that social factor that adds to the educational and economic level the moral level. Preach more than an individual righteousness. Preach a social righteousness. The Church must teach ideals that make for civic righteousness and make people ashamed of vote-selling. The Church can only make good when she raises ideals and repudiates the eighteenth century heresy of individualism.

The Church has the spiritual power that comes from the altar. We can go there and get all the grace we are willing to use, and we must get enough grace to reconstruct society. The whole sacramental system is at stake. Either there is more grace than we have claimed heretofore or there is none at all. The function of the Church is not only to hold up a great ideal but also to give a man power to attain it. When the Church leads the way, democracy will reach its full strength, a democracy in which not even the weakest member is forgotten and in which the individual recognizes his fullest responsibility to his fellow-men and to God.

The Rev. JOHN E. CURZON, secretary of the Fifth Missionary Department, spoke of the missionary problems of the Middle West and of the early difficulties faced by pioneers like Chase and Kemper; of the lack of men and means and difficulty of caring for this great territory. There was no romantic interest like that attaching to work among the Indians or in the far West, and there was much hostility and prejudice. There was a great duty to be fulfilled to the many aliens in the Department and we were to some degree responsible for members of the historic Eastern Churches.

The school closed with two illuminating lectures by the Rev. Dr. James S. Stone, rector of St. James' Church, Chicago, on Biblical Interpretation, Old and New Testaments.

A committee was chosen to continue the work of the school next season as follows: The Rev. Charles Byrer, Springfield (chairman); the Rev. Ashton Thompson, Lakewood; the Rev. James H. Young, Tiffin; the Rev. Jacob Streibert, Ph.D., Gambier; the Ven. Archdeacon J. H. Dodshon, Columbus; and the Rev. Canon Charles G. Reade, Cincinnati.

It is not the ability, the education, the knowledge that one has that makes the difference between men. The mere possession of knowledge is not always the possession of power; knowledge which has not been digested and assimilated, and become a part of yourself, knowledge which can not swing into line in an emergency is of little use, and will not save you at the critical moment.—*Selected.*

LOST—a golden hour, set with sixty diamond minutes. There is no reward, for it is gone forever.—*Beecher.*

## PROGRESS IN CHICAGO PARISHES

(Continued from page 270.)

ing from New York on St. Barnabas' Day. He will be absent only for about a month, his errand being mainly in connection with the work of the Commission on Faith and Order.

### Personal Mentions

Dean Sumner is receiving continued and widening appreciation of his able and courageous leadership in Social Service. The June edition of *The Medical Times*, of New York, devotes sixteen pages to a symposium from a large number of leading ministers of various denominations, both East and West, concerning the Dean's stand about health certificates as a prerequisite for marriage. The *New York Times* lately gave a whole page of its Sunday edition to a reprint of this symposium, surrounding the Dean's picture. The Northwestern University, at Evanston, at its fifty-fourth annual commencement, June 12th, conferred the honorary degree of Doctor of Divinity upon Dean Sumner, this being, it is stated, the first time that any Methodist institution of learning has ever honored one of the Church's clergy by conferring such a degree. Dean Hotchkiss, of the Northwestern University, in presenting the motion for the conferring of this degree, referred to Dean Sumner as "a Christian minister who has translated an exalted concept of his ministry into faithful efforts for the unfortunate and the oppressed, who has been zealous and courageous in carrying the light of Christian brotherhood into the darkest corners of society; who is also a member of the Chicago Board of Education, and chairman of the Chicago Vice Commission." The Dean's many friends, far and wide, will congratulate him warmly upon all these well deserved tributes to his unusual and growing work.

The Rev. J. Everist Cathell, D.D., for many years rector of St. Paul's Church, Des Moines, Iowa, spent Sunday, June 2nd, with the rector of Christ Church, Waukegan, preaching in the morning on the "Practical Considerations of the Trinity," and in the evening on "Religion and Its Synonyms."

Courses of sermons for the five summer Sundays, beginning June 30th, at St. Matthew's, Evanston (the Rev. A. L. Murray, rector), are promised for 9 o'clock Sunday mornings, "in the cool of the day," on the general topic, "An Efficient Christianity"; and at 8 o'clock on Sunday evenings, "in the cool of the evening," on the topic "The Social Interpretation of the Lord's Prayer." TERTIUS.

### Courses of Sermons at Evanston

## ACCEPTANCE OF THE COADJUTOR-ELECT OF KANSAS

TOPEKA, Kansas, June 15, 1912.

To the Bishop and Standing Committee of the Diocese of Kansas,

MY DEAR BRETHREN IN THE LORD:

**A**FTER serious and prayerful consideration of the action of the convention of the diocese of Kansas in electing me to the office of Bishop Coadjutor, I have decided to respond to the call, and, provided the action of the convention meets with the approval of the Bishops and Standing Committees of the general Church, I will accept the office, under the conviction that it is the will of our Blessed Master that I should so do.

Conscious of my own unworthiness, but with implicit faith in our divine Saviour I dare to answer the challenge, and shall go forth to labor in His Name and for His glory, and may God give me strength, grace, and wisdom that I may be faithful in the performance of such work as He would have me do.

It grieves me to contemplate giving up my position as secretary of the Department of the Southwest, where my work has been along lines as broad as the world field, and in which I have been peculiarly happy; yet there is joy in the thought that it may be my privilege to work with and uphold the hands of our beloved Diocesan, whose friendship throughout many years has been very precious to me.

Under the compelling force of duty, yet grateful that the Master calls me to a difficult task, trusting in His strength, and with the promised coöperation of the clergy and laity of the diocese—through whom His grace should find an outlet—I plead at the Throne of Grace that it may be given to me to do something worth while as a shepherd—to lead, to feed, to uplift, to sweeten the lives of many who dwell within the confines of this diocese.

I bid my friends to prayer, that, upon one so undeserving as myself, the Spirit of the Lord may descend with power to enable me to do His will.

Faithfully yours,

H. PERCY SILVER.

## Diocesan Conventions and Missionary Convocations

**C**HIEF among the convention news of the week is that of the election of the Rev. J. Chauncey Linsley to be Bishop Suffragan of CONNECTICUT, while in the same diocese a committee was appointed to consider the establishment of a Cathedral and a commission to assist in raising the special \$200,000 missionary fund for China. WESTERN MICHIGAN gave chief attention to missionary and social topics. ERIE ratified its constitution and refused to make women eligible for serving upon a parish vestry. COLORADO joyfully participated in the benediction of the new Cathedral, celebrated a diocesan anniversary, and asked for the omission of the present name of the Church from the Prayer Book.

The Bishop suggested that the immediate danger of the Church lay, not in over-centralization, but rather in parochialism. We need not only a large outlook, but a central base. The church which seemed to the Bishop to fulfil the requirements of a Cathedral for Connecticut, is Christ Church, Hartford. At the time of its erection, eighty years ago, this was the first specimen of Gothic in America. Nevertheless, while suggesting this particular church, the matter of the advisability of having a Cathedral is aside from the question of site. One other subject in the Bishop's address which created particular interest, was his reference to the special and immediate opportunity of the Church in China.

Passing to other business, the Committee on Canons submitted, as the convention last year had directed, a canon on the reading of bans in churches. As there is the possibility of legal action in



REV. J. CHAUNCEY LINSLEY  
BISHOP SUFFRAGAN-ELECT OF CONNECTICUT

### BISHOP SUFFRAGAN ELECTED IN CONNECTICUT

**T**HE choice of the Rev. J. Chauncey Linsley to be Bishop Suffragan was the particular feature of the Connecticut diocesan convention held last week; and another important matter undertaken was the appointment, at the suggestion of the Bishop, of a committee to consider the matter of a Cathedral for the diocese, and the appointment of a commission to assist in raising the special \$200,000 missionary fund for China.

"It is with reluctance," said the Bishop, "that I ask for assistance." He then reminded the convention that he had felt that the best way toward greater efficiency would be the division of the diocese. That matter having, however, been considered and disapproved by the convention of two years ago, there remained to him the choice of asking for a Coadjutor or a Suffragan. It seemed very ill-advised to elect a future diocesan at this time; he therefore requested the election of a Bishop Suffragan. Toward the support of the Suffragan he offered to release \$1,000 of his own salary. The address then discussed the question of a Cathedral. Practically the centre of our Church life in these days is the parish. Like the state, the diocese should be an entity. For the state there is a geographical centre, its capital, and a state-house—generally with its auxiliary buildings. In the Church it has been customary for the Bishop to have his "cathedra," or chair, set up in some church, which thus becomes his Cathedral. The Bishop had long had the matter in mind, but had been deterred from bringing it forward for consideration, for several reasons; chief of these was the question of finance. If, however, an existing church be used, and current expenses be borne by voluntary contributions, the chief objection is removed. Leaving aside the minor questions of size and architecture, it would thus be possible to have a diocesan House of God, and a working centre for diocesan



REV. H. PERCY SILVER  
BISHOP COADJUTOR-ELECT OF KANSAS

regard to marriage in this state, and as other Christian communions are preparing to move in this matter, the proposed canon was referred to the Social Service Commission.

On Wednesday there was celebration of the Holy Communion at 7:30 in the morning. When the convention reassembled after certain routine business, Grace parish, Hartford, was admitted to union with the convention, and at 11 o'clock the order of the day was the election of a Bishop Suffragan.

The Bishop announced that there would be a few moments of silent prayer. He then read collects for the guidance of the Holy Spirit, and the whole convention, kneeling, said together the *Veni Creator*. There were ten nominations. The convention now divided into the House of Clerical and the House of Lay Delegates. In this diocese the former elects its candidate and sends the name to the latter. The lay delegates may then approve or disapprove. In the House of the clerical order, after three ballots, interest began to centre around three names, as follows: The Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, and warden of Armsmere, nominated by the Ven. J. A. Biddle; the Rev. William E. Gardner, Secretary of the Missionary Department of New England, nominated by the Ven. George H. Buck; and the Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington, nominated by the Rev. Ernest deF. Miel. After the third ballot the Rev. J. Chauncey Linsley withdrew his name. The strength of the vote now became divided between the Rev. George T. Linsley and the Rev. Mr. Gardner. The fifth ballot gave the former 77 votes; necessary to elect, 86. At the time the ninth ballot was reached, Mr. Gardner was first, with 55 votes; necessary to elect 76. It soon became evident that if there was to be an election it must be of some other than one of these two. It then seemed as though the convention recalled the candidate who, on the first ballot, had received the second largest number of votes cast, and who, after the third ballot, had withdrawn his name. From one vote in the eighth ballot, his votes rose through

successive ballots to 3, 4, 17, 49, and finally, in the thirteenth ballot, to 78; necessary to elect 72. By motion of the Rev. George T. Linsley, the election of the Rev. J. Chauncey Linsley was made unanimous and his name was sent to the House of Lay Delegates. There it was at once unanimously approved; both houses adjourned and the convention reconvened.

After eight hours in session, recess was taken till 9:15 the next morning. That evening Bishop and Mrs. Brewster received the delegates at the Bishop's house, and the Rev. and Mrs. J. Chauncey Linsley were the guests of honor.

The convention met for Morning Prayer on the 13th, and among other matters the following were determined. The question of a Cathedral was referred to a committee to report to the next convention. The Bishop and the other members of the committee which was to notify the Rev. J. Chauncey Linsley of his election, now performed that duty, and conducted him to the chancel—the convention rising to greet him.

Mr. Burton Mansfield moved for the appointment of a commission to aid in raising the special \$200,000 for China; for this special offering the Board of Missions, sitting in Chicago, has given approval. His motion was in accordance with the recommendation of the Bishop's address, and his appeal was most inspiring. The motion was passed unanimously. It was fitting that immediately following this, a resolution of appreciation of Mr. Mansfield's devoted service to the interests of the Missionary Society was passed. This is his twenty-fifth year of untiring devotion to the cause.

The following table shows the (clerical) vote for Bishop Suffragan in detail:

	1	2	3	4	5	6	7	8	9	10	11	12	13
NUMBER VOTING:	146	111	134	131	129	119	117	117	114	116	105	108	106
NECESSARY TO ELECT:	74	56	68	88	86	80	78	78	76	76	70	72	72
Geo. T. Linsley...	37	36	50	73	77	64	64	55	47	43	37	25	9
Jno. F. Plumb....	6	5	4	1	1								
Floyd S. Kenyon..	8	9	9	7	5	3	4	5	2	6	6	3	
J. Chauncey Linsley	33	21	27	7	9	6	2	1	3	4	17	49	78
Cranston Brenton.	7	2	2	1									
Geo. W. Davenport	16	9	9	9	6	7	3	5	4	1	2	5	2
Wm. E. Gardner..	14	14	15	21	28	37	43	50	55	55	41	22	13
Jas. Goodwin, D.D.	13	7	9	8									
E. C. Acheson....	7	3	4	3	2	1	1	1		1	3	2	1
Lester Bradner...	4	2	2	1	1	1							
VOTED FOR WITHOUT NOMINATION:													
	1	2	3	4	5	6	7	8	9	10	11	12	13
Ernest deF. Miel..	1	2	2						4	6	8		
J. P. Werner.....		1											
E. B. Schmitt....			1										
C. J. Sniffen.....													1
Blair Robert.....													1

The Rev. John Chauncey Linsley was graduated at St. Stephen's College with the degree of B.A. in 1886 and at the General Theological Seminary in 1889, in which latter year he was ordained deacon by Bishop Potter of New York, and a year later was advanced to the priesthood by Bishop John Williams. His ministry has been spent wholly in Connecticut, beginning with the rectorship of St. Paul's Church, Woodbury, and Christ Church, Bethlehem, 1889-95. Since the latter year he has been rector of Trinity Church, Torrington.

Last autumn there was an epidemic of typhoid fever in Torrington. The small hospital capacity was immediately stretched to its limits and there seemed no place possible to put the constantly increasing number of patients. Trinity Church, of which the Rev. J. Chauncey Linsley is rector, had just completed a beautiful parish house. It was fresh from the builder's hands and the furniture had been moved in only a few weeks before. Mr. Linsley and his congregation came forward with the offer of this building for hospital purposes. Within twenty-four hours the furniture was removed. It was filled with cot beds and served as a hospital for the town. This beautiful work of Trinity Church and its rector will not soon be forgotten, and doubtless it was in the minds of many when they cast their votes for Mr. Linsley as Suffragan.

WESTERN MICHIGAN

NO business of general importance was transacted, but a very pleasant convention was held. Among the statements made by committee reports was that by the committee on the State of the Church to the effect that only 10 per cent of the children of the Church attend services on Sunday.

The convention met at St. Mark's pro-Cathedral, June 11th and 12th, beginning with a brief session followed by the annual Church Club dinner at Grace Church parish house, the speakers being the Bishop, the secretary of the Fifth Department, the Rev. John E. Curzon, Mr. Philip C. Colgrove, Mr. C. R. Dye, and the Dean, the Very Rev. Francis C. White. On the following morning at 7:30 the annual requiem to commemorate those who had departed this life during the year was celebrated by Bishop McCormick. In his address the Bishop strongly urged the parishes to remember their responsibility for the payment of all missionary apportionments, and for the diocese recommended the "Mankato plan."

Bishop McCormick observed that where last year he was "tempted to take a rather discouraging view of the situation," he could report this year more gratifying features, yet he grieved over the large number of vacancies in the diocese. Church extension within the diocese seemed to him to require thorough and radical readjustment, and he urged greater attention to general missions, and recommended the Duplex Envelope. There had been an unusually large number of parochial troubles, he said, "some of them rather trivial—others seriously involving the congregations, the vestries, and the rectors. Some of these troubles might have been averted or mollified by a sense of humor; others by a sense of fair play with a little patience and a little good nature; perhaps a few of the more malignant demons of discord could have been cast out by nothing save prayer and fasting." He expressed his "profound sorrow that such calamities should have happened to us" and his "prayer that they may hereafter be more generally averted."

Reports showed the Episcopal Fund to have been increased during the past year by more than \$2,000, the total now being in excess of \$78,000. The chairman of the Social Service Commission, the Rev. Frank Roudenbush, treating of the garment workers' strike in Kalamazoo, which was lately referred to editorially in THE LIVING CHURCH, said: "While I do not condemn or commend the parties to this strike, I deplore the failure of our Church to show a deep concern over the problem of ameliorating wrong social conditions in local parishes. We may differ as to social issues, but the Church must take a stand against public wrongs. Let us get into the front ranks with men of the denominations and do our part, even if somebody else did start a local movement."

Bishop McCormick, whose appointment by the Governor on the State Board of Charities and Corrections had been referred to, expressed the hope that the social service committee established a year ago might prove "increasingly interesting and influential." The committee appointed for next year are: The Rev. Frank Roudenbush, the Rev. F. R. Godolphin, the Rev. G. P. T. Sargent; Hon. Edwin F. Sweet, Thomas Hume, J. F. Walton, P. T. Colgrove.

A report on Church Literature was presented by the Rev. George Huntington, and some alarm was expressed by the committee on the State of the Church because "Not more than 5 per cent of our children are found worshipping in our Church services. Sponsors in baptism are failing to fulfil their obligations. Young people, on entering the marriage state, give up their Church obligations and too often join the throngs which now desecrate the Sabbath."

It was resolved that a secretary should be provided for the relief of the Bishop; and also that parish treasurers be required to give bond.

The convention adopted a resolution increasing the diocesan assessment in order to provide the Bishop with a secretary. Consideration of the Fond du Lac resolution was postponed till next year.

The result of elections for the Standing Committee was: the Rev. W. Galpin, the Rev. F. R. Godolphin, the Rev. J. E. Wilkinsor, the Rev. F. S. White; Messrs. Jacob Kleinhaus, Thomas Hume, and E. H. Hunt.

Delegates to the Council of the Fifth Department, to be held in Cleveland, October, 1912, are the Rev. F. R. Godolphin, the Rev. G. P. T. Sargent, the Rev. L. R. Vercoe, the Rev. Geo. Huntington; Messrs. M. P. Carney, W. J. Stuart, Kellar Stem, C. R. Dye, Hobart P. Lewis.

ERIE

FINAL ratification of the constitution of the new diocese was effected and some minor changes in the canons of last year. Consent was refused to a proposed change in the charter of Trinity Church, Erie, designed to make women eligible upon the vestry.

The convention was held in New Castle and was full of interest. Bishop Israel touched upon the missionary work of the diocese, the project to secure a Bishop's residence, reported as well on the way to completion, the proper keeping of parochial records, and discussed the subject of Church unity.

On behalf of the Missionary Board the Rev. Martin Aigner presented a plan for the apportionment for general missionary work, which was approved and adapted by unanimous vote. Wednesday evening was made memorable by a missionary mass meeting which was addressed by the Bishop of the diocese, by a Japanese priest, the Rev. K. Hayakawa of Osaka, and by Mr. John W. Wood, the Corresponding Secretary of the Board of Missions. The addresses were exceptionally interesting and stimulating.

At the business session next day, in the consideration of the assessments proposed by the Board of Trustees, the convention gladly approved and adopted the recommendation of the board to increase the salary of the Bishop; and the convention amended the board's suggestion as to the diocesan missions assessment of 4 per cent. on the current expenses of the parishes and missions, making it a 5 per cent. assessment. The elections resulted in little change.



## COLORADO

THE week of the annual council, made this year unusually important as being the twenty-fifth anniversary of the establishment of the independent diocese of Colorado and the tenth anniversary of the consecration of Bishop Olmstead, opened with the service of benediction of the new Cathedral of St. John the Divine at 10:30 A. M. of Tuesday, St. Barnabas' Day. Hymns 368, 491, 453, and 466 were sung, and the service was preceded by a sermon on Unity, preached by the Rt. Rev. James D. Morrison, D.D., Bishop of Duluth, from the text, Micah 4:2. In the service of benediction was included a very beautiful Bidding Prayer, composed for the occasion by the Bishop of the diocese. In the procession were almost all the clergy of the diocese and Bishop Morrison, the Rt. Rev. Benjamin Brewster, Bishop of Western Colorado, and the Rt. Rev. Nathaniel Seymour Thomas, D.D., Bishop of Wyoming, who were attended by their chaplains, the Rev. G. H. Holoran acting as chaplain to the Bishop of the diocese. Holy Communion followed. After service lunch was served by the ladies of the various city parishes in the chapter house, on this as on other days of the council.

Festal evensong was held in the Cathedral at 8 P. M., when addresses were given by Mr. A. D. Parker, Dean Hart, and the Bishop of the diocese. Mr. Parker spoke eloquently of the great advance made in the diocese in its twenty-five years of growth. Dean Hart congratulated the clergy on the ability, character, and literary gifts of their Bishop, and the Bishop concluded with a few words assuring them all of his affection and ever wakeful regard for their happiness and welfare. Thus ended a very pleasant and memorable day in the history of Colorado.

At the opening service of the council next day the sermon was by Bishop Thomas. After lunch the Bishop delivered his annual address in the chapter house. He spoke of the general trend of the world to unworthy pursuits, of the abomination of present-day politics, of the various panaceas for the social evils of the world which left out the teachings of Christ, and he exhorted all men to stand stoutly by the Church. He admonished the clergy to attend to their parochial duties strictly, to keeping up their parish registers, asking for and giving letters of transfer and laying great stress on the necessity for Holy Baptism and frequent and adequate instruction on the Baptismal Vows. He showed how many helpers could be trained by patient and sympathetic manners to devote their time to keeping in touch with members of the congregation who were inclined to become lukewarm. The Bishop also spoke of the support which should be given to Wolfe Hall, the diocesan school for girls, which is losing, to his great regret, its accomplished and able principal, Miss Kerr, who is to be succeeded by Miss Brent. He commended also the Clergy Pensions and General Clergy Relief Fund and approved of the increasing interest shown in missions. It was a pity, he said, that laymen did not seem yet properly to understand how they might support, even with moderate means, these various funds, either by systematic and regular giving or by making provision for them in their wills. The Bishop spoke with great appreciation of the visiting clergy who had come many miles to be present at this anniversary, some of them having been present at his consecration ten years ago. The Bishop spoke of his willingness to appoint a Committee for Social Service if it seemed good to the council and of his wish that as soon as possible the diocese would vote to dispense with the annual grant of \$1,200 from the Board of Missions. There was general ground for encouragement in the outlook, and in spite of the hard times the general indebtedness of the diocese had decreased except for the debt on the Cathedral, which was in the neighborhood of \$100,000.

During the council amongst the most striking reports read were those of Mr. A. A. Bowhay, clerk of the chapter, showing how the various trusts of the diocese had been administered with rare sagacity so as to grow and prosper beyond all expectations; and of Mr. W. C. Sturgis on behalf of the Committee on the State of the Church in which Mr. Sturgis made an impassioned appeal for more regular giving for missionary objects. Speeches were made by the Rev. C. C. Rollitt, the Rev. Dr. J. J. Wilkins, and the Rev. J. M. Koehler on behalf of Missions, of the General Clergy Relief Fund, and of work amongst deaf-mutes, respectively. Amongst the elections made were the following:

Standing Committee: The Rev. C. H. Marshall, the Rev. J. W. Ohl, and the Very Rev. H. Martyn Hart, with Messrs. Bowhay, Standart, and Parker, all of Denver. Registrar, Secretary, and Secretary of the Council, the Rev. James McLaughlin.

Resolutions were passed favoring the omission of the name Protestant Episcopal from the Prayer Book as confusing to the unskilled mind, especially in the foreign mission field; and also to adopt the Duplex System of Envelopes which is already afoot in the Cathedral.

The Woman's Auxiliary held a session, being addressed by the  
(Continued on page 279.)



## DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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

## SOCIAL SERVICE IN SOUTHERN OHIO

THE members of the Southern Ohio diocesan commission to feel strongly the need of further and better systematized propaganda before very definite or valuable results can be expected in the way of concrete achievement. The necessity for undertaking some specific work was earnestly presented by the Field Secretary of the General Commission and the urgency of formulating some definite programme of action; but the fundamental need for Southern Ohio was still felt to be more careful and systematic education of the rank and file of the laity—and of the clergy—to the pressing problems of community life. Perhaps the local "World in Cincinnati" crusade may have had some influence in focusing attention on the educational phase of the problem. At any rate, it was agreed that the chief service to be rendered by this particular diocesan commission, not only to its own field, but to the Church at large, would be to work out a careful scheme of education of the constituencies of local parishes through the agency of permanent parish committees charged with the collection and presentation of data bearing on local or neighborhood problems. "Once put the facts plainly and forcefully before a Churchman, and he will respond to the need," was the sentiment emphatically expressed by a member of the commission.

## THE VALUE OF PARKS TO A CITY

Western hotel managers testify to the fact that travelers with increasing frequency ask to be directed to the parks. In the words of the manager of one of St. Joseph's hotels:

"All hotel men are aware of the need of improving a city in the way of building parks and driveways, in order to make the place appeal to visitors." The argument of this man is that one of the first things a stranger asks upon reaching a new town is, "Where are your parks?" The city that is eager to impress the stranger favorably will have some beauty spots to direct him to. All the cities seem to be waking up to a realization that they must possess something to show their enterprise and wealth, and they are building for future generations, as well as for the present. They are engaging city-planning experts, so that there will be no congestion and ugly places as the city develops."

This is testimony to the influence of parks on the traveling public. Here is how a professor regards them as a means of making life pleasanter for the people who live within the city and as magnets to bring in other permanent residents. The words are those of Professor Holdsworth of the University of Pittsburgh:

"In the social life of a great industrial city like Pittsburgh, no problem bulks larger, and none requires for its solution more wise judgment and intelligent planning, than that of adequate recreation facilities. A city is judged largely and not improperly as to its desirability as a place of residence by its educational and recreational advantages. It is in the hours of his recreation that a man, whether he toils with his hands or with his brain, really lives.

"A comprehensive plan of parks and playgrounds is basic to the whole recreation problem. Unfortunately most cities have developed parks and playground centres as necessity or opportunity arose, without plan or system. But with the new interest and activity in city planning evident everywhere, thoughtful attention is being given to the proper correlation of parks and playgrounds to the general city plan."

## THE RELATION OF MEDICAL AND SOCIAL WORK

will be the subject of a special session of the Cleveland Conference of Charities and Correction. A committee appears this year on the programme for the first time, although its topic has been considered before. It has come to an outgrowth of the increasing realization on the part of social and medical workers that many of their problems are closely interrelated and interdependent. The committee has been divided into seven sub-committees that are to consider the medical and social inter-

relation of the following forms of social work: Hospital social service; visiting nursing; industrial diseases and accidents; infant mortality; blindness; insanity and epilepsy; important social diseases (tuberculosis, syphilis, hookworm disease, and alcoholism).

#### MUNICIPAL MARKETS

The New York City Club with other organizations is suggesting plans for one of the best equipped and largest municipal markets in the world for the metropolis. It is estimated that, in order to meet the present needs of the city, a structure costing \$5,000,000 will have to be erected.

THE FIELD SECRETARY of the General Church Commission on Social Service (the Rev. F. M. Crouch) has been doing some excellent work. Among the trips he has made and the meetings he has attended are: Chicago, International Conference; Philadelphia, C. S. U. Conference; Cincinnati, Milwaukee, Chicago, Detroit, Cleveland, diocesan commission conferences; Boston and Lawrence, strike conferences; Philadelphia, Pennsylvania Rural Life Association Conference; Philadelphia diocesan commission; Newark diocesan commission; Madison, N. J., address at Archdeaconry meeting; Durham, N. C., address at pre-convention conference; Nashville, Southern Sociological Congress; Sewanee, address to the theological students, sermon in university chapel; Baltimore, Maryland Commission.

MUNICH HAS, I am informed, the finest public market in Europe, but Leipsic is to have the grandest railway station. A short time since the greater part of the new "Bahnhof" was opened to traffic. It is the work of ten years, and neither thought nor cost has been spared to make it a model of elegance and convenience. It has a frontage of 350 yards, and 400 trains daily will run over its 26 tracks. It will be finished in 1915 at a cost of \$35,000,000. We have an idea that all the big things are in this country and that only American cities have big and difficult problems to solve, but such statements as the above give us cause for reflection.

IN A country town of 6,000, little attention had ever been given to the need for Social Service, until the Brotherhood of St. Andrew of St. Matthias' parish, Whittier, Cal., opened a store-building, fitted up with beds, and found the need for a shelter for men without employment or home overwhelming. Now this work of giving shelter, and finding work for men, is meeting with the support of the town council, and representatives of all denominations are joining with the Brotherhood in extending this form of social service.

MORE THAN 4,000 paid positions in recreation work have grown up in the last few years. Over a thousand students in the University of California took courses in recreation. Many of the recreation secretaries and a larger number of unpaid volunteer workers were at the Cleveland meeting of the Playground Association of America, where the Schoolhouse Recreation Centre received particular attention.

THE AGGREGATE annual profit of the two hundred and thirty-six disorderly saloons recently investigated in Chicago by the Vice Commission was \$4,307,000. This profit on the sale of liquor, Jane Addams tells us, can be traced all along the line in connection with the white slave traffic and is no less disastrous from the point of view of young men than of the girls.

THE FOLLOWING comprise the committee on Social Service of the diocese of Maryland: William F. Cochran, Woodbrook, Baltimore, Md., chairman; J. Smith Orrick, Reisterstown; Ethan Allen Lycett, Baltimore; Charles E. Falconer, Baltimore; the Rev. James L. Smiley, the Rev. Herbert Parrish, the Rev. Romilly F. Humphries, the Rev. Charles Fiske.

THE SOCIAL SERVICE COMMITTEE of the Interchurch Federation in Pennsylvania has elected a secretary (W. B. Patterson), who will devote his whole time to the work.

ARIZONA has now a Social Service Commission, composed of Dean Scarlett, the Rev. Creighton Spencer; Mr. James T. Williams, Jr., and Mr. John Greenway.

THE "SINGLE TAX" has been established in Everett, Wash., as a part of its new commission charter.

## 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 OKLAHOMA CONVOCATION

To the Editor of *The Living Church*:

WITH apologies for occupying so much space, I am constrained to ask the publication of the following:

In the accounts, first printed and supplementary, of our convocation, the matter of the change of name is given undue prominence. The most of the attention, both of the Bishop in his address, and of the convocation, was given to important home questions and duties and to missionary topics. But the Bishop, against his wish, felt constrained, by courtesy, if by no other compulsion, to lay before the body the Fond du Lac proposition, explaining it and opposing it on (briefly stated) the grounds that we were not, as a body, "the Church in the United States," etc., that to say so would be needlessly to offend the Roman, Greek, and (as he presumed to call them) the Protestant divisions of the "Church in the United States." He emphasized especially that, in his judgment, such action would be a seriously unwise contribution to the present efforts for conference on Faith and Order, looking toward reunion. Incidentally, he expressed distaste for the present name, but defended it, measurably, saying (as he believes is provable as fact) that "Protestant" is synonymous with "Reformed," and that "Episcopal" is necessary, under existing conditions, as witness to the primitive and apostolic origin, lineage, and continuity of this branch of the Church. This fairly summarizes the Bishop's argument. It was amplified somewhat on the floor of the convocation.

What the convocation *did* in three resolutions, connected, but separately voted on, was (1) to agree unanimously with the Bishop that the Fond du Lac proposition was contrary to their judgment and inexpedient; (2) to agree in *some* degree with him, and yet strongly to *disagree* with him, also, as to the present undesirability of the name "Protestant Episcopal" (this by a vote of 19 to 3); and then, perhaps somewhat inconsistently, but as he must own, to the satisfaction of the Bishop, emphatically (by a vote of 13 to 6) to say that this convocation does *not* favor the name "American Catholic." In this the Bishop does not find serious discord between the convocation and himself.

I would gladly stop here, and, had a previous letter of mine been published as sent, might have done so. It is now necessary to add, first by way of correction, that there were only thirteen clergy (all those who have seats except one) present in convocation, of which only twelve were present that morning; that out of sixteen elected lay delegates enrolled, only five were then present and voting; and that the rest of the lay vote was that of candidates or postulants who sit and vote *ex officio* by our rules. I am further constrained to add an expression of extreme surprise at the singular lack of taste and judgment shown by your correspondent or informant in dragging in the name of a lady, who was sitting as a lay representative, and, I must beg leave to add, the almost equally uncalled for and *malapropos* using of her name in the second resumé given editorially. The Bishop, one clergyman, and one lay delegate voted No on the rather harsh resolution condemning the present name. That is all that is necessary to state. I do not know who sent the item, but I am glad to take this opportunity of saying, very earnestly, that in the matter of personal allusion his letter called for more careful editing than you chose to give it. I trust the incident may be counted closed.

F. K. BROOKE.

[We are very ready to give place to the foregoing letter from the Bishop of Oklahoma, and regret that after twice making the attempt to report adequately the convocation of his missionary district, we should still seem to him to have failed. It is necessary for us to add these considerations: (1) That for every thing in both accounts that have appeared in *THE LIVING CHURCH* (June 8th and 15th) the editorial office is to be held responsible. Reports of diocesan conventions are almost invariably re-written and condensed in this office, the information that is of general interest being stated first and that which is local or routine being treated as subordinate in news value—not necessarily in intrinsic value. Thus whatever blame there may be for this manner of treatment or for particular expressions must be imputed to the editorial office and not to a local correspondent. (2) When a "previous letter" was received from the Bishop it was interpreted as a private communication and not as a letter for publication. The fact that it was cut up in order to incorporate the statement of fact contained within it into "copy" for our supplementary report, and the remaining fragments were destroyed, makes it impossible for us now to refer to it and discover whether our misinterpretation of its intended character was an unreasonable one.

It is not always easy to discriminate between personal letters to the editor and letters for publication, and in case of doubt the former assumption is apt to prevail. We regret that it should have been wrong in this case, but the mistake was made in good faith. (3) We differ absolutely with the Bishop that there was "singular lack of taste and judgment shown . . . in dragging in the name of a lady who was sitting as a lay representative." If ladies sit as representatives in public bodies, they do so on a theory of "equal rights," and must therefore waive any exemption to criticism which would imply any sex inequality. There is a *pro* and a *con* to the whole question of woman suffrage, and a greater question *pro* and *con* as to women holding office or sitting in public bodies; but where that question is decided *pro*, and a woman accepts an election to act in a representative capacity, we must deny emphatically that it is improper to "drag" her name into the report of a vote. (4) We fail to understand the Bishop's reference to an "almost equally uncalled for and *mal-apropos* using of her name in the second resumé, given editorially." The subject has not been referred to in the editorial columns, and the only place in which we find a lady named at all is in the "second resumé," or supplemental report, printed last week, where the three negative votes were analyzed. We may add that we resent this charge of discourtesy to a lady as being absolutely unfounded, and we feel that any who will read the brief paragraph referred to, printed on page 240 of last week's issue under the title, "Oklahoma Missionary Convocation"—the only reference to the lady representative of any sort that we find in *THE LIVING CHURCH*—will agree with us. Possibly the Bishop also will see that his charge is unfounded.—EDITOR L. C.]

**THE ELECTION OF MISSIONARY BISHOPS**

*To the Editor of The Living Church:*

HERE is no doubt that the present mode of electing Missionary Bishops is too expensive and cumbersome, and may, as in the present instance of Arizona, cause great delay. The Bishop of Marquette has well and forcibly pointed this out. Nothing can be done until the next General Convention, but I venture to offer two practical suggestions which may be thought over meanwhile and prepare the way for legislation:

1. *Domestic Missionary Bishops.* The House of Bishops to delegate its powers to the Bishops of the Department in which the vacancy exists.

2. *Foreign Missionary Bishops.* The House of Bishops to delegate its powers to the sixteen Bishops on the general Board of Missions. These Bishops are expected to study the foreign field and to be familiar with the conditions and needs of each diocese, and should know what men already in the field have shown such powers and gifts as might qualify them for the higher office.

In either case it would be open to other Bishops to make suggestions to the electing body.

If these suggestions meet with favor, some of our ecclesiastical lawyers might be ready with such changes in canons, or new canons, as might be necessary to carry them into effect without delay.

Springfield, Ill.,  
June 12, 1912.

EDWARD W. OSBORNE,  
*Bishop of Springfield.*

**A CORRECTION**

*To the Editor of The Living Church:*

IN your issue of June 15th you quote the pathetic prayer of the girl strikers at Kalamazoo, and then add: "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?"

I would call your attention to the fact that Kalamazoo is in the diocese of Western Michigan. The Social Service Commission and the Bishop of Michigan have no more right to interfere or intervene in this case, much as they might desire to do so, than in a similar case in—say—the diocese of Milwaukee. Your appeal should be directed to the diocese of Western Michigan.

Alpena, Mich., June 15.

CHAS. D. WILLIAMS,  
*Bishop of Michigan.*

[We are glad to note the correction as requested by the Bishop of Michigan; and in the report of the diocesan convention of Western Michigan, printed in this issue, it will be seen that some attention has already been given to the matter by the Social Service Commission of that diocese.—EDITOR L. C.]

**SUMMER SUNDAY SCHOOLS**

*To the Editor of The Living Church:*

COME before the readers with a plea for summer Sunday schools. Why discontinue the sessions of the Sunday school during the vacation months to accommodate those who can afford to go away? How about the children that remain at home? At no time and in no place are all the children away from their homes the entire season; a few go now, and a few again at another time, and so on. Of a certainty it is impossible to continue graded and systematic courses of instruction during vacation times: but special courses, or lecture lessons, have been tried with success in many places, and to

meet just such conditions many short courses have been issued from authorized sources. The attendance usually will be about 40 per cent. of the average during the school year. Then, too, the necessity of beginning over again in the fall is avoided. Children should not be allowed to drift into the denominations that do keep open; and parents must not be permitted to become indifferent to this wholly helpful part of the Church's work—the training of the young: which they do when we close our Sunday schools. Surely there are influences enough to take our children away, without the Church closing up, and compelling them to a non-observance of Sunday!

St. Louis, Mo., June 10, 1912.

E. C. FREGARD.

**HISTORY IN THE PUBLIC SCHOOLS**

*To the Editor of The Living Church:*

IN the search for a history of England that would at least include the views of Anglo-Catholics regarding the Church of England, I have continually participated year after year, but with small success. Cheney's book makes a concession that is good in its way, by stating in a footnote the Anglo-Catholic claims, with the proviso that it would be impracticable to assume them in the text, owing to the confusion in terms that must ensue. Walker attempts to represent the Anglo-Catholic position, and at times leans toward it when he happens to have it especially in mind, but lapses otherwise. Coman and Kendall's text-books are wholly from the Puritan point of view. It is odd that no writer of such text-books in America appears to be a Churchman; hence we cannot expect other than the dissenting case. The only American writer who evidently strives to be fair to both sides is Thomas W. Higginson, a Unitarian. In his *English History for Americans*, allowing for his common use of terms in the Protestant sense, he manifestly seeks to portray the Church claims in contrast with the opposition, and comes as near to accuracy as can be reasonably demanded from a writer of his religious rearing. So I use his text-book in preference to others thus far discovered.

Thinking that English text-books would naturally give both sides equal presentation, I collected several for examination. Most of them were colorless, the writers plainly steering clear of controversial points. To my astonishment, the most offensive book was the *First History of England*, by Louise Creighton, whom I infer to be the widow of Mandel Creighton, late Bishop of London. To her it seems that once there was a Catholic Church of England, which by the power of several rulers and acts of Parliament was changed and made over into a brand new organization, "by law established," truly and fundamentally protestant. Henceforth the Roman adherents are the Catholics in her book, and all other inhabitants of the realm, with no discrimination, are the Protestants. I quote several of the sideheads, sufficient to indicate the bias: "The cause of the Protestant triumphs," "Mary brings back the old religion," "Elizabeth changes the religion of the land," "James II. tries to set up Catholicism." And here is one of many "gems" of expression: "So it came about that the Church of England, as we have it now, was set up."

It would seem that the campaign of education might best begin with the families of the English Archbishops and Bishops.

FREDERIC MARTIN TOWNSEND.

**CORNELL UNIVERSITY**

*To the Editor of The Living Church:*

YOUR correspondent from Fredricksburg, Virginia," would like to trouble you once more to answer Bishop Olmsted's just criticism of her defense of Cornell. I would most respectfully call his attention to the fact, that the condition alluded to in regard to the Church was spoken of as existing in the years 1908 and 1909. But surely if the organization called the Huntington Club is so recent an institution, that the fact of its existence is given to the readers of *THE LIVING CHURCH* in a late issue as an item of news, I may and do cheerfully ask forgiveness for my ignorance, in my joy that the Church is showing in such a practical way a desire to be forgiven for her negligence, in this great matter; and wish the Huntington Club a hearty God speed.

Fredericksburg, Va., June 16, 1912.

LUCY W. MCCLELLAND.

**DIOCESAN CONVENTIONS—COLORADO**

*(Continued from page 277.)*

Rev. J. J. Wilkins, D.D., the Rev. F. B. Reazor, and the Rev. James F. Olmsted and the the Secretary of the Sixth Missionary Department, the Rev. C. C. Rollit.

A Church Club dinner closed the series of events. The principal speeches were on Social Service, delivered by Dr. Kinney, Police Commissioner George Creel, and others, Mr. A. Dupont Parker being a felicitous toastmaster and chairman. Announcement was made that the new city administration of Denver had acceded to the request of the Church to appoint a permanent commission of enquiry into social conditions, and Mr. Creel showed how it was hoped gradually to remedy those that were bad by a policy of repression rather than suppression, but without favor to any and with honest impartiality. Other speeches were made by the Rev. Dr. J. J. Wilkins, Rev. Dr. F. B. Reazor, Rev. James F. Olmsted, and the Bishop of Colorado.

## LITERARY

### BIOGRAPHY

*Turning Points in My Life.* By William Porcher Du Bose, M.A., S.T.D.  
New York: Longmans, Green & Co., 1912.

Last summer Churchmen read with interest of the unique and delightful reunion held at Sewanee to commemorate the six and thirty years, which Dr. Du Bose has given to the great work of teaching in the University of the South. The little volume before us is the result of that reunion. It contains the papers read by Dr. Du Bose on the successive days of the commemoration, together with a sermon preached by him at the same time on the Feast of the Transfiguration, and a paper, which he has added, on "Liberty and Authority in Christian Truth." It is to be expected in such a book that the personality of the writer should stand out conspicuously. It is natural also that this book should appeal chiefly to those who enjoy the privilege of Dr. Du Bose's acquaintance. We are reminded of Dr. Sanday's kindly criticism of one of Dr. Du Bose's earlier books. Dr. Sanday welcomes the bold and original thought of the author, though expressed in a style to which, he says, they are not always accustomed on the other side of the Atlantic. The attempt to state the great truths of Christianity in philosophical terms, sometimes to combine the Christian Faith with modern philosophy, must be always a task of stupendous difficulty. To achieve such a task, without leaving the average reader to carry away impressions of pantheism and pragmatism, there is desiderated the use of absolutely clear and precise terms of expression. The most interesting part of this book is the chapter entitled "War Experiences." In the concluding essay on "Liberty and Authority in Christian Truth," we would call especial attention to what is said on page 138, with reference to a reformer of the Church, which provides food for thought. The principle, advocated on page 139, of allowing absolute freedom to individual teachers within the Church is well enough, so long as their unchecked utterances do not compromise the Church as a whole, or cause scandal or loss to the weaker brethren. The inside of a hospital is rather an unhappy one. The hospital, like the Church, receives in its wards all kinds of patients; but the hospital cannot run the risk any more than the Church of allowing its patients to be injured by the ignorance, inefficiency, or culpable mistakes of its official staff.

*Edward King: Sixtieth Bishop of Lincoln.* A Memoir by the Right Hon. George W. E. Russell. New York: Longmans, Green & Co.

Although Mr. Russell has done his task of writing the biography of Bishop King in a wonderfully sympathetic manner, we lay it down with the feeling that the life of the great Bishop has yet to be written. And yet perhaps there is no more to write that the biographer can find. A striking passage from a letter written to his sister not only gives the secret of his life, but perhaps the reason why his life considered as biography seems so meager. This is the passage: "We know the machinery now for saint-making, and we have got the stuff, only we must work and make them. I want to see English saints made in the old way by suffering and labor and diligence in little things, and the exercise of unselfish, untiring love; quiet lives lived away in holes and corners and not known to the public while alive." This was the life he sought to live, and even after he was called to walk in the high places of the world, this was the spirit that animated him.

The tragedy of his trial is well described. The vivid little touches about the scene at Lambeth help to make it real. In all that anxious time, he alone seemed to be without anxiety. But what it meant to him is clearly seen in the change that came over his life. The gaiety of the Wheatley days, the spring of his character that made him so cheerful, these had gone. Mr. Russell lets us see the martyr after the rack had torn him, and though no moan had escaped his lips, we see what suffering had done. Those of us who have seen him living, know the look of sadness, deeper than words can tell, that hung like a veil over his beautiful face.

The simplicity of this great man comes out in many ways in the pages of his *Life*. We see him harking back to the days of his curacy at Wheatley, and the simple peasants he ministered to there. He remembers his old students, and keeps track of the boys he had helped in the practice of spiritual things. But the picture of him in the murderer's cell, bringing that benighted soul to God at the verge of the grave, is the one that seems the most vivid of all the manifestations of his charity. The great Bishop of Lincoln became the spiritual adviser after that, of the worst criminals. He could do the big things; but it was the small things that others passed by, that he loved best.

His letters, whenever he writes on subjects which concern spiritual things alone, and on which an English Bishop may safely and freely say what he thinks, are charming. Some of his opinions

on subjects in controversy might better have been omitted, since they usually apply to individual cases, and no one would have shrunk more from having his letters quoted as opinions in a general sense, than he. In most biographies of the men of the Catholic Revival, many letters are given which might better be omitted.

On the whole the Church owes a great debt of gratitude to Mr. Russell for his *Life of Bishop King*. Every one of the 350 pages is of absorbing interest. We see the making of an English saint in the old way. The old way of the "nexte thing" being done faithfully; the life lived close to God; the practice of the charity, the faith, and the humility which have shone forth in the lives of all the saints in all generations.

A. P. C.

ONE WELCOMES with ever increasing pleasure the new volumes of *Who's Who in America*, of which that for 1912-13 is the seventh. The publication long since became a necessity in a newspaper office, and it is a marvel of compact information for any one. It is the most complete publication presenting the biographical information as to practically everybody in America who can claim to be known outside his own particular group of acquaintances. The number of such persons living and entered in this volume is 18,794, which indicates that distinction is accorded for very many causes, and that every care has been taken to make the volume both complete and trustworthy. And convenience of use is secured by the use of still thinner paper than heretofore, so that though the number of pages is 204 greater than last time, the weight of the volume is actually reduced.

It is interesting to learn that nine *Titanic* victims are among the subjects who, having formerly been recorded in the publication, are now noted in the year's necrology. There are very interesting summaries and discussions of such statistics as those relating to the education, birth, residence, etc., of subjects of the biographical sketches, and there are indices to names by states and postoffices, as well as much other information. [A. N. Marquis & Co., price \$5.00.]

CROCKFORD comes now for its forty-fourth annual issue. In two quarto volumes each exceeding a thousand pages, the biographical sketches of the English, Scottish, Irish, and Colonial clergy are given, with much added information relating to English and other Anglican dioceses, etc., and including the American list of Bishops only. The publication is the most exhaustive of any in the Anglican Communion and is a necessity to those who have occasion to trace the record of clergy in Anglican orders other than American. Nor does a clergyman lose his place in this record when he accepts transfer to an American diocese. [Horace Cox, London.]

### RELIGIOUS

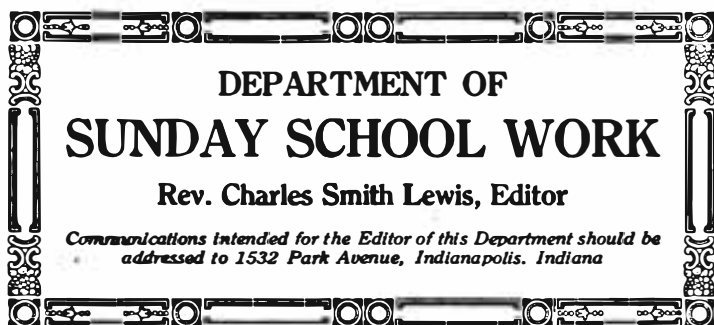
*An Introduction to the Study of Christian Apologetics.* By Arthur R. Gray. With a concluding chapter by W. Lloyd Bevan. (Sewanee Theological Library.) Sewanee, Tenn.: The University Press.

This book has the merit of following a new and modern rather than the classical method of Apologetics. It quite frankly adopts much of the pragmatic method, so brilliantly exploited by William James, and professes to find the chief justification for the Christian faith in the fact that it works and has proved of infinite value to man, which, it may be noted, was the supreme test that our Lord Himself proposed for His religion. Mr. Gray rightly asserts that the Christian religion is a *life*, and that therefore its ultimate apologetic will be found in life or experience. On the intellectual side he roughly classifies all theories under the heads of Naturalistic or Idealistic, meaning by Idealism, used throughout his book in a somewhat loose and untechnical sense, all views of life that see back of material phenomena permanent meaning, reality, and purpose, which he sums up by the concept *personality*. He finds all Naturalistic views insufficient when tested by practical experience, and contrariwise, the Idealistic view sufficient, and of Idealism the Christian religion the most complete, satisfactory and *promising* exposition. The greater part of the book is devoted to the development of this thesis, with a concluding chapter, by Mr. Bevan, frankly based on Battifol, as to the credibility of the Gospel narratives and the historicity of the character and teaching of Jesus.

The book is designed for candidates for Holy Orders and may well prove stimulating and suggestive. It may seem to many that the classical arguments are slighted at a loss to the roundness of a thorough apologetic, and that, since as Mr. Gray confesses the "historical evidences" of the authority of Christ are of supreme importance, too little space is given to their exposition. Mr. Bevan's chapter, sound enough as far as it goes, scarcely more than hints at the possibilities.

L. G.

IN NARROW, vest-pocket style there is issued a compilation of private prayers and simple instructions by the Rev. E. W. Hunter, whose Churchly tracts on many subjects are widely used, entitled *The Holy Communion Office or the Mass, with a few brief Notes, Prayers, and Suggestions*. It is conveniently arranged and generally simple and useful. [American Church Publishing Co., 114 East Twenty-eighth street, New York.]



**U**NDER the leadership of the Bishop of London another step in the forward march of Sunday school effectiveness has been taken. As was noticed in these columns more than a year ago, the diocese of London formed a Sunday school council, whose work for the past eighteen months is bearing fruit in two ways that reach us on this side the Atlantic. It is publishing a series of manuals called the *London Diocesan Sunday School Manuals*, and it has put forth a *Syllabus of Religious Instruction* for Sunday schools in the diocese of London.

In this they are but following the lead of the Sunday School Commission of the diocese of New York; but with a crucial difference. Their manuals are prefaced with an excellent general guide for teachers; edited, and in most part written, by the director of Sunday school work for the diocese of London. [*Sunday School Teaching, Its Aims and Its Methods*. Edited by the Rev. H. A. Lester, M.A., with an introduction by the Bishop of London. Longmans, Green & Co., London and New York. Price, 70 cents net.]

MR. LESTER tells us, and how familiar the words sound, that the outcome of a recent inquiry "shows that the most urgent step towards efficiency is that teachers should be instructed in the art of teaching." The book before us is the compilation of lectures given to teachers by Mr. Lester and five others, together with a reprinting of some papers that appeared in the magazine of the Church of England Sunday School Institute. We have fourteen brief chapters with a short introduction by the Bishop of London, who emphasizes the urgent need of a "reformation and transformation" in the Sunday schools, and the excellency of the material, both teacher and pupil, that should be put through the process. The field covered by this book is so extensive that the various topics can be touched on but lightly, and yet there is that thoroughness of treatment and balance that shows the hand of a master.

We read of the workman and his work, of child nature—an interesting induction of principles from a brief study of the characteristics of three normal children; Mr. H. H. Pells tells us how a child learns; and then Mr. Lester tells us how he should be taught. The standpoint of the book can be seen in this quotation from Mr. Pells' chapter: "We would stand for a thoroughly well-organized Sunday school, where definite Church teaching is given every time the school meets. But the only way to ensure that the children shall learn and profit by the instruction is to base the material and method on the interests exhibited at the different stages of child life." The later chapters deal very briefly and satisfactorily with proper teaching of special topics: The Bible; The Prayer Book, by Canon Stevenson; The Church Catechism, by the Rev. E. G. Wainwright; The Catechism (Method of St. Sulpice), by the Rev. A. B. Bater.

IT IS INTERESTING to notice that the instruction on the psychology of the child is merely sufficient to put the teacher in touch with the subject. There is none of that elaboration of detail that often puzzles a teacher who has not had special work in this subject. The aim of the Sunday school is kept constantly before us. It is nothing less than training the children into loyal soldiers and servants of Jesus Christ. It is all to "centre around the person of Jesus Christ. Christianity," says Canon Stevenson, "is allegiance to the Christ. . . . We want [the children] to believe in Him and love Him." "We try to make our children realize their membership in that great Body, their loyalty to that Kingdom, their privilege and duty in trying to promote its growth, and we point forward to its glorious consummation as portrayed in the closing paragraphs of the Revelation." And as Mr. Lester tells us, in another place, it must be our effort to secure "reality in teaching—a real, living

message from a real, living God about real men and women who actually lived on this very earth."

The *Syllabus of Religious Instruction*, put forth by Mr. Lester, "at the request of the Bishop and his Sunday School Council as a guide to clergy, superintendents, and teachers, for a systematic course of definite religious teaching in Sunday Schools," is something more than just another curriculum. It is this; but it is so different in its conception of what such a scheme should contain that we must point out its chief characteristics.

The main divisions are four: Infants, under seven years; Juniors, 7 to 9; Intermediates, 10 to 13; Seniors, over 13. The Juniors and Intermediate departments have two and three classes respectively, five in all. Infants and Seniors are not so subdivided. "Repetition," memoriter work, is looked for in classes below the Seniors. Here the pupils are called upon to read the scriptures at home. Under "Church Knowledge" is included such general information as a rightly instructed Churchman should have. It begins with the structure and furniture of the church and passes on by gradual processes until it includes the use of the Prayer Book, and secures intelligent understanding of the Church's position and customs. The most striking characteristic is found under the heading, "Points of Teaching and Doctrine." In this we have the proper approach for the different subjects, and also a graded doctrinal core for the whole teaching which results that an understanding of the Faith is secured by the pupils. It progresses from simple elementary teaching of God's love and presence, on through the various truths that make up the faith, to full discussions in Senior years of essential doctrines. The arrangement of the Holy Scripture and Catechism will bear careful study. It is as follows: "INFANTS.—Simple Bible stories, with illustrations from nature and common life. JUNIORS, *Class I.*—Catechism; first two questions and answers. Bible stories from the Old and New Testaments to teach the love of God and His providential care of us all. *Class II.*—Simple Teaching on the Life of Our Lord on Earth, in story form. INTERMEDIATES, *Class III.*—Catechism, faith, and duty; first part of the Catechism to the end of the duties. Illustrated by Holy Scripture. *Class IV.*—Outlines of Old Testament History, grouped round characters illustrating the life of faith and duty. The Old Covenant and the New. *Class V.*—Catechism, Prayer and Sacraments. The rest of the Catechism, illustrated by Holy Scripture. SENIORS.—I. Our Lord and Saviour, Jesus Christ, God and Man, His work and His teaching as set forth in the four gospels. II. The Beginning of the Christian Church [Acts and parts of Epistles]. III. History of the English Church and the Book of Common Prayer."

We shall await with interest the publication of the manuals which are being prepared for this course.

#### CHEAP VACATIONS

VACATION TIME for some of us is already begun. For others it is soon to come. Most of us will want to go away into the country. Some for a week or two, others more favored for a longer period. Some of us less fortunate will be compelled to stay at home all summer and take our vacations in little business excursions.

Whatever our destination, it is likely that a great many of us are looking for a cheap way of spending the time. We have little money to spend purely for that kind of recreation. We count it cheap to go camping. Or if we are not campers we look for boarding houses where the rates are low.

But we sometimes forget that there are other than money questions involved in the idea of cheapness. There are people for example who find their ideal of vacation realized in going where there is a continuous round of gay social life. They come back rather more tired than they went away. Whatever the money cost, is that a cheap vacation? Is it cheap to lie about in hammocks and read summer novels and the ten-cent magazines with never one thing that stimulates our thought? That is pretty costly for one's intellectual life. Is it cheap to go out into God's glorious mountains camping among the great trees and the mighty rocks and forget all about God? Is it cheap to spend the weeks and months without a thought of the culture of our religious life either through prayer or reading or Church? Such vacations are woefully costly to one's spiritual life. Is it cheap to loaf about at home on Sundays or gossip with our friends or go automobiling or climbing about on the hills Sunday after Sunday, losing all touch with the responsibilities of our Church life? The great danger of such a summer is that we never can take up those responsibilities again with vigor and perseverance and such a result is at frightful cost to our Christian life.—*Berkeley Churchman.*

## THE THIRD SUNDAY AFTER TRINITY

Though countless cares oppress you, day by day,  
As ye fare forward in your journeying;  
Though with insatiate importuning  
The body craveth, and will take no nay;  
Though scanty recompense your toil repay,  
Or place obscure chafe your unchastened pride;  
Though woes, unmerited and deep, betide;  
Though effort, foiled, your cherished hope betray,

Fret not your heart; these spring not from the  
ground;

Your times are in His hands, who sits encrowned  
O'er all; array you with humility,  
Meekly accept His ordering, and He  
Shall in due time exalt you; all your care,  
If ye but cast it on Him, He will bear.

JOHN POWER.

## Church Calendar



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 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 address of the Rev. WILLIAM S. BISHOP, D.D., for July and August, is at the Ocean House, Watch Hill, R. I.

THE Rev. LEWIS BROWN, Ph.D., has been appointed Grand Chaplain of the Grand Lodge of the state of Indiana. As far as is known this is the first time that a Churchman has ever held this office.

THE Rev. Dr. GEORGE M. CHRISTIAN and family will spend the summer at Bay Head, N. J., where he ministered for a number of summers in All Saints' church. His many friends will be glad to learn that his health has improved since his relapse of two years ago. The services at Bay Head will be taken during June and September by the Rev. John Keller, and during July and August by the Rev. Elliot White.

THE address of the Rev. WILLIAM M. COOK for the summer is Oyster Bay, N. Y.

THE Ven. J. H. DENNIS, Archdeacon of Western Colorado, is spending the summer months at Ouray, Colo., where he may be addressed until September 1st.

THE address of the Rev. ROBERT B. B. FOOTE is changed from 288 East Tenth street, New York City, to 49 West Twentieth street, New York City.

THE Rev. A. G. HEAD of Clay Center, Kansas, was recently elected secretary of the Convention.

THE Rev. JOHN H. HEADY, for several years curate at St. George's church, Flushing, L. I., has resigned, and will, about October 1st, become an assistant at the Church of the Holy Apostles, Ninth avenue and Twenty-eighth street, Manhattan, N. Y.

UNTIL further notice the address of the Rev. L. C. LEWIS is care of the American Express Company, Berlin, Germany.

THE Rev. FRANCIS S. LIPPITT of the Church of the Ascension, Rochester, N. Y., has accepted the rectorship of All Saints' Memorial Church, Meriden, Conn., and will enter upon his duties the first Sunday in July.

THE Rev. Canon STUART B. PURVES, vicar of St. Paul's Cathedral, Cincinnati, Ohio, will officiate at St. James' church, Prouts' Neck, Me., on June 30th, and the Sundays during July.

THE president of the Standing Committee of the diocese of Easton is the Rev. WILLIAM SCHOLLER, who should be addressed at Elkton, Md.

THE address of the Rev. JOHN SHEA, in charge of the Karok Indian Mission is Icece Bar, via Hlappy Camp, Siskiyou county, Cal.

THE Rev. IRVING SPENCER has resigned the rectorship of All Saints' Church, Appleton, Wis., and will enter upon missionary work at Sonoma, Cal.

THE Rev. W. BERTRAND STEVENS of Holy Trinity Church, New York City, has accepted the rectorship of St. Ann's Church, Morrisania, New York City, succeeding the Rev. Charles C. Harriman, rector of St. Peter's Church, Albany, N. Y. Mr. Stevens will go into residence in September.

THE Rev. CHARLES A. STROMBOM, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., and Mrs. Strömbom, sailed for England on the *Mauretania* on June 11th, for an absence of several months.

THE Rev. GEORGE E. SWAN has accepted the rectorship of St. Mark's Church, Upland, Cal., and should now be addressed there.

THE Rev. J. H. TOWNSEND has resigned the rectorship of St. Paul's Church, Willimantic, Conn., and has accepted a call to become rector of Grace Church, Hamden, Conn., where he enters on his new work on July 6th.

THE Rev. H. NELSON TRAGITT, for the past fifteen years a missionary in the counties of Grant, Roberts, and Day, S. D., has resigned to take up work at Rolla, Mo., where he should be addressed after July 1st.

THE Rev. HARRY DUTCHER VIETS is now a curate at St. Peter's Church, Philadelphia, Pa., in which city his address is 905 Pine street.

THE Rev. WILLIAM CURTIS WHITE, rector of St. Paul's Church, Aurora, N. Y., will sail on June 29th for two months' travel in Europe. His work will be in charge for the summer of the Rev. Howard C. Ackerman of Nashotah House, Nashotah, Wis.

THE Rev. WILLIAM DE LANCEY WILSON, D.D., president of the Standing Committee of the diocese of Central New York, sailed on June 15th for a two months' tour of the cathedrals of England.

ORDINATIONS  
DEACONS

KANSAS.—In the chapel of the Good Shepherd, Bishopstend, Wilmington, Del., the Rev. WILLIAM CHRISTY PATTERSON was ordered deacon by Bishop Kinsman, acting for Bishop Millsbaugh of Kansas. The candidate was presented by the Rev. Professor Francis Brack Blodgett of the General Theological Seminary, and the Bishop was assisted in the service by the Rev. Frederick Maurice Kirkus and the Rev. Raymond Lee Wolven of Trinity parish, Wilmington.

LOUISIANA.—In Christ church Cathedral, New Orleans, La., on Wednesday, June 12, 1912, Mr. H. LORRAINE TRACY, a teacher in the Louisiana School for the Deaf, was ordained a deacon by Bishop Sessums.

## PRIESTS

COLORADO.—On Friday, June 14th, at the Cathedral, Denver, the Rev. G. W. DUNLAP was advanced to the priesthood by the Bishop of the diocese. The sermon was preached by the Bishop of Nebraska, the candidate presented by the Rev. S. R. S. Gray, and the Rev. Dr. Reazor, of West Orange, N. J., presided at the organ.

HARRISBURG.—In Trinity church, Shamokin, on June 7th, the Rev. Messrs. FREDERICK DIEHL and MERRILL H. AKE were advanced to the priesthood by Bishop Darlington. The Rev. Leroy F. Baker presented the candidates and the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., preached the sermon. The Rev. Hugh Maguire read the Litany.

KEARNEY.—In Holy Trinity church, Calloway, Neb., on St. Barnabas' Day, Tuesday, June 11th, the Rev. LEROY WELLS DOUD was advanced to the priesthood by Bishop Beecher. The Rev. L. A. Arthur, rector of St. Stephen's Church, Grand Island, presented the candidate, and the Rev. Phillip G. Snow of Kearney preached the sermon. Five priests assisted in the laying on of hands. The Rev. Mr. Doud continues in charge of Holy Trinity Church, Calloway, where he has served his diaconate.

## DIED

RUMSEY.—June 10th, at Spring Lake, New Jersey, ANNA KEANSEY RUMSEY, only daughter of George A. and Cornelia A. Rumsey of Salem, N. J. "Peace, perfect peace."

## DEGREES CONFERRED

HOWARD UNIVERSITY.—D.D. upon the Rev. SCOTT WOOD of St. Augustine's Church, Pittsburgh, Pa.

NORTHWESTERN UNIVERSITY, Evanston, Ill.—D.D. upon the Very Rev. WALTER T. SUMNER, Dean of the Cathedral of SS. Peter and Paul, Chicago.

ST. STEPHEN'S COLLEGE.—D.D. upon the Rev. HARRY S. LONGLEY, Bishop Suffragan-elect of Iowa; the Rev. PERCIVAL C. PYLE, rector of the Church of St. Edward the Martyr, New York; the Rev. OLIN S. ROCHE, rector of St. Peter's Church, West 20th St., New York; the Rev. JOHN F. STEEN, vicar of Ascension Memorial chapel, New York; the Rev. FREDERIC W. NORRIS, rector of St. Matthew's Church, Brooklyn; and the Rev. CHARLES FISKE, rector of St. Michael and All Angels, Baltimore. L.H.D. upon the Rt. Rev. CHARLES SUMNER BURCH, D.D., Bishop Suffragan of New York.

SYRACUSE UNIVERSITY.—S.T.D. on the Rev. EDWARD HUNTINGTON COLEY, rector of Calvary Church, Utica, N. Y.

UNIVERSITY OF PENNSYLVANIA.—S.T.D. upon the Rev. GEORGE WOOLSEY HODGE, rector of the Church of the Ascension, Philadelphia.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rev. FLOYD W. TOMKINS, D.D., rector of Holy Trinity Church, Philadelphia, and upon the Rev. JOHN S. LITTELL, rector of St. James' Church, Keene, N. H., author of *The Historians and the English Reformation*.

## MEMORIALS

## MRS. ROSALIE W. COLTON

Mrs. ROSALIE W. COLTON, for fifty years or more a devoted member of the Episcopal church, died very suddenly at her home at Union, S. C., on May 31st, at 6:30 o'clock, after an illness of about ten days. She had gained considerable strength and was thought to be improving. The cause of her death was heart failure. She was closely identified with all phases of her Church work, being president of the Ladies' Guild and of the Orphanage Aid Society. The funeral services for Mrs. Colton were held at 5 o'clock on Sunday afternoon, June 2nd, in the Church of the Nativity, and were conducted by her rector, the Rev. C. H. Jordan. Mrs. Colton is survived by three children, Messrs. W. E. Colton of Jacksonville, Fla., and W. W. Colton of Union, also one daughter, Mrs. W. H. Burris, of Union, one brother, Mr. Walter Colton of Stratford, Texas, and two sisters, Miss Nina B. Colton of Colonial Beach, Va., and Mrs. Charles E. Myrick of Dobbs Ferry, New York. Mrs. Colton was a lady of fine intellect, kind, thoughtful, and gentle. She was a devoted wife and mother and her memory will long live after her.

"Asleep in Jesus, blessed sleep  
From which none ever wakes to weep,  
A calm and undisturbed repose,  
Unbroken by the last of foes.

"Asleep in Jesus, oh how sweet  
To be for such a slumber meet,  
With holy confidence to sing  
That death hath lost its painful sting.

"Asleep in Jesus, peaceful rest!  
Whose waking is supremely blessed,  
No fear, no woe shall dim that hour,  
That manifests the Saviour's power."

## 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.

RETREAT for laymen will be held at Holy Cross, West Park, N. Y., beginning on Saturday evening, July 6, 1912, and ending on Sunday, July 7th. Conductor, the Rev. Harvey Officer, O.H.C. Application should be made to "GUESTMASTER," Holy Cross, West Park, N. Y.

## CAUTION

MUNROE.—Caution is suggested in dealing with JAMES MUNROE, who professes to be a Cornell student preparing for holy orders and is soliciting subscriptions to books. He is about 25 years of age, 5 ft. 9 in. in height, has dark hair, is well dressed and of gentlemanly appearance and has the manner of repeating "don't you know" frequently in conversation. Is said

also to have used the name of TAYLOR. He is now traveling in New England or vicinity. Information may be obtained from Rev. MAXWELL GANTER, Christ Church, New Haven, Conn.

**CLASSIFIED NOTICES AND ADVERTISEMENTS**

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, 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 WANTED—CLERICAL**

**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.

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

**WANTED.**—Supply work in or near Milwaukee for Sundays during summer months. Address "M. W.," care LIVING CHURCH, Milwaukee, Wis.

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

**POSITIONS OFFERED—MISCELLANEOUS**

**TEACHER** of English and elementary sciences in mission school in southern Kentucky. Preference will be given to teacher who has missionary spirit, and is willing to take charge of organ and choir in small mission church. A male teacher (not essential) might find it advantageous if he is meditating Orders. Salary reasonable. **PRESIDENT,** St. John's, Corbin, Ky.

**A YOUNG MAN** wanted as assistant to the headmaster of a free home and school for boys. Opportunity to study for Holy Orders. Good salary to the right man. Address, **St. MARTIN'S COLLEGE,** 713 Catharine street, Philadelphia, Pa.

**POSITIONS WANTED—MISCELLANEOUS**

**WANTED.**—By single man of thirty-three, a lay reader for nearly two years and studying for Holy Orders, position as assistant to rector of large parish, or to take charge of one or more missions. Considered good reader and preacher. Journalist of varied experience, capable of managing newspaper or magazine and would combine both occupations. Address "G. E. R.," care LIVING CHURCH, Milwaukee, Wis.

**A REFINED** young lady, clergyman's daughter, nurse, desires position as companion. Would travel if necessary. References exchanged. Recommended by rector of city parish. Apply **M. R. R.,** 100 Genesee street, Lockport, N. Y.

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

**CHURCHMAN** desires position of assistant superintendent in Home or School, or work with rector. Well experienced. Address "B.," care LIVING CHURCH, Milwaukee, Wis.

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

**POSITION DESIRED.**—Experienced house-manager or matron for private home, orphanage, school, or hospital. "MADISON," care LIVING CHURCH, Milwaukee, Wis.

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

**SETTLED,** educated, Churchwoman of ability wishes position. **MRS. OCTAVO QUIMBY,** Blackwater, Mo.

**PARISH AND CHURCH**

**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.

**OUR** new three-manual, Christ Church, Savannah, Ga., a great success. New three-manual for St. Paul's, Cheltenham, Pa., contracted for. Many other interesting specifications under way. Send for information. **AUSTIN ORGAN COMPANY,** Hartford, Conn.

**ORGAN.**—If you desire an organ for Church, school, or home, write to **HINNERS ORGAN COMPANY,** Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

**PIPE ORGANS.**—If the purchase of an Organ is contemplated, address **HENRY PILCHER'S SONS,** Louisville, Ky., who manufacture the highest grade at reasonable prices.

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**ALTAR BREAD AND INCENSE** made at Saint Margaret's Convent, 17 Lousburg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD.**

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

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**SIMPLE,** comprehensive, accurate. "Making and Life of the Church." Ten cents prepaid. Jerusalem to America.

Also "Making of a Churchman." Valuable for Confirmation classes. Thirty cents; postage four. Address **Rev. E. V. SHAYLER,** St. Mark's Church, Seattle, Wash.

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**THE SISTERS OF THE HOLY NATIVITY** have a free library of Church books to be loaned by mail to priests and laity. For catalogue and rules, address, **LENDING LIBRARY,** Convent of the Holy Nativity, Fond du Lac, Wis.

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**NOTICES**

**A QUESTION OF PATRIOTISM**

Are there in the Church in America 500 individuals, parishes, or Sunday schools whose patriotism will inspire them to give \$10 each toward the completion of the Washington Memorial Chapel, Valley Forge? Are there 1,000 to give \$5? Are there 2,000 to give \$2.50? Are there 3,000 to give \$1? Will you make such a thank offering for American Independence and our national heritage on or before the Fourth of July? Ask your rector about this great memorial of Washington, the Churchman, one of the greatest missionary agencies in the Church, or write to the **Rev. W. HERBERT BURK,** Valley Forge, Pa. Copies of the *Catechism of Patriotism* will be sent free in any quantity.

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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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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.

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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.

The Information Bureau is placed at the dis-

posal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

### THE LIVING CHURCH

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. Whittaker, 2 Bible House.  
E. S. Gorham, 37 East 28th St.  
R. W. Crothers, 122 East 19th St.  
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#### BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
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Broad Street Railway Station.  
Strawbridge & Clothier.  
M. M. Getz, 1405 Columbus Ave.  
A. J. Neier, Chelton Ave. and Chew St.

#### WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
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#### BALTIMORE:

Lycett, 317 N. Charles St.

#### ROCHESTER:

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A. M. Allen.  
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R. J. Seldenborg, Ellicott Square Bldg.  
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Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.  
Morris Co., 104 S. Wabash Ave.  
A. Carroll, 720 N. State St.

#### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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Lehman Art Co., 3526 Franklin Ave.  
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#### LOUISVILLE:

Grace Church.

#### SAN FRANCISCO:

Thos. Crowhurst, 215 Market St.

#### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

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

#### KINGSTON, JAMAICA:

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#### AUCKLAND, NEW ZEALAND:

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### A BOOK OF GREAT INTEREST

The Rev. E. W. Leachman, a priest of the Church of England, has made a book of remarkable interest and of real value. It is *The Church's Object Lessons*, to which the Rev. Vernon Staley contributes an Introduction. There is a portion given to the Structure of the Church both exterior and interior, on the Decoration of the Church, and on the Symbols and Emblems of the Church, closing with several chapters on the Ceremonies of the Church, etc. The book is really a series of lessons on the Church, but a priest or a Sunday School superintendent, will find the book full of suggestions for addresses, as it is really an outline study. The second edition is now ready. It is published in England by Mowbray, and in this country by THE YOUNG CHURCHMAN CO. The price is \$1.00; by mail \$1.10.

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### GARDEN SEEDS

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### BOOKS RECEIVED

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

NATIONAL COMMITTEE ON PRISON LABOR.  
New York  
*Penal Servitude*. E. Stagg Whitin.

THE JOHN C. WINSTON CO. Philadelphia.

*The International Bible Dictionary*. Based on Wm. Smith's One Volume Work. Edited by F. N. Peloubet, D.D., author of "Select Notes on the International Lessons." Assisted by Alice D. Adams, M.A. Self-pronouncing. 500 illustrations and maps. Price \$2.40 net. (Postpaid \$2.78.)

THE MACMILLAN CO. New York.

*Women and Social Progress*. By Scott Nearing and Nellie N. S. Nearing. Price \$1.50 net.

*Lectures and Essays of William Robertson Smith*. Edited by John Sutherland Black and George Chrystal. Price \$8.00 net.

*The Life of William Robertson Smith*. By John Sutherland Black and George Chrystal.

THE MAGNET CO. Cincinnati Ohio.

*U. S. Money vs. Corporation Currency*. "Aldrich Plan." Wall Street Confessions! Great Bank Combine. By Alfred Owen Crozier, author of the financial novel, "The Magnet." Price 25 cents.

### PAMPHLETS

FROM THE AUTHOR.

*The Church and the Workingman*. By Rev. Edgar Franklin Blanchard, Centerville, Mass. Price 10 cents.

*The Reformation Principles of S. Stephen the Martyr, and Fifty Years of a Reform after S. Stephen's Pattern*. A Sermon by Lucius Waterman, S.T.D.

### YEAR BOOKS

*Grace Church Annual, Providence, Rhode Island, June, 1912*.

*St. Mark's Church in the City of Minneapolis*. Book of the Parish containing Historical Matter and Annual Reports. 1912.



# THE CHURCH AT WORK

## CONSECRATION OF ST. PHILIP'S CHURCH, EASTHAMPTON, MASS.

ON WEDNESDAY, June 5th, St. Philip's Church, Easthampton, Mass. (the Rev. Frank C. Wheelock, rector), was consecrated with imposing ceremony. The services opened at 10:30 A. M., with a procession around the church, the choir leading. A collect was said and a hymn sung at the choir-room door, at the rear of the sanctuary, at the cornerstone, and at the church porch, the hymns being, "Go Forward, Christian Soldier," "O, Saving Victim," "The Church's One Foundation," and "O Zion, Hasten." After the Bishop had been admitted to the church, the rector presented to him the instrument of donation by which the church property is placed into the hands of the Trustees of the Diocese. The Bishop then proceeded with the office of consecration. Morning Prayer was said by the rector, the Rev. John B. Whiteman of Greenfield reading the first lesson, and the Rev. Franklin Knight of Holyoke, reading the second lesson. Bishop Davies was celebrant at the Holy Communion, the Rev. Lyman P. Powell of Northampton, reading the Gospel, and the Ven. Charles J. Sniffen, Archdeacon of the diocese, reading the Epistle. The Rev. G. H. Thomas of Fitchburg, the Rev. Robert K. Smith of Westfield, who acted as the Bishop's chaplain, and the rector, assisted in the service. The music of the Communion Service was Merbecke's. The offertory anthem was Gounod's "Sanctus." Bishop Davies preached an inspiring sermon. The sentences of consecration were illuminated on parchment by Mr. Frank Allen, a New York artist, who is a friend of the rector. Luncheon was served in the parish house by St. Philip's Guild.

This parish, that now has finally succeeded in its efforts to secure a suitable building, free from debt and consecrated to the worship of Almighty God, was founded in January, 1871, when the Rev. B. F. Cooley of Westfield, held the first service, on the 8th of the month, in the Town Hall. The legal organization of the parish dates from April 10, 1871, and the original membership was twenty, the founder acting as rector. He resigned the following year. Services were in charge of lay readers, and of the following clergy: The Rev. J. S. Peace, the Rev. John S. Beers, the Rev. H. L. Foot, and the Rev. H. N. Cunningham, until 1886. In that year the second resident rector, the Rev. Charles N. Ivie, took charge. He was succeeded, in 1889, by the Rev. W. A. Holbrook, who served the parish for nine years. The Rev. Rufus S. Chase, his successor, was with the parish for seven years, the Rev. Charles L. Adams, for four years, and the Rev. Robert Walker acted as *locum tenens* for one year. The present rector began his work in May, 1910.

The present edifice is the second church the congregation has occupied. The first building was opened for services in 1886 and was consecrated by Bishop Phillips Brooks on November 5, 1892. The present property on Main street was acquired in 1899, with the parish house and rectory. The parish house was rebuilt and opened in this same year. The old property was sold in 1903. Plans for the new church were accepted in 1901, and the cornerstone was laid by the Rev. Rufus S. Chase on Christmas Day of the same year. The new building was opened for services on

July 24, 1902, the sermon being preached by the Rt. Rev. Alexander H. Vinton, D.D., first bishop of the diocese. Since the organization of the parish there have been 207 baptisms, 184 confirmations, 62 marriages, and 96 burials. The present communicant list numbers 185 names.

## COMMENCEMENT AT UNIVERSITY OF THE SOUTH

COMMENCEMENT at the University of the South, Sewanee, Tenn., was attended this year with more than its customary dignity and beauty and occupied the week ending June 13th. For the most part all the functions of the students were up to the standard and the gatherings of the alumni were marked by the enthusiasm of re-vitalized interest and determination to push forward the welfare of this institution of the Church.

### S. M. A. COMMENCEMENT

Beginning on Thursday, June 6th, the preparatory department of Sewanee, the Sewanee military academy, held its commencement,



COL. WM. C. GORGAS

which consisted of competitive drill, and oratorical contest and debate, awarding of medals and diplomas, and social events. Fifteen cadets of the one hundred and twenty-five enrolled during the year received diplomas. The Rev. Walter Mitchell, an alumnus of the University of the South and formerly connected with this school (but now principal of the Porter Military Academy in Charleston, S. C.) has been elected by the Board of Trustees as headmaster for the next year. He has not yet signified his purpose of acceptance.

### UNIVERSITY COMMENCEMENT

On Sunday, June 9th, Commencement Sunday, an unusually impressive service was held in All Saints' chapel. At the head of the procession, which was formed at Walsh Hall, marched, the academy band playing "The Son of God Goes Forth to War." Then in order came the university vested choir of twenty voices, the cadets of the military academy in uniform and their faculty, the graduating class in cap and gown, the university faculty in gown and hood, the lay trustees, the clerical trustees, and the Bishops vested, the vice-chancellor, Dr. Wm. B. Hall, and the chancellor, the Rt. Rev. Thos. F. Gailor, D.D., Bishop of Tennessee. There were also present Bishops Tuttle, Gray, Weed,

Nelson, Reese, Guerry, Cheshire, Winchester, and Bratton.

The commencement sermon was preached by the Rev. Floyd W. Tomkins, D.D., of the Church of the Holy Trinity, Philadelphia, from the text: "Wisdom crieth without." He interpreted this text to mean that God who is here spoken of by a frequently used term of the Old Testament, namely, Wisdom, is a personal divinity who has a will and plan outside of our instincts and intuitions and intelligence, and that the aim of life must be to hear and follow this personal will and call of God.

On commencement day, June 13th, the address was made by Col. Wm. Crawford Gorgas, M.D., LL.D., D.Sc., the United States health officer in Panama, to whose management of the sanitation of the Canal Zone the building of the canal, says President Taft, is directly due. Col. Gorgas is an alumnus of Sewanee and son of General Gorgas, a former vice-chancellor. Col. Gorgas spoke of his special work in Panama, and especially dwelt on the necessity for a continuance of a plan of sanitation after the Panama Canal is finished, lest it should be a breeding place for diseases to infect the world.

### MEETING OF TRUSTEES AND REGENTS

The trustees labored diligently for a week in the affairs of the university even though the plan for the substitution of a Board of Regents for the old Executive committee, which change was made last year, greatly facilitates matters. The business of general interest may thus be summarized: The Rev. Dr. Tidball's resignation as professor of Ecclesiastical History was accepted, and he was elected professor *emeritus*; the Rev. Henry R. Gummey, D.D., was elected to this chair; Dr. Hullahen was elected dean of the Academic Department; Bishop Gailor was re-elected chancellor for five more years; the honorary degree of Doctor of Divinity was conferred upon the Rev. Floyd W. Tomkins of Philadelphia, and the Rev. John S. Littell of Keene, N. H., the author of the able work, *The Historians and the English Reformation*. The Endowment committee reported that Mr. J. Pierpont Morgan had promised \$150,000 toward the endowment of Sewanee on the condition that a like amount be raised. Of the amount needed about \$20,000 in cash and promises has been raised, and all the Sewanee Alumni Associations of the twenty-one dioceses affiliated with Sewanee are to combine their efforts through the "Nelson Plan" and otherwise in raising the \$130,000 now wanted to take up this promise. The trustees adopted a recommendation for a continuous summer session, and a committee was appointed to carry out this plan for the summer of 1913 if it can be properly financed.

The University Extension courses, which were inaugurated five years ago under the direction of the Rev. Wm. N. Guthrie, will be continued this year beginning in July.

### COUNTRY SERVICES IN DELAWARE

IT HAS BEEN the custom for many years to hold an annual service in Old Christ Church, Broad Creek Hundred, a colonial structure near Laurel, which has not been regularly used since the building of St. Philip's Church, Laurel. Bishop Kinsman has

done much to make these services effective, and the one held on Trinity Sunday this year was one of the best for a long time. There is a general gathering from the country-side, the majority of the congregation being Methodists. The arrangements were this year under direction of the Rev. A. E. Race of Laurel.

On Sunday, June 9th, Bishop Kinsman held a similar service in old Prince George's, Dagsboro', a colonial church built in 1730 and named from the Prince of Wales, afterward George II., who contributed to the building fund. The old church has been unused for many years, although opened for an occasional historical celebration. The success of the experiment made this year shows that more use may be made of the church in future. The Bishop was assisted in the service by the Rev. L. W. Wells of Millsboro' and the Rev. D. W. Gateson of Georgetown, and had taken with him an orchestra from Lewes and a full vested choir from Georgetown. The church was packed to its utmost capacity, many being unable to enter the building. The whole eastern part of Sussex County was represented in the congregation and the heartiness of the singing and responses was inspiring. The Bishop preached a striking sermon and has inaugurated a custom which promises good results for the southern section of the state.

#### ANOTHER DEAF-MUTE RECEIVES HOLY ORDERS

MR. H. LORRAINE TRACY, a deaf-mute teacher in the Louisiana School for the Deaf, Baton Rouge, La., was ordained to the diaconate in Christ Church Cathedral by Bishop Sessums on Wednesday, June 12, 1912.

During the past four years Mr. Tracy has been assisting the Rev. O. J. Whildin, southern missionary, in his work among the two hundred deaf-mutes of New Orleans. The mission is an old one and has for years been centered at St. Paul's church (the Rev. J. D. La Mothe, rector). Mr. Tracy is the third candidate presented for orders by the southern missionary, the others being the Rev. G. F. Flick, now of All Angels' mission, Chicago, and the Rev. H. C. Merrill, who is assistant minister of St. Barnabas' deaf-mute mission, Washington, D. C. As soon as the Rev. Mr. Tracy is elevated to the priesthood, he will take active charge of the deaf-mute work in the Gulf Coast dioceses, thus relieving the Rev. Mr. Whildin of a large extent of territory.

#### COUNCIL AND GENERAL CONFERENCE EXCHANGE GREETINGS

AT THE MEETING of the council of the diocese of Minnesota held in Minneapolis on May 22nd and 23rd, on the suggestion of the Bishop of the diocese, the following resolution was adopted and sent in person by the secretary:

*"Resolved, That the annual council of the Protestant Episcopal Church in the diocese of Minnesota, now in session in Minneapolis, hereby extends its cordial greetings to the General Conference of the Methodist Episcopal Church, and begs to express to that great assembly the profound appreciation, by this council, of the debt of our common Christianity to the Methodist Episcopal Church for its shining example in missionary zeal, efficiency in administration, and abounding manifestation of the fruits of the Holy Spirit; and that we further assure our Methodist brethren of our earnest prayer that some day we may all be one."*

For which the following reply was received:

*"Andrew D. Stowe, Secretary of the Diocese of Minnesota.*

*"BROTHER BELOVED:—The General Conference of the Methodist Episcopal Church has directed me to reply to the fraternal greet-*

ings of the Protestant Episcopal Church in the diocese of Minnesota.

*"Your resolution of fellowship and appreciation was received with the profoundest satisfaction.*

*"The daughter listened to the voice of the mother with a glow of filial love. Doing the same work, under the direction and inspiration of the same Infinite Power, we fervently hope to go on together to the salvation of the world, and so fulfil the expectations of our Divine Head.*

*"Wishing for us both a success commensurate with the fulness of the power that worketh in us, I am cordially yours,*

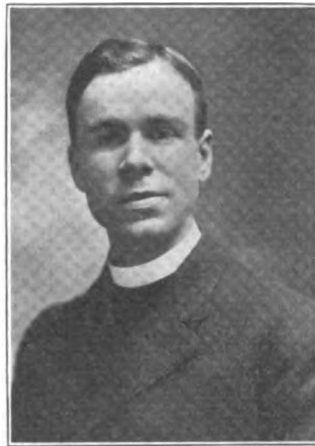
*"HENRY W. WARNER,*

*"For the Conference.*

*"Hotel Raddison, Minneapolis, May 12, 1912."*

#### ELECTED RECTOR OF TRINITY CHURCH, IRVINGTON, N. J.

TO FILL the vacancy in the rectorship caused by the resignation of Rev. E. Laurence Sturges, the vestry of Trinity Church, Irvington, N. J., has elected the Rev. Herbert W. Hopkins. The new rector will begin his work on September first. Mr. Hopkins is a graduate of Princeton University, with the



REV. H. W. HOPKINS

degree of B.A., and is a member of the famous Whig Society. He was graduated from the General Theological Seminary in 1908; was ordered deacon in the same year, and ordained priest in 1909 by Bishop Lines. Before and since ordination he has assisted Archdeacon Carter in Sunday school and other parish work at St. Luke's church, Montclair. The degree of B.D. was conferred on him by the General Seminary at the recent commencement.

#### SEEK TO CORRECT HISTORICAL INACCURACIES

THE COMMITTEE OF DEFENSE of the diocese of Indianapolis has investigated educational conditions throughout the diocese relative to historical statements concerning the Church. The discoveries were sufficient to move the committee to decisive action with the result that Littell's *Historians and the English Reformation* has been placed in several public libraries, and the state superintendent of public instruction has, in his handbook of instruction to the teachers, made corrections which were entirely satisfactory to the committee. The committee has recommended that the clergy apply themselves to the question of proper instruction in their several parishes. They came to the conclusion that it was more a matter of teachers than of text-books. The committee deem the question of such supreme importance that a memorial from the General Convention to the publishers of school histories seemed to be the proper course. If the publishers will not change their statements, fair-minded teach-

ers might be induced to contradict the printed inaccuracy. The action of the state superintendent makes it almost certain that the teachers will prefer his statement rather than that of the text-books.

#### CONSECRATION OF TRINITY CHURCH, SHAMOKIN, PA.

TRINITY CHURCH, Shamokin, Pa., was consecrated on June 7th by the Bishop of Harrisburg. Mr. Ivanhoe S. Huber, senior warden of the parish, read the instrument of donation, and the Rev. John Graham, who was rector when the church was built, read the sentence of consecration. The sermon was preached by the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y. There were present of the clergy besides the Bishop, the Rev. Messrs. John Emory Parks of Manheim, Hugh Maguire of Jersey Shore, Robert Bell of Williamsport, Walter C. Pugh of Sunbury, Leroy F. Baker of Selins Grove, William E. Kunkel of Milton, Frederick Diehl of Wellsboro, Merrill H. Ake of Mansfield, John P. Briggs of Shenandoah, and Theodore J. Dewees of Pottsville, all of the diocese of Bethlehem; and John Graham and Thomas J. Lacey of the diocese of Long Island, and W. C. Charlton, rector of the local parish. The Bishop and other clergy were entertained at dinner in Edge-wood Park by the parish, and a reception was given in the parish house in the evening.

#### NEW CHAPEL OPENED AT COLFAX, CALIFORNIA

BISHOP MORELAND, on the First Sunday after Trinity, opened a new chapel for the mission of the Good Shepherd, Colfax, Placer county, Cal. The Church at this point has only ten communicants, but a public-spirited citizen donated the lot and the ladies of the mission have worked faithfully for two years past for the erection of the chapel. A large congregation greeted the Bishop on the occasion and he heartily congratulated the members of the mission on the good work accomplished. The Rev. Isaac Dawson, until recently rector of Emmanuel Church, Grass Valley, has had charge of the Colfax mission.

#### CHURCH PAPER FOR THE BLIND

Requests are again made that those who will assist in the undertaking to furnish a Church paper for the blind will show their appreciation in concrete form by communicating with Mr. J. Edward Beale, secretary of the Church Association for the Third Missionary Department, Casanova, Va., who proposes to edit such a paper. It is felt that an initial expenditure of \$1,000 will be necessary before the plan can be carried into effect, after which a small monthly magazine, printed in the raised type more generally used by the blind, is contemplated. A considerable number of Bishops have published their endorsement of the project.

#### MEMORIALS AND OTHER GIFTS

ST. THOMAS' CHURCH, Garrison Forest, Baltimore County, Md. (the Rev. Hobart Smith, rector), after having been closed six weeks while undergoing extensive improvements, was reopened for public worship on the first Sunday after Trinity, June 9th. The interior of the church has been painted and frescoed, and electric lights installed at a cost of \$2,000, and a handsome new pipe organ, costing \$4,000 has been installed, a gift from the congregation as a memorial to the late Charles Morton Stewart, for many years a vestryman and most devoted member of the congregation. During the progress of the work the congregation worshipped in the parish house.

A MEMORIAL SERVICE in connection with the consecration of the new altar rail and

sanctuary gates which were given in memory of the late Col. N. R. Ruckles and his wife, Mrs. Jennie C. Ruckles, was held in St. Paul's church, Indianapolis, Ind., on Sunday night, June 9th. The memorial was presented by the daughter of the deceased, Mrs. Ward Dean. The rector was assisted by the Rev. C. S. Sargent, rector of St. David's Church, Indianapolis. Several biographical addresses were made by friends of the departed. Col. Ruckles was a devout Churchman, a prominent Mason, and a citizen of high character. He had held several public offices.

A NEW two-manual Estey organ, costing \$1,650, has just been installed in St. Stephens church, Netherwood, N. J. (the Rev. Warner E. L. Ward, rector). The possibility of securing the organ was aided by the interest of Andrew Carnegie, who gave one-half of the amount, the other half being raised by St. Margaret's Guild of the parish and the liberality of people in Plainsfield and Netherwood. The organ was heard for the first time at the 11 A. M. service on Sunday, June 9th. As a mark of appreciation of his efforts toward getting the organ installed, the vestry presented the rector with a new surplice and stole.

ON SUNDAY, June 9th, in St. Paul's church, Brockton, Mass., a clergy stall and desk were dedicated by the rector, the Rev. David B. Matthews, as a memorial to the late Mrs. Horace Richmond, whose life for good in the parish and the community was very influential. Mrs. Richmond was not only interested in the work of the Church but also in the philanthropic work of the city. The two pieces of furniture are made of Old English oak, handsomely carved, and are a rich addition to the parish church, as well as the worthy recognition of so noble a woman.

TRINITY CHURCH, Watertown, S. D., has received a gift of six oak choir stalls and appropriate stall fronts, from St. Margaret's Guild; also a pulpit, the gift of the Sunday school, and largely the result of many years of birthday offerings from the scholars. They were dedicated by special prayers on the Sunday after Ascension Day.

#### CONSECRATION OF ST. ANDREW'S CHURCH, BALTIMORE, MD.

ST. ANDREW'S CHURCH, Baltimore, was consecrated on the First Sunday after Trinity, June 9th, by Bishop Murray, who also preached the sermon. The church was formerly known as the Chapel of the Atonement and for some twenty-five years past has been a mission of Emmanuel Church. When old St. Andrew's church was sold about eight years ago, it was decided to consolidate that congregation and corporation with the Chapel of the Atonement, the united congregation retaining the name of St. Andrew's Church, and the money resulting from the sale of the old church was chiefly used in the erection and furnishing of a parish house. The cornerstone of the present building was laid on July 23, 1895, and the nave only was completed. The building of the chancel and further completion of the church was rendered possible by a legacy of \$18,000, left the church by the late Rev. J. H. Eccleston, D.D. The present vicar, the Rev. Francis K. Little, after two years' service, has resigned to accept work at the Cathedral of St. John the Divine, New York City.

#### PLAN FOR CATHEDRAL FOR MARYLAND

BISHOP MURRAY, accompanied by several clerical and lay members of the trustees of the Cathedral Foundation of Maryland, took a three-day trip last week to New York, West Point, and Princeton, for the purpose of inspecting the church buildings at those places in order to gain information that will aid

them in forming plans for the proposed Maryland Cathedral of the Incarnation. The plans are in the hands of the firm of Cram, Goehue and Ferguson of New York, and the design will probably be placed before the trustees by November 1st next. The trustees are now making a deep study of the whole subject, so that they can the more readily act upon the plans when they are submitted.

#### PROGRESS OF ST. MARK'S, MINNEAPOLIS

A HANDSOMELY made book, liberally illustrated, is issued as the *Year Book of St. Mark's Church, Minneapolis*, in the course of which the extensive activities of the parish are set forth. The volume begins with a foreword by Hamilton Wright Mabie, and a history of the parish by the Bishop of Minnesota, which begins with the first service of the Church held within the borders of the present city and continues that history to the present time. There is then a description of the architecture and appointments of the building, and the illustrations amply show the magnificence of these. The rector's annual report begins with the spiritual, as it should, and proceeds to a discussion of the work and the problems of the parish. It is shown that while there was a debt of \$81,000 at the time of the completion of the church, the balance now to be met is only \$27,000. The rector asks that steps be taken to endow the parish, and observes that during the past year the parish voluntarily assumed an increase of \$400 on its general missionary apportionment, which was paid in full, and also increased its gifts to diocesan missions. Prominent among the parochial activities is that of the Wells Settlement House, in which an extensive social work is carried on, including a kindergarten, a day nursery, an industrial school, gymnasium classes, dancing classes, employment bureaus, etc.

#### DEPARTING FOR EUROPE

THE BISHOPS of Chicago and Vermont sailed from Boston for Europe on a mission for the Commission on Faith and Order on June 10th by the *Franconia*. Bishop Anderson is expecting to return in about a month, while Bishop Hall's stay may be somewhat prolonged in the hope that the voyage and rest may be of benefit to him. He was able on the Sunday before he left his diocese to confirm and to preach, sitting, in St. Paul's Church, Burlington.

#### WILL ACCEPT HIS ELECTION AS SUFFRAGAN

DR. McELWAIN has indicated his willingness to accept his election as Suffragan Bishop of the diocese of Minnesota and his intention of making his home in Faribault.

#### BAPTISTS INDORSE THE WORLD CONFERENCE

THE "Northern Baptist Convention of the United States" has added its indorsement to the proposed World Conference on Faith and Order, in the following report of a committee appointed to consider the subject:

*"To the Northern Baptist Convention*  
 "Your Commission on A World Conference on Faith and Order submits the following report. The Protestant Episcopal Church has invited the various communions of the Christian Church to appoint commissions with a view to holding a World Conference on Faith and Order. Thus far eighteen churches have responded, indicating a sympathy with the purpose of seeking that union of the body of Christian believers for which our Lord Jesus prayed. These commissions have not been called together because the opportune time has not yet come. A purpose as comprehen-

sive as that contemplated must have time to grow in the mind, and its genius become apparent before a conference can hope to work effectively. When the conference is convened, it will be necessary to study in a Christian spirit the points of union in our faith and order and those in which each Christian is distinctive. In the meantime each commission is asked to foster a spirit of sympathy with the movement. In the Episcopal Church, which has taken the initiative in this purpose, and consequently taken the most active steps within its own body, the commission adopted the following recommendations, which are published in their churches through the Rt. Rev. Charles P. Anderson, D.D.:

"1. That the clergy preach upon the subject of Unity.

"2. That both clergy and laity study the distinctive tenets of Faith and Order which are understood to lie at the foundation of their position and to constitute the justification for their separateness.

"3. That such studies be critical and thorough, in order that the subject may become well understood, and that the vital points for which the particular Church stands as distinct from other bodies may be clearly distinguished from its general body of Christian Doctrine.

"4. That denominational standards of doctrine, where such exist, receive special attention, particularly in their relation to current teaching.

"5. That the distinguishing doctrines of other Churches be examined, not for the purpose of disparaging them, but for the purpose of understanding their value to those who hold them.

"6. Finally, and in order that these, or any, methods may be efficacious, that prayer be made habitually and systematically by clergy and laity, for the unity of God's people and for the guidance of the Holy Spirit in all efforts to bring about a World Conference.

"These recommendations indicate a line of approach which all Christians desiring an intelligent and spiritual discussion of this great subject can adopt. As representing a Church which God has highly honored not only by a strong numerical growth, but more especially in the contribution which we have made toward the recognition and establishment of the liberty of the individual in matters of religion, and the initiatives which we have inaugurated in the interests of the world's redemption, we believe that we have a great contribution to make toward the end for which these several commissions are laboring. Our fundamental principles also permit the very freest expression to those who differ from us, and who in the same spirit believe that they have some contribution to make in seeking a united flock under the guidance of one Shepherd.

"We therefore recommend the annual appointment of a commission from this body that they may cooperate with like commissions from other Churches and foster a sympathy among us and the entire Church of God toward that unity which we believe will ultimately be realized among all who love our Lord in sincerity and truth."

#### DEATHS OF THE CLERGY

THE SENIOR priest of the diocese of Bethlehem, in point of canonical residence, the Rev. Samuel McElwee, entered into rest eternal on Sunday, June 9th, aged 72 years, 7 months and 3 days. After an illness of five months the Rev. Mr. McElwee passed away at St. Joseph's Hospital, Reading. Born at Washington, D. C., Mr. McElwee was graduated in 1871 from the Virginia Theological Seminary at Alexandria, and Dover, Del., was the scene of his ministry for three years. In 1874 he entered the diocese of Bethlehem, laboring at St. Clair until 1876, when he assumed charge of St. Thomas', Morgantown, and the parish

at Churchtown, a ministry continuing until 1892. From that time he was in charge of St. Gabriel's, Douglassville, and in 1907 he was obliged to retire from active service, his eyesight having been sadly impaired in recent years. Notwithstanding this affliction Mr. McElwee often assisted in services in and near Reading, especially at St. Luke's chapel, Reading, where he took charge of the services after the resignation of the Rev. William B. Burk. He also officiated at St. Michael's, Birdsboro, last summer, while the parish was without a rector.

The Rev. Mr. McElwee married Miss Mary Elliott, of Baltimore, December 6, 1871, who departed this life September 21, 1900. A daughter, Miss Grace Elliott, of Reading, and two sisters, Miss Amelia McElwee of Washington, and Mrs. Mary Haage of Denver, Col., survive. The burial service was read at Christ Church, Reading, by the Rev. Frederick Alexander McMillen. The Rev. John J. Neighbor of St. Luke's chapel, Reading, officiated at the interment at Washington, D. C.

THE REV. ELMER ORLANDO WELD, curate at Grace church, Brooklyn, N. Y., was killed by a motor omnibus in London, England, on Monday, June 17th. His widow survives him. He was a graduate of Brown University and of the General Theological Seminary and was ordained deacon in 1910 by Bishop Lawrence and priest in 1911 by Bishop Burgess.

THE REV. CHARLES HUNTINGTON GARDINER, retired, senior priest of the diocese of Long Island, died at Bridgehampton on Thursday, June 13th, aged 86 years. He was ordained deacon in 1848 by Bishop Alonzo Potter and priest in 1851 by Bishop De Lancey, and spent the active years of his ministry in Western New York, Massachusetts, and Long Island. Since 1902 he had been retired and had lived quietly near his last parish, St. Luke's, East Hampton, L. I.

#### CONSECRATION OF CHRIST CHURCH, INDIAN ORCHARD, PA.

CHRIST CHURCH, Indian Orchard, Pa. (the Rev. Albert L. Whittaker, rector), was consecrated on Monday evening, June 3rd, by Bishop Talbot. The edifice is Gothic in style and is constructed of stipple concrete finished exteriorly in artistic panel effect. A castellated tower fourteen feet square surmounts the church. The interior of the church is weathered oak, with lighter ceiling and side-walls. The basement is well finished for guilds and Sunday school. Five stained glass memorial windows bearing the names of the Misses Fanny Bunnell, Minnie Pearce, Mary Weeks, Annie Munn, and Mrs. Jane Buckingham, were donated. The building cost \$3,200, of which \$200 was contributed in labor by the people of Indian Orchard, White Mills, and Honesdale. In June, 1908, the Rev. Albert L. Whittaker, rector of Grace Church, Honesdale, began the services in a school-house which have resulted in this church, the only house of worship in the community.

#### MEMORIAL TO "TITANIC" VICTIMS

IN MEMORY of the *Titanic* passengers and crew who lost their lives in the great disaster, a sun-dial of bronze on a Carrara marble column has been erected at St. Philip's Church, Dyker Heights, Brooklyn, N. Y. The beautiful memorial is given by three men of the congregation, Albert E. Parfitt, Herman Peterson, and W. T. Duncan, who contributed the design, marble and carving, the bronze dial respectively. About the top of the marble pedestal is inscribed, "Lo, I am with you alway." Beneath is the legend, "To the glory of God, in loving memory of the brave ones who died on the steamship *Titanic*. April 14, 1912." It was unveiled on Trinity Sunday afternoon, when a special service was read

by the Rev. John Henri Sattig, rector, on the lawn and in the church. An appropriate sermon was preached. Funds are asked for the laying of a tiled pavement about the memorial.

#### LEGACIES AND BEQUESTS

BY THE WILL of the late Mrs. M. Rumsey Miller of Tarrytown, N. Y., formerly of the village of Bath, St. Thomas' Church at Bath is bequeathed the sum of \$5,000.

St. JAMES' CHURCH (Smithtown), St. James, Long Island (the Rev. William Holden, D.D., rector), will receive \$5,000 from the estate of James Clinch Smith, who lost his life on the *Titanic*.

#### THE HOUSE OF ST. GILES THE CRIPPLE

AT A MEETING of the trustees of the House of St. Giles the Cripple, held at Garden City, L. I., on June 12th, it was unanimously decided to rebuild again in Brooklyn, and to use the home at Garden City as an annex or place for convalescents. It is planned to erect a three story stone building of modern construction, thoroughly fireproof and equipped for orthopedic work, on the property which was bought by the Trustees at the corner of Brooklyn avenue and President street. The building will cost about \$100,000, and work will be begun as soon as \$25,000 is raised toward the amount.

Some years ago the home was located on Clinton street, Brooklyn, but the fire laws compelled the abandonment of the structure and the location of the home at Garden City. Then the matter of expense to people who wish to see their children is to be considered. The cost is at least 50 cents for the round trip from Brooklyn, and should there be several in the party this item is a considerable one, especially as all the little cripples are children of poor parents, who can ill afford the cost of trolley fare, but who want to see their children frequently.

The trustees of the home are: The Bishop of Long Island, the Rev. Dr. C. F. J. Wrigley, the Rev. Paul F. Sweet, Willet Bronson, Dr. Francis H. Miller, Arthur Hewlett, David Provost, Dr. Burr Burton Mosher. Miss Regina G. Morgan is the house mother and is highly complimented in all the annual reports for the efficient manner in which she discharges her duties and disposes of the business of the institution.

#### BROOKLYN CHURCH OBSERVES FORTIETH ANNIVERSARY

THE FORTIETH anniversary of St. Thomas' Church, Bushwick avenue and Cooper street, Brooklyn, N. Y., was observed on the First Sunday after Trinity, June 9th. The Rev. Duncan M. Genns, rector of the parish, celebrated the Holy Communion, assisted by the Rev. J. Townsend Russell, rector emeritus of St. Thomas'. The Rev. Dr. J. Clarence Jones, a former rector, now rector of St. Mary's, Brooklyn, preached an historical sermon in which he said:

"The meaning of the past is the key to the future. One reason that St. Thomas stands for so much in the community is that she has always been fearless in her doctrines. The pulpit has never been given over to secular purposes but to the teachings of the word of God. And if she is to succeed in the future she must live up to this standard. Then, too, the church has always held out for its discipline and always stood for law and order. The clergy have ever been devout priests and the congregation has from the first matched the clergy. This coöperative fidelity has often carried the parish through difficulties. The third reason for the success of the church is that the spirit of worship has always prevailed."

On Tuesday evening, June 11th, a reunion

and reception was held. The parish house was filled with present and former parishioners, many of whom had come from a distance. A goodly number of the clergy of the diocese were present to extend congratulations to the rector and his people. In his address of welcome Mr. Genns spoke of the new church which it is proposed to build and stated that ground would be broken either this fall or next spring. The new edifice is to cost about \$40,000. A letter from the Bishop of the diocese was read by the rector, regretting his inability to be present.

#### DEATH OF REAR ADMIRAL LAMBERTON

REAR ADMIRAL LAMBERTON, who was laid to his rest in Arlington Cemetery, Washington, D. C., on June 11th, was not only an officer of whom the navy was proud, but he was a Churchman of a type which the Church delights to honor. For some years he was a vestryman in Ascension Church. Earlier in life he was a successful Sunday school superintendent. Always a generous contributor to Church work, and a loyal supporter of his rector, he was a fine example to the rising generation. His only son, Mr. B. P. Lambertson, Jr., is like his father a Sunday school superintendent, being at the head of St. Thomas' Sunday school. In recent years the admiral and his family have been connected with St. Thomas' Church.

#### HOLD CONFERENCE ON WORK AMONG COLORED PEOPLE

AN IMPORTANT event at St. Augustine's School, Raleigh, N. C., this year was the holding of a conference of the clergy and parish school teachers engaged in work among the colored people in the Carolinas. The conference began immediately after the school commencement, May 29th, and lasted until the following Monday. About forty were in attendance and were the guests of the school during their stay. The conference was opened by a public meeting which was addressed by Bishop Cheshire and by the Rev. Dr. Reese Aslop of Brooklyn, a charter member of the American Church Institute for Negroes. He spoke earnestly of the need among the colored people of well-trained leaders who shall work for the moral and educational uplift of the race.

The schedule of the conference included classes in the Prayer Book by Bishop Cheshire, in biblical study by Archdeacon Hughes, in social studies by Rev. Mr. Bishop, general secretary of the Church Institute for Negroes, and by Dr. Plummer, the school physician, and in Sunday school methods by Prof. Frank Kennedy, head of the Normal Training School at Winston-Salem. The Rev. Mr. Barber of Christ Church, Raleigh, conducted a devotional service in preparation for the Holy Communion on Sunday morning.

The experiment of holding the conference proved so successful that a permanent organization was effected, and plans laid to meet every year at St. Augustine's, immediately at the close of the commencement season.

#### SUMMER SCHOOL IN CALIFORNIA FOR SUNDAY SCHOOL TEACHERS

THE BOARD OF CHRISTIAN EDUCATION of the diocese of California, through its common teacher training has just carried through a successful summer school for Sunday school workers. It was the first in this diocese, and there were between seventy-five and eighty persons registered, of whom fifty were Sunday school teachers. The actual attendance at several of the sessions was between seventy-five and one hundred. The tone of the addresses and lectures was uniformly high, scholarly, and instructive, as they were intended to be. All of the speakers were

really experts, and the sessions were uniformly interesting and stimulating. The courses by the Rev. Dr. Powell and the Rev. Mr. Parsons and the Rev. Mr. Benson were particularly helpful. Dr. Powell took the geography and history of the Jews in a very remarkable series of addresses, covering in four lectures the whole history of at least 2,000 years, and succeeding in leaving very clear and definite impressions in the minds of his hearers. Mr. Parsons developed the intellectual life of the Jews, showing how the ideas of Monotheism were worked among the people of God, and doing this for the moment as such ideas grow in men's minds separating this development as far as possible for the time being from the always underlying idea of God's revelation of Himself to men. It was a masterly series of lectures, and they were popular, as was evident from the fact that the attendance at them registered the highest mark of the day-time sessions. The largest attendance was reached on Wednesday evening at the lecture by Professor Fairclough on "The Ancient Churches of Rome."

**BETHLEHEM**

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

St. Mary's Church, Reading, Pa., to be Improved

ST. MARY'S CHURCH, Reading, Pa., which was made an independent parish at the last diocesan convention, is very anxious to begin operations on the proposed \$10,000 addition to the church. All the present structure would be resolved into the nave of the new edifice, the new part would afford a chancel, separate rooms for Sunday school departments, an assembly room for lectures, men's meetings and guild meetings, a gymnasium, and a kitchen. The seating capacity of the church now so often crowded, would be doubled. About \$3,000 in cash and subscriptions has been raised, and the financial report of this young parish, which has given this year \$257.08 to missions, and a considerable amount of outside institutions, augurs well for the speedy realization of the hope.

**FOND DU LAC**

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

Sunday School Conference Follows Council—Improvements at the Cathedral—General Notes of Interest

THE REV. C. H. YOUNG of Christ Church, Chicago, gave an interesting account of Sunday school methods at the Sunday School Conference, following the Diocesan Council. He emphatically advocated the system of graded schools, with promotion as in the public schools, and told of the success that had attended this method.

THE THREE PANELS have been put in place in the reredos of the Cathedral at Fond du Lac. The scenes, beautifully carved in fumed oak in bas relief upon them, depict the stoning of St. Peter, the Conversion of St. Paul, the Ascension of Our Lord. Between the panels and at the sides are seven statues of saints. The new credence will be in place shortly, and this will complete the furnishings of the chancel.

THE CONGREGATION at St. Paul's Cathedral was asked to pray for relief from severe pain for the Bishop, and that he might be restored to the altar. He is gaining strength steadily, and his health shows improvement. He passes part of each day on his porch.

THE STANDING COMMITTEE has met and organized, the Rev. A. P. Curtis as president the Rev. Doane Upjohn as secretary, and the Rev. H. B. Sanderson as registrar of the diocese, his address being 51 West Division street, Fond du Lac, Wis.

**HARRISBURG**

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
Training Institute Held at Williamsport—Meeting of the Altoona Clericus

AN INSTITUTE, with the object of training and instructing layreaders and other laymen of the Church who desired to increase their efficiency as workers, was held in Christ Church Parish House, Williamsport, from June 10 to 14 inclusive. Special attention was given to training layreaders in reading the services and the use of the Prayer Book. The general topics presented were: "Efficient and Faithful Churchmanship," "The Sunday School," "Social Service," "Organization and Machinery of the Church," "The Parish Active in Social Service," "Canonical Regulations," "Customs and Symbols," "Church Clubs," "Important Points from Church History," "Missionary Methods and Organizations." These were presented with many subtopics each in its way important. For instance, under "Organization and Machinery" came, "Election of Duties of the General Convention," "Bishops, Diocesan and Missionary," "Election and Duties of the Diocesan Convention," "Chief Diocesan Committees," "Parishes, Organized Missions, and Mission Stations," "Vestries." Under "Church Clubs" came, "How to form a Church Club," "Objects of Church Clubs." "Programmes of Entertainment and Instruction," "Ways of Keeping in Touch with the Men of the Parish," "Methods of Financing Clubs."

THE ALTOONA CLERICUS held its monthly meeting on June 10th at the Hollidaysburg Club, Hollidaysburg, Pa. The members were given an automobile ride through the spurs of the Alleghany Mountains which are adjacent to this town. The topic for the days discussion was "The Church and Socialism." As requested by the Clericus some months ago, the Rev. Herman J. Keyser, rector of Holy Trinity Church, Hollidaysburg, read a paper which dealt with that subject.

**INDIANAPOLIS**

JOSEPH M. FRANCIS, D.D., Bishop  
Annual Choir Festival at the Cathedral—St. Margaret's Guild of St. Paul's Church, Indianapolis

THE CHOIRS of the churches in the see city held their first annual choir festival in the Cathedral, Sunday afternoon, June 9th. There were about sixty-five voices and all of the choirs were represented. Mr. Clarence S. Carson, organist of St. Paul's Church, played the Prayer from Lohengrin as a prelude and the March from Tannhauser as a postlude. The service was played by Mr. George B. Kemp, Jr., organist of Christ Church. Simper's *Magnificat* and *Nunc Dimittis* in F were sung, Stainer's Alpha and Omega was rendered after the third collect, and the Radiant Morn by Woodward was sung as an offertory anthem. The Bishop preached on the office and character of music in worship, and stressed the point that as worship comprised the giving of all that is best to God, music should be of the highest type as a component part of worship. The Rev. James D. Stanley, rector of Christ Church, intoned the service and the Rev. C. S. Sargent, rector of St. David's Church, and the Rev. Lewis Brown, Ph.D., rector of St. Paul's Church, read the lessons. The Cathedral was filled to the doors.

ST. MARGARET'S GUILD of St. Paul's Church Indianapolis, is interested mainly in the sick of the city. The second Sunday in June has been observed by them as Flower Sunday, and this year the floral gifts were many and beautiful. An appropriate service was held in the church on Sunday morning, June 9th, when the flowers were brought to the church and given to the guild. The Superintendent of the City Hospital and

many prominent city physicians and nurses were in the congregation. The flowers were afterward taken to the sick in the various hospitals. The guild is especially interested in children and the members are canvassing for funds with which to erect a children's wing in connection with the City Hospital.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop

Reception Given to Departing Rector and Wife—Masonic Fraternity Attends Special Service at Sea Cliff

THE REV. WINFIELD SCOTT BAER, who recently resigned as rector of St. George's Church, Brooklyn, L. I., to accept a call to Trinity Church, Elizabeth, N. J., and Mrs. Baer, were tendered a farewell reception by the members of St. George's parish, on Monday evening, June 3rd. Mr. George W. Felter, a warden, on behalf of the congregation presented to Mr. and Mrs. Baer a silver service as a token of love and appreciation. To Mr. Baer was also given a typewriter, presented on behalf of the guild by Harry Hancock. Mr. Baer responded briefly. Addresses were also made by the Rev. Robert Rogers, the Rev. Charles Douglas, and the Rev. W. H. Watts. The chapel was most beautifully decorated with palms and flowers.

ON THE EVENING of Trinity Sunday, a special service was held in St. Luke's church, Sea Cliff, L. I., for the Masonic fraternity members of Glen Cove Lodge N. 580, F. & A. M.; of Melchizadek Chapter, R. A. M.; and fifty-six uniformed knights of Clinton Commandery, Damascus and De Witt Commanderies of Brooklyn were present, making a very large delegation. A special sermon on "Signs, Symbols, and Realities," was preached by the rector, the Rev. William R. Watson, who is grand chaplain of New York State Masons, prelate of Clinton Commandery, and chaplain of Melchizadek Chapter.

**MARYLAND**

JOHN G. MURRAY, D.D., Bishop

Purse Presented to Vicar—Local Assembly of the Brotherhood of St. Andrew Meets at Irvington.

AT A VERY largely attended meeting of the congregation of the Chapel of St. Mary the Virgin, Baltimore, at the close of the morning service on Trinity Sunday, a purse amounting to over \$400 was presented to the vicar, Rev. G. A. Griffiths, in token of the esteem and love in which he is held by the congregation. There were many subscribers from among colored people in town, who are not members of St. Mary's, who took this way of expressing their appreciation of the work done by Fr. Griffiths for the people of Baltimore.

THE REGULAR bi-monthly meeting of the local assembly of the Brotherhood of St. Andrew was held at St. James church, Irvington, on Tuesday evening, June 11th. The principal speaker was the Hon. J. Thomas Heflen, U. S. Congressman from Alabama, whose subject was "Obligations of Citizenship."

**MISSOURI**

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

The Purpose of the Associated Vestries

THE ASSOCIATED VESTRIES is a plan invented in St. Louis last year to afford a basis of united action by all the city parishes and missions in attacking problems which really concern the Church as a city unit. One delegate is sent by each vestry to form an executive committee and act as a medium of communication between the association and the parish or mission. The objects in view are to provide for future growth by securing suitable plots of ground in advance of the rise

in prices, for the location of missions to keep pace with city expansion, and to give aid to parishes or missions in grave emergencies. The first work undertaken was of the latter sort, in the matter, already referred to in this column, of the rebuilding of St. Paul's, Carondelet. The matter dragged somewhat, and the convention took it up and appointed a committee with instructions for immediate action. Within a few days this committee and the executive committee of the Associated Vestries held a joint meeting, and decided to apportion the \$3,000 needed to all the city parishes and missions, on the basis of 60 per cent of the assessment for the diocesan fund. St. Paul's is our only parish in a district containing upward of 50,000 people.

### NEWARK

EDWIN S. LINES, D.D., Bishop

Men of St. George's, Maplewood, Hold Dinner—  
Meeting of the Paterson Clericus

THE ANNUAL DINNER for the men of St. George's Church, Maplewood, N. J., was held on Thursday evening, June 14th. One hundred and three members and guests were present. Mr. Fredrik F. Meyer was toastmaster. The Rev. Elmer N. Owen, rector of the parish, welcomed the company. Speeches were made in the interests of Social Service. The Rev. William D. P. Bliss spoke of the National Church in relation to national problems, such as divorce. The Rev. Charles E. Hutchinson, chairman of the Social Service Commission of the diocese of Newark, addressed the meeting on "The Diocesan Church in Relation to State and Municipal Legislation." The founder of the All-Night Bowery Mission in New York City, Mr. D. T. Upjohn, spoke on the question, "What Can Individual Laymen Do in Reclaiming the Fallen and Destitute?" Mr. Edgar Zabriskie, a parish warden, spoke of the relation of parishes to the promotion of Social Service in the diocese.

THE SIXTEENTH annual meeting of the Paterson Clericus was held in the parish hall of St. John's church, Newark, N. J., on Monday, June 10th. There was a full attendance. The constitution was revised, and officers were elected as follows: President, the Rev. Eliot White; Secretary-Treasurer, the Rev. William H. Watts; Executive Committee, the Rev. John Keller and the Rev. Francis W. Kirwan. The association was never in a more flourishing condition, and has forty members.

### NEW JERSEY

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

Three Events Celebrated on the Same Day

THREE EVENTS were celebrated by the parishioners of Grace Church and Grace Chapel, Elizabeth, on June 5th. The twenty-fifth anniversary of the ordination of the rector, the Rev. Henry Hale Gifford, Ph.D., who was made deacon in St. John's Church, New Brunswick, N. J., on June 5, 1887; his marriage anniversary which occurred three days later, and the welcoming of the new curate, the Rev. J. Frederick Virgin, recently graduated from the General Theological Seminary. A reception was arranged by the Rector's Aid Society of the Church, and the Ladies' Aid Society of the chapel, which was attended by hundreds of parishioners and friends. The club house was beautifully decorated with flowers, and with pink and silver streamers. Addresses of congratulation were made by Mr. F. Otto Walter, senior warden, who presented twenty-five American beauty roses from the vestry, and by Mr. John C. W. Lammerding, who presented a case of table silver from the parishioners to the rector and Mrs. Gifford. The rector thanked the people for their cordial support during his twenty-three years ministry and introduced the curate who thanked those who had so cordially welcomed him.

### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

St. Barnabas' Free Home for Convalescents—Two Archdeaconries Organize—Meeting of the Daughters of the King

ST. BARNABAS' Free Home for Convalescents, situated near McKeesport, celebrated its name day on Tuesday, June 11th. There was an early celebration of the Holy Communion for the inmates of the Home, and at 11 o'clock a second celebration, with sermon, for the officers of the institution and visiting friends, Bishop Whitehead officiating at both. Two new lay brothers were admitted, and the older brothers renewed their vows for the year ending on St. Barnabas' Day, 1913. Dinner was served for the visitors, and at 3 o'clock a meeting was held on the spacious lawn in front of the house, the speakers standing on the platform beyond the porch from which the steps descend. The organ was brought out, and was accompanied by a violin, Mr. Gouverneur P. Hance, the superintendent of the Home, leading the singing of the hymns, with which the addresses were interspersed. Bishop Whitehead presided and introduced the speakers. They were the Rev. Dr. Maitland Alexander, pastor of the First Presbyterian Church of Pittsburgh; the Rev. R. J. McFetridge, rector of the Church of the Ascension, Pittsburgh; Brother Aidan, O.S.P., Seamen's Friendly Society, England; Mr. H. D. W. English, a Brotherhood man, and Mr. G. P. Hance, who has the work in charge. At the close of this meeting the assembly followed the Bishop to an adjoining field of seventeen acres, which has lately been purchased, where a short service was held as a sort of entering into possession of the new land. It is proposed to erect upon this plot as soon as it is entirely paid for and a building fund provided, a fire-proof home, with ample capacity and adequate furnishings for the ever-increasing number of applicants for a share in the benefits and comforts of the institution. Supper was served at 6 o'clock, and in the evening a service was held in the chapel at 8 o'clock, the Rev. T. J. Danner, one of the chaplains of the Home presiding, assisted by the Rev. T. J. Bigham, Archdeacon of Pittsburgh, when addresses were made by the Rev. Scott Wood, D.D., and Mr. Frank Orr Johnson of Pittsburgh.

THE TWO archdeaconries of the diocese met for organization during the week beginning June 9th. The Western Archdeaconry had its meeting, Bishop Whitehead presiding, in Trinity parish house, Pittsburgh, on Monday, June 10th, at which time there was a goodly assemblage of the clergy and about a dozen lay delegates. The Rev. T. J. Bigham was elected secretary, and Mr. W. A. Cornelius, treasurer. The Rev. R. N. Meade was elected Archdeacon, and is already taking up the work of visiting the vacant missions committed to his charge. The Eastern Archdeaconry met on Friday afternoon, June 14th, at the parish house of Christ Church, Greensburgh, also under the presidency of the Bishop of the diocese, when the following officers were elected: Secretary, the Rev. John Tilley, Barnesboro'; Treasurer, Mr. W. A. Cornelius, McKeesport; Archdeacon, the Rev. Arthur S. Lewis, Greensburgh. A committee of conference, consisting of Archdeacon Lewis, the Rev. F. W. Beekman, and Mr. James E. Keenan, was appointed to meet on June 28th in Pittsburgh with a similar committee of the Western Archdeaconry to formulate the by-laws for the use of both archdeaconries.

THE SUMMER MEETING of the local assembly of the Daughters of the King took place in St. Stephen's church, McKeesport, on Friday, June 7th. At 11 o'clock there was a celebration of the Holy Communion by the rector of the parish, the Rev. L. N. Tucker, who also delivered the sermon. Luncheon

was served by the McKeesport chapter of the order, and a business meeting followed in the afternoon.

### QUINCY

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

Meeting of the Iowa Clericus at Warsaw—Guild Hall Fitted Up at Tiskilwa—Gives Addresses on Prayer Book

THE CLERICUS of the diocese of Iowa held a profitable and interesting meeting with the secretary, Mr. John Forbes Mitchell, at Warsaw on June 6th. The Bishops of Iowa and Quincy, however, were unable to attend, their presence being required at the commencement exercises of St. Katherine's, Davenport, and St. Mary's, Knoxville, respectively. The day began with the celebration of the Holy Eucharist, at 9:30, the Rev. John C. Sage, rector of St. John's Church, Keokuk, being celebrant. Then followed the meditations by Dr. E. H. Rudd, rector of St. Luke's Church, Fort Madison. In the afternoon the clergy repaired to the home of Mr. R. O. Marsh, where the Rev. J. M. D. Davidson, D.D., general missionary of the diocese of Quincy, read a very helpful paper on "The Pastoral Life of the Clergy."

ST. JUDE'S CHURCH, Tiskilwa (the Rev. Francis M. Wilson, rector), has recently leased a vacant store near the church and fitted it up as a guild hall. Negotiations are also being made for the purchase of a lot adjoining the church, on which it is expected to build a parish house in the near future. St. Jude's, although one of the later organizations in the town, enjoys a somewhat unique distinction for the Middle West, in that it is the dominant factor in the religious life of the community, nearly one-fourth of the population of the town being her communicants.

MR. JAMES HERBERT DOW-BRITAIN, who reads the choir offices at St. James' Church, Griggsville and St. Stephen's, Pittsfield, has been giving his congregations on Sunday evenings a series of addresses on "The Worship of the Church," dealing primarily with the history of the Prayer Book.

### RHODE ISLAND

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

The Work of Grace Church, Providence—Parochial Activities Draw to Close for Summer—St. Barnabas' Guild for Nurses

GRACE CHURCH, Providence, has issued an annual which the rector, the Rev. Frank Warfield Crowder, Ph.D., claims not to be a year book. "It is," he says, "only a modest summary of the year's work of the various organizations connected with the parish, to which have been added through the courtesy of Mr. Rathbone Gardner, senior warden, and Mr. Frank P. Comstock, treasurer of the vestry, their reports to the corporation." The rector tells of the great disadvantage the work of the parish has been under because of the tearing down of the parish house and chancel, and the distribution of the Sunday school and parish guilds in the Mathewson Street Methodist church and in rooms in office buildings. The worship and work have suffered but little, however, and the congregations have been surprisingly large. "Since May, 1911, there have been 52 baptisms, 79 confirmations, 18 marriages, and 37 burials. The present number of registered communicants is 1,083, and the number of families 1,103. The disbursements for all objects have amounted to \$83,298.82, of which \$53,088.97 was for the new building, and \$10,183.82 for charity and missions." The staff at Grace church now comprises the rector, the Rev. Frank Warfield Crowder, Ph.D., two curates, the Rev. Messrs. Brayton Byron, and Lee Maltbie Dean, and two deaconesses, Miss Hildegarde Van Brockdorff and Miss De-

borah Payne. Mr. Rathbone Gardner, senior warden, in his report says of the rector, "Of Dr. Crowder's service we cannot speak too highly. Not only has he preached to us with a force and persuasiveness which has deeply impressed all his hearers, but his wise administration has enabled the parish to minister to every need, and to perform every duty with a success that it has heretofore rarely attained. It is our hope and prayer that he may long remain our pastor, and our heartfelt desire and intent to meet so far as we may his every wish."

THE PAROCHIAL activities carried on by the guilds and societies throughout the diocese are drawing to a close for the season, and the Sunday schools in the majority of the parishes will close by the first Sunday in July, some with graduation exercises. The closing meetings of the guilds have been generally of a social nature taking the form of a supper or a picnic. At the closing meeting of the Choir Guild at St. Mary's, East Providence, a complimentary supper was tendered the choir of men and boys. At the close of the supper remarks were made by the president of the guild, Mrs. Almon B. Pickering, the church treasurer, Mr. Thos. B. Maynon, the rector of the parish, the Rev. Herbert C. Dana, and the choirmaster, Mr. H. L. Ricker.

THE PROVIDENCE BRANCH, Guild of St. Barnabas for Nurses, held its annual service at St. Stephen's Church, Providence, on Sunday evening, June 9th, at 7:30 P. M. The Rev. Fr. Henry Power Ball, S. S. J. E., of Boston preached the sermon. The offering was devoted to the united work of the guild, the support of a nurse in the mission field of Alaska. On St. Barnabas' Day, June 11th, there was a corporate communion at 7 A. M., and a business meeting with election of officers at 3:30 P. M. The business meeting was very largely attended.

**SALINA**

S. M. GRISWOLD, D.D., Miss. Bp.

**Confirmation Class Doubles the Communicants**

IT DOES NOT often happen that a confirmation class nearly doubles the number of actual communicants of the Church at any place, but the class of seven recently presented to Bishop Griswold at Kinsley, Kansas, does so. This mission was organized less than two years ago and vacancies have prevented regular services, but at present the outlook is very bright for growth. At present services are held every Sunday evening by the Rev. Floyd Keeler, who comes from Dodge City (thirty-six miles distant) for that purpose. The Church in Kinsley is notable for the number of men who are active in its work, and also for the fact that it was the first parish or mission in the district to complete its apportionment for general missions, which it did by paying more than twice what was asked.

**SOUTH CAROLINA**

WM. A. GUERRY, D.D., Bishop.

**New Church to be Erected at Cheraw**

THE CONGREGATION of St. David's Church, Cheraw, has purchased and paid for a new lot, and has raised \$12,000 for the building of a new church. The parish plans to erect a building costing about \$20,000. When this is completed and ready for worship, the old building will be placed in repair and preserved on account of its historic associations, and occasional services will be held in it.

**SOUTH DAKOTA**

**The Work at St. Paul's Church, Brookings—Knights Templar Hold Services at Watertown**

SERVICES at St. Paul's church at Brookings have been suspended during June, July,

and August, so many of the Church people, townspeople, school teachers and students at the State College, being out of town. The lay missionary, Mr. Ralph Erskine Gentle, who has been licensed for the past eighteen months and has had charge of the mission since last July, will resume services the first Sunday in September, and will remain in charge until the Rev. Paul Roberts, who is expected in the early autumn, arrives on the field. The past year has shown an increase in the average attendance at the services, and the Church and her services have become known among a larger number of people than ever before, non-Church people and those usually attending the services of the denominational churches coming very often. Mr. Gentle, in addition to maintaining services at Brookings, has made time to minister to the Church people at Bushnell, Elkton, Bruce and at country homes, holding occasional services and officiating at funerals and attempting to help them by any office of the Church to which he is licensed. St. Stephen's Mission at De Smet, which is affiliated with St. Paul's at Brookings, has been ministered to most helpfully by the Rev. George Keller of Huron, who has maintained the interest and developed the work, holding services on week-days every week.

THE KNIGHTS TEMPLAR of Watertown commandery worshipped, at a special service at which their own ritual was used, on Easter Day at three o'clock in the afternoon in Trinity Church, Watertown, at which the rector, the Rev. David C. Beatty, preached a special sermon to them; and on Ascension day, their Ascension day service was held in their own asylum in the evening, the rector preaching an appropriate sermon.

**VERMONT**

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

**Rector of Trinity Church, Rutland, Observes Triple Anniversary**

ON SUNDAY, June 2nd, the Rev. Joseph Reynolds, rector of Trinity Church, Rutland, Vt., observed a triple anniversary, the tenth of his rectorship of the parish, the thirty-fourth of his ordination as a deacon, and the thirty-third of his advancement to the priesthood. The event was signalized by appropriate services, and a special historical sermon by the rector. In the ten years Mr. Rutland has baptized 277 persons, presented 234 for confirmation, solemnized 125 marriages, and conducted 213 burials. A reception was tendered to Mr. and Mrs. Rutland during the week, at which several pieces of silver and a purse of money were presented to them.

**WASHINGTON**

ALFRED HARDING, D.D., Bishop

**Receives Honors at the Cathedral School—Chapel of the Resurrection Becomes Cathedral Mission**

THE NATIVITY CHAPEL is rejoicing that one of the boys of the Sunday school carried off some of the honors at the National Cathedral School for Boys. Thomas L. Small was graduated on Wednesday last with the 1912 class. On field day he received five silver medals for first place in that number of events, and a gold medal for the best batting average and a gold medal for the best athlete. And his name is to go on the two school cups for efficiency in studies, and in athletics. He was received by the Bishop as a postulant for holy orders over a year ago, and was authorized to act as lay reader under his rector, the Rev. Enoch M. Thompson, on the day of his graduation.

THE CHAPEL of the Resurrection has been made a Cathedral mission under the Bishop of Washington, the consent of the rector and vestry of the Brooklyn parish having been given to this arrangement during the past

week. It is necessary to raise \$3,50 within the next few days to secure a lot now under option. Then plans will be made for a memorial chapel to be built on the site, to cost from \$8,000 to \$10,000. The Rev. Enoch M. Thompson is in charge of the mission. Mr. Thompson is also rector of the chapel of the Nativity. Services are now held on Rosedale Playgrounds.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

**Deaconess Set Apart by Bishop Davies at Springfield**

ON TUESDAY, June 4th, Miss Agnes Louise Hodgkiss was set apart as a deaconess by the Rt. Rev. T. F. Davies, D.D., in his oratory at the episcopal residence, Springfield. Miss Hodgkiss was presented by her father, the Rev. Samuel Hodgkiss, vicar of Christ Church, Fitchburg. The Communion office was taken by the Rev. Charles E. Hill, rector of All Saints' Church, Springfield, assisted by the Bishop and the Rev. Mr. Hodgkiss. Those in attendance, besides the officiating clergy and the newly made deaconess, were the Rev. Dr. Mottet, rector of the Church of the Holy Communion, New York City, Deaconess Ellen S. Humphreys of the City Mission, New York City, Mrs. Davies, mother of the Bishop, Miss Maud Brown, and Miss Marion Chapman of New Haven, Mr. George Hodgkiss of New York City. After luncheon with the Bishop, the party returned to New York in the afternoon. Deaconess Hodgkiss is a graduate of the Philadelphia Deaconess Training School (1911), and has been engaged in the Church of the Holy Communion, New York City, during the past year.

**WESTERN MICHIGAN**

JOHN N. MCCORMICK, D.D., LL.D., Bishop

**Dinner of the Diocesan Church Club—Bishop McCormick Desires to Communicate With Summer Clerical Visitors to the Diocese**

A DINNER of the diocesan Church Club was given at Grace Church parish house, Grand Rapids, on Tuesday evening, June 11th, the eve of the meeting of the annual diocesan convention. Laymen from nearly every city in the diocese were present. Addresses were made by Judge W. J. Stuart, president of the club, by Bishop McCormick, the Rev. John E. Curzon, Department secretary, and Messrs. Philip T. Colgrove and C. R. Dye. "God has called us to do something more than to sing hymns, say prayers, and praise our own rector," said the Rev. Francis S. White, Dean of St. Mark's pro-Cathedral, in his address. "A club is not a big stick merely, nor a bunch of men who can 'holler' on a grandstand occasion. Contributions mean more than cash; money can't take the place of personal service. A Church club can make power with money, but money can't make power with a Church club." On recommendation of Bishop McCormick, the club may vote to provide a diocesan headquarters in this city, with a paid secretary. Other plans suggested were the assumption of the salary of an archdeacon to assist the Bishop and the formation of a lay readers' league to serve vacant churches Sundays. All officers were re-elected as follows: President, W. J. Stuart; Vice-President, Thomas J. Hume, Muskegon; Secretary, H. J. Bennett, Grand Rapids; Treasurer, C. W. Carpenter, Kalamazoo.

BISHOP MCCORMICK asks us to say that any of the clergy who expect to spend their holidays within the diocese of Western Michigan are respectfully requested to communicate with the Bishop of the diocese in case they should desire to hold regular or occasional services. They are also requested to report to him any clerical acts performed within the diocese and the offerings taken up at the sum-

mer services. A cordial welcome is extended to all visiting clergy, and it is hoped that their stay within the bounds of the diocese may not only give them a pleasant outing, but may help the work of the Church, and this is an attempt to secure such help by making the ministrations a little more regular and systematic. Correspondence may be addressed to Bishop McCormick, 43 South Lafayette Avenue, Grand Rapids, Mich.

### WYOMING

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

First Confirmation Held in Powell, Wyo.—Summer Camp for Children of the Cathedral Home

BISHOP THOMAS visited St. John's Church, Powell, on the Sunday after Ascension Day. The congregation which filled the church was deeply impressed by the first service of confirmation which has ever been held in Powell. The Bishop was given an informal reception on the Monday evening, when he had an opportunity to meet the members of the class and most of the other parishioners.

THE ARCHDEACON has made arrangements for a summer camp during July and August for the children of the Cathedral Home. Through the kindness of the management of the Peak Railroad, two buildings at Centennial have been placed at the disposal of the Home, and the twenty-five children are already in the seventh heaven of delight at the prospect of a camp in the country.

### CANADA

News from the Various Dioceses

#### Diocese of Ottawa.

THE PREACHER at the service in Christ Church Cathedral, Ottawa, at the opening of the diocesan synod, was the Rev. Dr. Van Allen of Boston; his sermon was a powerful defense of the Catholicity of the Church. An interesting incident of the synod meeting was the presentation to Archbishop Hamilton of a very fine portrait of himself in oils, to commemorate the anniversary of his golden wedding. The address to the Archbishop and Mrs. Hamilton was read by Archdeacon Bogert on behalf of the clergy and laity of the synod. At the opening business meeting 120 delegates answered the roll call. The report on the re-organization of committees recommending that one strong executive committee be substituted for all the standing committees was adopted. A representative executive, mostly elective, will be appointed to consider all matters.

#### Diocese of Toronto.

THE DIOCESAN SYNOD opened with a celebration of Holy Communion on June 11th. The devotional address was given by the Rt. Rev. Dr. Reeve, assistant Bishop of the diocese. Bishop Sweeny delivered his charge at noon, at the business session in St. James' parish house. At the service in the evening in St. James' Cathedral, the preacher was the Rt. Rev. Dr. Grisdale, lately Bishop of Qu'Appelle. There was a missionary meeting on the evening of the second day, and a reception at the See House in the afternoon, held by the Bishop and Mr. Sweeney.—THE SIXTIETH anniversary of Trinity College, Toronto, was celebrated by a reception at which over a thousand were present, in the college halls and grounds on June 8th. The portrait of the late James Henderson, so long a good friend to Trinity, was unveiled on the occasion in the Convocation Hall, where the picture is to remain.—A RETREAT for clergy is to be held in Bishop Bethune College, Oshawa, from September 3rd to 7th. The conductor of the retreat will be the Rev. H. P. Bull of the Society of St. John the Evangelist, Boston.—A RETREAT for the associates of the Sisters of St. John the Divine, and others, will be given at Bishop Bethune

College, Oshawa, from July 1st to 5th inclusive, by the Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, New York City.

#### Diocese of Qu'Appelle.

AMONG the improvements made in the parish of Saltcoats is a new vicarage costing \$3,000. A new organ has been installed in the church lately. The congregation has decided to become self supporting and they have therefore given up the diocesan grant.

#### Diocese of Ontario.

A VERY fine silver communion service was dedicated in the chapel of St. Agnes' School, Belleville, by Bishop Clark of Niagara, in the absence of the Bishop of the diocese through illness.—A NEW plan was tried to pay off the debt on St. James' Church, Kingston. Each parishioner was asked to give one day's pay to the fund, with the result that quite a respectable sum was raised during the day.

#### Diocese of Quebec.

OF THE six candidates ordained by Bishop Dunn on Trinity Sunday, in the Cathedral, Quebec, five are going to work in the north-western Canada and British Columbia. Canon Allnott, Dean of the faculty of Divinity in Bishop's College, Lennoxville, presented the candidates and preached. The newly made deacons were the guests of Bishop and Mrs. Dunn, during their stay in Quebec.

#### Diocese of Huron.

ONE OF THE members of the branch of the Woman's Auxiliary of St. James' parish, London, Miss Nash, offered herself as a trained kindergarten teacher for missionary work in the Canadian diocese of Honan, China, under Bishop White. This was stated at the closing meeting of the season on June 6th.—THE REV. J. COOPER ROBINSON, missionary on furlough from Japan, has been speaking at missionary meetings in the various rural deaneries.—THE CHOIR in the Church of the Messiah, Kinkardine, has been vested and the organ enlarged and much improved.

#### Diocese of Niagara.

THE PREACHER at the ordination service in Christ Church Cathedral, Hamilton, on Trinity Sunday, was the Rev. Canon Kerr of St. Catharines. Dean Abbott presented the candidates.

## Educational

GREAT INTEREST was manifested in the celebration of the sixtieth commencement at Racine College, Racine, Wis., which began with Evening Prayer on Sunday, June 9th, at which time the Rev. Dr. Larrabee of Nashotah House preached the baccalaureate sermon. The service was excellently sung, and at its conclusion the members of the graduating class, thirteen in number, each received a handsome gold cross in token of the Christian training the school had bestowed upon them. Then the entire congregation went in procession to the graves of the Rev. Dr. Roswell Park, founder of the College, and of the Rev. Dr. DeKoven, his famous successor, where suitable commemorations were made. The procession passed on to the north side of the chapel, where the class stone, a memorial token, was placed in the wall with appropriate ceremonies. All the ceremonies were of an impressive character, and the procession of choristers and cadets wending their way about the beautiful chapel yard in the soft light of the declining day presented a lovely picture.

On Monday evening members of the graduating class presented a German play, "Gott Sei Dank; Der Tisch Ist Gedeckt." The manner of presentation excited the admiration of the large audience. There was not a

single slip in the performance, and the thoroughness of the instruction in the language was very apparent. The costuming was fine, the female characters especially being extremely well done. The play was preceded by the singing of the Eliland Cycle by Corporal Davis, who gave a very creditable rendition of it.

On Tuesday occurred the competitive drills. The judges were the Hon. C. L. Pinto, Cuban Ambassador to Venezuela, who had a son in the graduating class, and Capt. A. F. Lorenzen, Ill. N. G. They expressed much surprise at the excellence of the drilling, and found that both companies had the same percentage. The award for individual drill was made to cadet Mead Rogers of Fond du Lac.

On Wednesday morning the school met for the last time in chapel for an early celebration of the Holy Communion. At half past nine there was dress parade and guard mount, and at eleven o'clock the closing exercises were held in the gymnasium. Doctor Shero, the warden, briefly welcomed the guests, and referred to the condition and prospects of the school, calling attention to the magnificent improvements, the swimming pool, one of the handsomest in the country, the laboratories and equipment for the department of Natural Science, which are the best that can be provided, and the entire renewal of the sanitary and heating systems, together with many other improvements which make the equipment of this old school one of the best to be found anywhere. The warden introduced the Rev. Frederick Edwards of St. James Church, Milwaukee, who delivered a most eloquent and inspiring address on "Some Lessons for Boys from the Life of Lincoln." The speaker aroused the greatest amount of enthusiasm. After the address the various medals for excellence in athletics and in studies, and the diplomas were awarded, and the exercises were closed with the singing of "Dulce Domum" by the school. Old boys who remembered the custom of singing that song forty years ago and more were delighted to find the old custom restored and to hear the well loved strains again. One of the most interested participants in the occasion was Mr. Charles A. Wall, a graduate of fifty-three years ago.

Luncheon was served to all the school and guests in the spacious dining hall, and the boys sang their class song and in various ways expressed their enthusiasm and interest. All present agreed that it was an unusually successful commencement and that it indicated that this old school, with the extensive and elegant new provision for the care of its boys, is entering upon an era of as great prosperity and usefulness as it ever enjoyed in the past, when it was one of the best known institutions in the entire land.

ST. MARY'S COLLEGE, Dallas, Texas, began the twenty-third commencement exercises on Saturday evening, May 25th, with a musical programme, given by the little children, assisted by some older preparatory pupils. Some of these latter also assisted in a small French play which followed. To the little ones this musicale is the event of the week and they carry out their respective parts very successfully with much pride and importance. Baccalaureate Sunday coincided this year with Whitsuntide. Unusually full of interest were the early services in the beautiful chapel, which began at 8 A. M. with the baptism of two of the pupils, followed by the confirmation of a class of five, in the presence of a large number of teachers and schoolmates. The Celebration of the Holy Mysteries by Bishop Garrett, assisted by the college chaplain, immediately followed the preceding rites. The morning service at 11 A. M. attracted a good congregation, alumnae, other old pupils, and outside friends. A festal *Te Deum* and anthems were well sung by the student choir, and then followed one of the vigorous, powerful sermons which the



Bishop knows so well how to adapt to each occasion, and with offertory and recessional the service concluded.

Other special events of the week were the alumnae lunch on Monday, at the Dallas Country Club to welcome the 1912 class, followed by an enthusiastic business meeting; officers were elected, and the members pledged themselves to assist in raising the Endowment Fund, and present their gifts at the twenty-fifth reunion in 1914. The work of St. Mary's School of Music is well known outside the State of Texas, so of Tuesday it need only be said that the graduating recital, given that evening, was rendered with great skill and taste and fully equalled the usual high standard.

A special feature of Wednesday's programme was the May Pole dance, which closed what the company pronounced the prettiest of the many pretty dances seen at St. Mary's.

Commencement Day began on Thursday with a Celebration of the Holy Communion at 7:30 A. M. At 10:30 A. M. the day's programme opened with the Junior and other Academic Undergraduate exercises, music, recitation, and essay reading. In the large Music Hall in the afternoon, the graduates' exercises were given by the music students and the literary class. Caps and gowns were donned for the last time during a brief intermission, and the Bishop then distributed honors and certificates from the primary department on up to the Seniors' B.A. and A.L. diplomas. This ended, he made a short speech of thanks and appreciation, to friends and patrons for their presence and encouragement, to teachers and pupils for their loyalty and patience in making up work lost during the vacation last January, which involved the sacrifice of many half-holidays. The Bishop pronounced the benediction, and thus closed the session of 1911-12. *Floreat Collegia Sanctae Mariae*, Dallas, Texas!

**BEAUTIFUL WEATHER**, great throngs of patrons and "old boys," together with interesting ceremonies, all combined to make the week ending June 13th a most enjoyable one at St. John's Military Academy, Delafield, Wis. On Sunday, the 9th, a celebration of the Holy Eucharist with military accessories of bugles opened the week. At 4:30 P. M., the Rev. Frank C. Coolbaugh, of Cloquet, Minn., preached an inspiring sermon to a congregation which completely filled the chapel. In the evening there was a full dress parade on the campus, where a conservative estimate said there were a thousand spectators.

Monday, the 10th, was field day, and the young athletes entertained their friends during the morning with the several sports of the campus. In the afternoon there was the usual battle exercises, always interesting to the civilian. At 4:30 the eight-oared race between crews of the "Kempers" and "De Kovens" took place, the De Kovens winning by three boat-lengths. In the evening there was the usual band concert, which was very much appreciated as the musical selections were of a high order.

Tuesday was Military Day and Alumni Reunion, and from early dawn, which saw the celebration of the Blessed Sacrament, until 10 P. M., the soldier lads were at their various exercises. The military committee present, consisting of U. S. and National Guard officers, could not say enough in praise of the excellence of the work. This day closed with the alumni oration, delivered by Arthur Ray Wellington, class of '95.

Wednesday, June 12th, was commencement proper. This day began with a corporate Communion of the class of 1912. At 9:30 the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, gave an address to an audience which completely filled the new gymnasium. Father Stoskopf outlined in vigorous English the ideal for which St. John's stood, and the great audience ap-

plauded to the minute. Then came the giving of medals and other honors. Then the graduation procession was formed and all moved to the chapel, where the brief but impressive service connected with graduation was said, and then the battalion of cadets, the guests and the throng of spectators moved to the flag-staff where, to the strains of "Auld Lang Syne," the colors were lowered, and the exercises came to an end. Just as the busses were leaving for the trains, came the looked-for telegram from Washington, which proclaimed that the United States Government had put the seal of its approval on this school, the result of two full days of examination of every department, which approval named St. John's as "a distinguished institution," the highest honor the Government inspector can name. Guests from New York, San Francisco, New Orleans, Cincinnati, Chicago, St. Paul, Pensacola, Mexico, and from almost every state in the Union were present. The commencement register showed more than four hundred parents and relatives of cadets. The year closing has been one of the best in the history of the school.

THE TWENTY-EIGHTH annual commencement of St. Katharine's School, Davenport, Iowa, began with a military drill exhibition on Saturday, June 1st. The programme consisted of guard mounting, battalion drill, competitive drill, and dress parade. Dean Hare of Trinity Cathedral presented the winning company, Company A, with a silver cup.

On Thursday, June 6th, occurred the closing exercises of the forms when several children were promoted to the upper school. The musicale, with a chorus of forty voices, was held on June 7th. The music department of the school is under the direction of the Columbia School of Music, Chicago. There were two graduates from the music course this

**OUTDOOR LIFE**

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A farmer says:

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

**SEVENTY-EIGHT YEARS YOUNG**

**Chauncey M. Depew Celebrates His Seventy-eighth Birthday Anniversary and Says He Expects to Live to be a Hundred**

As the opportunities and enjoyments of life multiply and education becomes more widespread the desire to live long becomes more universal.

More persons are giving serious thought to the problems of longevity than ever before. It is also a fact that more persons are illustrating the rational methods of prolonging life than ever before. The octogenarians are becoming more numerous. The press is daily calling out attention to men and women who have passed the three-score-and-ten mark. In every instance these persons attribute their health and long life to simple diet, temperance, and simple habits of living.

A few days ago Chauncey M. Depew, New York's famous ex-Senator, celebrated his seventy-eighth birthday anniversary. In replying to hundreds of congratulatory messages he said he attributed his splendid health and long life "to careful dieting and a judicious mixture of work and play."

Contrary to popular notions, most of our public men who have attained advanced age and good health have lived very abstemious lives. People who have read of Mr. Depew's after-dinner speeches have grown to think of him as a great eater and drinker. The fact is, Mr. Depew lives a very simple life. He eats very little meat and confines his diet largely to cereals, fruits, and green vegetables. A diet of this kind, in which well cooked cereals predominate, combined with regular habits and rational out-door diversion, will enable almost any person to attain an advanced age in good health and strength of body and mind.

The best of all the cereals is shredded wheat biscuit, because it contains all the body-building material in the whole wheat in its most digestible form. A person could live indefinitely upon this cereal with fresh fruits and at the same time reach a high state of working efficiency. Being made in biscuit form and being ready cooked it is so easy to prepare with shredded wheat and a little fresh fruit a most delicious and nourishing meal. It not only supplies all the nutriment that is needed for work or play, but it possesses the laxative properties that are so necessary in a perfect food for the average human being. The summer is a good time to cut out heavy meats and soggy pastries and a good time to try this simple, healthful, nutritious diet.

Second Edition, Revised

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Protestantism, Romanism, and Catholicism.  
A Sermon.

BY THE  
**RT. REV. CHAS. C. GRAFTON, D.D.,**  
Bishop of Fond du Lac

Price 10 cents. By mail 12 cents.

In preparing a Second Edition of this pamphlet, Bishop Grafton has taken the opportunity to revise and somewhat to enlarge it.

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MILWAUKEE, WIS.

year. During the closing week of the school the art work of the year was on exhibition in the school studio. The examinations of the Royal Drawing Society, England, have been taken by the art pupils this year, and these, with the work in painting, drawing, and design, were shown. The Senior play, *As You Like It*, was given on Saturday, June 8th, on the sloping lawn of St. Margaret's House. There were thirty girls in the cast and the play was witnessed by hundreds of guests of the school. Bishop Morrison preached the sermon to the graduates in the school chapel, on the morning of June 9th. His text was "Be ye workers together with God." The school choir sang the *Missa de Angelis* and the Rev. Dr. Cairns, the school chaplain, was celebrant.

Dean Butler of the University of Chicago gave the commencement address the next morning in the school gymnasium on "The Uses of Literature." The speaker was introduced by Dean Hare. Following the address the school moved to the chapel, where the Bishop gave the diplomas to the graduates and distributed the prizes for the year, after which the procession moved to the south porches of the building, where the stone of the class of 1912 was placed in the foundations of the school, with a brief service by the Bishop. The clergy present for the service were, Father Maryon, chaplain of the Sisters' School at Kenosha; the Rev. J. E. Cathell, D.D., of Richmond, Ind., the Rev. F. H. Burrell of Clinton; the Rev. John C. Sage of Keokuk, whose daughter was one of the graduates; the Rev. W. S. Leete of Lyons, and the school chaplain, the Rev. A. A. Cairns, D.D. In the afternoon at 4, a large number of the alumnae held their annual business meeting, electing new officers for the coming two years. This was followed by supper in the school refectory.

The school year just closed has been a most successful one. The school has been full since it opened in September, the pupils coming from many states, from Maine to California. Two generous bequests have fallen to the school within the year, one of \$5,000 from the late A. W. Van der Veer of Davenport, and one of \$4,000 from Miss Henningsen of Lyons. The diocese of Iowa is encouraged to believe that their diocesan school is accomplishing the work for which it was given to the Sisters of St. Mary to do.

THE GRADUATING exercises of the Nurses' Training School of St. Barnabas, Hospital, located at Minneapolis, Minn., were held on Wednesday, June 12th, in the lecture room of the Nurses' Home. Diplomas were awarded by Mr. George S. Grimes, president of the hospital, to a class of thirteen; the Hippocratic Agreement was administered by Miss Harriet Hartry, superintendent; the badges were presented by Mrs. R. M. Peters, president of the Woman's Auxiliary; addresses were made by Dr. J. G. Cross of the medical staff, and by the Rev. C. Edgar Haupt, the chaplain. After the exercises a reception was held in the parlors of the Nurses' Home.

THE COMMENCEMENT exercises of Shattuck School began on Sunday, June 9th, with a service in the Cathedral at Faribault, Minn., at which Bishop Mann of North Dakota was the preacher. On Tuesday there was a competitive drill and sham battle. The flag was awarded to Company C for excellence in drill. In the evening the senior class rendered the play, "She Stoops to Conquer." On Wednesday the commencement exercises were held in Shumway Hall. The speaker of the occasion was Dr. George Edgar Vincent, president of the University of Minnesota. After the presentation of diplomas to the graduates, the rector, Dr. James Dobbin, presented a gold "S" for an average of 90 per cent. throughout the year to Allison Fletcher and Earl Donald Patterson. The Harvard cup for best sportsmanship was awarded to Jesse Wilkins. In appreciation of the work and devo-

tion of Major F. F. Cox, the commandant, who has been ordered back to his regiment, the authorities of Shattuck presented to him a silver loving cup, and the institutions of Faribault also presented a handsome gold watch. Bishop Edsall made the closing address and pronounced the benediction. The band from Fort Snelling furnished the music. The exercises were followed by a dress parade in the afternoon, and the rector's annual reception was held in the evening.

HOWE SCHOOL, Howe, Ind., closed its twenty-seventh year on June 4th. The commencement exercises began Saturday morning with the annual field day contests, and in the afternoon the Ben Greet Woodland Players presented on the campus, "A Comedy of Errors," and in the evening in Blake Hall, "She Stoops to Conquer." The school made its corporate Communion at 7 A. M., Sunday and at 10:30 there was a choral celebration of the Holy Eucharist, at which Jordan's Mass in E was sung. The Bishop of Western Michigan was the preacher. The declamation contest on Monday evening was won by Letcher Lee Ashbrook, Jr. Tuesday morning there were military exercises, including a sham battle. In the afternoon 23 young men received their diplomas, presented by the Bishop of Michigan City, the president of the Board of Trustees. An address was delivered by Frank Wakely Gonsaulus, D.D., president of Armour Institute of Technology. After these exercises in Blake Hall, the services were concluded in the chapel, when the rector presented each member of the graduating class with a Bible and gave him his blessing. At the annual meeting of the Alumni Association over \$3,000 was subscribed as the beginning of the Alumni Endowment Fund. At the meeting of the Board of Trustees, authority was given to rebuild the chapel organ at a cost of about \$4,000. The number of students in attendance this year has far exceeded the number of former years, there being 241 registered. Much pressure has been brought to bear upon the administration to enlarge the school to three hundred, but the matter does not receive favorable consideration.

THE FESTIVITIES of commencement week at St. Mary's Hall began on Saturday, when the seniors staged their class play, "The Romaner's," by Rostrand, in the open park in front of the school at Faribault, Minn. Monday evening was devoted to a musical, which displayed the talent of the pupils as well as the excellence of their training. Immediately after the chapel exercises the seniors were

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presented with large bouquets of white roses, the gift of Mrs. H. B. Whipple in memory of Bishop Whipple. The gymnasium, where the graduating exercises were held, was decorated with green oak leaves interspersed with blue and yellow fleur-de-lis, the school flower. A very delightful musical entertainment was rendered and diplomas awarded to the graduating class. Miss Jesse Jenkins was valedictorian. The Rev. F. F. Kramer, D. D., warden of Seabury Divinity School, made the address. The members of the graduating class each received a gold cross. Miss Margaret Barshall was awarded the Dearborn medal for excellence in reading, with honorable mention of Miss Katherine Beltz. The Bishop Whipple prize for greatest improvement was awarded to Miss Marjorie Basset.

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The Bishop Pinkney medal for proficiency in English was awarded to Miss Estelle Bronson. Out upon the campus, Miss Isabelle Starns, president, on behalf of the senior class, presented to the school a sun dial as their memorial, which was gracefully accepted by Bishop Edsall for the school.

THE SEVENTY-SEVENTH annual commencement of the Hannah More Academy, Reisterstown, Md., the Maryland diocesan school for girls, was held on Tuesday, June 11th. The sermon to the graduating class was preached by the chaplain, the Rev. William Walker, in St. Michael's chapel, on Sunday morning, June 9th. On June 8th an operetta, "The Merry Milkmaid," was given, and a musicale, in which the chorus class and twelve other pupils took part, on the evening of June 10th. On Tuesday at 10:30 A. M. the pupils, graduates, and teachers, marched to the chapel, whence, after Morning Prayer had been said, they returned to Wyman Hall, where the graduating exercises were held. The Bishop presided, and the principal address was made by the Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, Del. After the announcement of honors and prizes, Bishop Murray made an address and presented the diplomas to the class of ten graduates.

THE BISHOP of Bethlehem preached the baccalaureate sermon to the graduating class of Lehigh University on Sunday, June 9th, the service being conducted by the Rev. Dr. Stewart U. Mitman, assistant to the rector of the Pro-cathedral of the Nativity, and chaplain of Lehigh University. The Pro-cathedral choir, under the efficient direction of Mr. T. Edgar Shields, rendered a special musical programme. Speaking of the debt of the educated man to society and declaring faith to be the chief requisite for efficiency in manhood, Bishop Talbot based his sermon on St. John 6: 68, "Lord, to whom shall we go? Thou hast the words of eternal life."

BY RESOLUTION of the board of trustees, the name of the Boys' School has been changed to the Donaldson School, of Mount Calvary Church, Baltimore, Md., as a fitting recognition of the character and munificent gifts of the foundress of the school. The annual commencement of the school was held on Monday evening, June 10th, when four boys were graduated, nearly all of whom expect to enter college in the fall. The headmaster, the Rev. H. S. Hastings, who has been forced to be absent for some time on account of ill health, is steadily improving and expects to be able to resume his duties in the fall.

HUGH DE PAYENS Commandery of Buffalo, N. Y., made their annual visit to the Church Home in that city on Sunday afternoon, June 9th, and presented a full equipment for the manual training room, and a new stove for the domestic science department of that institution. Mr. F. F. Baker of the Board of Managers of the Home made the address of welcome, the response being made by Companion Martin H. Baker. This was the sixth visit of the Commandery to the Home and upon each occasion it has presented a gift of considerable value, and of practical usefulness.

THE RT. REV. R. H. WELLER, D.D., Bishop Coadjutor of Fond du Lac, gave the address to the graduating class at Grafton Hall, Fond du Lac, Wis. The school closed for the summer vacation on June 12th, after a well-attended series of exercises, commencing with the preparatory class on June 8th, followed by a stirring baccalaureate sermon delivered by the Rev. Professor Shero, warden of Racine. An unusual feature of the exercises was a pageant, consisting of notable scenes from English history, given on the campus.

A LARGE NUMBER of people attended the commencement exercises of St. Paul's School, Garden City, L. I., on Monday, June 10th.

Bishop Burgess made the address and presented the diplomas. Dean John R. Moses of the Cathedral presented the prizes. The Bishop Burgess Greek prize was awarded to Sherwood Hubbell, who also won the prize for Latin. Several other prizes were awarded to members of the graduating class, which numbered twenty-one.

THE RT. REV. FREDERICK FOOTE JOHNSON, D. D., Bishop Coadjutor of Missouri, preached the baccalaureate sermon at the University of South Dakota on Sunday, June 2nd. In the evening the Bishop preached the sermon at the service held under auspices of the college Y. M. C. A. and Y. W. C. A. Before returning to Missouri the Bishop made a short visit to the rector of Christ Church, Yankton, and his family, and also visited the Bishop-elect in Sioux Falls.

THE sixty-fifth annual commencement services of St. James' School, near Hagerstown, Washington County, Md., the diocesan school for boys, were held on Wednesday, June 12th, in the school chapel. The principal address was delivered by Bishop Murray. The Rev. Henry E. Cotton of Baltimore and the Rev. J. Poyntz Tyler of Hagerstown, also spoke, and the headmaster, Mr. Adrian Onderdonk, presented the diplomas to the seven graduates.

AT THE forty-second annual commencement of the Western Maryland College at Westminster, Carroll County, Md., the Rev. James W. Reese, Ph.D., who has been professor of ancient languages at the college for forty-two years, was elected *professor emeritus* on full salary. The Rev. Dr. Reese is in deacon's orders in the Church and stands number two in the clergy list of the diocese.

BISHOP PARTRIDGE of Kansas City preached the baccalaureate sermon at the Kansas State Agricultural College, Manhattan, Kans., on Sunday afternoon, June 9th. The Rev. Franklin Davis, rector of the Church of the Covenant, Junction City, acted as chaplain. In the morning of the same day the Bishop conducted service in St. Paul's church, Manhattan.

THE GRADUATING CLASS of the Indianapolis Conservatory of Music assembled in St. Paul's church, Indianapolis, Ind., last Sunday morning when the rector, the Rev. Lewis Brown, Ph.D., preached the baccalaureate sermon.

AT THE commencement of the Thurston-Gleim School, held on June 6th, at Calvary Church, Pittsburgh, Pa., the address was delivered by the Very Rev. Frank Du Moulin, LL.D., of the Cathedral, Cleveland, Ohio.

THE GRADUATING CLASS of the Lockport (N. Y.), High School has chosen the Rev. Henry F. Zwicker, rector of Grace Church in that city, to deliver the baccalaureate sermon.

#### AN EXCUSE

A DOG hitched to a lawn mower stopped pulling to bark at a passer-by. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to stop. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work, easier to hinder than to help, easier to destroy reputation than construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to it all, as Jesus did.—*King's Own*.

THE LOSS of self-respect is the only true beggary.—*John Lancaster Spalding*.

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