

The State Historical Society

The Living Church

VOL. XLIX.

MILWAUKEE, WISCONSIN.—MAY 24, 1913.

NO. 4

NEW YORK 416 LAFAYETTE ST.

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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A Weekly Record of the News, the Work, and the Thought of the Church

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

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

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

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

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings. ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2 1/2 inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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EDITORIALS AND COMMENTS

Secondary Relief for Flood and Tornado Losses

WE thank a number of subscribers and friends for permitting THE LIVING CHURCH to act as their medium in extending relief to flood sufferers in the Middle West. Each contribution has been passed on to the Bishop of one or other of the stricken dioceses, and will be used according to his discretion. We did not invite subscriptions to be sent through this office, feeling that many would prefer the individual touch of sending direct to the Bishops, but it has been a pleasure to us to transmit the sums received. The seven dioceses in the states of Ohio, Indiana, Kentucky, and West Virginia have suffered very severely, while the Nebraska tornado added that diocese to the list of sufferers at substantially the same time. We do not learn that damage in the Mississippi valley was so severe as to warrant general calls for assistance.

After immediate relief comes always, in great catastrophes, the more serious problem of secondary losses. The problem of the Church, apart from that of personal relief which it shares with other agencies, is that of parishes and missions suddenly drained of the means of self-support by reason of the losses of parishioners; dioceses whose missionary income is, for the same reason, suddenly contracted; and, generally, the inability to continue normal support to the many institutions that devolve upon a local population for maintenance. For this sort of needs it is much more difficult to make provision than for the first aid of personal relief. There is a certain glamour in rowing up to a nearly submerged house and rescuing women and children who were shivering on the roof. The immediate aid of that sort has been rendered. The greater needs that

follow are much more prosaic. Parishes and missions that had been self-supporting, in whole or in part, must receive temporary aid. That means that diocesan missionary funds must be immediately increased, while the ordinary receipts for the purpose are suddenly contracted. And the inevitable inability of the same dioceses to fulfil their customary obligations to general missionary funds introduces a still wider aspect to the problem. Out of it all we may well learn the lesson that when one member suffers, all the whole body suffers with him. The corollary is that the whole body should bear the loss, distributed among all the members.

Thus the need for assistance in making good these secondary losses to parishes, dioceses, and institutions is now a paramount need upon Churchmen, which none of the immediate relief funds can supply. We should be glad if our friends would now enable us to raise a fund for that purpose. We shall ask the Bishops of the dioceses already named to favor us with a budget of needs for that purpose; and we now ask Churchmen to contribute liberally to a LIVING CHURCH RELIEF FUND, to be placed at the disposal of the Bishops of Nebraska, Michigan City, Indianapolis, Kentucky, Lexington, Southern Ohio, Ohio, and West Virginia, in such ratio as may be deemed proper after a careful survey of the field has been made.

Please, friends, let these contributions be IMMEDIATE. Let them be as LARGE as may be consistent. Let them come from LOVING HEARTS. Let them be the expression of the REAL BROTHERHOOD of the family of God.

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Problems of the China Mission

IN printing on another page a letter from the Rev. L. B. Ridgely, of our China mission, we welcome the explanation of the precise meaning and import of the term used by the Anglican Missions in that land to designate the Chinese Church; and we were probably inaccurate in the impression we had formed with respect to that term, and thus inaccurate in some expressions contained in our editorial of March 15th, having reference to a Wesleyan protest against the united Anglican missions being termed the Holy Catholic Church in China.

It is of course impossible to transliterate the term Holy Catholic Church into the Chinese language and it would probably convey no intelligent idea to the Chinese if that could be done. The important thing is to convey the idea that the Church of the Creed is that world-wide and time-wide body of which their national organization is an integral part, and that can be done most effectually, if not exclusively, by the

use of the same words in the general and the national title, adding also to the latter the national name as denoting the local body. Apparently, therefore, the name chosen does precisely that, and our expression of confidence in the administration of the Anglo-American Mission is even more warranted than we had assumed. American Church history may at least serve as a horrible example to our daughter Churches in showing them some mistakes to be avoided and how much harm those mistakes can do.

And we can quite see that that Chinese Mission must meet directly the issue whether it is merely a division of a coherent Protestant Church, susceptible of merger with other Protestant Churches into one united Protestantism which shall stand for nothing except "our common Christianity"; in which sacraments (as we understand them) shall be simply little local vagaries of a sect, to be tolerated benignantly as a concession to a foolish prejudice; in which all that is distinctive in the

Churchmanship of the ages shall be quietly set aside as worn out and effete; in which the historic Church shall surrender to her own secessionists. This we say because the formation of the "Chinese Church" of united Protestant sects is proceeding rapidly. It has lately held a conference in Shanghai under the presidency of Dr. John R. Mott, when the name of the "Christian Church in China" was adopted as the designation of the united body. Sincerely though we rejoice in the spirit of amity between the missions of different religious bodies in China, it is essential that our representatives should not participate in the creation of a "Church" that could not be in communion with the Church at home.

Never did a young national Church more urgently need the moral and intellectual assistance of the parent Church. At this critical juncture in China the need for the proclamation of definite, historic Churchmanship by the American Church is greater, even, than the need for money. That this need should come at a time when partisan bitterness has been created at home, is most deplorable; but if the American Church should determine that this bitter feeling must delay the advance which is so urgently needed wherever the Church is on the firing line, the result upon her missions may be very serious indeed.

It is no less than a crime for us at home to compel our missions abroad to meet and determine issues from which we cowardly shrink because bad feeling has been engendered as the best means of opposing advance.

GATHERED to his fathers at a ripe old age when sunset light was shining about him, the death of Bishop Doane comes rather as a matter of reverence than of sorrow. No doubt the perspective of eternity would show us that there are no premature deaths and that the divine ordering is over the death of the youngest as well as of the eldest; but from our limited point of view, one who has lived a long life well, has retained mental vigor to the last, and then passes quietly into his Father's hands, attains preëminently the completion of his natural life.

So it was with Bishop Doane. Second only to the Presiding Bishop in length of his episcopate, he was also senior in point of years to all his brethren in the House of Bishops except one. And he also stood first—if it be no invidious reflection on his juniors to say it—in a certain reverence that had been accorded him in recent years. When, in semi-helplessness, he had been wheeled on to the platform of any ecclesiastical gathering, every audience of Churchmen has long been accustomed to rise to its feet. It was partly a reverence due to his age and infirmity and partly, also to the man.

We make no attempt at this time, when the news of his death has just been received, to appraise his life or write his eulogy. The time for that will come later. It is enough to say that he passes to his rest with the respectful reverence of the whole Church, in whose service his long life had been given.

Yet two subjects in which Bishop Doane ever took a leading part are bound to come immediately to one's mind, even at the first moment after hearing of his translation. One is the vigor with which he ever pressed the missionary cause. He had gone to New York in the interest of that cause, in order to attend the very important May meeting of the Board of Missions, when his body must have been exceedingly weary. The flesh was about to fail him; the heart had almost ceased to beat; natural life was ebbing from him; and because the missionary cause was so close to his heart, he made the journey from his see city to New York that he might do his part in the weighty cause. There, in the harness, he passed to his rest.

The second subject is his ardent championship of the cause of the American family. He helped to arouse his fellow-countrymen and his fellow-Churchmen to the enormity of the divorce evil in our land. That the Church, through its canon law, temporized with the subject was a cause of great grief and anxiety to him. He was largely instrumental in *almost* striking all permission for the re-marriage of divorced persons from our canons, and he strongly felt that even the very limited permission for the clergy to re-marry persons in that position ought to be repealed. He was also a strong factor in promoting reform measures as to divorce and marriage in civil law.

God grant him eternal rest, opening his vision speedily to all that larger knowledge that the spiritual life in peace renders attainable; and may light perpetual shine upon him!

A DELICATE question is raised by the election in Texas of the Rev. H. Percy Silver to be Bishop Coadjutor. Only a few months have elapsed since the Presiding Bishop officially certified that confirmation of the same priest to be Bishop Coadjutor of Kansas had been refused by the Bishops through the slow process of voting by mail. That the

causes which led the majority of the Bishops to refuse their assent to the will of the diocese of Kansas must be equally operative in connection with the request of the diocese of Texas, is, of course, unquestioned. That it was a delicate and distasteful duty to those of the Bishops who felt unable to vote affirmatively, in view of the fact that Mr. Silver's personal character was unchallenged, may readily be surmised. The net result of the incident was the establishment of the precedent that a divorced priest, though blameless in whatever causes may have led up to the divorce, ought not, for the good of the Church, to be elevated to the episcopate.

That we must begin anew, as though this precedent had not been set, we deem to be most unfortunate. The precedent set by the Bishops may not be essential to the cause of righteousness, and we were far from being assured, in the former contest, that it was required by the highest view that could be taken of the purity of the marriage relationship or of the ideals of the episcopate. But on practical grounds of expediency, at least, the precedent has been set. To overthrow it immediately after would be to introduce an element of vacillation into the policy of the Church that would be most deplorable. If Mr. Silver ought not to be Bishop Coadjutor of Kansas he ought not to be Bishop Coadjutor of Texas; and though, on a close vote—it was reported that he lacked only two votes of confirmation before—it is always possible that circumstances may shift the majority from the one side to the other, we should deem it little short of a calamity for confirmation to be given, and the precedent be reversed, by the narrow majority that could alone be anticipated as within the range of possibility. And even if that were done, the injustice of giving to Texas what was refused to Kansas, under precisely identical circumstances, must be apparent to each member of a Standing Committee and each Bishop who must be called upon to confirm or to annul this election.

For these reasons, and again disclaiming any personal unfitness in the character of the priest chosen in this manner, we deem the election in the diocese of Texas to be an embarrassment.

ONE need only read over the report of last week's meeting of the Board of Missions to see what epoch-making—we had almost written revolutionary—changes are proposed. Surely the day has gone by when the Board could be charged with doing only routine work and neglecting that work of a board of strategy which ought to be, and is, its chief purpose. A nation-wide body is not required to determine whether \$2.59 should be appropriated to defray the expenses of transporting the library of the Rev. A. B., missionary, from C. to D. It is needed to answer the large questions which, now-a-days, are bravely asked of the Board of Missions. And thereby the nation-wide Board of Missions is vindicating its right to be.

That missionary offerings have caught up to, and passed, last year's record, after the anxious forebodings of the past few months, is very gratifying. They still are far under even the minimum requirements of the work that the Board, very properly, has authorized, and the Church must come still more actively to its support. That the opportunity to take over from the English Church the Central American missions, which ought to be under American influence, has not yet arisen because the funds are not forthcoming, shows how inadequately our people have arisen to that world-vision which alone can enable this American Church to fulfil her mission. We must decline opportunities because our spiritual insight is yet too narrow to enable us to seize them. The men from the twentieth-century Macedonias are crying "Come over and help us," and we must reply, "Not to-day. The task is too big for Protestant Episcopalians." Even so, it is better for us to decline than to say We go, and go not.

We cannot at this time consider in detail the important changes in our system which the Board proposes. We may say simply that each one of them strikes us favorably at first thought. That the Missionary Departments, by election, shall

fill the vacancies in missionary bishoprics within their own borders has much in its favor, and bears witness to the added confidence which the Church now reposes in the missionary sections of the country. It means that practically the three trans-Mississippi Departments will hereafter select the greater number of the Missionary Bishops; but why should they not?

Some of these details we shall discuss later. In the meantime we congratulate the Board of Missions in presenting large measures to the Church for consideration, thus showing, at least, its own willingness to learn and to advance.

A MONTH or two ago the *Southern Churchman* suggested that the then decline in missionary offerings was due to the agitation for the Change of Name. Now that the offerings have caught up and exceeded last year's measure, we may logically presume that it is to be attributed to the same cause. And indeed the mere suggestion that those opposed to the change were withholding their "tithes and offerings" as a lever to influence a vote was such a slur upon good Churchmen who are of the party of the opposition that we felt inclined to resent it for them. The intimation obviously reflected upon nobody else.

And if the agitation is not to be credited with this increase over last year's funds, it must be because the original suggestion of our Virginia contemporary was itself an unhappy and unworthy one. In which case, good friend, let us avoid that kind of argument. Let us agree that the contested question of the Name shall be treated solely on its merits. Let us avoid all sorts of appeals to prejudice and, particularly, all sorts of arguments that proceed from the point of view of the pocket book.

Which side shall win may not, indeed, be determined by that more careful limitation of argument; but neither winner nor loser can afford to act unworthily, as children of the Church.

IN reading our report of the Pennsylvania diocesan convention last week, there would, quite naturally, have been the inference that Mr. Francis A. Lewis, well known for his long service in General Convention, had accepted an election as deputy under circumstances that would have justified a contest as to its validity. We immediately made effort to secure the precise facts, and the supplementary report printed in this issue shows that there was no ground whatever for a contest of the fact. Mr. Lewis' election was entirely regular and there was not the remotest reason for a contest.

In saying which we must not be assumed to be criticising our correspondent, one of the fairest-minded and most competent of the members of the convention. Reports for a newspaper must be made very quickly. The calm deliberation with which one writes history is the very reverse of the haste with which a reporter must act. There was, unhappily, a tense partisan division in the Pennsylvania convention. "Points of order bristled through the day like the spears in the path of Arnold Winkelried," writes an eye-witness. For a time it was very difficult to tell what constituted an election and who had passed safely through the ordeal. After it was all over, and exact facts could be obtained and be carefully scrutinized, it appeared clearly that there was not the slightest ground for challenging either the election of the Rev. Mr. Halsey or that of Mr. Lewis.

We who, happily, reside outside the Church's panic-belt, are viewing with simple amazement and incredulity the heat that has been engendered in Philadelphia and nearby cities over the current questions at issue within the Church. A cure for some of that condition may perchance be found in holding conventions in better ventilated buildings and opening the windows of the edifices in which they are held; and for the rest of it, in opening wider the windows of the mind.

ANSWERS TO CORRESPONDENTS

A READER.—The custom of wearing academic hoods over the choir vestments in church has become very general. It is required by canon in England but not in America.

A SUBSCRIBER.—The orders of the Reformed Episcopal Church are not accepted as valid, not because they, or all of them, are certainly invalid, but because of the grave doubts on the subject. Whether Confirmation administered by Bishops of that Church must be repeated would probably be a matter for separate inquiry into each case. The question should be referred by a rector to his Bishop for judgment.

W. L. T.—It is quite correct to say that the feast of Corpus Christi

was instituted in commemoration of the institution of the Blessed Sacrament. That it dates from an age in which the mediæval theory of Transubstantiation was generally held is purely incidental; there is not the slightest necessity for assuming that the latter theory needs to be brought into the observance of the day, and the festival, though unauthorized, may with entire loyalty be observed in the Anglican Churches. Indeed the identical fact is authoritatively observed on Maundy Thursday; and the observance of the feast of Corpus Christi rests simply on a desire to separate the festal feature of the commemoration from the solemnities of Holy Week.

THE TEST OF LOVE

FOR THE FIRST SUNDAY AFTER TRINITY

THE word love in the opening sentence of the Epistle for the day does not mean an emotion, but an effort of will; "to wish well towards," or "to hold good-will." Emotions are not summoned at will, but arise, for the most part, without our effort; and "controlling the emotions" is largely a matter of suppressing them, not arousing them.

Yet the average person considers love an exalted and noble feeling; and looks upon passionate, "intense" people as being capable of the greatest love. This is not true even in love between the sexes. "Grand passions" make splendid material for a play or a poem; but they are scarcely conducive to plain, practical, domestic happiness. And when they become the theme of play or poem, the observant reader will notice that there is one of two possible denouements: death closes the romance or—marriage. The history of that kind of love is never carried far. Genuine love between man and woman, and the sort that sees recurring happy anniversaries, is apt to be the "love me little, love me long" type; and is made up of countless small thoughtful services, which may always be called forth at will.

Not, of course, that we can doubt great and intense love. There may be a love for Christ such as marked St. Francis of Assisi with the wounds of his Lord; but with that passion went a great and life-long devotion to man. There can be no circumventing the words of St. John: "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" There must be good will towards man.

Not all of us, however, are capable of sustaining an intense passion. We may not all burn in flaming zeal throughout a life-time. Such as have, shine as lights along the path of time; and they are the great, whom God chose for extraordinary tasks in His wise purpose. Most of us must rest content in a quiet, normal offering of heart and strength unto God; but the opportunity for service is without limit. "This commandment we have from Him, that he who loveth God loves his brother also"; and we may all fulfil that commandment when we understand that we are not bidden to show our brother a *romantic feeling*, but good-willing service. The latter we must have, if we profess to love God at all.

The rich man, in the Gospel, went to hell not because he was rich and dressed in purple and fine linen and fared sumptuously every day, but because the beggar, Lazarus, lay at his door uncared for. What his duty towards his unfortunate brother was, God knew, and he should have known. Dives could, no doubt, offer as many reasons for Lazarus' poverty as we can for the misery and sickness and poverty about us in this day and generation. Whether the explanations explain or do not, God knows and Dives should have known; as we should know about the excuses we offer for our negligence to-day. Do we really *care*? For in that word lies all that should mean Christian sociology.

Dividing our goods with our neighbor is not a substitute for love. All the charitable institutions in the world cannot shift the burden of personal responsibility. More often than not, mere almsgiving fills us with a glow of self-righteousness and wipes from our mind all remembrance of the misery that prompted it. The rich in this world's goods find it far easier to write out a check than to "visit the fatherless and widows in their affliction"; and most of us are contributing to established and organized purposes, trusting that our feelings may not be harrowed by sight of and contact with the wretchedness we commission our representatives to alleviate.

Thus we skim the surface of the problem of our neighbor, forgetting that "interest," "caring," and "good-will" are personal and intimate. Who was neighbor to him that fell among thieves?

BLUE MONDAY MUSINGS

ONE of the gravest counts in the indictment against our hurrying, distracted, excitement-loving, joy-riding, unmeditative, superficial generation is its neglect of poetry. How rarely one sees a book of poems in the hand of a traveler! Books of other sorts by the thousand abound, from the latest detective story to *Science and Health*; but there is no time for verse in the limited train, or the trolley-car! What pedestrian puts a Wordsworth in his pocket nowadays? What motorist finds room for an odd volume of Browning amongst all his equipage? It is said of Fr. Stanton that he always ended his sermons with a quotation from some poem. Most present-day preachers would think that a rhetorical flourish.

All this is a real loss, with no compensation. A Japanese visitor went through the Cambridge Subway recently with an enthusiastic American host. "Great improvement, this subway; saves us fifteen minutes going in to town." "Really? And what do you do with the fifteen minutes?" was the searching response. What, indeed, do people do with the time they save by not reading poetry?

In a famous book-shop the salesman confessed the policy regarding new books of verse: "We buy one copy, and replace that, if sold, by another." *O tempora, O mores!*

IT IS EASY to answer that we have no poets to-day; easy, though untrue. Even if it were true, the poets of the past are ours; and true poetry is never out-of-date. But I have just been reading over (not for the first time) the collected *Poems* of Harriet McEwen Kimball, our American Church poet, gathered together from volumes which have appeared at intervals ever since 1866; and, while they are fresh in mind, I must make some comment upon them.

The handsome volume is published by Little, Brown & Co. of Boston; and the frontispiece shows the gracious, white-haired lady herself, in the beautiful colonial room of the old Portsmouth mansion some of us remember so well, with the wonderful garden at the back, and old-world peace brooding everywhere. Portsmouth has its literary traditions of the past; as Thomas Bailey Aldrich's "Rivermouth" it is known to multitudes. And Miss Kimball is its present laureate-singer.

One is tempted to compare her with Keble, because of the dominantly religious and Catholic note in all she writes. She has learned that the Faith, rightly apprehended, is not a possession to be locked up in a spiritual safe-deposit box, but a vital possession, which transfuses all one's life and thought, and she sees something sacramental in all that there is of beauty and wonder in the natural order. The tides, the bird-flights, snow in winter and lilacs in spring, the fragrant glories of summer, and the dreamy haze of October, all "testify of Him" that made all things. There is no absorption in nature, no vague, helpless pantheism, which is always blighting even though it disguise itself in fine clothes and talk of "yielding itself to the perfect Whole." Instead, the poet hears the harmony of creation, with all its voices singing:

"The Hand that made us is divine."

Of all Miss Kimball's poems, the one most widely known, I believe, is "All's Well," which opens the volume. I cannot forbear the pleasure of reprinting it here in this department, where it has already appeared. Dear Fr. Moore of Santa Barbara, now with the saints, published it as one of the little cards he distributed broad cast, with such blessed results; and it is found in most recent anthologies.

"ALL'S WELL

"The day is ended. Ere I slink to sleep,
My weary spirit seeks repose in Thine.
Father, forgive my trespasses, and keep
This little life of mine.

"With loving-kindness curtain Thou my bed,
And cool in rest my burning pilgrim-feet;
Thy pardon be the pillow for my head;
So shall my sleep be sweet.

"At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break."

Surely nothing could be sweeter, simpler, truer than that. It is a veritable piece of perfection.

MISS KIMBALL is spiritually and musically akin to Christina Rossetti. "The Guest," for example; "All Faithful People," "The House of God," "The Bride of Christ," and "The Two Cities," all have the right Rossetti flavor, with the extraordinary suggestiveness of painting or of old stained-glass.

But Miss Kimball is not afraid to display a definitely formed purpose of illumination in her poems. The absurd dogma, "art for art's sake," finds no place in her conception of poetry. "Intercession," with its teaching as to prayers for the dead, is an example:

"How near the world's horizons are! How nearer
The borders fair of Paradise the blest!
Our dear ones Here, and—only grown the dearer—
Our dear ones There, at rest.

"O blessed hope that triumphs over distance!
O faith that trembles on the brink no more!
O love that girds its loins with glad insistence,
And finds the unseen shore!"

AND THE PARAPHRASE of the *Anima Christi*: the little poem on "The Early Mass," and "The House of God," are all examples of the same spirit. "Friends" is a really exquisite setting forth of the comforting "Communion of Saints" that death does not even interrupt:

"Sometimes I ponder how it will be
When you drift to some home afar;
And sometimes how when you are gone
Where the saints and angels are,
When another river shall flow between,
That never can be recrossed;
But still I say, whatever betide,
Though earth may part us, or death divide,
She will think of me,
She will pray for me;
My friend can never be lost.

"For friendship, to live must be to love,
To remember must be to pray;
So living or dying your prayers must be mine
And mine must be yours alway.
And oh, in the light of Paradise,
Most faithful of friends, most dear,
Unhindered by weakness of doubt, and wise
With the wisdom that sees not with earthly eyes,
It surely must be
You will pray for me
As you could not pray for me here!"

THE NUMBER of poems dealing with flowers is significantly large. (One who has been fortunate enough to see that beautiful colonial garden into which Miss Kimball looks from her desk will partly understand.) And the color-sense is unusually vivid and accurate.

It would be hard to find two hundred pages of American poetry lately published so well worth reading as this volume, in its modest olive-green covers. Buy and read!

I HAVE JUST COME upon an utterance of President Cyrus Northrop of the University of Minnesota, which is worth wide circulation for its clearness and force, in these days of cloudy thinking and avoidance of issues. It is a pleasure to reprint it here:

"For myself, I feel that I should know very little about God if Jesus Christ had not come into the world and revealed God to us, as He said He did, and as I believe He did. And I should have very little confidence in immortality from all the arguments from analogy or human longings, if I did not believe that Jesus rose from the dead, as He said He would rise, and as we are told He did. I feel as Paul did, 'If Christ be not risen, then is our preaching vain, and your faith is also vain.' 'But now is Christ risen from the dead and become the firstfruits of them that sleep.'

"Believing as I do, I recognize in Jesus not a mere man, however remarkable, but a messenger from God, who had power to lay down His life and power to take it up again; a Being fitted in all respects by character and power to be the Light of the world and to reveal God to us as He really is. This, that, and the other may disappear or change or perish, but Jesus Christ remains the same, yesterday, to-day, and forever, Son of Man and Son of God, the Divine Saviour of the World."

PRESBYTER IGNOTUS.

CHARACTER lives in a man, reputation outside of him.—J. G. Holland.

OXFORD REJECTS SCHEME FOR SECULARIZED DEGREES IN DIVINITY

Enormous Majority Against the Plan in Convocation

BISHOP SUFFRAGAN OF HULL TO BE BISHOP OF LICHFIELD

Bishop Montgomery on China Situation

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, May 6, 1913 }

THE Christian and ecclesiastical position at Oxford in respect of the divinity degrees and the examinership in the School of Sacred Theology has been both saved and triumphantly vindicated by the action of Convocation, the highest governing body of the university, in the Sheldonian theatre on Tuesday last. Surely we ought to be most thankful to Almighty God that the seven divinity professors, headed by Dr. Scott Holland, together with the Dean of Christ Church, and their supporters, including the Archbishops of Canterbury and York and the Bishops of Winchester, Lincoln, and Oxford, have not been permitted to have their way in secularizing the divinity degrees and destroying the ecclesiastical character of the theological examinerships. How the souls of Keble and Pusey, among the loyal sons of Oxford and Holy Church departed this life, must magnify the Lord and their spirits rejoice in God their Saviour over this great and splendid victory for Sacred Theology and for the Catholic priesthood in the Church of this land! Both proposed statutes were thrown out by enormous majorities. The first statute brought forward, providing that examiners for the School of Theology need not be in priests' orders in the English Church, was rejected by a majority of 426 (860 votes to 434); and the second statute, abolishing the requirement that candidates for the degree of B.D. or D.D. shall have been likewise admitted to priests' orders in the Church, was rejected by a majority of 429 (760 votes to 334). The Vice-Chancellor (the Principal of Brasenose) presided.

Never, says the *Church Times'* correspondent, has there been such a densely packed Convocation as that on this occasion: "It overflowed into the galleries, and some two hundred M.A.'s had to stand outside, whence their cries of impatience from time to time penetrated within. By a considerate innovation the audience was seated—it was not the 'articulus stantis Ecclesie' that was at stake—but if the chairs above had created a moral turmoil the chairs below, when the divisions were taken, created much physical confusion. On the doctors' benches one noticed the venerable Lord Halsbury, and the Bishop of Oxford and Winchester; Lord Halifax was among the masters, and the pathetic figure of the aged Fr. Benson, in a wheeled chair. There were, of course, a large number of priests in the arena, and many well known lay Churchmen. But the inevitable taunt, about obscure country parsons and reactionary High Church laymen flocking to Oxford to outvote the expert residents, seemed ridiculous to anyone looking round him and seeing of whom the enormous *non-placet* majority was composed."

The WARDEN OF KEBLE, who should have been about the last man to bring forward the statute relating to the examinerships, said (to quote from the *Times* newspaper) that when he introduced the statute in congregation, he felt he was only forcing an open door; now he felt he had to force open a door "behind which were posted forms very burly, very determined, and, worst of all, very conscientious." He was still able to quote the authority of the Theological Professoriate, the greater part of the Board of the Theological Faculty, and the greater part of the Hebdomadal Council; and he could add the large majority that voted in the division in congregation (all resident members for the university). He thought it went for something that seven Bishops, of whom four were diocesan Bishops, had expressed their agreement with the proposals. He was allowed to state that the opinion of both the Archbishops was on their side. Dr. Loek went on to say that a great change had come over Oxford. Since the School of Theology was founded in 1868, theology had grown to be an extraordinarily live study, and it had been taken up and carried on in many quarters in which they had not found it at that time. Then, again, there had been moved to Oxford two great centres of preparation for the Nonconformist ministry." The present restriction had become "an anachronism and produced a sense of injustice." He asked them to pause before rejecting "a solution based on a logical principle and conceived in a generous spirit."

The Rt. Rev. Dr. MYLNE (formerly Bishop of Bombay) moved the rejection of the statute. If these statutes were passed, he said, they would find that the highest honors might be obtained "without presenting symbolic or dogmatic theology." That fact was eloquent in itself, but what would be the effect on the examiners of the proposed change? It would be felt to be an impossible state of things

that a man should be examined on doctrine by one who never pretended to believe it.

Mr. C. H. TURNER, fellow of Magdalen, who, though a confirmed Liberal, had become a convert to the opposition to this secularist movement, taunted the divinity professors with having thrown all principles away, but had clung to their chairs. How long would it be, if these statutes were passed, before the professors would have to defend their chairs? "The proposed statutes," declared this eminent Oxford University layman, "imperilled the influence of Oxford on the religious life of the country. They were not in the least adding to freedom in theology; on the contrary, they were jeopardizing it."

The second statute relating to the Theological Degrees was brought forward by the DEAN OF CHRIST CHURCH. He held that if they looked at "what theology now included" they would see that it was impossible to make a test, as an alternative to the proposal before them, that would adjust itself to the conditions of the *study* (italics my own) as it was at present. It will thus at once be perceived that Dr. Strong, along with divinity professors, desired to make "intellectualism" the only test in confirming the Oxford Theological Degree.

The PRESIDENT OF ST. JOHN'S moved the rejection of the statute. Intolerance, he said, was one thing; "the surrender of a sacred trust was another." The DEAN OF CANTERBURY, in opposing the statute, said that those who were taking that line were simply defending one of the most ancient and glorious privileges of the university. With the dissolving of Convocation by the vice-chancellor ended one of the most glorious field-days in the long and eventful history of Oxford University, which still clings with a renewed hold to its ancient and sacred motto of *Dominus Illuminatio Mea*.

The President of St. John's writes on behalf of those who organized the opposition to the proposed statutes in Oxford Convocation last week, to tender hearty thanks to the M.A.'s who came up—many of them from long distances and at much expense and loss of valuable time—to help to defeat the statutes.

The King has been pleased to approve of the Prime Minister's nomination of the Rt. Rev. John Augustine Kempthorne, Bishop Suffragan of Hull, to be Nominated Bishop of Lichfield. And the selection of Dr. Kempthorne would seem to be an excellent one in itself. He is a good all-round man, taking particularly a strong line in defense of Christian marriage and Christian family life, and can be trusted, I think, to administer the Lichfield diocese on wise and definite Church lines. The *Times* says that his nomination to the see of Lichfield has probably only hastened by a few months his advent to the bench of Bishops. It was generally recognized that he would be selected as the first Bishop of Sheffield upon the formation of that new diocese. Dr. Kempthorne, who is 49 years of age, had a distinguished academical career at Cambridge, and was ordained deacon and priest in 1890. The large experience he gained as a parish priest among industrial populations in the North Country will obviously stand him in good stand when he comes to have charge of such a diocese as that of Lichfield, which embraces the important pottery district in Staffordshire. He was consecrated Bishop Suffragan of Hull in 1910, having formerly been for six years rector of Liverpool.

Bishop Montgomery, secretary of the S. P. G., wrote to the Chinese minister, on the publication of the request of the Chinese Government for the prayers of Christians, informing him that the society had acted on the request immediately at its devotional meeting on April 18th, and again at the Albert Hall meeting on the same evening. The Chinese minister suitably replied. In a statement commenting on the correspondence the Bishop says:

"Although the letter from the S. P. G. to the Chinese minister naturally alluded merely to the work our own society aids in China, we desire to range ourselves in prayer side by side not only with all Anglican missions—from the United Kingdom, the United States, and Canada—but also with all other missions, Roman Catholic and Protestant. What may be the outcome of this movement none can say. But things cannot be as they were. When China asks for the prayers of its Christian subjects the day of persecution of these subjects is passed. The danger indeed may lie in the opposite direction, in the attempt to invent some state religion not strongly founded upon the Catholic verities."

The Free and Open Church Association has been holding its annual meeting, and the Earl of Shaftesbury was re-elected president. Alluding to the new departure of the Ecclesiastical Commissioners in practically discontinuing the

Scale of Pew Rents Abolished

(Continued on page 127.)

Death of Bishop Doane

ALBANY, May 19, 1913.

BISHOP DOANE died Saturday morning at 12:05, at the Manhattan Hotel, New York City. The Bishop had been slowly failing throughout the winter and spring, and was much affected by the unusual heat of April. Those close to him feared the strain of a journey to New York to attend the regular meeting of the Board of Missions, but the Bishop's interest was keen, and he went down on Monday. Thursday night he was critically ill, and failed steadily until the end came. His grand-daughters were with him in constant attendance. It is believed that he never fully recovered from the strain on his heart sustained in a visit to the City of Mexico more than fifteen years ago, when he visited Mexico officially to investigate Church matters there. On that occasion he had to be rushed down to sea level on a special train to save his life.

The burial service will be held in his Cathedral of All Saints, on Tuesday, May 20th, at 2:15 P. M. A celebration of the Holy Communion is planned for 11 A. M. at which the Bishop of Albany, Dr. Nelson, will officiate. Bishop Nelson is away in the northern part of the diocese on visitation and can scarce return before Monday night. With Bishop Nelson, Bishop Greer and Bishop Lawrence will take part in the service on Tuesday afternoon, Dean Brookman of the Cathedral, and Dr. Fulcher, the precentor, assisting.

The family returned from New York attending the body of the Bishop late Saturday afternoon. At the close of the burial office the body will be lowered into the vault just back of the high altar to rest beside the coffins of Mrs. Doane and her sister.

The Dean has given notice to the clergy that the Bishop's body will lie in state in the choir of the Cathedral from 11 A. M. until 5 P. M. on Monday, May 19th.

William Crosswell Doane, first Bishop of Albany, second among American Bishops in years and second only to the Presiding Bishop in length of his episcopate, was born in Boston, March 2, 1832. His father, the Rev. Dr. George Washington Doane, afterward Bishop of New Jersey, was then rector of Trinity Church, Boston. Wm. Crosswell Doane's boyhood was spent in Burlington, N. J., and he was educated at Burlington College, founded by his father, and at Trinity College, Hartford, taking a master's degree at each. In later years he was honored with the degree of D.D. from Columbia, Trinity, Oxford, and Dublin; with that of S.T.D. from Hobart; with that of LL.D. from Union, the University of Cambridge, Hobart, and the University of Pennsylvania; and with that of D.C.L. from Union.

Ordained deacon in 1853 and priest in 1856, he served as rector of St. Mary's Church, Burlington, until 1860; as rector of St. John's, Hartford, Conn., 1860-64; and of St. Peter's, Albany, 1867-69. During his Burlington ministry he was also adjunct professor of English literature at Burlington College, and while in Hartford was lecturer on the same subject at Trinity. On February 2, 1869, he was consecrated Bishop of the newly created diocese of Albany. His work within that diocese culminated in the erection of the Cathedral of All Saints, the cornerstone for which was laid June 3, 1884. He had from the start been a warm advocate of the Cathedral idea. At the outset of his episcopate he said:

"I think no episcopate complete that has not a centre, the Cathedral. But I have no ambition to play at a Cathedral (or anything else) which is an utter unreality, unless the seats are free, and the administration of the parish legally, formally, and finally committed to a management of which the Bishop and his clergy are

integral with the laymen. What the future has in store I do not know. God helping me, if I live long enough, the diocese of Albany will have the reality of a Cathedral with all that it involves in work and worship, in frequent services, in schools and houses of mercy of all kinds."

True to his desire, he erected the Cathedral and in connection with it established St. Agnes' School, the Child's Hospital, St. Margaret's Home, and the Sisterhood of the Holy Child. The Cathedral edifice cost three quarters of a million dollars for its erection and has been a power in the establishment of an American ideal of Cathedral administration.

Bishop Doane's administration, however, has been of nation-wide extent and in no wise confined to his diocese. He has been perhaps the most influential member of the Board of Missions during a long term of years, and his influence in General Convention was probably second to none other. In his earlier ministry and episcopate especially he was a warm exponent of the Oxford Movement and his earlier writings are replete with the influence of the Tractarian

leaders. One of the subjects in which he was deeply concerned, especially in later years, was the raising of ideals of family life in this country, and the Church's legislation with respect to the prohibition of re-marriage after divorce was very largely a result of his leadership. His aim throughout was the absolute prohibition of such re-marriage by the clergy of the Church under any circumstances whatever. Moreover, in many addresses and in much work in secular as well as in religious activities, he stood for the protection by law, and by public sentiment, of the interest of the family. He was a frequent writer of short articles and of verses. Most of these would hardly be termed poetry of the first order, yet at times his poetic vigor was remarkable, and his processional hymn, "Ancient of Days," will long stand as almost a perfect model of hymn writing. Of prose his most conspicuous work was the *Life and Writings of the Second Bishop of New Jersey*, in four large volumes, published in 1860. It is a matter of regret that few of his prose writings during his episcopate have been gathered into book form.

His death has received from the press in eastern cities perhaps greater attention than has been given to almost any other ecclesiastic, and many memorials have already found their way into type. On his eightieth birthday Bishop Doane wrote, by request of an Albany paper, the following graceful paragraph:

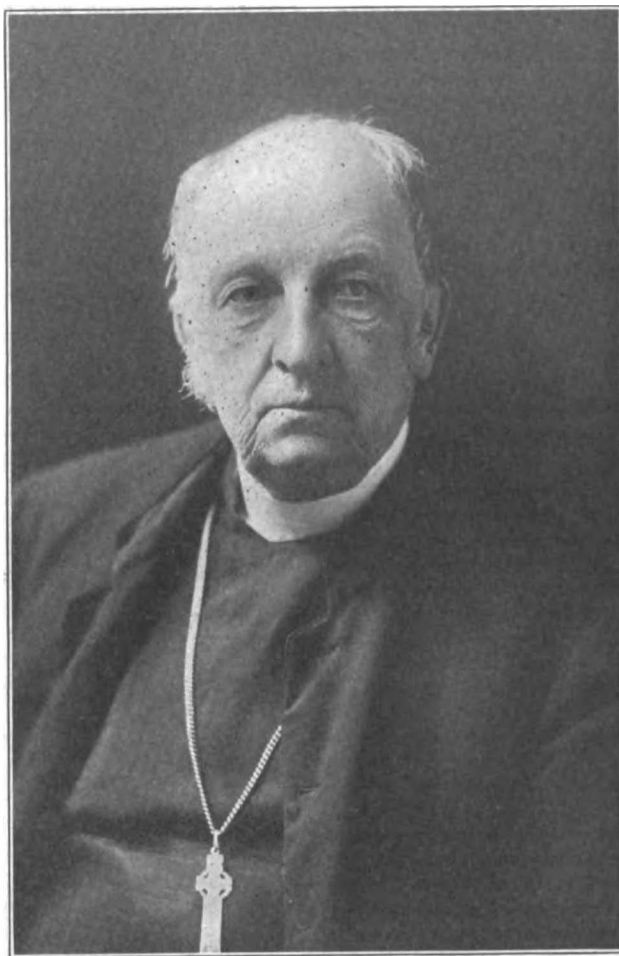
"I suppose the opposite to growing old gracefully is either growing old ungracefully or disgracefully. The one, of course means not submitting readily and easily to the changed conditions. The other means growing worse instead of better as the years go on. From both of these one hopes to be defended and I think one must fall back on the root of the word that what one wants is to be full of grace. The fact is that advancing years have many great advantages. They have their accumulation of memories, of experience, of friends, and while they are somewhat short of hope, they are quite free from disappointments that belong to earlier life. The Bank of Time knows nothing either of cheques on which payment is refused or of notes whose payment is declined. The balance may be small, but it is safe.

"WILLIAM CROSWELL DOANE."

On the same occasion the Rev. Canon Fulcher wrote of him:

"It is interesting and instructive to notice some of the Bishop's characteristic traits, which undoubtedly have been large factors in his long and active life. The first of these—the chief aid to his great executive ability—might be called the power of concentrated vision; the seeing clearly what is needed and then the persistent pursuit of that vision until the dream becomes a reality. . . .

"Another of his traits is the power of careful method—the doing of what comes to his hand with methodical promptitude, thus accomplishing an amount of work that would be appalling to most



THE LATE RT. REV. WM. CROSWELL DOANE, D.D., LL.D.,
Bishop of Albany

men, and accomplishing it quietly and without the nervous strain so manifest in men of less methodical habits. Another and most beautiful characteristic trait of the Bishop is his power of making and retaining friends, the gathering about of persons in all states of life—men and women, and children, too, who learn to love him first of all for himself—for his own lovable characteristics. Loyal souls; many of them lifelong friends and companions; most of them now, in answering to the call that comes inevitably to all of us, gone before; but who shall say they are not a goodly company waiting to greet the great and good Bishop when, in the providence of Almighty God, and to the chastened sorrow of those of us who may be left behind, his own call comes to enter into the reward of a long life spent in the service of his Master and ours."

Bishop Doane married Miss Sarah Katherine Condit of Newark, N. J., November 7, 1853. Since her death the Bishop had leaned heavily upon his daughter, Mrs. James T. Gardiner, and after her death at Bar Harbor, Maine, a year ago, a gradual failing in the health of the Bishop was noticeable.

Bishop Doane was elected a regent of the University of the State of New York in 1892 and was chancellor until 1909.

BISHOP DOANE'S DEATH CAUSES SADNESS IN NEW YORK

Daily Papers Treat at Length of His Life and Work

HIS WORDS IN MEMORY OF DR. PUSEY
APPLIED TO HIMSELF

Memorial Roodscreen Dedicated in St. Peter's Church

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St.
New York, May 20, 1913 }

CHURCHMEN and others in and about New York were greatly shocked on reading of the death of the Bishop of Albany. Saturday morning's papers chronicled many events, some of grave portent. To the public-spirited men and women the absorbing news was the loss sustained in the Church and in the state by the death of Bishop Doane. Over in New Jersey where the great-hearted George Washington Doane, second Bishop of the original diocese, is held in reverent esteem, there are hundreds who knew and greatly admired his son, the lamented William Crosswell Doane.

The daily press, especially the evening papers, have printed long obituaries of the Bishop of Albany, and have described his well-known stand on the questions of divorce and remarriage, woman suffrage, and other present-day discussions. Some make the attempt also to estimate his Churchmanship. Much that is written about the Bishop's views would be revised if men should read what has been to your correspondent a most helpful antidote to wild statements and unfounded assertions of matters ecclesiastical and theological; I allude to the sermon preached by the Bishop of Albany in St. Mark's church, Philadelphia, October 22, 1883. There was such a demand for its publication that the Bishop gave the manuscript to a committee of clergymen and laymen. It appeared in 1884 and was entitled *Edward Bouverie Pusey, Doctor and Confessor of the Catholic Church*. In these present days of controversy and strife, the bitter fruits of ignorance, pride, and prejudice, sermons like this might well be reprinted and read by those who would rather know the whole truth of God and revise their opinions than go on accepting the vain imaginings of those who despise the queen of sciences—theology.

Doubtless these words of Dr. Doane concerning his personal friend, Dr. Pusey, may be applied to himself.

"And his *κόποι*, his labors of controversy and strife have ceased, with the rest into which he has entered; where he is 'kept secretly in God's tabernacle from the strife of tongues.' But his works (*ἔργα*) not only 'live after him,' they have 'gone in with him,' in utter harmony, with the eternal occupation of the saints; contemplating the Fatherhood of God, looking deeply and clearly into the Word, drinking of the very presence and personality of the Holy Spirit, longing and praying for the perfecting of the Saints, for the consummation of the Kingdom, for the coming and the crowning of the Lord."

There was dedicated on Whitsunday at St. Peter's church, West 20th street (the Rev. Olin S. Roche, D.D., rector), a memorial roodscreen in memory of Mr. E. Holbrook Cushman and his wife, Mary Wood Cushman. Mr. Cushman was a warden and vestryman at St. Peter's. It is the gift of their children. The screen is of oak

Roodscreen
Dedicated

finished in harmony with the choir stalls and other furnishings and has been designed by Charles R. Lamb, and executed in the Lamb studios. Its treatment is distinctively Gothic in accordance with the architecture of the edifice. The wide central arch gives entrance to the choir proper, and on either side is a group of five smaller arches rising from the choir parapet. From the top of each of the columns between the lesser arches there arises a carved finial and on the two immediately flanking the centre arch is placed the figure of an angel with wings upraised for flight. The screen is so placed that the pulpit fills the centre arch on the Epistle side and the lectern occupies a relative position on the Gospel side of the chancel.

The New York Diocesan Board of Religious Education at its May meeting defined its relations to the incorporated Sunday School Commission of the diocese. That Commission is to continue its publishing activities and the Board recognizes it as publishing agent. The commission's other functions within the diocese are assumed by the Board which is hereafter to make all appeals to parishes and individuals for the support of religious education within the diocese. Archdeacon Hulse was made chairman of the Teacher Training School Committee. Sunday school meetings in connection with the next General Convention were referred to the Executive Committee with power. Of this committee the Rev. Pascal Harrower was made president.

Bishop Darlington will preach the baccalaureate sermon at the General Theological Seminary on Monday evening, May 26th. Tuesday is Alumni Day. The annual meeting will be held at half-past ten o'clock, and the Rev. Elwood Worcester of Boston will deliver the Alumni essay in the chapel of the Good Shepherd at noon. The members of the association will be the guests of the seminary at luncheon in the gymnasium. The trustees of the seminary have their meeting after luncheon. Wednesday is Commencement Day. Graduating exercises and the conferring of degrees will be held in the chapel at eleven o'clock. Senior luncheon in Hoffman Hall follows these exercises.

The following message by Marconi Wireless Telegraph was received this week and printed in the *New York Times*:

"LONDON, MAY 14.—The Whitefriars glassworks in London have just completed a painted window of imposing dimensions for the Cathedral of St. John the Divine in New York.

Window Completed for Cathedral "The window, which is 60 feet high, is now exhibited in London. It is intended to typify the "Light of the World." In the centre right is the Son of Man, as described in Revelation, standing with upraised hand. The great figure of Christ is 10½ feet in height and will be clearly visible at a distance of 500 feet.

"The mosaic method of setting colored glass has been employed, particular importance being attached to the setting of every piece of glass, in order that its value may be fully developed."

The New York City Chapter, Daughters of the American Revolution, held its seventeenth annual Church service on Sunday afternoon, May 11th, at Trinity church. The Rev. Dr. J. Nevett Steele, chaplain, preached the sermon, advising the members to shun militant methods. There was no direct reference made to the activities of the English suffragists, but he asked the Daughters of the Revolution never to allow their actions to be guided by hysteria, or what has come to be known as militancy. Such methods, he felt sure, did not meet with the approval of God. Dr. Steele pointed out that the efforts of the society to promote a spirit of patriotism had been worldwide in influence. He spoke of the ready response made by the society for the relief of the Dayton flood sufferers. Referring to the movement for universal peace, he said that the New York City Chapter was the first organization of women to place itself on record for international arbitration. He was glad to know, he said, that an invitation to the service had been extended, in the name of the chapter, to the delegates who met here last week to arrange for the celebration of the signing of the Treaty of Ghent and 100 years of peace among the English-speaking nations. After the service the graves of the veterans of the Revolutionary War in Trinity churchyard were decorated with flags and lilies.

After a half century of service at St. Stephen's College, Annandale-on-Hudson, the Rev. Professor Hopson will retire at the close of this academic year. His retirement will be appropriately marked by the trustees, faculty, alumni, and student body. His many friends, clerical and lay, former students, will unite in a testimonial of affection and esteem. It is announced that the venerable professor will continue to live in the cottage on the campus which he has occupied for many years.

Holy Spirit Mission (the Rev. R. H. Wevill, deacon in charge), was one of the Bronx congregations that observed the Church Social Week at the suggestion of the Bronx Church Union. Its date was May 4th to 11th, closing on its festival day, Whitsunday. On that closing day the people contributed \$300 for the building fund, fully

Church Social Week
in the Bronx

BOARD OF MISSIONS HOLDS IMPORTANT SESSIONS

Must Defer Acceptance of Jurisdiction in Central America

PROPOSES THAT MISSIONARY BISHOPS BE CHOSEN BY DEPARTMENT COUNCILS WHEN GENERAL CONVENTION IS NOT IN SESSION

NEW YORK, May 16th.

THE Board of Missions held its May meeting on Wednesday and Thursday, May 14th and 15th. The two days' session was barely sufficient for the work which was dispatched. Always the most important meeting during the year, because at this time the annual appropriations must be made, this session of the Board was concerned with matters whose significance reached far beyond the voting of money. Fundamental questions of organization and administration, not only in the board but in the general Church, were considered.

Never in the history of the present board has the attendance been so remarkable. Forty out of the fifty members answered to their names, and with few exceptions were present at all sessions of the two days. No part of the country was without its representative. The value of this fact was felt in the wide variety of opinion and experience which was placed at the board's service in deciding the questions which came before it.

At 9 o'clock on Wednesday morning the Holy Communion was celebrated in the chapel of the Church Missions House by Bishop Lloyd, the president of the board, assisted by the Rev. Arthur R. Gray. Immediately on the close of this service the board convened for business.

The treasurer presented a much more hopeful showing concerning the receipts up to May 1st. He reported a net increase over last year of above \$18,000. Parishes and Sunday schools contributed the bulk of this; offerings from individuals and the Woman's Auxiliary showing a slight decrease. Also the legacies for the past eight months are larger than those of the entire previous year, though not greatly above the average of former years. While there is still need of most earnest effort to avert a large deficit, the situation is greatly improved.

At the very outset the board was reminded of the conditions and needs of the Middle West. The treasurer has received considerable sums of money for the aid of the Church in the flood-stricken areas. Concerning the undesignated portion of these the board directed "That the Council of Advice be authorized to communicate with the Bishops whose dioceses and districts have suffered in the recent western storms, and to determine in consultation with them how relief funds received by the board from sources other than the *Churchman* Emergency Fund shall be expended."

The Bishops of the stricken dioceses were also assured that the Board of Missions will endeavor to secure further contributions for that purpose.

The report of the Executive committee brought out long and interesting discussions upon several important matters. The first was a proposed plan for handling the work among the mountaineers and Southern mill towns upon a federated rather than a diocesan basis. The board prepared a memorandum to be sent to the various Bishops concerned, asking such information as is necessary, and suggesting conditions under which the work might be more effectively carried on with the aid of the board. This is a definite effort toward taking certain large problems out of their merely diocesan environment and treating them under federated policies.

The second policy, which may have far-reaching results, concerned frontier work among white people in the United States. It was in part the result of a memorial sent to the Board of Missions from the Eighth Missionary Department Council in Los Angeles last fall, in which a request was made that the domestic Missionary Bishops might be placed on the same footing as those in foreign fields. There is a growing feeling throughout the Church that the domestic missionary is at a serious disadvantage as compared with his brother clergyman who serves in lands abroad, with regard to stability and adequacy of income and permanency of tenure. In order to make trial of a method which seemed likely to bring about the desired results, the following was passed:

"Resolved, That the Bishops of continental domestic missionary districts be informed that in future the board will agree to make appropriations for the support of men for new work among white people undertaken with the approval of the board, on the following conditions:

"1. That the new men be drawn not from the present staff in the domestic mission field, except by special arrangement with the Bishop, but from seminaries, or from diocesan or parochial work for which the Board of Missions is not making appropriations, or from the foreign or extra-continental missionary districts.

"2. That the appointments be made by the joint action of the Bishop and the Board of Missions after obtaining such in-

formation about physical and other qualifications as is now secured concerning volunteers for the distant missions.

"3. That the volunteer shall agree to remain in the diocese or district for which he is appointed at least three years, unless released or removed by joint action of the Bishop and the Board of Missions.

"4. That the board will agree to supplement the amount given by local people for clerical support in such proportion as shall be agreed upon by the Bishop and the board up to an amount sufficient to provide a salary of not less than \$500 for a single man and not less than \$1,200 and a residence for a married man.

"5. That an allowance will be made for dependent children between six and sixteen at the rate of \$100 each for not more than three children at one time.

"6. That after a congregation has received aid for five years, the amount of the Board's appropriation shall be reduced by at least 20 per cent. a year until it shall be entirely extinguished, except in cases agreed upon between the board and the Bishop; but it shall be understood that by agreement of the Board of Missions and the Bishop, the reduction may begin before the expiration of the first five years."

This will enable such domestic Missionary Bishops as may desire it to try out the plan in the case of new men being placed in the new work. It is hoped that this, or some better method, may in time be applied to all our domestic missionaries.

The third matter, which occasioned a long debate, was the question of a united missionary campaign and canvass, which has been proposed for the various mission boards throughout the United States. The board voted that our participation was undesirable.

During its recess, which was taken at 1 o'clock, the board was most delightfully entertained at luncheon by Mr. and Mrs. George Zabriskie, at 23 Gramercy Park.

On reassembling the board had before it a proposal from the Archbishop of the West Indies, presented to the last General Convention, with regard to the possible cession to the American Church of a Missionary District in Central America. This was referred by the Convention to the board for its consideration, with a request that a report be made to the next General Convention. The board adopted as its report on this subject the following:

"The Board of Missions has considered the papers concerning the possible transfer to the American Church of ecclesiastical jurisdiction in Central America. The board realizes that responsibility for the spiritual welfare of the people of Central America rests with the Church in America rather than with the Church of England, and believes that within a few years the American Church will gladly accept ecclesiastical jurisdiction in Central America and endeavor to aid its peoples in the effort they are making to develop their national life and liberty.

"In view, however, of the present difficult financial situation, the board feels that it cannot recommend that the American Church assume this responsibility immediately.

"It does recommend that the General Convention request the board to continue its consideration of the subject, send a deputation to study the situation in Central America, and report to the General Convention in 1916."

The two great features of Thursday's sessions were the appropriations and the consideration of the report of the committee on Organization and Administration. The appropriations were considered in Committee of the Whole, and occupied the entire morning. After a prolonged discussion, arising from the present difficult financial situation, it was decided to pass the appropriations as they had been presented by the Executive committee, involving a total addition of about \$31,000 for the fiscal year, which was considered by the committee as absolutely imperative to prevent the present work from incurring serious damage. The Board felt, however, that in view of the fact that the present apportionment, which is absolutely necessary for the conduct of the current work, is not being met by the Church as a whole, it could not take the responsibility of voting even this modest advance for an entire fiscal year; therefore it made the appropriations for the period of six months, in the hope that the attention of the Church may be thus called to the seriousness of the situation and the needed interest and support evoked which will make it possible to extend these appropriations over the remaining six months.

The afternoon session was devoted to the report of the committee on Organization and Administration. This committee, consisting of Bishops Lawrence, Francis, and Nelson of Georgia, Dean Davis of St. Louis, the Rev. Dr. Clark of Richmond, the Rev. Theodore Sedgwick of New York, Dr. Dillard of New Orleans, and Messrs. George W. Pepper of Philadelphia and W. R. Stirling of Chicago, was appointed at the meeting of September 1912 to take into consideration what canonical changes, if any, were necessary for the better conduct of the Church's mission work.

The committee presented a reconstructed draft of Canon 53. It contemplates, among other things, that the General Convention shall assume a larger responsibility for the missionary work, by determining and establishing a general policy with regard to (a) fields to be occupied, (b) money to be raised, (c) the methods to be used, (d) the proportionate division of the funds. The purpose

is to have the broad lines of policy laid down by the Church's authoritative body rather than by the Board of Missions. The new draft also enlarges the powers of the Department Councils, making them more directly auxiliary to the board. Among other things it is proposed that they shall have, in the interim between General Conventions, the right to elect Missionary Bishops for fields within the Department.

In addition to this Canon, which is recommended to be brought before the General Convention for adoption, there will also be presented an outline of reorganization brought forward by the president of the board, which will be more fully considered at the next meeting. It is hoped that this, which contemplates some fundamental changes not only in the work of the board but in the organization of the Church, may be made the subject of consideration by a commission which shall report to the General Convention of 1916.

After having taken the above action upon the report of the committee on Organization and Administration the board adjourned to meet on October 6th, two days prior to the opening of General Convention.

NO ERROR IN CONNECTION WITH PENNSYLVANIA ELECTIONS

Exact Facts Shown with Respect to Ballot for Deputies to General Convention

OTHER LATE NEWS OF PHILADELPHIA

The Living Church News Bureau }
Philadelphia, May 20, 1913 }

THE attention of your correspondent has been called to the fact that in the report of the elections given in the last issue of THE LIVING CHURCH a wrong impression was given as to the final issue of the debate over the choice of the Rev. Mr. Halsey and Mr. Lewis. The point was raised on the floor of the convention that their election on Tuesday was invalid under the decision of Wednesday to the effect that Mr. Pepper had not been elected because Mr. Bonsall's vote exceeded his own on the lay side, although Mr. Bonsall had received less than the necessary number to elect on the clerical side. This at first seemed to be the case. But later, a more careful analysis of the vote showed that the contention was mistaken. The first ballot resulted as follows:

	CL. VOTE	LAY VOTE
Votes cast	166	87
Necessary to choice	84	44
Rev. W. M. Groton	106	61
Rev. J. B. Halsey	86	45
Rev. J. B. Harding	75	48
Rev. F. W. Tomkins, D.D.	73	41
Mr. Rowland Evans....	119	66
Mr. Roland S. Morris ...	105	61
Mr. Francis A. Lewis ..	89	57
Mr. Geo. Wharton Pepper	99	45
Mr. Edward H. Bonsall.	82	54

It will be seen that Mr. Halsey and Mr. Lewis were both among the leading four on both sides, and therefore were elected under every test. The sole question for determination was whether Mr. Pepper, having a majority in each order but in the lay order a less number of votes than another candidate, was elected. The convention determined this question in the negative, and on a subsequent ballot Mr. Pepper was regularly elected.

On Trinity Sunday was held a special service at St. James' church (the Rev. William C. Richardson, D.D., rector) in commemoration of the semi-centennial of Negro Emancipation. The Bishop of the diocese presided, and addresses were made by the Bishop and the Rev. Henry L. Phillips, Archdeacon of Work among Colored People. On the same afternoon, at the Church of St. Luke and the Epiphany, the rector, the Rev. David M. Steele, preached the baccalaureate sermon for the graduating class of the Philadelphia College of Pharmacy.

Mr. John J. Collier has been reelected president of the Church Club of the diocese, which now reports over eight hundred members. The club is about to put a swimming pool in the clubhouse of the Boys' Club at Kensington.

The Diocesan Church Club

The Rev. A. J. Arnold has been appointed secretary to the Bishops, in place of the Rev. W. Arthur Warner, whose resignation was recently announced. The Rev. Mr. Arnold was rector of St. Mary's Church, Philadelphia, from 1902 to 1909.

OXFORD REJECTS SCHEME FOR SECULARIZED DEGREES IN DIVINITY

(Continued from page 123.)

issue of scales of pew rents, and their scheme under which impoverished pew-rented churches may receive permanent endowment, the chairman (Mr. G. E. Mead) said that the pew rent system must ultimately come to an end, and it would be much better that they should face this fact and stir people up to more enthusiasm for worship in the true spirit and under proper conditions consistent with Church and scriptural teaching. The Bishop of Kensington said that, instead of the financial system of the past, they were going to try and convert Church people to the principle that it was a matter of just and honest duty that every single member of the Church should contribute his or her fair share of the upkeep of churches. He advocated the principle of parochial dues, each contributing according to his ability with systematic regularity.

The Archbishop of Canterbury has appointed a committee to consider the question of the creation of new dioceses in the Province of Canterbury. The Bishop of Croydon, presiding at the fifty-first annual meeting of the Church Temperance Society held yesterday in the library of Lambeth Palace, said that the Archbishop had sent a message saying he was getting better slowly, but was under strict orders not to leave his room for some days yet.

J. G. HALL.

BISHOP DOANE'S DEATH CAUSES SADNESS IN NEW YORK

(Continued from page 125.)

half of which sum was due, Mr. Wevill testifies, to the larger interest from the week. Many new families discovered themselves, so to speak, because of the week, and new envelope subscribers were gained. Much more than others, Holy Spirit congregation put the emphasis upon the social life, since it was felt to be the greatest need of the moment. Each parish and mission taking part named its own committee and decided its own manner of keeping the week. "A Church Social Week will be an annual feature of Holy Spirit Mission, Bronx. Rest assured of that," said the Rev. Mr. Wevill in his report.

THE PSALMIST says, that when he considers only the heavens, he cries "What is man, that Thou art mindful of him?" So do all of us: it is a very bad thing to keep the eye exclusively on masses of matter. Whenever you are oppressed, he says, by the glory of the heavens, you ought to remember that there is a "glory above the

heavens." Whenever you feel dwarfed by the strength of nature, remember that there is a strength which, though ascribed to the babe, is higher than nature. What is that strength? It is the thing called meekness—the thing that stills the avenger in the breast. We uncover our heads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—George Matheson.

It is not a sign of power, but of weakness, when one clings obstinately to old conditions.—Lilian Whiting.



NEW ROOD SCREEN,
Church of the Good Shepherd, Rosemont, Pa.
[See THE LIVING CHURCH, May 10th.]

CROWDED WEEK IN CHICAGO

G. F. S. Holds Department Conference

CLERGY GIVE FAREWELL TO PROFESSOR HALL

Notable Sunday School Exhibit Held in Evanston

OTHER NOTES OF CITY AND SUBURBS

The Living Church News Bureau }
Chicago, May 20, 1913 }

RARELY, if ever, in recent years, has May been so crowded with important extra-parochial events in Chicago, as it is this year. Meetings of various kinds crowd upon each other so thick and fast that the clergy, at least, scarcely find time to draw a quiet breath.

The third inter-diocesan conference of the Girls' Friendly Society of the Fifth Department was held in Chicago on the 9th and 10th of May, Miss Sibley of Detroit, presiding. More than fifty delegates, representing the dioceses of Michigan, Western Michigan, Milwaukee, Indianapolis, Springfield, and Chicago, were present. The opening conference for associates was held at the Church Club rooms at 3 p. m., on Friday, May 9th, the topics being "The Two-fold Work of the G. F. S., to fit the Members for the World, and to Make the World more Fit for the Members." The paper on the first of these topics was by Sister Mary Elizabeth, S.H.N., of All Saints' Cathedral, Milwaukee. The paper introducing the second topic was written by Miss Cornelia Marshall of New York City, and was read by one of the delegates. The remainder of the afternoon was devoted to a discussion of these themes, and to the work of the senior members and of the married helpers. There was a conference of senior members at Trinity parish house at 5 p. m., followed by a supper and a social hour, the evening closing with a festival evening service and an address by the Rev. W. G. Harter, secretary of the Chicago diocesan Social Service Commission. Saturday morning the delegates were guests of St. James' Church. The Holy Eucharist was celebrated at 8 a. m., and the final conference began at 9:30 a. m. Sister Mary Elizabeth led the discussion on "Candidates." Mrs. Wetmore of Arden, N. C., introduced that on "Missions." There were other papers on "Literature" and "Business Methods," the paper on the last named topic being written by Deaconess Carroll. There were many questions discussed from the floor, among them being the change in the third Central Rule of the G. F. S. rule. The conference was strongly opposed to any change in this rule. The whole conference was successful throughout, and the delegates went home with heightened ideals concerning the work and the possibilities of the G. F. S. in the Middle West.

The South Side Sunday School Institute held its fourth meeting for the current year at St. Alban's church, Prairie avenue (the Rev. C. K. Thomson, rector), on Thursday afternoon and evening, with a good attendance of about two hundred officers and teachers. The afternoon address was by the Rev. M. Boyer Stewart of the Western Theological Seminary. Among many points, he emphasized the value of the spiritual side of the teacher's work, and spoke especially of the value of meditation as a daily help, if practised for only five minutes each day. At the business meeting, after supper, the Rev. Dr. W. O. Waters was elected president for the new year, and the Rev. H. G. Schniewind, vice-president; the secretary-treasurer, Mr. Frederick Teller, being re-elected. The evening session was devoted under the leadership of the Rev. Charles H. Young to a thorough discussion of the G. B. R. E.'s curriculum, which is being followed or approximated by nearly all the Sunday schools connected with this institute, as it is by many others through the diocese of Chicago. Great interest is now taken in the meetings of the South Side Institute, there having been four meetings a year for the past several seasons.

On Monday, May 12th, a large gathering of clergy assembled in Grace parish house to do honor to the Rev. Francis J. Hall, D.D., as a "farewell" luncheon, before his departure from the Western Theological Seminary for the chair of Dogmatic Theology in the General Theological Seminary, New York City. There were between sixty and seventy of the clergy present, including several from outside Chicago. Dean Pardee presided, and the chief address of the afternoon was given by Dean Larrabee of Nashotah. It was an address vibrant with rare expressions of regard, admiration, and richly deserved eulogy; a nobly-written tribute from a life-long friend to the splendid scholarship, lofty character, and widening influence of the Rev. Dr. Hall. Those of us who thought that we had known Dr. Hall well, and those of the newer clergy who had had but little opportunity of knowing him personally, were alike impressed with the picture of true greatness in intellect, idealism, and achievement, which Dean Larrabee's address portrayed. That so sound a scholar, so sturdily and keenly loyal to the Catholic Faith as Dr. Hall, should have been in the midst of Chicago for nearly a quarter of a century of active work, has been a boon which will be appreciated more and

more each year, now that he is leaving us. New York is most fortunate to be able to welcome him, in the full tide of his strength and intellectual vigor. He will be followed not only by the prayers and by the affectionate personal regard of all his many Chicago friends. Dean Larrabee was followed by several others, among them Dean DeWitt and the Rev. Dr. Wolcott, the last named presenting Dr. Hall with a purse of gold, contributed by the clergy. Dr. Hall's own address of acceptance and of farewell was something long to be remembered for its quiet dignity, its simplicity and earnestness, and for the deep feeling which underlay it all. He emphasized many vital points, confidently stating his conviction of the triumphant power of the Catholic Faith to hold its own amid the thick of modern radicalism and confusions. He urged the Chicago clergy to maintain to the full the rare spirit of companionship and unity which has for so many years marked this favored diocese. He gave reason to think that Chicago might see him now and then, in spite of the 900 miles between us and New York. This notable and really great occasion was concluded by the singing of "Auld Lang Syne" by everybody present.

The exhibit of St. Luke's Sunday school, Evanston (the Rev. George Craig Stewart, rector), on the afternoon and evening of May 14th, was a revelation to the visitors, of modern methods and of definite results. Tables lined the walls of the parish house, and, tilted at convenient angle for display, held specimens of the weekly work of the various classes, special specimens prepared for the exhibit, samples of charts and text-books used, models of hand-work, illuminated books, etc., while above the tables, making a bold frieze round the entire auditorium hung seventeen lithographs of striking decorative design, portraying dramatic events in the life of the Church, from the martyrdom of St. Alban to the landing of the colonists at Jamestown in 1607. Business men were specially attracted to the administration table, where the various methods of classification of pupils, tabulation of attendance, curriculum charts, etc., were displayed.

One of the most effective parts of the exhibit was a huge graphic chart, made by the members of St. Andrew's class under the leadership of Mr. M. A. Mead, displaying the principal events in the history of the holy Catholic Church from the Day of Pentecost to the present day. Thousands of small letters were used in the construction of this six-foot chart, which represented weeks of patient work by the members of the class. The length was divided into three general sections: the first division embracing the first three hundred years was labeled "Church and State separate. Period of Persecution." The second, from A. D. 325 to A. D. 1534, "The Church and State United. Period of Worldly Power." The third, from A. D. 1534 to the present day, "Church and State on Different planes. Period of Reform." So valuable is this graphic chart that it will be framed for permanent use.

The girls of St. Mary's class have also been studying Church history, under Mrs. T. W. Robinson. Their examination books attracted much attention, but one feature of their exhibit which was constantly surrounded by interested observers was the chart of "Facts that every Churchman Ought to Know." Here are a few taken at random from the chart:

That Henry VIII. did not found the Church of England.

That the Reformation on the Continent was a Revolution; in England it was a Restoration.

That our Church landed in America in 1607, or thirteen years before the coming of the Puritans.

That George Washington, Patrick Henry, and thirty-five signers of the Declaration of Independence were communicants of this Church.

That this Church has never denied the Catholic faith, but only innovations and abuses.

That this Church cannot be Roman because she will not accept the Papal supremacy.

That this Church cannot be Protestant because she will not surrender her Apostolic ministry and sacraments.

The fourth grade classes (boys, Miss Lorraine Mead, teacher; girls, Miss Susan King White, teacher), put the average Churchman to shame by their books written from memory, describing and explaining the various divisions of the church building, together with ornaments, vestments, etc. A small replica of St. Luke's high altar, complete in every particular, with cross and candles, altar book and desk, and vested for the Holy Eucharist, attracted much attention.

From the primary department (Miss Charlotte Peirce, superintendent), with its impressionistic drawings of Biblical scenes, through the intermediate department, where in some cases relay teams of pupils had creditably written the continuous narrative of the kingdoms of Israel and Judah, up to the senior department with its maps of the life of our Lord, the increasing knowledge of the Bible as the Church's great book was graphically set forth.

Among special exhibits were the "Book-Shelf," with its attractive display of books and pamphlets for children and parents, and the Teachers' Reference Library, with its complete equipment of books and helps for every grade.

The superintendent, Mr. J. T. Montgomery, together with a corps of teachers, was in attendance throughout the day, acting as

director and guide. Every visitor received a recently issued pamphlet entitled, "Some Information about St. Luke's Sunday School."

The exhibit remained on display for the parish meeting on Wednesday evening, May 14th, and for the annual dinner of the Men's Club on the following evening.

"The World in Chicago" is attracting large crowds of people every day, the great Coliseum being thronged on the special "denominational" days which come twice or more each week. The "Pageant of Light and Darkness" is making such a sensation that the vast auditorium is turning away sometimes 500 people a night, unable to gain admission. The afternoon performances have been well attended, also. This remarkable work is given twice each day during the month of May and until June 7th. We are still unable to secure the official figures for the Church's day on May 8th.

Miscellaneous Items of Interest

The annual meeting of the Federation of Women of the Church of the Redeemer was attended by the record number of 150 women. The address of the afternoon was by Mrs. J. H. Hopkins, the president, on "Wedding Bells Bungalow," and was illustrated by some sixty lantern slides. The enrollment of this Federation has reached 223 during this, its second year.

Bishop Anderson is gaining strength daily, and has been able to attend to a few of the most important items of diocesan business since his return to his residence. He drives out daily in pleasant weather.

Many parishes are preparing for an Exhibit of Social Service work done by their members, to be arranged by the diocesan Social Service Commission at the coming annual convention of the diocese. The Rev. W. G. Harter, secretary, is conducting the general preliminary correspondence with the thirty or more Chicago and suburban parishes which have appointed Social Service Commissions during the Current year.

TERTIUS.

MISSIONARY EXHIBITION FOR GENERAL CONVENTION

A MISSIONARY exhibition to be given in connection with General Convention is now in preparation. Over two hundred of the stewards for it met on Thursday afternoon, May 15th, at the residence of Mrs. George Zabriskie, Gramercy Park. During the past six months they have been attending classes in order to be trained for their duties next fall. The Rev. Arthur R. Gray, educational secretary of the Board of Missions, presided. He began by giving a general summary of the information that stewards must have, and spoke of the success of the "World in Chicago," and of the splendid opportunity which those who serve as stewards have to bring a knowledge of the world-wide missionary work of the Church to the general public. He then introduced "Singing Thrush" (Miss Margaretta Wisner), who gave a graphic description of her life in an Indian village, and of her final conversion to Christianity through the hospital where her little boy had been cured. A Chinese woman (Mrs. Percy Stockman) followed her, telling of her unhappy childhood with bound feet, and how she, too, had come to the mission and there found help and kindness. The third impersonation was of a Japanese woman, O Haru San (Miss Margaret J. Hobart), who drew a vivid picture of her life in Japan. She had worshipped the gods of Shinto and of Buddha faithfully with her family, but after sorrow had come to her, learned what the Cross meant. Bishop Lloyd in conclusion congratulated the stewards on their opportunity for service. He said that faithful stewardship must mean self-sacrifice and denial, but that they were to remember they were about the business of the King; and that the service we render Him must always be our best.

After the meeting, tea was served and many plans were enthusiastically made for the fall.

CHRISTIANITY is a religion which lays upon its disciples the duty and privilege of sharing the Master's emotions. Philosophy may exhort us to ignore our neighbor's burden, but Christianity teaches us to share it. The burden is always there. The Red Cross nurse who sits sleepless by the cot of the wounded in the field hospital knows a joy profounder and serener than that of the victor who is sending off his despatches announcing a triumph. The transfiguration of our Lord in the Holy Mount did not bring him so near to us as His tears by the grave of Lazarus or His bloody sweat in the garden of Gethsemane. Our Redeemer is One who can be touched with a feeling of our infirmities. The crown of Christian living is not knowledge of faith but love, love which softens every blow of Fortune, robs Death of its sting and the Grave of its victory.—*The Christian Century*.

IF A MAN'S DEVICE can produce pure white paper from filthy rags, what should hinder God in raising from the dead that vile body and fashioning it like the glorious Body of Christ?—*Gotthold*.

Diocesan Conventions

LAST week's diocesan conventions continued the discussion of large questions before the national Church and also took action in many important matters of local import. TEXAS chose the Rev. H. Percy Silver to be Bishop Coadjutor. DALLAS chose the Rev. Charles Fiske, D.D., for the same office, but receiving his declination by telegraph, deferred further balloting until September. DALLAS by a large vote urged the Change of Name. PITTSBURGH recommended against it and GEORGIA tabled, by a decided vote, a resolution against it. PITTSBURGH asked for proportionate representation in the House of Deputies and for protest by General Convention against the *Ne Temere* decree. DALLAS asked unanimously for the Provincial System. NORTH CAROLINA asked for a Negro Bishop to have jurisdiction in the Fourth Missionary Department. GEORGIA admitted a colored mission as a parish in union with the convention.

TEXAS ELECTS A COADJUTOR

WITH few details at hand at the moment of going to press, the information is received of the choice of the Rev. H. Percy Silver, Seventh Department Missionary Secretary, to be Bishop Coadjutor of Texas. The following letter from the Bishop of the diocese to the Editor of THE LIVING CHURCH gives his view of the manner and result of the election:

"St. Louis, May 17th.

"To the Editor of The Living Church:

"I am on my way to Europe to look after a member of my family who has been critically ill. The day before I left my diocese the council elected by a unanimous vote the Rev. H. Percy Silver to be the Coadjutor Bishop of the Diocese of Texas. With reference to this election I wish to say that the vote of the clergy was taken without my knowledge or any sort of consultation with me, and no one could have been more surprised than myself; and yet I heartily and earnestly endorse and approve the action. From what I have heard, under the circumstances such action could not have been avoided, for it seemed to be a direct inspiration of the Holy Spirit whose coming to the Church we celebrated in a special manner during this Whitsun-week. Of this fact in the experience of those participating in that election no one has any misgivings or doubt.

"I suggested in my council address that we postpone an election, but a motion was carried to proceed at once, as the need was great and postponement would not help matters. Accordingly the clergy retired, and without any nominations or the mention of any names, an informal ballot was taken with the idea of discovering what was in the hearts and minds of the different clergymen, and in that vote Mr. Silver received a majority of all the votes cast. Then on a formal ballot he was nominated by a still larger majority.

"When the result was reported to the laity it was moved to confirm the nomination by acclamation. I ruled that motion out of order, and the laity retired, and after invoking the Presence of the Holy Spirit, as the clergy had done, they confirmed the nomination unanimously, and Mr. Silver was declared elected by the unanimous vote of both orders.

"This is the whole story, as far as I know it.

"The apostle said we must 'try the spirits, of what sort they are.' Our most fervent prayer now is, that the General Church, in sitting in judgment on our actions, will not decide that we were drunk with new wine or were deluded by an unwise or lying spirit, but that the Holy Pentecostal Spirit has indeed given us a right judgment in this thing and has directed and ruled our hearts and minds.

G. H. KINSOLVING."

DALLAS

MOST of the time during a three-days' session of the council at the see city was devoted to an attempt to secure a Bishop Coadjutor, in response to the earnest plea of Bishop Garrett that on account of his failing vision and the infirmities of age the council should not adjourn without such an election. On the first day, on several ballots, the clergy elected the Bishop of Salina, but the laity declined to concur. The Rev. Charles Fiske, D.D., of Baltimore, was chosen and

confirmed on the second day, but immediately telegraphed his declination on receiving the information. Further proceedings were postponed until September. The council also resolved by formal resolution and by an overwhelming majority that it is necessary in the interest of the Church to amend the designation Protestant Episcopal to a name more in harmony with the creeds of the Catholic Church. On the suggestion of the Bishop the council unanimously resolved that the Missionary Department be reorganized into a Provincial System.

In voting for Bishop Coadjutor, the clergy on the first ballot gave 13 votes to Bishop Griswold of Salina, 6 votes scattering. This two-thirds majority gave the clerical nomination to Dr. Griswold, but the laity did not confirm the nomination, casting but 58 votes of consent, whereas 70 votes were necessary to ensure an election. For three succeeding ballots the clergy returned the nomination of Bishop Griswold to the laity for confirmation, but the necessary two-thirds majority of the lay vote could not be reached.

On Thursday morning the election was resumed. The clergy voted upon the Rev. W. T. Capers, rector of the Church of the Holy Apostles, Philadelphia, and the Rev. Charles Fiske, D.D., rector of St. Michael and All Angels', Baltimore. On the first ballot the former received 46 votes and the latter 11. Another ballot being taken, Mr. Capers received 4 votes and Dr. Fiske 13, thus securing the nomination. The laity on their first ballot cast a unanimous vote in favor of Dr. Fiske, and the clergy immediately made their vote unanimous also.

Dr. Fiske was telegraphed of his election, but on Thursday morning, to the intense disappointment of the whole Council, word was received from Baltimore that he could not accept the election. The Council unanimously decided to meet again in September to elect a Bishop Coadjutor, and meanwhile efforts are to be made to induce Dr. Fiske to reconsider the matter.

Bishop Garrett's annual address was brief. He referred with satisfaction to the steady growth of the Church in the diocese and that in the past year he had been able to discharge all the duties of his office. Referring to the main question to be discussed at the forthcoming General Convention he said that it was idle to speak of changing the name of the Church; no one could change the name of the holy Catholic Church. All that was desired was to make the title page of the Prayer Book to agree with its contents.

The following were elected delegates and alternates to the General Convention:

CLERICAL: the Rev. C. R. D. Crittenton, Weatherford; the Rev. H. T. Moore, Dallas; the Rev. C. A. Roth, Fort Worth; the Rev. B. B. Ramage, Fort Worth. **LAY:** Messrs. W. B. Robinson, Dallas; Frank Sparrow, Fort Worth; R. B. Molloy, Corsicana; Judge J. L. Terrell, Fort Worth.

ALTERNATES: the Rev. T. J. O. Curran, Denison; the Rev. J. C. Black, Corsicana; the Rev. J. Power, Brownwood; the Rev. E. Wickens, Fort Worth; Messrs. Rochester Haddoway, Fort Worth; Charles L. Krebs, Dallas; Seth Shephard, Jr., Dallas; G. W. Burroughs, Fort Worth.

ARKANSAS

THIS council was notable for the deep general interest manifested in its religious and missionary features. Devout reverence characterized the worship at the opening Eucharist, and the sermon preached by the Rev. C. C. Burke of Marianna was one of thoughtful spiritual earnestness. Four deacons were ordained to the priesthood and two candidates were ordered deacons. A quiet hour for the clergy, with Holy Communion and an address by the Bishop, was held on the second morning at 7 o'clock; and the council closed its sessions with an inspiring missionary service Thursday night, at which addresses were made by Bishop Thurston of Eastern Oklahoma, Bishop Winchester, and Bishop Tuttle of Missouri.

The council met in St. Luke's church, Hot Springs, on May 14th. Two days were occupied in the harmonious transaction of diocesan business and the election of officials. Some measures of constructive legislation were adopted, resulting in the creation of a diocesan Board of Religious Education with the Rev. Henry N. Hyde of Little Rock as chairman, and a diocesan Social Service Commission with the Very Rev. George B. Myers of Little Rock as chairman.

No changes were made in the membership of the Standing Committee.

Deputies to General Convention were elected in the following order: Clerical—the Rev. Henry N. Hyde of Little Rock, the Rev. Charles H. Lockwood, D.D. of Helena, the Rev. Hanson A. Stowell of Pine Bluff, and the Rev. Albert R. Llywd of Hot Springs. Lay—Messrs. H. C. Speer of Fort Smith, S. S. Faulkner of Helena, P. K. Roots of Little Rock, and John T. Hicks of Little Rock.

Provisional Deputies—the Rev. Edwin W. Saphore of Fayetteville, the Rev. William M. Walton of Helena, the Rev. James W. Thompson of Van Buren, the Very Rev. George B. Myers of Little Rock, Col. F. B. T. Hollenberg of Little Rock, Mr. John W. Ferrell

of Batesville, Mr. Robert E. Lee of Pine Bluff, and Dr. W. B. Welch of Fayetteville.

The diocesan educational institution in the Ozark mountains, the Helen Dunlap Memorial School for Girls, reported a year of growth and general improvement, though it will continue to be partially dependent upon contributions from outside the diocese for its maintenance. The Daughters of the American Revolution have assisted this school to some extent during the past two years. The Bishop appointed the Rev. Edward T. Mabley to the position of headmaster of the school for the year beginning June first.

PITTSBURGH

SEVERAL Memorials to General Convention were adopted. These asked the Convention to protest formally against the Roman decree *Ne Temere*; to provide for proportionate representation in the House of Deputies; to "recommend to the Church that ten minutes on Good Friday at three o'clock be devoted to prayerful silence in commemoration of the great suffering and sacrifice of our Blessed Lord on that day and hour for our sakes"; and deprecating any further agitation on the subject of changing the title or name of the Church.

The convention of the diocese was held at St. Stephen's church, Sewickley, and convention was called to order in the large assembly room of the parish house. The Rev. W. L. H. Benton of Crafton, who for eighteen years has served as assistant secretary, was elected secretary, and chose as his assistant the Rev. G. W. Lamb of Rochester.

The Bishop began his address with a reference to the meaning of Sewickley, "Sweet Waters," as suggestive of a peaceful convention, and also of the cordial hospitality which the rector and parish were proffering to the clergy and laity assembled. He congratulated the diocese on the payment of the debt on Calvary Church and the removal of the Church Rooms to a new and elegant location. The address was followed by a charge, first concerning Confirmation, and then concerning the rightful position of the Bishop in the diocese as Father in God, to whom deference should be paid, for the exercise of whose office the canons of the Church have made distinct provision, so that he may direct, advise, and reprove, and such advice, direction, and reproof should receive much more loyal obedience than it sometimes rendered. The clergy must not omit any of the lessons prescribed for divine service. They must not permit the interchange of pulpits. They must not deny or minimize any Articles of the Creed. They must be careful to give instruction concerning the doctrine of the Church to young people and others. They must not permit the use of the church building for any fraternities or secret societies whatever. In short, they must be loyal to the Church, obedient to its laws, conform to its rites and usages, and by holy living as well as clear teaching, interpret the Gospel as this Church hath received the same.

The committee on Cathedral, through Mr. Herbert M. Wilson, strongly recommended the appointment of a large, representative, permanent committee on the subject of a Cathedral for the diocese, that sub-committees may be appointed on Charter, Finance, a Site, etc. The recommendation was adopted by the convention, and such committee of twenty-five will be appointed by the Bishop after due consideration.

The committee on the State of the Church reported a general revision of communicant lists during the year, which resulted in an apparent loss of communicants, although more than seven hundred persons had been confirmed. The committee recommended a minimum salary for clergymen in the diocese, for deacons \$1,000 a year; unmarried priests not less than \$1,200; and married priests \$1,200 and a rectory, or \$1,500. The committee on the State of the Church appointed to serve for the ensuing year consists of the Rev. Messrs. L. F. Cole, L. W. Shey, and J. R. Pickells; and Messrs. T. J. Danner and E. H. McKinley.

A committee from the Western archdeaconry of the diocese made an appeal to the convention in behalf of work among the colored population of Greater Pittsburgh, which was followed by an appeal in behalf of St. Augustine's Chapel by its clergyman, the Rev. Dr. Scott Wood, asking for substantial subscriptions towards the purchase of a centrally located site, and the erection of a church and parish house. Contributions to the amount of \$5,000 were soon offered by individuals and parishes, to which also additions were made on Thursday. There had been for a good many years in the custody of the committee on Finance, a sum of money known as the "Bishop Kerfoot Memorial Fund," amounting at the present time, with accrued interest, to \$1,300, too small an amount to erect any memorial of note. A proposal was made to give \$1,000 of the money in hand to the work among the colored people, and to call the new church when built "The St. Augustine Memorial Church." With the remaining \$300 a mural tablet is to be erected in Trinity church to commemorate the consecration there of the Rt. Rev. John Barrett Kerfoot, D.D., first Bishop of Pittsburgh. A building fund amounting to \$600 that had been gathered together by the congregation was added to the other contributions, making a total of \$7,600. As soon as this fund reaches \$10,000 Calvary Church, Pittsburgh, will give

an additional \$5,000. Mr. H. R. Scully, treasurer of the convention, was selected as custodian of the fund, and a committee of three appointed to solicit subscriptions, or to engage the services of an expert in that line of work. The committee consists of the Rev. A. C. Howell, and Messrs. C. L. Snowden, G. H. Danner, and R. P. Kennedy.

The following are the names of the deputies to General Convention, in the order of their election:

Rev. A. C. Howell, Sewickley; Rev. J. H. McIlvaine, D.D., Rev. George B. Richards, Rev. C. M. Young; Messrs. C. L. Snowden (Brownsville), D. B. Oliver (All Saints' Church, Pittsburgh), H. B. Phillips (Trinity Church, Pittsburgh), G. C. Burgwin (Church of the Good Shepherd).

Alternates: Rev. R. E. Schulz, Rev. R. N. Meade, Rev. Joseph Speers, Rev. A. S. Lewis; Messrs. Harvey H. Smith (St. Peter's Church, Pittsburgh), George H. Danner (St. John's Church, Pittsburgh), Edwin S. Craig (Christ Church, Pittsburgh), James E. Brown (St. Stephen's Church, Sewickley).

Some social features of the convention were a warm luncheon served on both days to all in attendance; an automobile ride for the clerical and lay deputies at the close of the session on Wednesday afternoon, and a large reception, with music and refreshments, in the evening in the parish house, in honor of the Bishop.

MICHIGAN

UNANIMITY of sentiment and rapidity of business transaction characterized to a marked degree the eightieth annual convention, held in St. Paul's parish, Jackson, May 14th and 15th. The church is a commodious one, and as the present edifice dates back to 1850, ranks among the early church buildings of the diocese. A special feature of the opening service was the unveiling of a window given as a memorial to Michael Shoemaker and his wife Sarah, by their daughter. The subject is the Marys at the Tomb on Easter Morning.

Great interest was taken in the Bishop's attitude upon the question of the "Change of Name." He gave his reasons at length for being opposed to a change. Two only will be mentioned here. "First, the vast majority of our constituency, the rank and file of our Churchmen and Churchwomen do not desire a change, least of all approve any of the new names suggested." Another reason for his opposition was that we still need the work of the *Protestant*.

The business sessions were held in the new and commodious parish house. Memorials were presented and ordered to be placed before General Convention in opposition to a Change of Name; suggesting certain changes in the offices of the Prayer Book, Psalter selections to conform with the spirit of the seasons, and some others. The deputies were instructed to endeavor to obtain legislation upon performance of marriages, i. e., the publishing of banns at least once in the church, and the procuring by both parties of a health certificate certifying freedom from various diseases and that the parties are normal mentally.

One evening was given up to missions, and a most enthusiastic meeting was held.

Elections to General Convention resulted as follows: the Rev. Drs. William F. Faber, William D. Maxon, S. S. Marquis, Henry Tatlock; Messrs. John B. Howarth, Detroit (St. Paul's Church); James C. Smith, Detroit (Christ Church); D. W. Smith, Detroit (St. John's Church); Samuel Post, Ypsilanti. Provisional deputies, Rev. William H. Poole, Jackson; Rev. William H. Gardam, D.D., Ypsilanti; Rev. John Munday, Port Huron; Rev. W. E. A. Lewis, Mt. Clemens; Lay, Mortimer Willson, M.D., Port Huron; C. A. Lightner, Detroit; L. H. Paddock, Detroit; H. L. Pierson, Birmingham.

GEORGIA

THE admission of a negro mission (St. Athanasius', Brunswick) as a parish in union with the convention is said to have been the first instance of the sort in the South since the war. A motion to declare it inexpedient to change the name of the Church was introduced and was laid on the table without debate by the following vote: clerical, ayes 14, noes 3; lay, ayes 7½, noes 3½. [A mission casts one-third of a vote.]

The convention was held in the Church of the Good Shepherd, Augusta. All of the officers were reelected except the registrar who declined, and Mr. F. G. Bell of Savannah was elected to fill that place.

The Bishop in his address treated Missions, Social Service, and Religious Education, which were urged forcibly and emphatically.

Much of the time of the convention was given up to the interests of missions and of the University of the South. For the former \$3,500 was apportioned to diocesan missions aside from the income from endowments; and it was determined to appoint a diocesan agent to raise \$20,000 for the University as the portion of this diocese toward meeting the deficit.

Deputies to General Convention were elected as follows: Clerical—Rev. Francis Alan Brown, rector of Christ Church, Savan-

nah; Rev. George Sherwood Whitney, St. Paul's, Augusta; Rev. William Johnson, Church of the Good Shepherd, Augusta; Rev. Charles T. Wright, St. Paul's, Albany. Lay—Messrs. H. C. Cunningham and Edw. S. Elliott of Christ Church, Savannah; William K. Miller, Augusta; A. B. Moore, St. Paul's, Savannah.

Alternates: Rev. R. E. Boykin of St. Mark's, Brunswick; Rev. W. T. Dakin, St. John's, Savannah; Rev. James B. Lawrence of Americus; and Rev. D. Watson Winn of Frederica; Messrs. John A. Cobb, Cordele; F. P. Harrold, Americus; F. K. Huger, Brunswick; and L. H. Jerger of Thomasville.

NORTH CAROLINA

A MEMORIAL to General Convention, adopted on the request of the Colored Convocation of the diocese, asks that the colored work in the Fourth Missionary Department be created into a missionary district under a Negro Bishop. A proposition to extend the suffrage at parish elections to women was defeated, largely because the Woman's Auxiliary, in session at the same time, voted by a majority of 24 that the women did not wish the suffrage.

The convention held a three days' session at Tarboro marked by cool, clear weather, and with delightful hospitality shown by the people of the community. Reports showed missionary and other work in good condition, and it was felt to be encouraging that contributions from the negro congregations during the past year amounted to over five thousand dollars. The memorial from the colored convocation of the diocese asking that this convention advocate the setting apart of a Negro Missionary Jurisdiction in the Fourth Missionary Department and take the initiative in securing the coöperation of other Bishops in this Department, was presented in an able and impressive speech by Prof. Charles Boyer. It was referred to a special committee which reported favorably and was then adopted.

Elections resulted as follows:

Standing Committee—Rev. Milton A. Barber, Rev. A. B. Hunter, Rev. I. McK. Pittenger, Mr. A. L. Cox, and Dr. R. H. Lewis.

Trustee of Diocese (to fill vacancy), Mr. William H. Williamson.

Deputies to General Convention: Rev. Messrs. E. A. Osborne, M. A. Barber, B. E. Brown, I. McK. Pittenger; Messrs. J. C. Buxton, A. L. Cox, W. A. Erwin, W. L. London.

Alternates: Rev. Messrs. Harris Mallinckrodt, S. S. Bost, R. B. Owens, A. B. Hunter; Mr. Thomas H. Battle, Col. A. B. Andrews, Mr. D. Y. Cooper, Mr. F. P. Haywood.

An inspiring missionary sermon by the Rev. Robert W. Patton at the close of the first day, and a successful missionary mass meeting at the Opera House on another evening, were important factors of the convention. Two enjoyable social features were a missionary play in the Opera House on one afternoon, written and staged by Miss Kate Cheshire and presented by fifty or sixty children who were trained by her; and a reception at the home of Mr. and Mrs. S. S. Nash, which was a charming and fitting expression of the hospitality of this refined and hospitable town.

The Woman's Auxiliary had an enjoyable session at the same time. The request that the members would express themselves on the advisability of extending suffrage at parish meetings to women was brought to them by Mr. G. W. Lay, who asked for such a ballot. The subject was discussed, and, on the roll being called, four branches voted in favor, twenty-five against, and one branch was divided. At an early hour on Thursday, the members of the Auxiliary made their corporate Communion and presented their united offering. Membership of the Auxiliary within the diocese is 1,281 and of the Junior Auxiliary 2,493.

SOUTH CAROLINA

COMPLETING the report of the Convention printed last week, the chief elections resulted as follows:

Standing Committee: Rev. W. B. Gordon (president), Camden, S. C.; Mr. William C. Bissell (secretary), Charleston, S. C.; Rev. John Kershaw, D.D., Rev. A. R. Mitchell, Rev. A. S. Thomas, Rev. S. Cary Beckwith, Mr. R. I. Manning (Sumter), Mr. T. W. Bacot (Charleston), Mr. H. P. Duvall (Cheraw), and Mr. R. G. Rhett (Charleston).

Deputies to General Convention: Rev. John Kershaw, D.D. (Charleston), Rev. A. S. Thomas (Cheraw), Rev. K. G. Finley (Columbia), Rev. A. R. Mitchell (Greenville), Mr. T. W. Bacot (Charleston), Mr. R. I. Manning (Sumter), Mr. J. P. Thomas (Columbia), Mr. Walter Hazard (Georgetown).

Alternates: Rev. William Way (Charleston), Rev. L. G. Wood (Charleston), Rev. W. H. K. Pendleton (Spartanburg), Rev. O. T. Porcher (Darlington), Mr. A. Coward (Orangeburg), Mr. H. P. Duvall (Cheraw), Mr. P. T. Hayne (Greenville), Mr. W. C. Bissell (Charleston).

KEARNEY MISSIONARY CONVOCATION

FROM the evening of Tuesday, May 6th, till the following Friday afternoon, the convocation and the "House of Churchwomen" held an enjoyable series of meetings at Hast-

ings, Neb., interspersed with services and social gatherings and with the reading of papers on many topics of interest.

Bishop Beecher stated that the Confirmations were almost double what they had been in previous years, and that advance had been made in almost every line. Congregations were increasing throughout the entire field and many new stations had been opened. He also told of the causes that led him to change the episcopal residence from Kearney to Hastings, St. Mark's parish having purchased for him a fine property on one of the principal avenues. The Bishop spoke at length of the work of lay readers in charge of the smaller stations. His plan of using them had proved a success, and he advocated the restoration of the perpetual diaconate. As a result two of his lay workers applied during the sessions for the order.

The convocation sermon was preached in the evening by the Rev. John Mark Ericsson of St. John's Church, Yonkers, N. Y.

"The House of Churchwomen" met at the same time as the convocation, having its sessions in the German Lutheran church across the street. There were over one hundred delegates at both houses, the sessions of which were full of enthusiasm from beginning to end. Luncheons were served in the parish house by the different guilds each day. On Thursday afternoon, in joint session, an instructive Sunday school conference and demonstration was held. At 5 o'clock twenty-five automobiles took the entire delegation on a tour through the city, passing the new episcopal residence. At 7 o'clock a banquet was served at which there were 141 guests.

On Friday the Rev. George G. Ware of Alliance was elected clerical deputy to General Convention, and Hon. R. R. Horth, chancellor of the district, was elected lay deputy. At the close of the sessions in joint meeting, the Rev. John M. Bates, for over twenty-five years a faithful missionary of the district, was presented a check for \$100, by his many friends whom he had served in different stations of his ministry, the gift to be used as a vacation fund.

CONGREGATIONAL MINISTERS ON CHURCH ORGANIZATION AND EFFICIENCY

AT the conclusion of a lecture given recently by the Rev. Dr. Charles Parkhurst before the Yale School of Religion, on the topic "Ministerial Responsibility for Civic Conditions," there was an animated discussion. Dr. Parkhurst had recounted some of his experiences as a leader in New York City of the forces of righteousness against evil in high places and low, and declared that the odds were tremendously in favor of the forces of evil all the while, because of the very fact that they were so well organized, while in the camps of the righteous, practical anarchy reigned and hence inefficiency in the army of the Lord, and little or no results of their hit-or-miss fighting. The lecturer prophesied that when a complete top-to-bottom organization was effected in the Churches with a thoroughly interlocking system of Bishops, all acting in accordance with the direction of an Archbishop whose proved Christian position on all matters pertaining to civic welfare would enable him to supervise the Christian Army movements with absolute authority, there would be a speedy end of the reign of vice and graft, and heaven on earth would be here.

Professor Benjamin W. Bacon declared he would like to believe this were possible, for he still had a residuum of High Churchmanship in his makeup, but that his study of history had led him to believe that ecclesiastical organization was almost invariably found on the wrong side in its influence. He instanced the case of the Papal States, a superbly organized body that co-existed with unparalleled corruption. Dr. Bacon also stated that the Church of England, in spite of its excellent organization, had, through the centuries, been injuring the people of England, through the Lord Bishops systematically blocking all reform legislation.

Dr. Newman Smythe here took the floor and showed that these former failures on the part of highly organized sections of the Church were due not to the high organization but to the low Christian level of the times generally, but that we had advanced and now there is more of the Christian spirit in the air and in the people. With wise leadership and concentration, the times are ripe for great victories. More organization was, however, first necessary.

I DO NOT THINK that any purely intellectual opinion is ever a sin. Intellectual opinions may grow out of sin, intellectual opinions may lead to sin, but an intellectual opinion is neither a sin nor a virtue. Sin and virtue lie solely in the will. The desire to know the truth and to follow the truth to whatever disagreeable conclusions the truth may lead is a virtue. The desire not to know the truth, the willingness to follow a falsehood because it will lead one in pleasant paths, is a sin.—*Lyman Abbott.*

THE GIFT OF GRACE

And you? Have you wander'd there
When you found that your heart was breaking,
And sought in the Vale of Despair
To sleep without fear of waking?
It may be you fled, or perhaps, instead,
Blindly you follow'd the wilful dead
Over the path they trod;
But even as you fell in the race
You raised your eyes and, face to face,
Suddenly—you saw God.

A mother whose child is gone?
What days you recall of weeping!
Yet, ere his last breath was drawn,
On an angel-arm was sleeping.
You have pierced the skies with your mother-cries,
Though he is at rest, and there only lies
Clay beneath yonder sod;
And then you smile, and your little boy
You offer up in a rush of joy,
For suddenly—you see God.

Out there in the field of war,
In the dust and the smoke and the fire,
And the clang of steel, as the corps
Leap'd on, new ground t' acquire,
You were caught astride on the seething tide
That swept you over the red divide;
And there on the earthy clod,
As the victor-cry to the evening breeze
Was borne, you, victor, fell on your knees,
For suddenly—you saw God.

You hold in your hand a soul,
Stainless to you once given,
For a space to keep, to enroll
At last with the souls in heaven;
So you lift it high that the passer-by
May bruise it not; but in vain you try,
As on through the night you plod,
To bear it safely, until, afar,
Where dawn creeps out of a silver star,
There, suddenly—you see God.

There are wrongs—or what we call
Our wrongs—that appear unrighted;
There are souls who stumble and fall
When victory's crown is sighted;
We must suffer fears in this vale of tears
Through the long, long nights and the longer year:
And feel the unpyting rod;
But, one by one, they will fade away,
And Hope will come singing home to stay
When suddenly—we see God.

And so, with the march of time,
Let us all keep step, believing—
You in the golden prime—
You who are now perceiving,
Where the life-clouds drift, the eternal gift
Waiting and growing until He lift
The night where the shadows nod;
Then you and I with a heav'n-born shout,
Whom in faith we saw, now bereft of doubt
Forever—we see God.

BENJAMIN FRANCIS MUSSER.

WHEN we hear a great public evil denounced, how do we feel about it? Will some of us applaud the preacher and urge him to go after the rascals again? Will some of us oppose the preacher and quote solemn proverbs about shoemakers' sticking to their lasts? But the work has not gone very far unless we, and men like us, grow serious and want to know what we need to do ourselves to keep clear of the evil, and then to clear the land of it. As there is danger of a man's seeking applause, so there is danger of hearers' feeling that they have done their part when they have approved what was said. It is a dangerously virtuous feeling that we have when we declare that a sermon has really expressed our own notions. The real question is, whether those notions of ours are tending to change our lives. Applauding proves nothing except that we know our responsibility. It may betoken a good state of mind, but it says nothing about the state of will.—*The Continent.*

THE EXCELLENCE of religion is proved by the fact that many pretend to possess it. The odorous balsam is imitated, because it is so precious and fragrant, and necessarily there are many spurious kinds, but no man takes trouble to imitate common oil.—*Chrysostom.*

SOCIAL SERVICE

— Clinton Rogers Woodruff, Editor —

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

THE VICE SITUATION IN PHILADELPHIA

THE social evil is an uppermost topic in Philadelphia at the present time, due to the publication of the Vice Commission's report (in which Archdeacon Phillips and Francis A. Lewis had a hand); then the quarantine order of the Director of Public Safety by which all disorderly houses were placed under special supervision of police officers; and now the question of what to do with the unfortunate inmates of those houses.

A conference as to what should be done was held at the Y. M. C. A., but no substantial result in the way of concrete suggestions was achieved further than that individual cases should be turned over to the Court and Aid Society, in which Mrs. M. A. Falconer, a communicant of St. Matthew's Church and matron of the Girls' Department of the House of Refuge, is an active spirit. The city is going to fit up one of its newly-acquired properties in the suburban district for the same purpose. In the meantime many of those who have given expert attention to the problem seem to be very doubtful as to the recent moves. Among these is the Rev. T. W. McKenty, of the City Missionary Department of the Methodist Church and brother of Robert McKenty, warden of the penitentiary. Mr. McKenty is a seasoned and sincere worker whose judgment is entitled to very considerable weight.

Frank Garberino, special agent in Philadelphia of the Department of Justice of the Federal Government, in a recent interview declared that the vice quarantine was a great wrong, and that as in other large cities, Philadelphia should have segregated vice. Hundreds of women, driven from the houses, were going to other cities, his investigations showed. More than 800 such were walking the streets of Philadelphia and those not upon the streets were to be found in houses in West and South Philadelphia and in cafes in the centre of the city.

"The only people who have profited by the quarantine have been the hotels," declared Mr. Garberino, "and I mean all hotels, first, second, and third class. Well-meaning people have gone into the Tenderloin and offered these girls work. Work in somebody's kitchen from sunrise to sunset! These girls will not take such positions. They have been earning \$20 to \$60 weekly. They are not fitted to work in factories. Store managers throw up their hands in astonishment when it comes to employing girls with shady pasts."

And the end is not yet!

THE CHARTER AMENDMENTS IN LOS ANGELES

Los Angeles continues to be the centre of charter experiments, although it is not yet ready to go the length of trying proportional representation, a proposal to that effect having been defeated at the recent charter election by a vote of 17,446 in the affirmative and 18,704 in the negative. It also defeated, to the credit of the voters, the proposal to return to district or ward representation in the councils. The voters, however, have given to the municipal railroad the power of excess condemnation, that is, to condemn land in excess of its immediate needs, and have approved an indeterminate twenty-one year franchise. In all there were nineteen measures submitted, of which twelve were approved and seven defeated. Of those that were adopted by the voters only two were disapproved by the City Club, which prepared a very careful report on all the measures submitted, and of the measures defeated by the voters only one had received the approval of the City Club, and that was the one with regard to park fund expenditures.

Among the various measures approved were those enlarging the power of the city to acquire public utilities; establishing a twenty-one year indeterminate franchise, as already noted; and enlarging the powers of the city by enacting an omnibus grant and reservation of power to the city, "granting and reserving to it all of the powers which any municipal corporation may exercise under the constitution." This is the same provision which was incorporated in the proposed freeholders' charter defeated last December, with the added provision, however,

that the city shall not engage in any purely commercial or industrial enterprise not now engaged in, except on the approval of the majority of the electors voting thereon at an election.

One of the most important features of the election was the adoption of the ordinance abolishing the *Municipal News*. Another important vote will result in turning out the present administration on June 1st.

THE REV. CHARLES K. GILBERT, of the New York Social Service Commission says: "We recognize that it is a fine thing for the boy to have his father for a 'pal.' It isn't a bad thing for the father. Can't the Church encourage the relationship in some way? Why not have a parish dinner to which only fathers accompanied by their boys shall be admitted? Or a Church service? And then let the occasion make the father enthusiastic for the boy—and the boy enthusiastic for the father. Here is one of life's holiest relationships."

A STATE REPORT on sanitary conditions in the shops of the dress and waist industry in New York has been published. It sets forth in considerable detail what has been accomplished so far by the joint board of sanitary control which was established as a result of the strike several years ago. Those who are interested in conditions on the east side and in the clothing trade industry will find Albert Edwards' new novel, *Comrade Yetta*, most suggestive.

THE NEW YORK Social Service Commission has unanimously passed a resolution upholding the authority of the Cathedral of St. John the Divine to adopt marriage regulations similar to those now in force at the Chicago Cathedral. This action was based upon the opinion expressed in the replies received from the commission's letter on the Duhamel marriage bill. A full report on this question will be published later.

"IMMIGRATION" is the title of a recent pamphlet issued by the Commonwealth Club of California. It contains a series of interesting addresses on the subject by men like Charles R. Towson, one of the international secretaries of the Y. M. C. A., and Dr. Edward A. Steiner, Grinnell College,

A GREAT AMPHITHEATRE is to be constructed in Garfield Park, Chicago, capable of accommodating 9,000 people. The idea is to provide a great open-air place where plays can be given for the benefit of the public and where conferences can be held.

THE NEW MORALS COURT in Chicago proposes to try the experiment of determining to what extent criminal tendencies are due to undeveloped minds.

IT IS ESTIMATED that more than 200,000 boy scouts will spend at least one week, if not longer, in camp during the coming summer.

THE BOARD OF INEBRIETY of New York has published the laws relating to public intoxication and inebriety.

IN COMMENTING on Mr. Morgan's will, *Cotton and Finance*, a trade organ, said, after quoting the opening declaration of the will:

"Those who think that an allusion to such subjects is irrelevant in a paper professing to limit itself to the discussion of mundane economics, are poor students of the world's history. The science of economics is, in the last analysis, a consideration of the influences which promote or lessen society's material progress. Of such influences none are more important or profound than those which are idealistic or religious."

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.

PROBLEMS IN CHINA

To the Editor of *The Living Church*:

SOMEONE who lives nearer to Milwaukee than we in Wuchang, will probably have corrected before this a misapprehension revealed in your editorial of March 15th, on "Friction in China," but in case no one happens to have done so I venture to write, as a considerable part of your argument rests on it.

The name adopted for the body formed by the uniting of the Anglican missions in China, "*Chung Hua Sheng Kung Hui*," is exactly the same as the name adopted by the Anglican missions in Japan when they organized, except that "China" is substituted for "Japan." If the term *Nippon Sei Ko Kwai* equals Holy Catholic Church in Japan, then the term *Chung Hua Sheng Kung Hui* equals Holy Catholic Church in China. If the latter equals only The Church in China, then the former equals only The Church in Japan. The same ideographs (or "characters") are used in both titles, but the sounds are different in the two languages.

The only question is whether these characters really convey the idea of "Holy Catholic Church."

Sheng is the word used to translate our English word "holy" in most connections.

Kung is a word signifying what appertains to the general rather than the individual interest; that which belongs to the whole body rather than to the particular person; that which is public rather than private.

Hui is a term used for all sorts of associations and guilds in China.

It might seem, therefore, that the three terms together could be used to express the idea of Holy Catholic Church. But these ideographs are old, and their connotation more or less fixed, while the ideas of "Church," "Catholic," and even of "Holy" (in the Christian sense) are new in China. So much so that some of our students of Chinese think that the three characters together convey to a Chinese mind only the idea of a certain association, different from all other associations, and devoted not to private and individual but to general and communal interests. And this, such students think, amounts to nothing more than "The Church."

In this interpretation the word *Sheng* is represented by the definite article "The" (the Chinese language having no definite article), and the two words *Kung-Hui* together stand for "Church."

In fact, Christianity in China has continually to take inadequate words and give them a Christian meaning by use and explanation.

It should be noted, however, that whatever the real sense may be to the Chinese mind, this term is the one now used in the Creeds to translate the words Holy Catholic Church; and for this reason a committee was appointed at the first session of our national synod, in Shanghai last April, to consider whether that translation should be altered or not.

May I add a word in regard to your editorial?

It seems likely that, as you suggest, the old problem of "The Church vs. The Churches" will have to be struggled with further in China, and we shall have to make our position quite clear.

At the national conference held in Shanghai last month, under the presidency of Dr. Mott, as chairman of the Edinburgh Continuation committee, a resolution was adopted which "urges . . . the formation of a National Council of the Churches." This would seem to lead toward a United Protestantism, and we shall have either to act with it or not. And if not, then we shall have either to explain our position, or pointedly ignore the matter.

Meantime, the same conference decided that the name for the whole body of "all faithful Christians in China" ought to be "The Christian Church in China" (*Chung Hua Chi-tu Hui*). This would seem to conflict somewhat with the idea of the Wesleyan brethren in Hunan, as it indicates that to this representative assembly it did not seem best that the "whole congregation of faithful men in China" should be spoken of as the Holy Catholic Church. Does not this leave the ground somewhat freer for us in China, who, in using that title, intend to associate ourselves with that visible and corporate body which reaches back at least to the time when the Apostles' Creed was formulated, and which all admit is, at least, a part of the Church of Christ; though some would seem to claim that even so early as that date the term Church of Christ connoted something wider than the term Holy Catholic Church?

There is, however, as you say, an issue involved, and the resolution of the Wesleyan conference states it accurately. We all recognize this, and cannot but thank you for your expression of sympathy and of confidence.

Very truly yours,

Boone Divinity School,

Wuchang, China, April 17th.

L. B. RIDGELY.

INSTRUCTED DEPUTIES

To the Editor of *The Living Church*:

THE proposal to instruct deputies to General Convention how to vote upon a certain question, seems fair and reasonable at first glance; but reflection suggests some serious objections:

1. Could a council, composed of instructed deputies, be considered a free council? Would it not rather be a packed convention?

2. In such a packed convention, would not prayer for the guidance of the Holy Spirit be a mockery?

3. Would not debate and deliberation be useless?

Any diocese can memorialize General Convention, but it ought not to pledge its deputies to render a certain verdict before the case is heard.

Another proposition, that of Proportional Representation, is simply revolutionary.

The Church is not a pure democracy, governed by a majority vote; its polity is not Congregational, but Episcopal. In legislation the unit is not the individual communicant, but the diocese.

Long Beach Cal., May 9, 1913.

M. M. BENTON.

MOTHERS' DAY

To the Editor of *The Living Church*:

IT seems evident that Mothers' Day is rapidly becoming an important "feast" in contemporary Protestantism. It is a day rich in associations, and suggestive of important issues. And it is to be regretted that it so frequently comes in conflict with the important messages of those Churches having the Christian year. For instance, it conflicted this year with Whitsunday. There is, however, a way out of the difficulty, making it possible for the Romans and the Anglicans to cooperate with the other Churches in eulogizing American motherhood on the same day. This could be done by translating, if you please, the feast of All Mothers to the 25th of March, the Annunciation of the B. V. M.. For the principle that underlies this feast is pure girlhood and noble womanhood. On this basis the observance of Mothers' Day is not new but dates from the beginning of the seventh century or a little before.

Naperville, Ill.

E. A. LEMOINE.

WHAT MR. LEAVITT SAID AT CHURCH CONGRESS

To the Editor of *The Living Church*:

IN your issue of May 3rd appears a letter from Mr. John Brookes Leavitt, in which he makes the following statement: "In respect of its (THE LIVING CHURCH) report as to my own address, I am little concerned. Anyone who is interested in what I really said, can find out from the journal of the Congress when it is published. Suffice it for me to say now, that I neither preached nullification nor uttered a threat."

For fear the idea may go forth that Mr. Leavitt was wrongly reported, and so few people will ever see the journal of the Church Congress that this impression cannot be corrected from that source, I have obtained from the official stenographer of the Church Congress a copy of his report, which is in the shape in which he took it at Charleston. A comparison of this with my report will show that the address was not inaccurately reported.

One word more. In reporting addresses and speeches for publication (where all of the exact words are not demanded), the reporter gives the substance of what was said, any striking phrases or sentences, and the impression the address or speech made on the hearers. And this is often a truer report than if the exact words were published in full, for the words of an address are not by any means the whole of the address, the facial and vocal expressions often leaving a far more lasting impression upon an audience than what is said. And the true report gives the impression that is left. In this particular speech it is a great pity that we have not a motion picture film of the gestures and facial expressions and a phonograph record of the vocal expressions. These would show very conclusively the accuracy of the report.

As to the preaching of nullification, that was certainly the impression he made on his hearers. On the morning after the address had been made I was talking about it to one of the men who was to read a paper before the Congress on that particular morning, and remarked that it looked as though we were to have secession in the Church from what we heard the night before. He replied, "Yes, and I have been wishing I had an opportunity in the course of my address to-day to remark on the fact that it seemed queer

for a New York man to be preaching Nullification on a Charleston Platform."

Again the report was very accurate, for this is the impression that the speech made on others beside the reporter.

The report was accurate then, and if the speaker did not intend to leave the impression that he did, he should have been more careful about what he said and the manner in which he said it.

Yours very truly,
JOHN H. BROWN,

Reporter for THE LIVING CHURCH at the Church Congress.

Pensacola, Fla., May 12th.

[From the (uncorrected) report of Mr. Leavitt's speech by the official stenographer, submitted in full with our reporter's letter, we quote the concluding paragraph:

"And this word Catholic as applied to that ecclesiastical organization which is one of a number is divisive. It stirs up strife. I will tell you how: a body is now being formed in the Protestant Episcopal Church among the various parishes which promised (promises?) to keep the name of the Protestant Episcopal Church. A large number of them have it in their corporate name, and they don't intend to change even if the General Convention should vote for the change."]

SOCIALISM AND CHRISTIANITY

To the Editor of The Living Church:

MR. HERMANN F. AHRENS in THE LIVING CHURCH of May 17th, asserts that Scientific Socialism is "incompatible with the Christian religion."

This alleged "incompatibility" has often been asserted, but has never been proved. The religious or non-religious opinions of Marx and Engels have no more to do with the case than have the religious opinions of Darwin and Spencer anything to do with the merits of the evolutionary hypothesis. Neither is Christianity called in question by the fact that Marx did not base his economic analysis upon the concept of "justice," any more than humane ideals are called in question because Darwin and Spencer did not base their hypothesis on the concept of "Progress." Both Marx and Darwin were concerned primarily with empirical facts, not with any ethical or qualitative aspect of them. Once the facts were ascertained and correlated, their human interest soon became apparent.

A bare assertion, with so little to substantiate it, is hard to deal with, except by a counter-assertion, by implication, throws doubt upon the intellectual integrity of a number of Catholic Churchmen who, without wavering in their orthodoxy, have accepted unreservedly the position of Scientific Socialism, and whose religious belief does not hinder their hearty recognition by Socialists, as fellow-comrades.

Catholics who are "scientific" Socialists stand ready to vindicate their orthodoxy, whenever space is given them. Furthermore, they stand ready to prove that the economic system of to-day is utterly destructive of Christian faith, and that the Catholic religion, and the Church, will never be in a wholesome or vital condition for universal propagation until Scientific Socialism is realized.

W. M. GAMBLE.

To the Editor of The Living Church:

IREGRET that Mr. Arens, in his letter about Socialism and Christianity, should endeavor to give the impression that Socialism is some terrific and mysterious philosophy. He says that "scientific Socialism" and "Christian Socialism" are different things. They are in Belgium, where "Christian Socialism" is the name given to an anti-Socialist programme fostered by the Roman Church. But in this country "Christian Socialists" and "Church Socialists" find no difficulty in hobnobbing with "scientific" and "materialistic" Socialists.

Socialism, even that of Marx and Engels, did not pretend to be a philosophy. It did pretend and does pretend to be a scientific political economy, true to the facts of social life, and to it Christians can adhere without compromising their religion in the least.

Possibly it may be as well that your readers know that not even all Roman Catholics are obsessed by this queer idea that Socialism is an anti-religious philosophy. The Hon. Charles Russell, at the annual Congress of the Catholic Young Men's Society of Great Britain, in a speech liberally quoted from in the Roman Catholic press of America, had the good sense to say this: "Socialism's definition is well-known and admitted. It is the municipalization of the sources of production of wealth, or, in other words, it is a system under which the state is to own all the productive businesses and manufactories of a country, instead of their being owned, as at present, by a fortunate and favored section thereof. There is nothing on the face of that proposition which is contrary to Christianity or Catholicism."

We Socialist clergy resent the imputation of articles like Mr. Arens's letter. They imply of anyone who believes in scientific Socialism and also in the Catholic religion that he is a fool who doesn't know scientific Socialism or else a knave who despises the Catholic religion. If Mr. Arens will but get in touch with the Socialist movement as it really is in this country, he will find how utterly unreasonable his statements are, and how unjust.

The thing one objects to most in this sort of letter is that it is

taken by non-Christian Socialists as evidence that Christian Socialists are really hypocrites who are trying to inveigle them into some substitute for real Socialism—which is emphatically contrary to fact.

Yours fraternally,
Oak Park, Ill., May 16, 1913. BERNARD IDDINGS BELL.

"BEADS" VS. "ROSARY"

To the Editor of The Living Church:

YOUR correspondent, Isabella G. Taylor, in criticising the author of "Caedmon and the Harp" for the author's use of the phrase "told his beads," on the assumption that the Roman Catholic "Rosary" (commonly called one's "Beads") was not invented until the thirteenth century by St. Dominic, is partly correct and partly in error. The modern "Rosary" had its origin just as she alleges, but praying "Beads" had been in use for several hundred years before the Rosary appeared. However, there is the possibility that the author of the above story did not know about the distinction between the ancient and the early Christian "Beads" and the modern Roman Catholic "Rosary." If he referred to the latter, he was of course in error, although his defense might rightly be that in penning his story he claimed the exercise of literary latitude in the use of terms. The "Rosary" from its origin in the thirteenth century has been called "Beads" by many, simply because its progenitor, of simpler form, had also been called "Beads" for several hundred years, since the latter were nothing more than such. They were simply a string of beads for counting prayers (*to tell or to count*).

So "telling one's Beads" was already a familiar term when St. Dominic improved upon the "Beads" by arranging them into a "Rosary," a beautiful bed of "roses" culled from the garden of the New Testament.

"Saying the Rosary" is not "telling one's Beads."

San Diego, Cal.

ALFRED K. GLOVER,
Priest, St. James'.

THE NEXT GENERAL CONVENTION: PRAYER

To the Editor of The Living Church:

IN all the letters on the subject of the possible change of the Name of the Church that have appeared in the Church papers for some months past, no one has suggested the possibility of the power of prayer as a directing force in overruling the vote of the delegates on this important subject. When I was a boy, in common with the other communicants of our parish, I was hooted on the streets as a Puseyite and a Romanist in disguise, simply because our vicar had dared to commence the early Celebration of the Holy Communion and we were instructed to attend the service. We were taught not to return the taunt by words but to pray for our tormentors. The subject was taken up by the parishioners with the result that many of those who ridiculed us afterwards became equally earnest with us in attendance at the early services.

May I suggest to those who despise and deride the so-called enemies of the Church because they want to change the Name, that perhaps earnest prayers instead of taunts and insinuations as to disloyalty, might have a good effect upon them?

Referring to the letter of some clergymen of this city to the Presiding Bishop, did it never occur to the writers that we pray both before and during the meeting of the Convention for the guidance of the Holy Ghost, and that perhaps a little more earnestness in these prayers might result in greater wisdom in law-making?

One more thought comes to my mind. I have witnessed the doings of several General Conventions, but I have yet to see any legislation proposed or carried by the so-called "Troublesome belt" that has produced any disastrous effects. The dioceses concerned may be less important in numbers, but from actual knowledge I can testify that they are just as earnest and loyal to the Church as any one in the East or South. I also wish to protest most vigorously against the assumption by any man that he and his party are the only ones in the Church that have a right to be in it.

New York, May 15th.

JOSEPH RUSHTON.

BRIEF VIEWS ON THE NAME

To the Editor of The Living Church:

IT strikes me that the suggestion regarding the change of name made by Mr. Thompson in your issue of May 3rd is perhaps the best temporary expedient yet offered. It is true that it provides for the retention of the two mutually contradictory terms, "Protestant" and "Catholic," but so long as some of us insist on being called by the one name and the rest of us cling no less strenuously to the other, questions of fact will have to be set aside. At least the suggestion, if adopted, should bring a measure of satisfaction to both parties. I should unhesitatingly vote for it as a compromise and until such time as the Church in the United States is prepared, as a whole, to claim her rightful designation.

Colorado Springs, Colo.

W. C. STURGIS.

I WILL govern my life and my thoughts, as if the whole were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open.—Seneca.

LITERARY

RELIGIOUS

Protestantism and Progress. A Historical Study of the Relation of Protestantism to the Modern World. By Ernst Troeltsch, Dr. Theol., Phil., Jur., Professor of Theology in the University of Heidelberg. Translated by W. Montgomery, B.D. New York: G. P. Putnam's Sons, 1912. (The Crown Theological Library.)

This is the thirty-seventh volume which Messrs. Williams and Norgate in England and the Messrs. G. P. Putnam's Sons in this country have published in the Crown Theological Library, a series devoted to the interests of Liberal Theology. The books of the series are of very unequal merit, including as they do the excellent critical studies of Harnack and the extreme and destructive criticisms of von Soden and Pilleiderer. The present volume does not impress us as being of great interest, significance, or value. It assumes, for instance, that the Church and Catholic ideas of every sort necessarily represent stagnation and opposition not only to the "Modern Spirit" but to the best interests of the modern world, and that Protestantism is identical with progress. By Protestantism the author does not mean the historical religion of the great German and Swiss reformers, but the modern Liberalism that has parted company with "orthodox Protestantism" as completely as it has with the Church. This position has already involved the author in some bitter criticism at the hands of his German friends. We follow with difficulty a labyrinth of ambiguous statements, to be told at the end that this Protestantism so characteristic of the modern civilization has become "involved in the most difficult tasks, the accomplishment of which is far out of sight." It never occurs to the writer that by the remotest possibility Protestantism may not be equipped ever to accomplish those tasks; that the hope for modern civilization is eventually to shake itself free from the habit and attitude of protest, and learn again the meaning of revelation, authority, and obedience.

A Critical Examination of "The Bible of 1911." By the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Washington, D. C. (Privately reprinted from the *Bibliotheca Sacra*.)

"The Bible of 1911," as Dr. McKim explains in his pamphlet, was an enterprise undertaken by the Oxford University Press in celebration of the three hundredth anniversary of the issue of the Authorized Version of the Holy Scriptures. Dr. McKim was one of the editors of this edition, but he feels that the enterprise has fallen so short of the programme according to which it was undertaken that he has issued this pamphlet to free himself of responsibility for the many errors which, in his judgment, it contains. There can scarcely be any doubt in the mind of one who examines Dr. McKim's careful criticism that his final remarks are justified by facts: "I have not been able to resist the reluctant opinion that, on the whole, the verdict upon this enterprise must finally be that a great opportunity has been lost; for, while a faithful attempt has been made to conserve the dignity and rhythm of the Authorized Version, and while many blemishes in that whole work have, in this one, been corrected; still, so many errors have been allowed to remain, and so many mistakes have been committed in the revision, that the judgment of the best scholarship must, I think, finally be that the admirable programme laid down at the inception of this undertaking has not been carried out with anything like the success which might have been anticipated. . . . The haste with which the work was done, and above all, the imposition upon the editor-in-chief of an amount of work which no scholar, however accomplished, could possibly achieve in the brief space allotted for the task," sufficiently accounts for the failure.

A COMMENTARY on the Sunday and Holy Day first lessons of the English Church is entitled *Lessons from the Old Testament*, and is prepared by the Rev. A. S. Hill Scott and the Rev. H. T. Knight. (Vol. I., Advent to Whitsuntide.) The plan is an excellent one, and when the revision of our own Lectionary is completed we shall hope for a similar work modeled thereon. [Oxford University Press, \$1.40.]

AN EXCELLENT companion volume to Dr. Percy Dearmer's *Every Man's History of the English Church* is *Every Man's History of the Prayer Book*, by the same author and issued in the same style, with 99 fine illustrations. Of course the English Prayer Book is the work under treatment, and it is to that extent less adapted to American readers; but as a popular and interesting history of the Prayer Book culminating in the present English book, it could not be excelled. [The Young Churchman Co., 40 cents; by mail 45 cents.]

FOR ITS FIFTH YEAR of issue, "Mowbray's Annual," *The Churchman's Year Book* for 1913, is received. It is an alphabetical summary of the previous years' events in the Church of England,

lacking the statistical matter, parochial lists, and clergy lists to which we are accustomed in our home *Annual*, but comprising an excellent annual cyclopedia of the Church. [The Young Churchman Co., American agents, 40 cents; by mail 43 cents.]

RECENT PAMPHLETS AND BOOKLETS

A number of pamphlets relating to the Church have accumulated during recent weeks. *Choosing a Church*, by Dr. Charles Fiske of Baltimore, and *The Episcopal Church, What It Stands For*, by the Rev. Maurice Clarke, of Ohio, are popular tractates on the Church such as one is glad to see circulated. *Is Christianity a Failure?* by the Rev. Wm. R. Bushby of Georgetown, D. C., is a splendid defense of the Church and her Catholic character. "The time has come," says the author, when we should declare ourselves and not travel under false colors." *Some Omissions in the Discussions of Change of Name*, by the Rev. H. W. Jones, D.D., of Kenyon College, is an excellent plea for the realization of the "Catholic Idea." "If the 'Catholic party,'" says Dr. Jones, "would preach the catholic idea and pray for the attainment of the ideal, with less insistence upon certain views and practices and themselves as 'catholics,' the good results of a fuller public appreciation of catholicity and of lessened party feeling would surely follow." We shall expect Dr. Jones to help us in realizing this ideal. An extended inquiry by "a clergyman of the Protestant Episcopal Church in the Diocese of Pennsylvania" is entitled *May a National or Local Church Appropriate the Epithet 'Catholic' to Denote Its Corporate Powers?* and answers the question in the negative on the ground that "it cannot in honesty and truth take that which equally and lawfully belongs to others without their consent." The author fails to see that in that event Protestant and Episcopal, as well as practically every other term that could be thought of, are equally improper. Finally, Dr. Leighton Parks plants himself squarely and avowedly on Papal ground in a view of English history which he expounds in a paper on *The Proposal to Change the Name of Our Church*, concluding with a splendid panegyric of his own sort of religion and a string of violent epithets denouncing the other kind; for him "there are two, and only two religions in the world." "One is the religion of Magic!" The other kind appears to be the religion of denunciation, if Dr. Parks adequately presents it. Poor world, to be obliged to choose between the religion which has produced Dr. Parks' pamphlet and the "religion of Magic," which can justify his maledictions. The vigor of his language, at least, could not be challenged!

A VERY ATTRACTIVE BOOKLET by the Rev. John S. Littell, D.D., is entitled *George Washington: Christian*, and is issued as "Stories of Cross and Flag, No. 1." Dr. Littell, well known for his larger work, *The Historians and the English Reformation*, has been exceptionally happy in this present booklet. The illustrations showing the multiplicity of churches in which Washington is said to have worshipped indicate that the Father of his Country attended church wherever he might chance to be. The booklet is a valuable addition, in choice workmanship, to the minor works relating to its distinguished subject. [Hampshire Art Press, Keene, N. H., 25 cents.]

WEAVING AND WAITING is the title of a delicate little booklet by the Rev. Arthur Lowndes, D.D., modestly dedicated "to those who asked for a more permanent setting of the fleeting words of a day." In it is stated a sweet philosophy of life, which cannot fail to be helpful to any reader. [Edward S. Gorham.]

MISCELLANEOUS

AN ATTRACTIVELY made book descriptive of nine English Cathedrals and abbeys is *An English Cathedral Journey*, by Kate F. Kimball. The architectural and historic descriptions are good and the book is profusely illustrated. It affords an excellent introduction to the study of the subject and is of more than ordinary interest in the telling. [Thos. Y. Crowell & Co., flexible cloth, \$1.50; by mail \$1.60.]

A BOOK of sex hygiene for girls is *The Three Gifts of Life: a Girl's Responsibility for Race Progress*, by Nellie M. Smith, A.M., lecturer for the American Society of Sanitary and Moral Prophylaxis, with introduction by Thomas Denison Wood, M.D., professor of Physical Education at Columbia University: In a pleasing and very delicate way the author treats successively of Plant Life, Animal Life, Human Life, and The Gift of Choice. Through this ascending scale she teaches the beauty and the sacredness of sex life and then warns her young reader of the various dangers that confront her in the world. It is a pleasure to commend the book. [Dodd, Mead & Co., 50 cents; by mail 56 cents.]

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE report of a special committee of the Religious Education Association on the Church School is printed in the April number of *Religious Education*, and it is well worth a careful consideration. The lines along which the report is written are the lines of organization. It deals almost entirely with this, but it lays down at the outset certain principles or starting points from which the whole report is developed. First of these is the broad statement that "The Church is an agency for fostering and expressing the religious life." This life the writers conceive of not in the purely personal nor in the individualistic way, but in its social aspect, the relation between the individual and his fellow men. So we read as the function of the Church school this definition: "The function of the Church school is (a) to develop intelligent and efficient Christian lives consecrated to the extension of God's Kingdom on earth, and (b) to train efficient workers for all phases of Church work. And among the activities of the Church school we find: "(a) Teaching and (b) worship. Its teaching must include both (a) instruction and (b) expression." Later in the report under the heading "Junior Department," we find the emphasis is laid strongly upon definite development of worship as part of the training in the school. The report says:

"It is highly desirable that the children of this age acquire the church going habit. It is a matter of common knowledge that children who do not acquire the church going habit while still in the Church school usually join the ranks of the non-church goers. It is evident that the Junior period is the time to establish a vital connection between the Church school and the church.

"'Junior Congregations,' children's sermons, 'Go-to-Church Bands,' etc., have sprung into existence as devices for cementing the school to the church. Extended correspondence with men who have had large success with these organizations has convinced the committee that independent organizations such as Junior Congregations are fifth wheels which cumber the machinery but bring no definite result. Children's sermons and a slight modification of the ritual of the church to suit the experiences of children seem to produce the desired results without interposing a new society."

This report is touching, at this point, a very critical weakness in the whole Sunday school movement, and it is significant that the weakness is being felt by the Sunday school workers outside our own Church. That it is also felt within our own body is too well known to need statement. But recent letters and discussions serve to bring it before us more clearly.

The first of these comes from the far South in the form of an enquiry as to whether any parishes demand that the children of the Sunday school should attend the Church service. The second comes from nearer at home in the remark made by a woman teacher that if she were a clergyman in charge of a Sunday school she would take the main school into church, give them a service, and instruct them by word of mouth. The third comes in the Sunday School Commission Department in a recent issue of the Ohio diocesan paper, where the writer tells of his experience in trying to bridge the chasm that lies between Sunday school and church attendance.

ALL THESE SHOW the importance of the subject and the need of there being some definite recommendations from those who have tried the matter out and succeeded in some degree in solving it. It is quite clear that we are all conscious that there is a chasm, and that it is a very dangerous one, between the Sunday school life of the child and his Church life, and that it does not at all follow that the school will result in the formation of church-going habits. As our correspondent well says:

"Teaching about God is a failure unless it helps to a realizing of the existence of God; and here it is, so it seems to me, we fail, for this can only be accomplished by acts of worship which impress the child and, for that matter, adults also, with the fact that God is a living Personality. . . . The Church teaches positively that in

Baptism our children are made members of her Divine Body, but the children are impressed Sunday after Sunday that they are members of the Sunday school and not of the Church, and the age of adolescence finds them not graduating into a full and happy communion with the Church, but slipping away from all religious influences and swelling the millions of non-church goers."

We would urge a further point that the work and purpose of any Sunday school—yes, to be definite, of any parish priest—is just so far a failure as it fails to bring the children of the school or parish to a life of worship in the Church. It is quite clear that three points of emphasis are found to-day: instruction, service, and worship. We have made great progress on the lines of instruction. We have wakened up to the importance of service. We need to wake as we have not done as yet to the importance of worship in the training of children. The Sunday school, as we have insisted in these columns over and again, is the training school for children of the Church. It is this point that is emphasized in the Standard Curriculum of the General Board of Religious Education and that marks its forward stride beyond the earlier attempts to prepare such a scheme. And to train a child to know God, to serve Him in his fellow men, and not to train him to worship God, is to fail at the most important point.

We say the most important point because it involves an entirely erroneous idea of God; to think of Him as One to be served and not to be worshipped. The duty to God comes before the duty to our neighbor in the Catechism, and first in that duty, after the necessity of knowledge and love, comes worship. We Churchmen need to guard this aspect of religion very carefully, for it is based upon the true conception of God, and will result in those other things without which neither love nor worship can find their fullest development.

IT IS TO THE SOLUTION of this problem that men are setting themselves to-day. Neither the solution of our correspondent nor of the teacher quoted seems to us the best. To enforce attendance as a matter of obligation runs too far counter to the basic conception of worship. "An offering of a free heart will I give Thee" could hardly be the expression or describe the condition of a child who was forced to go to church. Neither will it result, in normal cases, in anything else than a reaction against church attendance when the duress is lifted. Moral obligation, coming out of love for the service, is what we seek for. The desire because it is satisfying to the need of a child's soul, felt if not expressed, is what we must develop. To lead, not to force; to draw with the cords of love, not drag with the chains of enforced duty, must be our method.

AS TO THE SUGGESTION that the priest should do the teaching catechetically in church during a service, and that, save for the infant department and the Bible classes, there should be no other instruction, we can say only this: it means the old question of the Sunday school versus the Catechism, or catechizing if one does not prefer the Sulpician method. On this point men differ radically. The English solution of it is theoretically excellent, but for the ordinary American parish impracticable; viz., a morning session of a school teaching the Bible and similar lessons, an afternoon children's service with the formal instruction in doctrine and life by the priest. We in this country can get our children together with difficulty for one session; to do it for two would be impossible. Then the proposal runs counter to the general, or rather the detailed, principles of graded schools.

The third alternative is that suggested in the article in *Church Life* to which we have referred. Here is a description of a successful attempt to connect the church-going of the children, their worship, and their instruction in other things.

"Every Sunday the children come directly into church for the opening service of Sunday school. With the coming into church starts the training in Churchmanship. They are told often of the proper behavior on coming into the House of God. They are taught.

to kneel for private prayer when they come into the church. They are taught, and with some degree of success, that in the House of God they should abstain from worldly conversation and all frivolity. In the service there is a processional hymn with a vested choir made up of Sunday school pupils; then a shortened form of Morning Prayer, the sentences, the Confession, the Absolution, the Lord's Prayer, one Psalm, one lesson, the Creed, prayers, a hymn, a short address, the offertory, and closing prayers and recessional. The offering is taken up by boys of the Sunday school and the children have duplex envelopes in which they put their offerings. In my address I try to teach the children of the Church and Church Year, of prayer and worship, of the Prayer Book, and all other things connected with our Church. The service lasts thirty minutes, and usually at 9:50 the classes have been formed and the lesson for the day is being studied.

"Of course this plan has not reached perfection. Every thing does not go smoothly every Sunday. Some children always come late, but now the most of them come on time, and under the old plan they used to come in up to 10:45. Some children do misbehave in the church, but they are children in the training and are not perfect. But of this I am absolutely certain, that these children are getting in the Sunday school a training in Churchmanship that was not possible under the old plan of parish house Sunday school. They love their Sunday school service; and why should they not? Children love beautiful things, and in this service of worship and praise they are in God's House and before God's altar. They have all the beauty of the Prayer Book service instead of a bare form. They have a vested choir and enough ceremonial to make it a real service of worship and not in any sense a make-believe. I believe that a few years of this Sunday school training will show results that the old Sunday school plan could never show.

"But I did have my troubles at first. It seemed as though every one from sexton to the wardens had some objection to this way of having Sunday school. Some said that it would be a great failure and that I would spoil and disorganize what had been a successful and large Sunday school for twenty years. They have had to take back their prediction, however, for by actual count the Sunday school has averaged 25 per cent. larger than during the three years previous.

"Others said that it would keep the children from attending the regular Church services. I knew better than that. For three years I had been trying to get the members of the school, both pupils and teachers, to come to church. There had been no response, and each Sunday I had the mortification of seeing the whole school walk past the church door on the way home. It is better under the new plan; the children seem to realize the meaning and importance of the Church service."

Another suggestion akin to this is to have, as is done so successfully in some parishes, a children's Eucharist. The difference is one of the service to be chosen, which in turn rests upon local conditions and partly on a matter of Churchmanship. The important point is to train the children to love to worship and to make that a normal and natural part of their training in the Church Sunday school, and this can only be done by their having some regular place in the normal plan of Sunday worship of the parish.

LET THERE BE LIGHT

BY ROLAND RINGWALT

OUT of the darkness light shone because God commanded. It was the power of the Supreme, the will of the Eternal, the call of the Most High. In a hundred passages Scripture tells of light as a symbol of divine greatness, of the bush that blazed yet was not consumed, of the fiery pillar, of the fire on the brow of Sinai, of the flame that answered the prophet's cry from Carmel, of the cloven tongues of Pentecost, and of the sea of glass mingled with fire. Then in other phrases the writers with a wisdom beyond their own tell of God clothing Himself with light as with a garment, Daniel says that the light dwelleth with Him, light gleams through prophetic imagery, and an apostle calls God the Father of lights. If we struck from our Lord's discourses all that He says about light we should leave a noticeable gap.

Dimly striving to be like God, the ancient heathen had their myths about the discovery or producing of fire. The man who struck a flint against a bit of steel, or who rubbed two sticks until he made a blaze, or in any way caused a light to shine in the darkness was superior to the ape or the elephant. The sun, moon, and stars; the dreaded comet; the flash of lightning were sights for every one, but the inventive mind looked also at the firefly and the glow-worm, at the quaint lights in the marshes, at the phosphorescent gleams in the waters. Darkness might come after sundown but there was always some Goshen in which light could be seen. No night was entirely dark, there was sure to be some token that the

mysterious Life-giver had not left Himself without witness. In some crude way, the man of far distant days felt the divinity of light. The Parsee who adores the setting sun may not be more conscious of his awe than a silent workman in a gas plant. Each step towards better lighting has made some one more conscious that he is the image of God.

The torch flames to guide the wanderer through the forest and the beacons tell the seacoast of its danger. Fires guard the sheep from wolves and bandits. Reeds and tallow form lights for man. Bolder and still bolder the one creature who seeks light uses the unseen forces that might suffocate him and the flashes that might strike him dead. Miles out at sea the light-house throws its beams, and the searchlight blazes on the waves. The light industries employ a substantial fraction of the labor and capital now invested. A man who stands on a high bridge, and looks down on the streets of a modern city sees a richer variety of light than the prophet beheld in Nineveh, yet the chariots led the prophet to say, "They shall seem like the torches, they shall run like the lightnings."

Old lines between the work of day and the work of night are growing faint. A demand for goods may set a hundred factories to night activity. There is no hour between darkness and dawn without the printing press, the railroad car, the steamship, the automobile, and the cab. It must be—the man who reads and writes, who investigates and analyzes, who needs quiet hours after business has to be a night worker. Just as surely as the farmers drive through the dark hours, each with his light under his wagon, just so surely the experts work over their papers and their rough drafts. A great deal of pity is wasted on the midnight student. In his lonely room he feels the presence of God, for a little while he is free from the numberless distractions of the noisy daylight hours. We all agree with honest Sancho, "Blessed be the man who invented sleep," yet there is something besides sleep. Blessed be the men who have made it possible for the student, the inventor, the translator to work in the quiet time.

Steadily man goes on in his quest for light. Spectrum analysis, deep sea soundings, improved maps, finger-tip tests in the courtroom, the cuneiform readings, every trophy of knowledge is literally as well as figuratively light. Better light had more to do with it than any of us imagine. A thousand crimes are prevented just because of street illumination. A thousand sufferers are helped in a day by the Roentgen process. We can see more clearly than the noblest of the ancient fathers the beauty of the old Creed that speaks of the Redeemer as "God of God, Light of Light." It is not simply mechanical ingenuity, it is a fact of spiritual importance, that Greek type is so much better than it was in the days of Bentley and Porson. Any man who can read the Gospels in their own tongue can read them as easily by a good lamp as in the day-time. Do we pass lightly over this or do we look on the modern press as doing more than all the artificers who labored for the tabernacle?

We may be disgusted by the silly and provoked by the vicious picture show, but the better type of picture show is teaching multitudes what the lecture hall will never teach them. History, science, hygiene, morality, and religion are using the films as they might kindle the evening lights in a holy place. Every night the power of the creature that illuminates manifests itself. We live and move and have our being in modern lighting and rarely think how wonderful it is. But imagine what George Stephenson or Adam Smith would say could he have a glance at a modern city of to-day or rather of to-night, if he could make a night trip through Panama. Remember the stage coaches that halted at sundown, and think how we tremble on the verge of a line from the Cape to Cairo.

In a voice of unutterable grandeur God said, "Let there be light." Man is, in his imperfect way, repeating what was said of old. All may seem without force and void, darkness may be on the face of the deep, but even man, weak as he is, can make a light shine amid the encircling gloom. What must be the glory of the temple that is lighted by God and the Lamb!

THE SUPREME POWER of the Church is the power to tell the truth. This is other than charity, except as the truth is told in love. But the truth to be told must be known, and to be known it must be sought out. Courage without knowledge is mere audacity. It may exhibit the man, it will not help the truth. I believe that the power of the Church of the future will rest more, rather than less, upon the pulpit. A truth-telling pulpit will carry the truth into the deepest and most remote places.—William J. Tucker.

Church Calendar



- May 1—Thursday. Ascension Day.
- 4—Sunday after Ascension.
- 11—Whitsunday.
- 12—Monday in Whitsun-Week.
- 13—Tuesday in Whitsun-Week.
- 14—Wednesday. Ember Day.
- 16—Friday. Ember Day.
- 17—Saturday. Ember Day.
- 18—Trinity Sunday.
- 25—First Sunday after Trinity.

CALENDAR OF COMING EVENTS

- May 24—Honolulu Dist. Conv., Honolulu.
- 25—Western Colorado Dist. Conv., Ouray.
- 26—Iowa Dioc. Conv., Burlington.
- 27—Central New York Dioc. Conv., ———
- 27—Chicago Dioc. Conv., Chicago.
- 27—Erie Dioc. Conv., Warren, Pa.
- 27—Southern Virginia Dioc. Council, Lexington.
- 27—Missouri Dioc. Conv., St. Louis.
- 28—Atlanta Dioc. Conv., Athens, Ga.
- 28—Maryland Dioc. Conv., Baltimore.
- 28—Minnesota Dioc. Council.
- June 3—Easton Dioc. Conv., Princess Anne, Md.
- 3—Fond du Lac Dioc. Council, Fond du Lac.
- 4—Duluth Dioc. Conv., Duluth, Minn.
- 4—Marquette Dioc. Conv., Sault Ste. Marie, Mich.
- 4—West Virginia Dioc. Council, Charleston.
- 5—Colorado Dioc. Council, Denver.

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:
Miss M. E. Wood of Wuchang.
The Rev. Robert E. Wood of Ichang.

SHANGHAI:
C. S. F. Lincoln, M.D., of Shanghai.

CUBA

The Rev. C. E. Snavely of La Gloria.

JAPAN

TOKYO:
The Rev. A. W. Cooke of Sendal (in the Fifth Department).
The Rev. P. C. Dalto of Tokyo.
The Rev. C. F. Sweet of Tokyo.

THE PHILIPPINES

Miss E. T. Hicks of Manila.

Personal Mention

THE headquarters of the Actors' Church Alliance has been removed for the summer from 254 West Fifty-fifth street, New York City, to 129 Kent street, Brooklyn, N. Y., the residence of the national secretary, the Rev. WALTER E. BENTLEY.

THE Rev. J. K. BRENNAN, vicar of Calvary Cathedral, Sloux Falls, S. D., has been made Dean of the same by Bishop Biller.

THE address of the Rev. GEORGE W. DAME, D.D., rector of Reisterstown parish, is 1721 Madison avenue, Baltimore, Md.

THE Ven. E. THOMAS DEMBY, Archdeacon of the colored work in the diocese of Tennessee, preached the baccalaureate sermon on Sunday, May 18th, to the graduating class of the Lemoyne Institute, Memphis, Tenn.

THE Rev. DAVID C. HUNTINGTON, rector of St. Paul's Church, Watertown, N. Y. (diocese of Central New York), has resigned and accepted an appointment as Archdeacon of Western Michigan. He has already entered upon his work with residence at Belding, Mich.

THE Rev. WILLIAM H. LAIRD, rector of Christ Church, Greenville, Del., recently assumed charge also of Immanuel Church, Wilmington (lately made vacant through the resignation of the Rev. K. J. Hammond), thus becoming joint-rector of the two parishes. After September 1st Mr. Laird's address will be 2410 West Eighteenth street, Wilmington, Del., instead of Greenville P. O., Del.

THE Rev. HENRY LODGE has taken charge of Trinity Church, Oberlin, Kans. (missionary district of Salina), with oversight of the work at Norton and Goodland.

THE Rev. J. P. LYTTON of Salina, Kans., has removed to Kansas City, Mo.

THE address of the Rev. Dr. RANDOLPH H. MCKIM, rector of the Church of the Epiphany, Washington, D. C., until July 20th will be care of Brown, Shipley & Co., Pall Mall, London, Eng.

THE Rev. EDMUND A. NEVILLE, rector of Christ Church, Mexico City, Mexico, preached the baccalaureate sermon to the graduating class of the American School, Mexico City, in Christ church, on Sunday, April 20th.

THE Rev. JAMES BISHOP THOMAS, Ph.D., rector of St. Andrew's Church, Rochester, N. Y., has been granted a two month's leave of absence in addition to his usual vacation of two months, and accompanied by his family will spend four months in the Hawaiian Islands. They will leave on June 2nd. During the absence of Dr. Thomas the parish will be in the charge of the assistant the Rev. F. E. Bissell.

THE Rev. J. W. WALKER of Winner, S. D., has been elected associate editor of the South Dakota *Churchman*.

THE Rev. FRANCIS M. WETHERILL, warden of Leonard Hall, the associate mission of the diocese of Bethlehem, has accepted the position of assistant minister of Old Christ Church, Philadelphia, and should hereafter be addressed at 3734 Walnut street, Philadelphia, Pa.

THE Rev. JOHN R. WIGHTMAN has been elected as secretary of the Standing Committee of the diocese of Pittsburgh. His address is 830 Mellon street, Pittsburgh, Pa.

ORDINATIONS

DEACONS

NEWARK.—In Calvary church, New York City, on Sunday, May 18th, Bishop Lines of Newark ordained to the diaconate Mr. RAYMOND S. BROWN, Mr. EDWIN RUPERT NOEL, and Mr. FRANCIS JOSEPH HOWELLS COFFIN (acting for the Bishop of South Carolina). Mr. Brown was presented by the rector of the parish, and Mr. Noel was presented by Archdeacon McCleary of Newark.

PRIESTS

MILWAUKEE.—In the Chapel of St. Mary the Virgin, Nashotah House, on Trinity Sunday, May 18th, the Rev. HOWARD DELVON PERKINS and the Rev. ARTHUR WEBBER PERRY WYLIE were advanced to the priesthood by Bishop Webb. The Rev. Professor Howard B. St. George presented the candidates and preached the sermon.

SOUTH DAKOTA.—In St. Paul's church, Brookings, S. D., on Thursday, May 15th, the Rev. PAUL ROBERTS was advanced to the priesthood by Bishop Biller. The sermon was preached by the Rev. W. Blair Roberts, brother of the candidate. The presenter was the Rev. John W. Walker. The Rev. F. B. Barnett said the Litany and joined in the laying on of hands. The newly ordained priest will have charge of the missions at Brookings, De Smet, Bushnell, and Arlington, S. D.

DEACONS AND PRIESTS

NEW YORK.—In the Cathedral of St. John the Divine, New York City, on Sunday, May 18th, Bishop Greer ordained to the diaconate the following: Messrs. JOHN CHRISTOPHER DONNELL, FREDERIC COZZENS FITZRANDOLPH, JOSEPH GROVES, ROBERT COOLIDGE MASTERTON, HEDLEY HEBER COOPER, JOHN JAMES BOTT, WILLIAM LAWRENCE WOOD, URIEL FERDINAND HUMPHRIES GUNTORPE, HAROLD ARTHUR LYNCH (for the Bishop of Missouri), and PAUL RAPHAEL RUFUS REINHARDT of the missionary district of Porto Rico. At the same time and place the following named deacons were advanced to the priesthood: the Rev. Messrs. FRANCESCO GIGLIO URBANO, JACOB HENRY OELHOFF, IRWIN ST. JOHN TUCKER, ALBERT OTTO TRITSCH, CHARLES FREDERIC KENNEDY, ROBERT BACHMAN, JR. SAMUEL HAMILLY WOOD, CHARLES PRICE DEEMS. The Rev. Dr. Charles L. Slattery, rector of Grace Church, New York City, preached the ordination sermon.

PENNSYLVANIA.—At the Church of the Holy Trinity, Philadelphia, Pa., on Trinity Sunday, May 18th, Bishop Rhinelander ordained to the diaconate Mr. FLOYD W. TOMKINS, Jr., son of the rector of the parish, the Rev. Floyd Tomkins, D. D., and Messrs. JAMES M. COLLINS, ERNEST J. HARRY, EDOUARD G. C. JONES, JAMES M. NIBLO, CHARLES RANTZ, and WILLIAM Y. EDWARDS. Two deacons were also advanced to the priesthood, the Rev. JOSEPH S. ROWE and the Rev. HOWARD W. GERNAND.

QUINCY.—In Trinity church, Rock Island, Ill., on Trinity Sunday, the Bishop of Quincy ordained to the diaconate, Mr. FREDERICK WILLIAM HAIST; and advanced to the priesthood the Rev. STEPHEN GARDNER; being assisted in the combined service by Dean Sherwood, the rector of Trinity Church, and the Rev. William F. Dawson of Preemption. The former preaching the sermon. The Rev. Frederick W. Haist is assisting at St. Luke's church, Evanston, Ill. The Rev. Stephen Gardner, with residence at Rushville, Ill., will assist the Rev. Dr. Davidson, the General Missionary of the diocese of Quincy.

MEMORIALS

WALTER MORRIS NICOL

In loving memory of WALTER MORRIS NICOL of Ennis, Texas, who departed this life, May 23, 1908.

"Faithful unto death."
Grant him, O Lord, the "crown of Life."

THE REV. GEORGE HILL BOTTOME

At the close of the funeral at Grace chapel on Monday morning, May 12th, the Bishop addressed a meeting of the clergy in warmest appreciation of Mr. Bottome's ministry, and appointed a committee to prepare a tribute.

The son of the Rev. Francis and Margaret Bottome, educated at Yale College and the General Theological Seminary, Mr. Bottome spent his whole ministry in Grace parish, first in the parish church as assistant to Dr. Huntington, whom he delighted to call master, and, since 1895, when the new buildings were erected on Fourteenth street, as vicar of Grace chapel. The large work here accomplished, with its spirit of wise and loving service, is his best memorial. The people from all walks in life who crowded the chapel on the day of his burial were a symbol of the affection in which he was held; the note of triumph in the service reflected his own confidence in the victory which comes to all who give their lives to Christ.

CHARLES LEWIS SLATTERY,
GEORGE F. NELSON,
JAMES V. CHALMERS.

RETREATS

CHRIST CHURCH, SWANSEA, MASS.—A retreat for the clergy is to be held beginning Monday evening, September 8th, and closing Thursday morning. Conductor, the Rev. Father Bull, S.S.J.E. Those intending to be present should notify the Rev. A. E. JOHNSON, 108 Harrison street, Providence, R. I., as early as possible. Accommodations can be secured at Rest House, Swansea, at one dollar a day, on application to Mr. Clarence H. Poor, 85 Water street, Boston, Mass.

NASHOTAH.—A retreat for priests will be held at Nashotah Theological Seminary, Nashotah, Wis., beginning Wednesday evening, June 4th, and ending Saturday, June 7th. The conductor will be the Rev. Father Bull, S.S.J.E. A collection will be taken to defray the expenses of the retreat. Those desiring to attend may address THE DEAN, Nashotah House, Nashotah, Wis.

KEMPER HALL, KENOSHA, WIS.—The annual retreat for the Associates of St. Mary and other women will begin with vespers on June 10th, and close with the Holy Eucharist on Saturday, June 14th. The Rev. Father Bull, Superior of the Society of St. John the Evangelist, Boston, conductor. An early notification of attendance is requested. Address the Rev. MOTHER SUPERIOR.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for clergy and seminarians will be held at St. Michael's Monastery, Sewanee, Tennessee, God willing, beginning Tuesday, July 8th, and ending Friday morning, July 11th. The conductor will be the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac. Retreatants will be expected to be present the entire time. Address THE GUEST-MASTER, ST. MICHAEL'S MONASTERY, SEWANEE, TENN.

CLASSIFIED NOTICES AND ADVERTISEMENTS

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED

POSITIONS WANTED CLERICAL

PRIEST desires work, mission stations preferred. Good at Church music and choir training. Age between fifty and sixty. Health good. Address "D," care LIVING CHURCH, Milwaukee, Wis.

PRIEST seeks Catholic country parish, or would consider city curacy. Married. Highest references. Address "OMEGA," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CATHOLIC organist and choirmaster, for past eight years holding position with prominent chancel choir of men and boys in large city parish (Roman Catholic) earnestly desires to

return to his former work and Church. Twelve years' experience in the full choral services of the Episcopal Church. Training has been along artistic, Churchly principles. Correspondence with rectors who will require the services of a loyal worker is respectfully solicited. Address "ORGANO," care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED MATRON or home-mother wishes position in school, orphanage, hospital, working boys' or girls' home, or similar calling. Is economical in management, scrupulously clean, and of cheerful temperament. Widow; middle-aged. Mrs. DRUMMOND, 1401 Elmwood avenue, Evanston, Ill.

ORGANIST-CHOIRMASTER desires change about September. Adequate salary, good organ and teaching field essential. Communicant. Voice specialist. Wide experience all voices. Exceptional testimonials. State terms, etc. Address "C," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires change. Especially fine choir trainer. Disciplinarian. Rectalist. Twenty years experience. Pupil of Sir John Stainer. Exceptional endorsements from present Bishop, rector, and vestry. Address "B. D.," care LIVING CHURCH, Milwaukee, Wis.

SOUTHERN WOMAN (lady) wishes employment as companion to one or two ladies. Would reside in the States or abroad. Has traveled abroad. Gives and requires best references. Address Mrs. I. M. WILLIAMS, 133 West Sixth street, Jacksonville, Fla.

MIDDLE-AGED WIDOW wishes position as supervising housekeeper. References exchanged. Would consider institutional position. Address "E. A. W.," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER desires a position as assistant in a girls' summer camp, or in a tea room. Address "CLERGYMAN'S DAUGHTER," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST desires good opening. Thoroughly experienced and exceedingly successful trainer. Churchman. "CANTO," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER seeks position further North. Highest references. "ORGANIST," 129 Noble avenue, Montgomery, Ala.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts received include territory from New York to California, Vermont to Tennessee. St. James', Richmond, and St. Paul's, Burlington, Vt., add to the splendid family of Austin organs in Episcopal churches. Catalogue on application. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, Memorial Tablets, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

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.

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

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.

UNLEAVENED BREAD—INCENSE

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.

TRAVEL

SELECT PARTY of ten for tour of Ireland, Scotland, and England. Leave Boston, July 8th; return September 9th. Immediate application necessary. No attention paid letters without references. Personally conducted by Rev. C. K. Thomson, 4338 Prairie avenue, Chicago, Ill.

HEALTH RESORTS

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

BOARDING HOUSE FOR GIRLS—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$2.50 per week, including meals. Apply to the SISTER IN CHARGE.

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APPEALS

Our little mission church at Somerset, Ky., was blown from its foundations and badly damaged by a recent wind storm. It will take \$150 to \$200 to repair it. Will you help? ARCH-DEACON WESTWORTH, Winchester, Ky.

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LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."
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NOTICES

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal title for use in making wills: the "General Clergy Relief Fund."

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\$30,000 per quarter required for over 500 sick and disabled clergy and their widows and orphans. The need is urgent.

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BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

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

JERUSALEM AND THE EAST MISSION FUND

All offerings for work amongst the Jews in Bishop Blyth's mission, the Jerusalem and the East Mission Fund, will be received and acknowledged by the Rev. F. A. DEROSSET (formerly of Cairo, but now of) 107 Cannon street, Charleston, South Carolina.

CATHOLIC OR PAPAL:

Which is the Best Religion to Live and Die in? By the Rev. Arthur Brinckman. Price, 5 cents postpaid; in quantities of 10 or more at the rate of \$4.00 per hundred, carriage additional. This excellent and clear written pamphlet is published by Mowbray, and should be used extensively by the clergy. It would be a splendid thing if all Churchmen would read the chapter on "The Protestant Attitude." This little book is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CLEARANCE SALE

Dummelow's "One Volume Bible Commentary," heretofore sold at \$2.50 and carriage, amounting to \$2.82 net delivered, may be had for \$2.10, express charges prepaid, so long as our stock lasts. We have only 23 copies left. It will not be carried in stock hereafter. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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THE FLOWER SERVICE

There is nothing one can do for the Sunday school which will do so much to keep up its interest to the end of the season, as the use of the *Flower Service*. It should be talked about in advance and then practice the hymns and carols, and explain about the mode of presenting the flowers that are brought to the Church, so that an enthusiasm may be engendered which will result in keeping the scholars in attendance regularly. We make two different services, differing however only in the hymns, the service being entirely from the Prayer Book, on the same plan as our Christmas and Easter services which have proven so popular. These are known as *Flower Service* Nos. 68 and 82. Price \$1.00 per hundred, postpaid in the United States. Postage additional to Canada. Samples sent free on application. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"MYSTERIES FOR THE MEEK"

The above is the title of a small book of Sermons with the further subtitle of "A Series of Little Sermons at the Lord's Service," by a priest of the diocese of Worcester (England). "Addressed to the Little Ones and Others of the Childlike Mind."

These Sermons were preached to a congregation where the children of the Sunday school were present, and so "were addressed nominally to the children." And herein lies their great value. They are in simple language and can be readily understood by those of a "childlike mind." Let every member of any given congregation ask himself (or herself) if he perfectly understands the full service of the Holy Communion, and if he does not, this book will be of wonderful assistance in making the doctrinal sense very clear. There are twenty-nine sermons in the book of five minutes each. The book is commended to the clergy for its excellence, clearness, and brevity, and to the laity as being deeply interesting, and very illuminating. Why not put it in one's bag for summer vacation reading? It is paper bound, very light, and sells for 60 cents (65 by mail). It is published by Mowbray, and sold by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BISHOP INGRAM'S BOOKS

The books by the Bishop of London with which American Churchmen are most familiar, are his mission addresses made in several successive years during Lent. There is now a new volume of sermons just published, entitled *The Attractiveness of Goodness*, on miscellaneous subjects. Any person reading one of the sermons, will quickly follow it up by reading all of them, and, like Oliver Twist, cry for "more." Then, too, one will quickly realize after reading a few of the Bishop's sermons why he is so immensely popular as a preacher, drawing crowds to the full capacity of whatever church he preaches in; and will understand, too, why the "common people hear him gladly." It is the eloquence of conviction that carries the throngs with him. The clergy will do well to "get on" to his style, for his simplicity of expression is powerful in convincing his hearers.

The Attractiveness of Goodness sells for \$1.10 postpaid. A full list of the Bishop's sermons sent on application. The American publishers are THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"REASONS FOR BEING A CHURCHMAN"

Remember that now is the time to secure some of the remainder of the subscription edition of Dr. Little's *Reasons for Being a Churchman*. The terms are in quantities of 10 or more copies to same address, at the rate per copy of .19; 100 or more, at the rate per hundred of 18.00. The stock is near the end, and it is the last chance, as it will not again be reprinted for several years at least. 28,000 copies of this cheap edition were printed, and only one thousand left.

Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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

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Brentano's, Fifth Ave. above Madison Sq.

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LOUISVILLE:

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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.

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INFORMATION AND PURCHASING BUREAU

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 street where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

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

FLEMING H. REVELL CO. New York.

The Modern Call of Missions. Studies in Some of the Larger Aspects of a Great Enterprise. By James S. Dennis, D.D. Price \$1.50 net.

LONGMANS, GREEN & CO. New York.

Especially: William, Bishop of Gibraltar, and Mary, His Wife. Third Edition, 1912, Reissue. Price 60 cents net.

SIMPKIN, MARSHALL, HAMILTON, KENT & CO., Ltd. London.

Humility the True Talisman. A Study of Catholicism. By Dr. Albert Von Ruville, Professor at the University of Halle, A. S. Being a Translation of *Das Zeichen Des Echten Ringes* by G. Schoetensack. Price \$1.20 net.

THE MACMILLAN CO. New York.

Kings in Exile. By Charles G. D. Roberts, author of *The Backwoodsmen*, etc. Price 50 cents net.

A Kentucky Cardinal. By James Lane Allen, author of *The Reign of Law*, *The Choir Invisible*, *The Blue Grass Region of Kentucky*, etc. New Edition Revised, with a New Preface, and with Illustrations by Hugh Thomson. Price 50 cents net.

Mr. Ingleside. By E. V. Lucas, Author of *Over Bemerton's*, etc. Price 50 cents net.

A Dark Lantern. A Story with a Prologue. By Elizabeth Robins (C. E. Raimond), Author of *The Magnetic North*, *The Open Question*, *Below the Salt*, etc. Price 50 cents net.

The Church and the Changing Order. By Shaller Mathews, Professor of Historical and Comparative Theology in the University of Chicago; Author of *The Social Teaching of Jesus*, *The Messianic Hope in the New Testament*, etc. Price 50 cents.

New Worlds for Old. By H. G. Wells, Author of *Anticipations*, *A Modern Utopia*, and Sundry Romances and Novels. Price 50 cents net.

The Building of the Church. By Charles E. Jefferson, Pastor of the Broadway Tabernacle, New York City. Price 50 cents net.

The Problem of Christianity. Volume I, "The Christian Doctrine of Life." Volume II, "The Real World and the Christian Ideas." Lectures Delivered at the Lowell Institute in Boston, and at Manchester College, Oxford. By Josiah Royce, D.Sc. (University of Oxford), Professor of the History of Philosophy in Harvard University. Price per set \$3.50 net.

PAMPHLETS

WELLS GARDNER, DARTON & CO., Ltd. Eng

The Blessed Sacrament. Some Simple Words on the Holy Communion. By G. W. Hockley. Price 10 cents.

WHEN POSITIVENESS IS WEAKNESS

TO BE POSITIVE in our statements does not carry nearly so much weight as to be correct in our statements. If we are correct, we can afford to be considerate and courteous. If we are not correct, then to be dogmatic and assertive does not help matters. We need to bear this in mind when any statement of ours is being questioned by others, as often occurs. Then we are tempted either to contradict others flatly, or to say with uncompromising emphasis that we are in the right. Each of these courses is unnecessary and discourteous, and therefore wrong. It is better at such a time to say, with quiet courtesy, "I think this is so," and to let people discover for themselves that, when we think a thing is so, it is pretty sure to be so, than to declare with emphasis, "It is so," and have people discover that merely because we were sure of a thing is no guarantee of its being a fact. Insistent positiveness is more likely to accompany carelessness than carefulness of statement. Gentleness and courtesy, together with a keen recognition of the possibility of our own fallibility, do not lessen others' confidence in us. For it is never our mere words that carry lasting weight; it is the spirit and the truth back of them that are finally listened to.—*Sunday School Times*.

A COWBOY'S IDEA OF RELIGION

A CONVERTED cowboy is reported to have given this idea of what religion is: "Lots of folks that would really like to do right think that servin' the Lord means shoutin' themselves hoarse praisin' his name. Now I'll tell you how I look at that. I'm workin' here for Jim. Now if I'd sit around the house here tellin' what a good fellow Jim is, and singin' songs to him and gettin' up in the night to serenade him. I'd be doin' just like what lots of Christians do; but I wouldn't suit Jim, and I'd get fired mighty quick. But when I buckle on my straps and hustle among the hills and see that Jim's herd is all right, and not sufferin' for water and feed, or bein' off the range and branded by cattle thieves, then I'm servin' Jim as he wants to be served."—*Selected*.

THE CHURCH AT WORK

CLUB HOUSE FOR ST. PAUL PARISH

A NOVEL PLAN is to be carried out on behalf of the parish of St. John the Evangelist, St. Paul, in the erection of a club house which shall be at a considerable distance from the parish church and in a section of the city where its general use as a community centre is to be anticipated. The location will be on the southeast corner of Portland avenue and Dale street. The building will be an attractive one, as shown in the accompanying illustration, and the cost will be some \$90,000, exclusive of furnishing. Toward this amount there had been subscribed by May 1st nearly \$25,000, and there is every reason to believe that the remainder



CLUB HOUSE FOR CHURCH OF ST. JOHN THE EVANGELIST, ST. PAUL

will be on hand in ample time. The locality in which the house is to be erected is known as the "Hill District," and it is said that with thousands of young people in the district, there is not one single public building or institution open and equipped to meet the varied social and civic needs of the community. The building to be erected will contain a large auditorium with stage, and also a gymnasium, swimming pool, reception and club rooms, etc. Thus the building will be an ample club house for the use of the neighborhood and, especially, the young people. There will be membership fees so that it will not appear to be a charity and they will be at a minimum rate.

MEETING OF MARYLAND SUNDAY SCHOOL INSTITUTE

THE TENTH annual meeting of the Sunday School Institute of the diocese of Maryland was held on May 9th in Memorial church and parish house, Baltimore. Bishop Murray presided and made the opening address, after which he presented certificates to some seventeen teachers who have completed the "Three Year Reading Course." The following officers were elected for the ensuing year: President, the Bishop of Maryland, ex-officio; first vice-president, the Rev. William M. Dame, D.D., second vice-president, the Rev. Edwin B. Niver, D.D.; secretary, Mr. William Magee;

treasurer, Mr. Frank V. Rhodes, who with the Rev. Percy F. Hall, the Rev. Joseph P. McComas, D.D., the Rev. Arthur B. Kinsolving, D.D., the Rev. Charles Fiske, D.D., and Messrs. William B. Hurst and Charles J. B. Swindell, form the Executive committee. The Rev. William M. Dame, D.D., made a very helpful address on "The Study of Missions in the Sunday School," after which a series of "Departmental Conferences" was held. That on "The Beginners' Department" was conducted by Miss Sue E. Owens of the Memorial Church; "The Primary Department" by Miss Jane Millikin of Emmanuel; "The Junior Department" by Miss Bessie C. Reeves of the Ascension; "The Intermediate

Department" by Miss Rebecca B. Brooks of St. Michael and All Angels'; and "The Senior Department" by Mrs. Alan P. Smith of Emmanuel. Mr. C. F. Pennington of St. Andrew's Sunday school spoke on "Work with Boys," and Miss Jane Millikin, superintendent of the Teachers' Training Department, on "The Use of the Story in Moral and Religious Education." At 8 P.M. the concluding service was held in the church with a stimulating address by the Rev. Hugh Birkhead, D.D., rector of Emmanuel Church, on the subject, "The Coöperation of the Home with the Sunday School."

DR. SWENTZEL ON THE PROTESTANT NAME

PREACHING recently in St. Luke's church, Brooklyn, N. Y., on "the Church of the Living God, the pillar and ground of the truth" (I Tim. 3: 15), the rector, the Rev. Henry C. Swentzel, said of the use of the term Protestant in the title of the national Church:

"In this plea for the erasure of the word 'Protestant' from the Church's title, our advocacy does not forget that, in certain of its aspects, our Church is technically and irretrievably Protestant in the sense of the English Reformation. No less a personage than Archbishop Laud may be quoted in behalf of this view of the English Church, and it might be instructive to inquire just what that

prelate meant by 'Protestant Religion.' Remembering all this, we would bear in mind also that the Reformation battle in England was fought to a finish. Its issues were settled once for all, and the cause is forever closed. If the Protestant position of England's Church, and therefore of our own, is a finality, why need we rhyme about it? Why flaunt it on all occasions?

"In no way will a change of its name mar the character of the Church. The same old Church will abide, with the same official standards, the same Book of Common Prayer. The change will not be a rapprochement toward Rome nor a turning of back upon our other fellow Christians. It will not nullify what has been styled the 'Reformation Settlement.' The Church will not be more medieval nor less evangelical.

"In these days the word does more to obscure than to reveal our Church's real station. In advertising itself as 'Protestant,' the Church almost inevitably conveys the impression that it is on the same basis ecclesiastically with numerous other religious bodies. The Church's Protestantism is not of the current sort. The latter includes too much that is inadequate or untrue. It is made to signify denial of Church authority and disregard of Christian tradition. Recent expressions of Dr. Newman Smythe need not be cited in support of our argument. It is happily coming to pass that the word is falling into disuse as a part of our Church's name. The everyday phrase is, the Episcopal Church. When Bishop Cummins organized his sect, he called it 'the Reformed Episcopal Church.' Dr. McConnell's volume is the 'History of the Episcopal Church.' The name of our seminary at Cambridge is the 'Episcopal Theological School.' One institution there is which scorns all secondary appellations, for it is simply 'The Church Congress.' If the word 'Protestant,' in addition to all its defectiveness, is supernumerary, why not remove it from the Church name?"

NORTH BALTIMORE INTER-CHURCH FEDERATION

THE North Baltimore Inter-Church Federation, which was recently organized by ten churches of different denominations, representing a membership of 5,000 persons, with an affiliated membership of more than 15,000, held its first rally and "get-together" banquet in the parish house of the Church of St. Michael and All Angels' (the Rev. Charles Fiske, D.D., rector), on the evening of Monday, May 12th. The Rev. Dr. J. R. Stanton, the president, presided and acted as toastmaster. Stirring addresses were delivered by the Rev. Dr. Fiske on "Church Comity and Our Common Cause," former Mayor J. Barry Mahod on "Social Service," the Rev. Dr. W. H. Dunbar of the Lutheran Church on "Education and the Church," and by the Rev. Dr. C. L. Mead of the Methodist Church on "The Practical Benefits of Church Federation." This organization is in large measure the result of the work of the Men's Club of St. Michael and All Angels', which first called the men of the other congregations together. Under the auspices of this club a splendid series of meetings has been held during the year, with addresses by the Hon. P. S. Goldsborough, governor of the state; Dr. J. M. T. Finney, one of the members of the recently appointed vice commission; the Hon. C. J. Bonaparte, former United States Attorney-General; Albert S. Ritchie of the Public Service Commission; and others.

THE FLOOD AT UNIONTOWN, KY.

St. JOHN'S CHURCH, Uniontown, Ky. (the Rev. Arthur Gorter, rector), was among the sufferers through the flood, and the accompanying illustrations show the water about the church and the rectory, not when it was at its height, for the water was then too rough and the weather too stormy for photographs to be made, but after the water had subsided some three feet from its greatest height. There had been a previous flood in

ings. Two families had sought refuge within its walls but were driven out by the onrushing waters. The 1,500 people from the town and 500 from the surrounding low lands camped out in tents on the hillside back of town and in the stalls and buildings of the fair grounds, where they were sustained by the United States Government and by the Red Cross Society. This assistance was very efficiently given. The parish at Uniontown is therefore greatly in need of assistance, the losses to the members being very general.

inary matters. Committees for handling the conference have been partly appointed, and some of the most prominent business men of Spokane have consented to act. The executive committee is headed by C. M. Lovsted, president of the Spokane local assembly, and a member of the National Council. Mr. Lovsted is connected with the Spokane Ornamental Iron Works. Yearsley M. White, treasurer of the Washington Water Power Company, is the head of the programme committee, which includes Dean William C. Hicks, the Rev. H. T. Archbold, C. M. Lovsted, and Denton M. Crow. Fred L. Kershaw heads the publicity committee; E. Vaughn Klein of the Traders National Bank, the finance committee; H. S. Collins, local representative of the Northwestern Lines, the transportation committee; E. O'Callaghan, choirmaster of the Cathedral choir, the music committee; H. E. Hamilton, the committee on halls; W. S. Gilbert, the committee on hospitality. Five Bishops beside Bishop Wells will be in attendance and take part in the programme. They are the Bishops of Olympia, Montana, Idaho, Columbia, and New Westminster. Dean Gresham of Grace Cathedral, San Francisco, is also to be present. Five hundred delegates are being prepared for, it being thought that about two hundred of these will come from Spokane and its suburbs.



RECTORY OF ST. JOHN'S CHURCH, UNIONTOWN, KY.

January, at which time the water was ten inches deep in the church, but at that time it did not reach the rectory floor and five families were taken as refugees into the rectory. Large expense was necessarily incurred for cleaning and repairing after that flood, and the work had hardly been completed before Easter when the greater flood came. The water rose two feet higher than its highest previous record. The floor of the church with pews screwed to it was lifted bodily by the water. It burst in the middle and separated from the walls. In the choir

LARGE INCREASE IN ENVELOPE INCOME

ENVELOPES for charitable and missionary purposes in use at St. John's church, Jersey City Heights, N. J. (the Rev. George D. Hadley, rector), have been in use for several years and have largely increased the income for such purposes within the past five years. The total thus secured in 1908 was \$718, and the total in the fiscal year just closed was \$2,068.93. About half of each amount was for diocesan and general missions, and in recent years special subscriptions added to these amounts have materially increased the sum for general missions beyond what is raised through the envelopes.

GROUND BROKEN FOR NEW CHURCH IN TRENTON, N. J.

THE NEW church building for St. James' parish, Trenton, N. J. (the Rev. William B. Rogers, rector), is to be erected on a new and valuable site. Archdeacon Shepherd removed the first spadeful of earth, which afterward was sent by parcel post to the Bishop. The little ceremony occurred on Whitsunday, and the digging was further pursued by the rector and members of the vestry. The actual work began on Monday, May 12th. The cornerstone will be laid by the Bishop on June 8th, and it is expected that the building, to cost \$9,500, will be completed by September 15th. The building will be of brick with concrete and stucco finish, and in Gothic style. A parish house will be erected later.

PACIFIC COAST CONFERENCE OF BROTHERHOOD OF ST. ANDREW

SEPTEMBER 11th to 14th is the date set for the coming Pacific Coast conference of the Brotherhood of St. Andrew, to be held at Spokane according to invitation extended by the Spokane delegation at last year's meeting at Victoria, B. C. G. Frank Shelby is in Spokane at the present time, in conference with clergy and laymen, making arrangements for the programme, and other prelim-

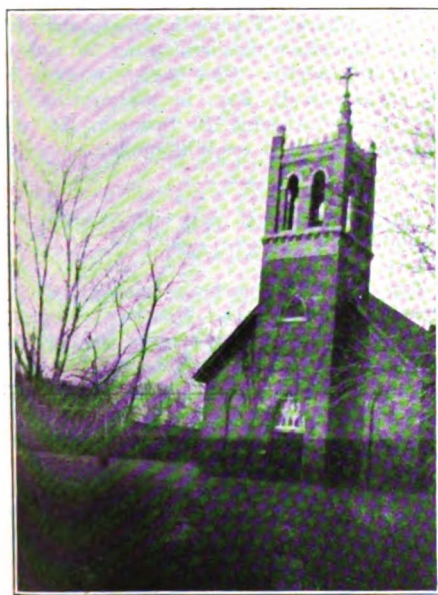
EDUCATIONAL FIELD SECRETARY FOR THE THIRD DEPARTMENT

THE REV. STEWART U. MITMAN, Ph.D., of South Bethlehem, Pa., was elected educational field secretary of the Third Department at the Sunday School Convention held at Washington, D. C., in April. The field secretary is prepared to give his entire time after June 1st to the department in any capacity calculated to further the cause of religious education, especially by lectures and addresses upon educational topics at local centres, and in diocesan institutes, as well as through courses of study at summer schools. He is ready to help also in the work of teacher training, on the topics of the standard course, either by correspondence, where classes cannot be organized, or by the instruction of groups of teachers during the winter months. He will be glad as far as possible to give his Sundays in presenting the cause of religious education in individual parishes, upon invitation of the rector. The traveling expenses of the Field Secretary are provided for, thus enabling even the smallest centres to avail themselves of his services, without further charge than that of entertainment during the period of his work.

The chairman of the executive committee, the Rev. Howard W. Diller, expresses the hope that the whole department will freely use the services of the Field Secretary.

MEETING OF THE BISHOP'S GUILD OF MARYLAND

THE ANNUAL MEETING of the Bishop's Guild of Maryland was held in St. Paul's parish house, Baltimore, on Thursday, May 8th. The object of the guild is to raise money to help the Bishop maintain services in those churches in the diocese which otherwise would remain closed. The officers are as follows: President, Mrs. Adam Denmead; first vice-president, Miss Nannie P. Ellicott; second vice-president, Mrs. Charles H. Riley; recording secretary, Mrs. Charles W. Beers; treasurer, Mrs. Horace Hills. Bishop Murray presided and congratulated the guild on its good work of the past year, which has been the most successful in the twenty-two years of the guild's existence. There are now on the roll of the Central Guild 376 members, of whom 227 are active and 149 honorary, with 25 additional subscribers. There are also branches of the guild at Catonsville and



ST. JOHN'S CHURCH, UNIONTOWN, KY.

Showing the water line at the time of the flood

the carpet and chancel furniture had been scaffolded up on top of the choir stalls, but the water rose so quickly that a boat could not be gotten in the door and everything was floated down. Floating logs also smashed in the windows. The rectory was not materially damaged except through the mass of mud that was carried in and damaged the furnish-

Towson, Baltimore county, and at Annapolis and West River, Anne Arundel county. During the past year \$1,280 was raised and handed to the Bishop for this work, this being the largest amount that the guild has ever contributed.

NEW CHURCH COMPLETED AT GRAND LEDGE, MICH.

THE CONGREGATION of Trinity Church, Grand Ledge, Mich. (the Rev. C. J. DeCoux, rector), are rejoicing in the completion of a fine new church edifice. The building is constructed of paving brick, with stone foundations and a slate roof. It has a fine basement and a good steam heating plant has been installed. The church will seat 300 people, the pews of oak matching the chancel furniture. A pipe organ, recently installed was used for the first time on Trinity Sunday.



TRINITY CHURCH, GRAND LEDGE, MICH.

There are several fine memorial windows, and other memorials, among them eucharistic lights, altar cross, brass vases, credence shelf, and altar linens. The floor was entirely carpeted through the efforts of the Woman's Guild. A mixed choir of twenty-four voices is in regular attendance, and since the completion of the church there has been a marked increase in attendance at the services. During a rectorship of twenty months the number of communicants has been doubled by confirmations. Preparations are being made for the holding of a parochial mission in the fall.

CHURCH EXTENSION IN MINNEAPOLIS

A MEETING of the Executive committee of the Church Extension Society of Minneapolis was held on Tuesday, May 13th. In the absence of the Bishop, the Rev. C. Edgar Haupt, vice-president, presided. An offer had been received for the sale of St. Mary's mission in the northeastern part of the city, but the sale had not yet been consummated. It was reported that the Church families in the Lynnhurst district had purchased a very desirable lot for the use of St. Barnabas' mission, under the charge of the Rev. W. P. Remington of St. Paul's Church, and it was resolved that the annual contribution of St. Paul's Church should, for this year, be devoted to the benefit of this work. In connection with the College of Agriculture and the State Farm School at St. Anthony Park, where an aggregate of 2,500 students are enrolled during the year, a grant of \$500 was made to St. Matthew's Church to assist in securing the necessary facilities to reach and minister to the students, conditional, however, upon the approval of the Bishop and clergy of the city.

MEMORIALS AND OTHER GIFTS

ANOTHER WINDOW in a series of memorials was dedicated on Trinity Sunday in St. Paul's church, Albany, N. Y. (the Rev. Roelif H. Brooks, rector). The subject is the Presentation of Gifts, or the Visit of the Magi or Wise Men to the Holy Child at Bethlehem. The scene is the rude entrance to the temporary shelter of the Holy Family, a glimpse being caught of the beautiful landscape in the far distance. The Oriental visitors in their costly robes, vivid with the glowing colors favored by the nations in the far East, furnish the dominant color tones at the left of the window, as bending in homage before the new born King of the Jews they proffer their gifts. The window was designed in the Lamb Studios and is a gift of Sidney T. Jones in memory of his parents. The memorial inscription in a panel at the

The dedicatory inscription at the base of the window reads as follows: "To the Glory of God and in loving memory of Henry A. Neilson. Entered into rest, May 6, 1912."

MR. HARRY JAMES and his sister of Denver, have defrayed the cost of the stone steps recently placed at the west front of St. John's Cathedral, Denver, Colo. The cement platform now includes the tower and the north and south doors and the approach is very dignified. Also a bronze tablet has been placed on the north wall of the interior vestibule by Dean Hart and the Rev. Dr. Hitchings, a former rector of St. John's in the Wilderness, Denver, in memory of the late Mr. C. B. Kountze, "without whose counsel and assistance this Cathedral could not have been erected."

THE LARGE three-manual Austin organ for St. Paul's church, Burlington, Vt., contracted for several months ago but delayed owing to a proposal to rebuild the chancel, is now ordered to completion and it will be installed some time during the coming summer. This organ will cost approximately \$12,000 and it will be the most notable church organ in its territory. It is the gift of one of the parishioners, herself a lover of pipe organs and a musician of experience and taste. The new organ will approximate in capability the large three-manual placed recently in All Saints', Providence, R. I.

A HANDSOME marble tablet has recently been placed in the chancel of St. Andrew's church, Baltimore, Md., bearing the following inscription: "In loving memory of the devoted and generous work for this church by the Rev. James Houston Eccleston, D.D., cheered and helped by his wife, Helen McLeod Whitridge. This monument is set up by the vestry and people of St. Andrew's Church, A. D. 1912."

THE YOUNG FRIENDS of Charles Emerson Hovey, Ensign, U. S. N., who was killed in action in the Philippines while leading his men in 1911, have placed a tablet in St. John's church, Portsmouth, N. H., in "happy memory" of him. Ensign Hovey was the son of the Rev. Henry E. Hovey, for more than a quarter century rector of St. John's Church, and Mrs. Louise Folsom Hovey.

A BEAUTIFUL silver flagon has been given to Christ Church, Plymouth, Mass., completing the handsome communion set in possession of the parish. The flagon is given by Mrs. Elizabeth E. Fay, in memory of her aunt, Miss Catharine B. Spooner. It was dedicated and used on Whitsunday.

MEETINGS OF THE WOMAN'S AUXILIARY

THE REGULAR quarterly meeting of the Executive Board of the Woman's Auxiliary of the diocese of Kentucky was held at the Cathedral House, Louisville, on Thursday morning, May 8th. Encouraging reports were received from all departments of the work, notably from the Custodian of the United Offering who reported the sum of \$1,308.01 at present on hand which is some three hundred dollars more than at the same period before the last triennial. Much time was spent in arranging for the annual meeting which is to be held on May 23rd, beginning with the annual corporate communion at which Bishop Woodcock will celebrate and make a brief address. The rest of the morning will be devoted to the business session with annual election of officers, with delegates and alternates to the Triennial. Owing to the probable press of business and length of time required for its transaction, it was decided to have the reading of Miss Emery's annual letter in the afternoon and the special address which will be by Miss Lewis of St. Louis. Much time was consumed in the dis-

foot is as follows. "And the Word was made flesh and dwelt among us and we beheld His glory full of grace and truth." To the glory of God and in loving memory of Andrew Barton Jones, 1840 to 1909. Vestryman and warden of this parish from 1895 to 1909. And of his wife, Alice Tucker Jones, 1843 to 1891."

ST. PAUL'S CHURCH, Norwalk, Ohio (the Rev. George A. Wieland, rector), has been greatly enriched by the gift of a chest of exquisite communion vessels, given as a thankoffering by two of the loyal and devoted communicants of the parish. The set, which was blessed and used in the celebration on the morning of Trinity Sunday, is composed of a flagon, chalice, altar and credence patens, and spoon, enclosed in rosewood chest. Designed and executed by the Gorham Company of New York, these vessels are a splendid example of the silversmith's art. A silver plate on the chest bears the following inscription: "St. Paul's Episcopal Church, Norwalk, Ohio. To the Glory of God and in commemoration of the Fiftieth Anniversary of their Marriage. Henry Sparrow Mitchell, Delila Yale Mitchell. 1863—February 24—1913."

THERE has recently been placed and dedicated in Christ church, New Brunswick, N. J., a very beautiful memorial window which was designed and executed by the Tiffany Studios of New York. The memorial consists of two Romanesque panels with circular opening above and has for its subject "The Prayer of the Good Shepherd." The Saviour stands under the shelter of a large tree, the dense foliage of which forms a canopy in the upper portion of the window, with His hands clasped and head upturned in an attitude of deep and prayerful meditation.

discussion of proposed amendments to the constitution, notably the one forbidding absolutely the raising of money by the Auxiliary by means of public sales, fairs, or entertainments of any kind by any of its departments, some of the Junior branches wishing an exception made in this matter in their case, and leaving the decision in the hands of the rector of the individual branches. The majority of diocesan officers and members of the Board are not in favor of this change so it is very improbable that the amendment will carry; and the high standard set some years ago when the constitution was adopted will doubtless be maintained as in the past in this diocese. It was also decided to amend the constitution by providing for a semi-annual meeting to be held in the fall of the year, in addition to the annual meeting in the spring. In accordance with a resolution passed at one of the united Lenten meetings, the delegates and alternates to the triennial were nominated by the Board at this meeting, twenty names being selected, out of which at the annual meeting the five delegates and five alternates are to be selected. The Board accepted with regret the resignations of two of the diocesan officers, Miss Mary Semple and Miss Amy Brandeis, secretary of the Babies' Branch and correspondent of the Church Periodical Club, respectively; their successors to be selected at the annual meeting.

THE ANNUAL CONVENTION of the diocesan branch of the Woman's Auxiliary in the diocese of Quincy met in Grace church, Galesburg, Ill., on May 13th. The attendance and number of parochial branches represented was large. Mrs. Elizabeth Woodward of Peoria, refusing reelection after two fruitful years as president, was succeeded by Mrs. Zeller, also of Peoria. Mrs. George Eastes of Galesburg continues as treasurer, and Miss Mary Davidson of Carthage becomes the secretary. The Auxiliary was favored with instructive addresses by the Rev. Dr. Andrews of Japan, and Miss Julia C. Emery. The plans contemplated a continuance of the advance made in the past few years.

A SPECIAL SERVICE under the auspices of the Woman's Auxiliary was held at the Church of the Ascension, Baltimore (the Rev. R. W. Hogue, rector), on the evening of Wednesday, May 14th. The sermon was preached by the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia.

DEATH OF THE REV. J. P. HAWKES

THE REV. JAMES P. HAWKES, rector of the Church of the Good Shepherd, Wareham, Mass., died on May 10th after a several weeks' illness. The Rev. James Powers Hawkes was born in Boston on November 4, 1861, and at the age of twelve went to live with the Rev. Dr. James F. Powers, rector of the Church of the Advent, Philadelphia. He attended the University of Pennsylvania from which he was graduated when he was twenty-two years of age. Following his divinity course Mr. Hawkes was ordained priest by Bishop Rulison, going with Dr. Powers to Pottsville as assistant minister, where he remained for two years. At Corry, Pa., he was rector of Emmanuel Church for two years, and at West Philadelphia he was assistant rector of St. Mary's. After three years in that parish he went to St. Luke's Church at Lebanon. After remaining there three years he came east and at Dedham he was rector of St. Paul's Church, where he spent eight years. He had been in charge of the work of the Church at Wareham, Sandwich, and Marion for several years. Archdeacon Samuel G. Babcock officiated at the funeral and he was assisted by six priests, former friends of the deceased. The body was taken to Pottsville, Pa., for burial. Mr.

Hawkes is survived by his wife, who was Miss Susanna C. Kaercher of Pottsville, one daughter, and three sons.

THE NEW RECTOR OF ST. MARK'S, EVANSTON, ILL.

BISHOP ANDERSON has been pleased to approve the call extended by the vestry of St. Mark's Church, Evanston, Ill., to the Rev. Arthur Rogers, D.D., of Holy Trinity Church, West Chester, Pa., to become the rector of the mother parish of Evanston, as successor to Bishop Longley and to his predecessor, the eminent scholar and theologian, Arthur Wilde Little.

Doctor Rogers comes of an old and prominent Rhode Island family. He was born in the city of Providence. His father, Horatio Rogers, was Colonel of the Second Rhode Island Regiment in the Civil War, and was,



REV. ARTHUR ROGERS, D.D.

later, Judge of the Rhode Island Supreme Court. His maternal grandfather, Resolved Waterman, was warden of St. Stephen's parish, Providence, for fifty years. He graduated from Brown University in 1886, and received the degree of D.D. from that college in 1909. From Brown University he entered the Cambridge Theological School, being graduated from there in 1889. He was ordered deacon by Bishop Clark of Rhode Island on June 16, 1889, and advanced to the priesthood by the same Bishop the following year. Before commencing his pastoral work he went abroad for some time. His first parish was that of St. George's, Central Falls, R. I., where he remained seven years. In 1899 he was called to the rectorship of his present parish at West Chester, Pa. In the diocese of Pennsylvania, Dr. Rogers is one of the Bishop's examining chaplains, is lecturer in Church History at the Church Training and Deaconess' Home, also on the Board of editors of the *Church News*, the diocesan paper of the diocese of Pennsylvania.

Dr. Rogers has accepted his call to St. Mark's, Evanston, and will enter upon his duties as rector about the first of October. He is spending the summer in Europe with his family.

CONSECRATION OF CHRIST CHURCH, PULASKI, VA.

ON MAY 14TH Bishop Randolph of Southern Virginia, consecrated the new Christ Church, Pulaski, Va. The congregation which filled the church was made up not only of the communicants of the parish, but friends from all the denominations in the town. The ministers of all these churches were present, and their choirs united with Christ Church choir in rendering the service, which was most inspiring. The clergy present were the Rev. Messrs. Francis H. Craighill of Wytheville, E. A. Rich of Graham, Joseph B. Dunn of Lynchburg, and Mercer P. Logan, D.D., of

Nashville, Tenn. The Sentence of Consecration was read by the rector of the parish, and after the consecration by the Bishop, the Rev. Messrs. Logan and Craighill read the service for the day. The Rev. J. B. Dunn preached the sermon.

This was a happy day for the congregation of Christ church, and one looked forward to for years. The last of the struggle was reached when the debt of \$2,800 was paid within the last year and made it possible to have their beautiful church consecrated. In 1875, when Pulaski was called Martins, the Rev. G. S. Gibbs, rector of Emmanuel Church, Dublin, held services for the few Church people living there. Then in 1879, chiefly through the good offices of Mrs. J. Stuart Magill, a chapel was built. In 1897 during the rectorship of the Rev. G. Gordon Smeed, a large and handsome stone church was built, for the place had grown rapidly into a mining and manufacturing centre, and had been named Pulaski City. Just as this church was ready for service, it was burned, leaving the parish without a church and with a debt of \$10,000. Worship was resumed in the old original Magill Memorial and during the rectorship of the Rev. John S. Alfriend, the congregation with outside help paid off the debt. In 1905 a rectory was built at the cost of \$4,500, and in 1908, the cornerstone of the present Christ church was laid, and in due time completed at a cost of \$9,000. This was during the rectorship of the Rev. Luke White. During these years many were confirmed and the Church life emphasized and built up in the town and surrounding country; but amid reversals and trials the people bore their burdens nobly, and now are rejoicing in the fruit of their labor and self-denial. The old rectory was recently sold and the proceeds largely devoted towards paying the debt. A larger and better located rectory has since been given by the late Mr. J. M. Molick, who was for years a vestryman and hard worker for the Church. Pulaski is a growing town and the future of the Church is bright. The present rector is the Rev. Charles E. A. Marshall.

CHICAGO RULES FOR MARRIAGE IN FORCE AT SALINA CATHEDRAL

THE DEAN of the Cathedral at Salina, the Very Rev. George B. Kinkead, 3rd, has, with the concurrence of the Bishop of Salina, established the rules for marriages that obtain in the Cathedral at Chicago, among them requiring certificates from a reputable physician as to the health of the parties. The general sentiment of the community is favorable.

CORNERSTONE LAID FOR PARISH HOUSE AT MARCELLUS, N. Y.

ON THURSDAY, May 15th, the Rev. H. G. Coddington, D.D., acting for the Bishop of Central New York, laid the cornerstone of the parish house of St. John's Church, Marcellus, N. Y. The building when completed will be a two-story structure sixty-three feet long by twenty-six feet wide, with a wing one story above the wall, fifteen by thirty feet. There will be a basement under the entire building which will be used for coat rooms, lavatories, and storage. On the main floor of the wing provision will be made for a kitchen and dressing rooms. The main part of this floor will contain an assembly room seating two hundred people, a stage, library, and entrance hall. On the second floor there will be sewing and guild rooms and over the audience room below a balcony that will seat about fifty. The building when fully equipped with plumbing, heating, and lighting will cost about \$8,000. The Rev. E. B. Doolittle is rector of the parish and the architects are Messrs. Taylor and Bonta of Syracuse.

LEGACIES AND BEQUESTS

UNDER the provisions of the will of the late Mrs. Sarah C. Dexter, a devoted communicant of Calvary parish, Sedalia, Mo., a note for \$500 held by Mrs. Dexter against the parish, is cancelled and returned to the vestry. A legacy of \$5,000 is also bequeathed to the Rev. Edmund A. Neville, a former rector of Calvary, now rector of Christ Church, Mexico City.

DR. VAN ALLEN CANCELS APPOINTMENTS

RETURNING to Boston on Saturday last from a preaching engagement in Quebec, the Rev. Dr. van Allen, rector of the Church of the Advent, found his father, Professor Daniel D. van Allen, in a critical condition with doctors and a nurse in attendance. Professor van Allen had for some time been ill, but a turn for the worse had occurred during his son's absence. Dr. van Allen has therefore been obliged to cancel engagements ahead, in New York City for the present week, and in Wisconsin for early June, where he was expecting to preach the baccalaureate sermon for Grafton Hall, Fond du Lac, and to speak to the Church Club in Milwaukee.

Professor van Allen is seventy-nine years of age but has been in good health until a few months ago. His whole life was devoted to educational work until 1897, when he retired. He is now residing with his son at the Advent rectory.

CONGREGATIONAL MINISTER BECOMES CANDIDATE FOR ORDERS

THE REV. E. B. MOUNSEY, formerly a pastor of the Congregational Church, after serving as a lay missionary among the Sioux for over a year, has been admitted by the Bishop of South Dakota as a candidate for holy orders and is preparing at Seabury Divinity School.

ENVELOPE SYSTEM SUCCESSFUL IN DENVER

IT IS INTERESTING to note that the envelope system for six months, beginning September, 1912, although but partially introduced, has, at St. John's Cathedral, Denver, produced \$1,100 over the corresponding period of last year. Whether or not owing to the same cause, the offerings of loose money have fallen off by \$300, leaving a net gain of \$800, and not affecting pew rents and subscriptions.

NOTES FROM THE EPISCOPAL THEOLOGICAL SCHOOL

SEVERAL new courses of instruction are to be given next year at the Episcopal Theological School, Cambridge, Mass. Chief among them are the courses to be given by the Rev. Kirsopp Lake, professor of Early Christian Literature and New Testament Exegesis in the University of Leyden, Holland. Professor Lake will conduct a course on the Exegesis of the Epistle to the Romans for the middlers and seniors; the Apostolic Age for middlers and seniors, and the seminar course on the Didache for graduates and clergy. Professor Lake is to arrive in this country about the first of September and will remain at the Cambridge school until the middle of January. He must then return for the spring semester at the University of Leyden. He has recently been in St. Petersburg continuing his making of photographic fac-simile of the Codex Sinaiticus. He has also in preparation a book to follow his recent publication on the earlier Epistles of St. Paul. Professor Lake is a graduate of the University of Oxford. Before going to Holland he was cata-

logue of Greek manuscripts in the Bodleian Library. He is the author of many works on the New Testament. Other new courses are: The Theology of Frederick Denison Maurice, which will be given in seminar form by Professor Drown; Religious Pedagogy by the Rev. Warner F. Gookin, and an Introduction to the Study of Theology, a lecture course for juniors. Mr. Gookin is to assist Professor Fosbroke in the course on the History of Judaism.

THE CAMPAIGN to increase the endowment of the school is making slow progress; thus far \$6,000 have been received to be added to invested funds, and \$3,300 have been subscribed towards annual expenses. Half of the \$6,000 came from the bequest of Edward L. Davis, for many years one of the trustees. In addition to these amounts \$1,000 a year have been given for ten years by Mr. and Mrs. George L. Cheney of New York to provide a fellowship. This has been awarded to William Lawrence Wood of New York, a member of the senior class. He will study theology in Germany next year.

ANNIVERSARY OF CHRIST CHURCH, BROOKLYN, N. Y.

CHRIST CHURCH, Clinton street, Brooklyn, celebrated its seventy-eighth anniversary on Sunday, May 18th. The building is one of the oldest in the entire borough. When it was erected in 1835 only 2,000 people lived south of Atlantic avenue to Red Hook Point. Now the population is about 100,000. The rector, the Rev. Walter DeForrest Johnson, gives the following statistics of Christ Church and its chapel on Sullivan street: Families, 1,185; baptisms, 46; confirmed, 43; marriages, 26; burials, 49. Total amount contributed during the year for all purposes was \$30,427.98, of which \$7,000 was added to the endowment fund. This fund has been increased steadily until it now amounts to about \$90,000. The parish has been served by a long line of well-known evangelical pastors, including the Rev. Kingston Goddard, the first rector; the Rev. Dr. John S. Stone, the Rev. Dr. Eli H. Canfield, the Rev. Dr. Lucius W. Bancroft, the Rev. Dr. Arthur B. Kinsolving, and the present rector, the Rev. Walter D. Johnson. The anniversary services consisted of Holy Communion at 8 A. M.; festival service and anniversary sermon by the rector at 11 A. M.; evening prayer and address by the Rev. P. M. Birmingham at 7:45 P. M. The offerings for the day were for the increase of the endowment fund.

MEETINGS OF THE GIRLS' FRIENDLY SOCIETY

THE TWENTY-FIRST annual meeting of the Girls' Friendly Society of the diocese of Western New York was held in Christ church, Corning, N. Y. (the Rev. Malcolm S. Johnston, rector), on Tuesday and Wednesday, May 6th and 7th. A meeting of the branch secretaries was held on Tuesday afternoon at the home of Miss Wellington and a service for members and associates was held in the evening when an address was made by the rector, after which in the Sunday school room Miss Charles, the organizing secretary of the Canadian Girls' Friendly Society addressed the delegates. The meeting was opened Wednesday with a Celebration at 9:30, after which the counsel met for business. An exceptionally dainty luncheon was served by the parish acting hostess and at 2:30 the associates' conference was held at which time a letter of greeting was read from the Bishop of the diocese who was unable to be present. The offering at the meeting was given to the Holiday House Fund.

THE FOURTH diocesan service for candidates of the Girls' Friendly Society of Rhode Island was held in Grace church, Providence,

on Saturday, May 10th, at 3 P. M. The procession was led by a choir of little girls vested in blue-belted gowns and white linen caps, preceded by a banner bearer; then came nearly three hundred girls, candidates of the Girls' Friendly Society, each delegation bearing banners. The service was taken by the Rev. Lee Maltby Dean, curate of Grace Church; the children were rehearsed in the G. F. S. catechism by the Rev. Samuel M. Dorrance, rector of St. George's Church, Central Falls; and the address was delivered by the Rev. Asaph S. Wicks, rector of the Church of the Good Shepherd, Pawtucket. The candidates' hymn was sung and the G. F. S. prayer was said by all in unison, then the service closed with prayers and benediction by the rector, the Rev. Frank Warfield Crowder, Ph.D.

MISSIONARY CONFERENCE AT LAKE GENEVA, WIS.

THE THIRD summer conference of the Laymen's Missionary Movement will be held at the Y. M. C. A. Camp on beautiful Lake Geneva, Wis., July 26th to 31st. Many who attended the conferences of the last two years felt that they were very helpful. A programme and registration fee of \$2.00 will be charged each delegate to assist in defraying the expenses. Delegates may be registered through F. J. Michel, field secretary of the Laymen's Missionary Movement, 19 S. LaSalle street, Chicago. Rates for board and lodging for full conference period, Saturday lunch to Thursday breakfast inclusive: in tents, \$7.50 per person; in cottages, \$8.75 per person; in the villa, \$12.50 per person. The rate by the day is a little higher and a saving may be effected in the weekly rate where two occupy a room together. Sessions and conferences are held in the mornings and evenings, leaving the afternoon free.

BETHLEHEM

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

Meeting of the Archdeaconry of Scranton—Missionary Services Held in Many Places—Service for Sons of St. George

ONE of the most impressive demonstrations in the history of the archdeaconry of Scranton occurred at Wilkes-Barre, Pa., on Tuesday evening, April 19th. The great Irem Temple had been engaged by the three congregations of the city, St. Stephen's (the Rev. Henry L. Jones, D.D., rector), St. Clement's (the Rev. John Talbot Ward, rector), and Calvary Church (the Rev. Harry G. Hartman, vicar), and the auditorium was thronged to its utmost capacity, hundreds being unable to gain admission. The combined choirs of the three congregations, one hundred and fifty voices, led the mass meeting in the singing of "Ancient of Days," "The Church's One Foundation," and other familiar hymns. Dr. Jones made a brief introductory address and Bishop Talbot followed with words of welcome. After the creed and prayers Bishop Talbot delivered a masterly and comprehensive address on "What This Church Stands For." The Rt. Rev. Charles Edward Woodcock, Bishop of Kentucky, discussed "The Duty of the Individual to the Parish." The Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, made the final address, "The Duty of the Individual to the Community." Dr. J. Fowler Richardson, organist of St. Stephen's Church, directed the six combined choirs, St. Stephen's choir, St. Stephen's auxiliary choir, Calvary choir, Grace mission choir, St. Clement's choir, and St. Clement's auxiliary choir. A score of clergy from various parts of the diocese, as well as the clergy of Wilkes-Barre, followed the vested choirs in the procession.

SEVERAL large missionary services have been held in the diocese during the month of

May. The Rev. G. C. F. Bratenahl, secretary of the Third Missionary Department, preached the sermon at Christ church, Reading (the Rev. Frederick Alexander Mac-Millen, rector), on Sunday morning, May 11th; at St. Luke's church, Lebanon (the Rev. A. A. V. Binnington, rector), on Sunday evening, and at Calvary church, Tamaqua (the Rev. Wallace Martin, rector), on Monday evening, May 12th. Dr. Bratenahl has also visited recently the Pro-Cathedral of the Nativity, South Bethlehem; Trinity church, Easton; Trinity church, West Pittston; and Grace church, Honesdale.

ON ST. GEORGE'S DAY, April 23rd, a special service was held at Calvary church, Wilkes-Barre, Pa., for the Order Sons of St. George, with the following lodges attending: Garfield Lodge No. 74, Wilkes-Barre; Sir Humphrey Davy Lodge No 9, Wanamie; Lily of the Valley Lodge No 14, Parsons; and Friendship Lodge No 518, Nanticoke, of the Sons of St. George, and Lady Kitchener Lodge No 122, Wilkes-Barre, and Easter Lily Lodge No 106, Parsons, of the Order Daughters of St. George. The Rev. Harry Garfield Hartman, vicar, preached the sermon.

CALIFORNIA

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

Marriage of Hayward Presbyterian—The Training School for Deaconesses—New Place of Worship for Oakland Colored Congregation

THE REV. HAMILTON LEE, pastor of Trinity Church, Hayward, and Miss Kate L. Safford of Berkeley were married in San Francisco on Monday, May 19th, by the Bishop of California. Mr. Lee came to this diocese in 1876. He was for some years rector of the Church of the Advent, East Oakland, but he is chiefly associated with Hayward and the surrounding country. He is now serving his second term as pastor of that mission, and while officiating there he has also carried on the Church work at Niles, Centerville, Irvington, and Newark, and is generally recognized as the father of the Church in that region. At the present time he is in charge of All Saints' mission, Elmhurst, in addition to his work at Hayward.

THE Training School for Deaconesses in Berkeley will finish another year's work on Thursday, May 29th. There will be two graduates, Miss Octavia Seymour Drake and Miss Marguerite Schneider. Acting at the request of the Bishop of Oregon, the Bishop of California set apart Miss Drake to the office and work of a deaconess on Wednesday, May 7th. The service was held in St. Mark's church, Berkeley, and the preacher was the rector of the parish, the Rev. E. L. Parsons. Miss Drake will continue as assistant in St. Anne's House, the headquarters of the Deaconess School.

THE congregation of St. Augustine's mission for the Afro-American people of Oakland and vicinity entered into their new house of worship on Sunday, May 4th. At the morning service the preacher was the Rev. Edgar F. Gee, sometime rector of St. John's Church under whose fostering care the mission received its first impetus. The new building is an old dwelling-house transformed into a chapel, which will answer very nicely until they are able to build themselves a church. The enterprise has been financed by the Archdeacon of the diocese.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Diocesan Board of Missions Reports Progress—Cantata to be Given as Benefit for G. F. S.—Notes

A RECENT MEETING of the diocesan Board of Missions was pleased to be informed by

the treasurer that the current deficit had been decreased, the annual appropriations had been increased by over \$500, and the total increase in income for the year was about \$1,500. This speaks well for the progress of interest in the Church's work in an exceptionally dull financial year.

THE CANTATA "Elaion" is to be produced by Dr. Gower on behalf of the Girls' Friendly Society of Denver, which is raising \$5,000 as nucleus of a fund for establishing a Lodge as a residence for girls in the city. This very desirable object will be materially advanced by the willing coöperation of the leading artists and singers in the city.

THE ANNUAL MEETING of the Guild of the Holy Ghost the Comforter was held on Tuesday evening, May 13th, at St. Barnabas' church, Denver, the Bishop preaching to a fairly large congregation representing the members of this local or diocesan branch of the guild.

MISS ARUNDEL, formerly of Pittsburgh, was received as an associate member for a period of two years of the Order of St. John the Evangelist, a diocesan sisterhood, in the Emmanuel Memorial church, Denver, by the Rev. S. R. S. Gray, acting as chaplain.

THE SOUTHERN DEANERY of the diocese in session at La Junta, April 16th and 17th, voted to request the council of the diocese next month to increase the apportionment for diocesan missions from \$3,800 to \$6,000.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Spring Meeting of Convocation Held at Cortland—St. John's, Marathon, Opened for Services

THE ANNUAL spring meeting of the fourth district convocation was held at Grace church, Cortland (the Rev. Warren W. Way, rector), on Wednesday, May 14th. At the celebration of the Holy Communion at 10:30 o'clock the Dean of the district, the Rev. John T. Rose, was the celebrant. Archdeacon William Cooke read the epistle and the Rev. Walter E. Jones was gospeller. The sermon was preached by the Rev. H. G. Coddington of Grace Church, Syracuse. At the conclusion of the business meeting in the afternoon an address was made by the Rev. William DeLancey Wilson, D.D., on "Pensions for the Clergy," which was followed by a general discussion of the subject of automatic pensions and the \$5,000,000 Pension Fund. The Woman's Auxiliary met in connection with convocation, and in the afternoon were addressed by Miss A. M. Clarke of Hankow, China.

ON MAY 22nd, just three years from the date of its inception as a mission and two years from the day of its incorporation as a parish, the new St. John's church, Marathon (the Rev. Warren W. Way, rector), was opened with fitting services. In the morning there was a celebration of the Holy Communion and at the afternoon service the special preacher was the Rev. Karl Schwartz, Ph.D., of Syracuse.

CONNECTICUT

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

The Place and Time of the Diocesan Convention

THE ANNUAL CONVENTION of the diocese of Connecticut will be held in St. Paul's church, New Haven, on Tuesday and Wednesday, June 10th and 11th. The convention will be opened with prayer on Tuesday afternoon at 3 o'clock by the Bishop of the diocese, who will then deliver his address. The Holy Communion will be celebrated in St. Paul's church on Wednesday morning, the Festival of St. Barnabas the Apostle, at 7:30 A. M.

DULUTH

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

Annual Convocation of the Duluth Deanery

THE ANNUAL CONVOCATION of the Duluth deanery was held in St. Peter's church, Duluth, on Wednesday and Thursday, May 7th and 8th. The Rev. F. C. Coolbaugh, D.D., preached the sermon on Wednesday evening. On Thursday morning the Holy Communion was celebrated by Bishop Morrison, and after the business meeting papers were read by the Rev. Wilfrid Clarke on "The Atonement," and by the Rev. F. C. Coolbaugh, D.D., on "The Change of Name." In the afternoon essays were read by the Rev. Dr. MacLean on "Henri Bergson," and by the Rev. Dr. Ryan on "The Drama in Modern Life."

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Spring Meeting of the Southern Convocation

THE SPRING MEETING of the Southern convocation began its services on Tuesday evening, May 16th, in St. Stephen's church, East New Market. Addresses were made by the Rev. W. F. Allen and by the Rev. C. G. Cogley. On Wednesday morning there was an early celebration of the Holy Communion at 7 A. M. and another at 10:30, at the latter the Bishop of the diocese being celebrant, assisted by Dean Barlow. The sermon was preached by the Rev. David Howard Salisbury. In the afternoon, after a short business session, an essay was read by the Rev. W. F. Allen pertaining to the much discussed subject of Change of Name of this branch of the Catholic Church, followed by a discussion, the trend of which was that a change would be acceptable, provided a suitable name were proposed. At 8 o'clock, after a short service read by the Dean, addresses were made by the Bishop of Easton on "What the Church has to Offer in Work," and by the Rev. L. L. Williams on "What the Church has to Offer in Worship."

KENTUCKY

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

Reception Given to New Louisville Rector

A RECEPTION was given to the Rev. Edw. S. Doan and family by the parishioners of St. George's Church, Louisville, Ky., May 16th, at the home of Mr. and Mrs. Charles E. Haehl. A number of the Louisville clergy were present. The Rev. Mr. Doan began his rectorship at St. George's on Sunday, April 20th.

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a pleasure and a profit.**

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cake and pastry are made fresh,
clean and greatly superior to the ready-made,
dry, found-in-the-shop variety.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Festival of Church Charity Foundation—Death of Mrs. H. O. Ladd—Sons of St. George Attend Service in Brooklyn

THE CHURCH CHARITY FOUNDATION of the diocese of Long Island held its spring festival, under the auspices of the woman's board, at St. John's Hospital building, in Brooklyn. The organization was fifty-one years old last week, during which time it has become the largest Episcopal diocesan institution in this section of the country. So to-day the Foundation maintains at a cost of about \$100,000 a year, St. John's Hospital, the Orphanage House, the Home for the Aged, the Training School for Nurses, and the Sisters House, all clustered around the hospital, at Atlantic and Albany avenues and Herkimer street, and also the Home for the Blind on Washington avenue. The opening ceremony was a morning service in St. John's chapel, conducted by Bishop Burgess, who is president, *ex-officio*, of the Foundation.

MRS. HARRIET BAUGHAM ABBOTT LADD, wife of the Rev. Horatio Oliver Ladd, *rector emeritus* of Grace Church, Jamaica, Long Island, died on May 13th, at her home in Richmond Hill. She was the daughter of the Rev. John S. C. Abbott, D.D., and was born in Roxbury, Mass., in 1839. Mrs. Ladd is survived by her husband and four children, Mrs. Lillian V. Church, and Miss Eirene Ladd of Richmond Hill; H. Abbott Ladd of Chili, South America, and Dr. Maynard Ladd of Boston. Dr. and Mrs. Ladd were to have celebrated their golden wedding anniversary on August 6th.

FOUR LODGES of the Sons of St. George observed St. George's Day on April 27th by attending a service in the Church of the Ascension, Kent street, Brooklyn. A sermon was preached by the rector, the Rev. Walter E. Bentley on "Anglo-Saxon Ideals."

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Japanese Mystery Play Given in Baltimore—Death of Mr. Edward Hall—Fourth Regiment Attends Service at Baltimore Church

THE Junior and Senior Chapters of the Junior Auxiliary of Grace and St. Peter's Church, Baltimore, gave a very interesting performance of a Japanese mystery play, "The Brightness of His Rising," by Dudley Tyng, in the parish house, on the evening of May 9th. About twenty of the young people of the Church took part, the principal characters being taken by Miss Gertrude H. Morrow and Mr. Carl Powell, son of Rev. Dr. A. C. Powell, assistant rector of the Church.

MR. EDWARD HALL of Baltimore died suddenly at his home near Millersville, Anne Arundel county, on May 8th, aged 69 years. Mr. Hall was a devoted Churchman and for many years a vestryman of St. Stephen's Church, Severn parish, which he also represented in the diocesan convention for many years. The funeral services were held in St. Stephen's church on May 10th, the rector, the Rev. F. J. C. Shears, officiating.

THE FOURTH REGIMENT, Maryland National Guard, celebrated its twenty-seventh anniversary on Whitsunday, May 11th, by attending service in full uniform under the command of Colonel H. C. Jones, at Holy Trinity church, Baltimore, where the rector, the Rev. William D. Gould, Jr., who is chaplain of the regiment, conducted the service and preached an appropriate sermon.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop
Various Activities at Trinity Church, Boston

ON SUNDAY MORNING, May 11th, the British and Belgian members of the International

Conference upon the celebration of the one hundredth year of peace attended service at Trinity church, Boston, and it was the expressed sentiment of the Rev. Dr. Mann that no day of the Christian year could be more appropriate for such a service than Whitsunday, breathing as it does the very spirit of Christian love and peace. On the following Sunday, Trinity Sunday, the Sunday school of Trinity held its commencement exercises, and there were brief addresses by Dr. Mann and the superintendent. Dr. Mann was in New York several days during the week in attendance on the meeting of the Board of Missions. The boys of Trinity are looking forward eagerly to a repetition of last summer's outing, when at the William Lawrence Camp at West Gloucester they spent a happy three weeks during the month of August. In case arrangements can again be made for a similar outing the camp will be in charge of the Rev. Mr. Van Etten, the curate, and Mr. Ranger.

MEXICO

HENRY D. AVES, LL.D., Miss. Bp.

Mails Delayed in Reaching Missionaries—Convocation is Held in Mexico City

OWING to serious interruption in the postal service, many of the railways being destroyed or in the hands of the rebel bands that infest the country, mail from the United States takes from three weeks to one month to reach the missionaries in Mexico City. Will correspondents kindly bear this in mind when writing to Mexico?

THE POSTPONED MEETING of the convocation of the missionary district of Mexico assembled in Christ church, Mexico City, on May 6th.

HER "BEST FRIEND"

A Woman Thus Speaks of Postum

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

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"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am free from nervousness.

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house; now she has Postum at home and has become very fond of it. You may use my name if you wish as I am not ashamed of praising my best friend—Postum." Name given by Postum Co., Battle Creek, Mich.

Postum now comes in new concentrated form called Instant Postum. It is regular Postum, so processed at the factory that only the soluble portions are retained.

A spoonful of Instant Postum with hot water, and sugar and cream to taste, produce instantly a delicious beverage.

Write for the little book, "The Road to Wellville."

"There's a Reason" for Postum.

BOOKS ON THE

Life After Death

Death in the Light of the Epiphany

A Sermon preached before their Majesties the King and Queen of England, January 29, 1911. By the Lord Bishop of London, Dr. INGRAM. Second Edition. Price 20 cents; by mail 21 cents.

Every season of the year is sacred to the memories of the departed; and while the Bishop of London preached the above named sermon in Epiphany-tide, its beautiful and comforting messages touch the heart at all times. The sermon was preached before the King and Queen, but it is the same simplicity of language that the good Bishop used when preaching to the humble people in the West End of London. The American public is not familiar with this sermon, and it is commended to all—not to the afflicted only, but to every soul journeying on to the Land afar off.

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Prayers and Intercessions for the departed, comforting words for the sorrowing, and a companion for those who love to spend an hour with their beloved ones who are at rest.

Some Purposes of Paradise

By the Rev. WALKER GWYNNE, D.D. On the Life of the Soul between Death and Resurrection. Price 75 cents; by mail 80 cents.

The title and the sub-title explain the nature of the book. It is helpful and satisfying. It answers to the reader the questions that come to the mind of every person.

Life After Death

By the Rev. S. C. GAYFORD, M.A. Price \$1.00; by mail \$1.06.

This book deals with all phases of the question, such as "The Sources of our Knowledge," "The Intermediate State," "The Last Things," "The Resurrection," "Heaven." It is a sane, helpful, and comforting book.

Reflected Lights from Paradise

Comfort-Thoughts for Those who Grieve. Compiled by Mrs. MARY DUNNICA MICOU. Price 50 cents; by mail 55 cents.

Mrs. Micou has given from her own researches the comfort she gained in her affliction after the death of a beloved son, who had lived to reach priest's orders in the American Church. Since its compilation, she has been further afflicted by the death of her husband—the late Professor Micou of the Virginia Theological Seminary. It is pathetic to read the comforting words, knowing how every line was drawn in the sorrow of deep affliction; and as it would seem in preparation for an even deeper struggle. The book is daintily bound in blue and gold, printed with red lines around pages, and made suitable as a gift to send to other sorrowing people. The words comforted the compiler, and they will also assuage other griefs.

The First Five Minutes After Death; and the Future Crown

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These two famous sermons of the late Canon Liddon in one small pamphlet, at the low price named above. The title explains the contents.

The Deathless Soul

Common Sense Reasons for Believing in Existence after Death. By CHILLINGHAM HUNT. With many selected passages on Immortality, from Scientists, Philosophers, and Poets. Parchment cover, 40 cents; by mail 44 cents.

The Publishers commend all of the above books as suited to the needs for which they were written.

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NEWARK

EDWIN S. LINES, D.D., Bishop

Meeting of Jersey City Archdeaconry—Mystery Play Presented at Orange—Annual Meeting of Newark City Mission Society

A LARGE and representative body of clergy and laity met in Grace Church parish house, Rutherford, N. J., at the Spring meeting of the Jersey City archdeaconry on Tuesday afternoon, May 13th. Special interest was had in the fact that Archdeacon Jenvey, who has held the office for twenty-five years, would make a valedictory address, owing to his forthcoming removal to the Pacific Coast. The Rev. Edmund J. Cleveland, the Rev. George M. Dorwart, Archdeacon Carter, and others spoke on the question, "How Far Should the Clergy Take Part in Public Affairs?" "What Changes in the Sermon Does the Twentieth Century Require?" was the topic of able addresses by the Rev. C. Malcolm Douglas and the Rev. Dr. Fleming James. The Rev. Henry M. Ladd, rector of the parish and ladies of the congregation entertained the guests at supper and Bishop Lines made an address. At 8 o'clock a short devotional service was held in the church, the full vested choir assisting. A sermon was preached by the Rev. A. Peter Tulp and a closing address on "Reminiscences of the Archdeaconry of Jersey City" was made by the retiring Archdeacon.

ON TUESDAY EVENING, May 6th, at All Saints' church, Orange, N. J. (the Rev. Clarence M. Dunham, rector), the Mystery play, "The Book Beloved," was presented. At the close of the performance, the members of the caste, thirty-three in all, marched around the hall in solemn procession, led by the thurifer. As the parish building was inadequate to accommodate all who desired to witness this wonderful, spectacular little play, it was repeated, by request, on Thursday evening, May 8th, and both performances did much toward manifesting to the audiences the true worship of the Church.

AT THE ANNUAL MEETING of the City Mission Society, Newark, N. J., which was formed a little more than a year ago, the missionary, the Rev. Frank H. Hallock, presented his report of work done in addition to ministrations at Christ church, Newark, the Pro-Cathedral. In the twelve months ending April 30th, he had visited 20 institutions in making 579 visits; had visited 5,815 individuals, baptized 63 adults and 111 infants (total 174); celebrated the Holy Communion 32 times and officiated at 374 burials.

NEW HAMPSHIRE

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

Sixth Annual Convocation of the Diocesan Clergy

THE SIXTH ANNUAL CONVOCATION of the clergy of the diocese was held with the Church of the Good Shepherd, Nashua, Tuesday and Wednesday, May 13th and 14th. At the business meeting the Rev. Lucius Waterman, D.D., was elected Dean, and the Rev. William Porter Niles, secretary-treasurer. At the evening service Dean Hodges of the Episcopal Theological School at Cambridge, Mass., made an address to the clergy and a large congregation upon "The Ministry Under Present Conditions." There was a corporate Communion Wednesday morning and after Morning Prayer a paper was read by the Rev. William Porter Niles on "The Burial Service," a plea for the enriching of the service in accordance with ancient usage. After a discussion, in which every one shared, the second paper was read on "Greater Latitude in the Evening Service," by the Rev. W. Stanley Emery of Concord. This was followed by an address by the Rev. Dr. Waterman upon the subject of Prayer Book Revision in general.

PATRIOTIC DAYS

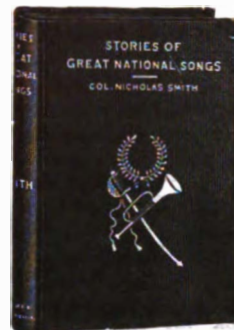
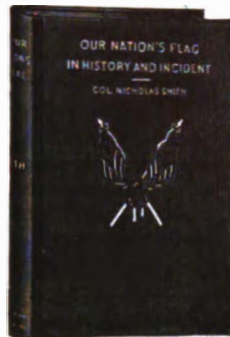
Memorial Day, Arbor Day, Flag Day, and Fourth of July

Are all Days when the American Flag will be displayed, and Public Schools will make much of the several occasions. Attention is therefore called to Col. Smith's standard work on the Nation's Flag

By the late Colonel Nicholas Smith Our Nation's Flag in History and Incident

Illustrated in colors. \$1.00; by mail \$1.10.

This volume contains the true story of "Old Glory." It is a book of unusual interest and value for the following reasons: It supplies much that is lacking in other works on our Nation's flag. It gives a concise and straightforward treatment of the many banners used in the early part of the American Revolution. It gives synopses of the curious and interesting debates in the American Congress relative to the alterations of the flags of 1795 and 1818. These synopses have never been published in any book on the flag. The volume contains more valuable historical incidents with which the starry banner has been associated and more eloquent apostrophes to, and paragraphs about it, than all other books on that subject combined.

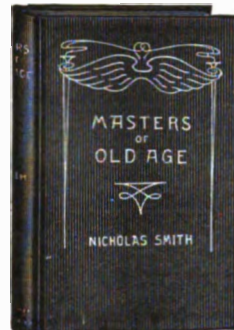
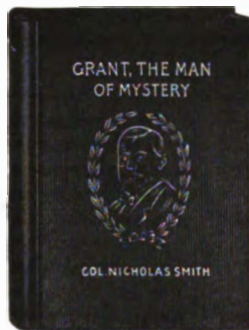


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"A convincingly written record of a remarkable career."—Chicago Record-Herald. "The book is a unique tribute."—San Francisco Chronicle. "Grant, the Man of Mystery," is a fascinating book. It is a vivid presentation of the great leader of the Union armies, and it brings out in powerful perspective of the miracle of the great Civil War, how a man, at the beginning, utterly unknown, within a few months, by sheer genius, placed himself in the front rank of the world's greatest war leaders."—Wisconsin State Journal.

Masters of Old Age

The Value of Longevity. Illustrated by practical Examples. \$1.25; by mail \$1.37.

"He [the author] proves that it is possible to be patient and brave and serene and do excellent work during the period of old age; that the preservation of mind and body is only a matter of care and good judgment and a recognition of the principles that govern good health. The book radiates courage, cheerfulness, and content to those veterans who have held to the belief that old age was an insurmountable obstacle to success along any line of activity, and it will be a warning to youth against selfishness, greed, and irrational living."—Milwaukee Journal.

Published by The Young Churchman Co. Milwaukee, Wis.

and a large number of the congregation. Addresses were made by the Rev. Dr. Clam-
pett of San Francisco, the first rector, the
Rev. Mr. Blaisdell of St. Louis, the rector,
the Bishop, and Hon. Bluford Wilson, senior
warden of the parish.

THE BISHOP has returned to the diocese
feeling much better but not entirely well. A
complimentary dinner was given him by the
clergy and their wives of Springfield at the
Leland Hotel on Ascension Day evening.

WESTERN NEW YORK

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

**Sunday School Commission Holds Meeting in Buf-
falo—Rector of Buffalo Congregation for
Thirty-eight Years**

A CONFERENCE, under the direction of the
Sunday School Commission, of the rectors,
superintendents, and secretaries of the schools
in the vicinity of Jamestown, was held at
St. Luke's church of that city on Tuesday
in Whitsun-week. The Rev. J. W. D. Cooper,
secretary of the commission, conducted the
meeting, which was opened with a service.
The Rev. Geo. H. Gaviller, rector of All
Saints' Church, Buffalo, made the principal
address of the morning's session. Mr. Alan-
son B. Houghton, superintendent of the Sun-
day school of Christ Church, Corning, gave
a very practical and helpful talk on the or-
ganization of a Sunday school.

ON WHITSUNDAY the Rev. Walter North,
L.H.D., celebrated his thirty-eighth anniver-
sary as rector of St. Luke's Church, Buffalo.
Dr. North was admitted to the diocese in 1873
and has acted as secretary of the Standing
Committee as well as serving on various
other diocesan boards for many years.

CANADA

News of the Church in the Dominion

Diocese of Calgary

THE THANK OFFERING of \$1,000, made by
the diocese to the funds of the Missionary
Society of the Canadian Church for the as-
sistance rendered by the society during past
years, has not yet been entirely made up.—
TEN NEW PARISHES have recently been
erected.—BISHOP PINKHAM recently received
a request from the school board of the city of
Calgary that the city clergy be asked to
arrange for sermons or addresses on Sunday,
May 18th, the Sunday preceding Empire Day,
to children and adults on "Citizenship and
Patriotism," in order to awaken interest in
this regard and to recognize the Christian's
duty in this respect.

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District of Columbia

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Diocese of Huron

THE ANNUAL MEETING of the Huron Sunday School Association was held on May 7th in the Trivett Memorial church, Exeter. One of the speakers was the Rev. T. B. R. Westgate, who told of his work in East Africa. His plan to establish an Anglican Theological College there has met with warm approval and promise of support in the deanery.—THE MAY MEETING of the rural deanery of Lambton was held in the new church at Waterford.

Diocese of Montreal

AT CHRIST CHURCH CATHEDRAL, Montreal, on the evening of May 9th, a memorial tablet was unveiled and dedicated by the vicar, the Rev. Dr. Symonds, in memory of the late Gerald McDermott, a worker in many of the parish activities, who was drowned last summer.—ALL the candidates who were confirmed by Bishop Farthing in St. James' church, Berthier, the first week in May, were pupils from the Berthier Grammar School. The service was conducted by the headmaster, the Rev. Cecil Heaven. The Bishop in his address alluded to the growing interest among Canadian men in the work of the Church. Speaking of the need of more Canadians for the ministry of the Church, the Bishop urged the boys before him to consider seriously this privileged calling, which provides a wider and more fruitful field of usefulness, he said, than any other profession. The Bishop attended the committee on Jewish work in Toronto, on May 9th.

Diocese of Moosonee

THE REPORT of the annual meeting of the Woman's Auxiliary of the diocese shows that the Chapeau branches have given a cot and furnishings to the hospital in Honan, the Canadian diocese in China, and a life member's fee was designated for another cot.

Diocese of Niagara

SERVICE was again held in St. George's, Lowville, on Whitsunday. The church was so much injured by a storm on Good Friday, that it was necessary to close it for repairs.—THE DEGREE of D.D. was conferred upon Dean Abbott of Christ Church Cathedral, Hamilton, at the meeting of the Corporation of King's College, Windsor, on May 8th. He has been invited to preach the ordination sermon on Trinity Sunday in All Saints' Cathedral, Halifax.—CANON SUTHERLAND was in the chair at the meeting of the local assembly of the Daughters of the King in St. Mark's parish house, on May 5th. It was proposed that certain lines of immigration work should be taken up by the society.—ARCHDEACON Forneret was the preacher on the occasion of the Church parade of the Canadian Field Engineers and some other corps, to All Saints', Hamilton, May 11th.—SOME handsome gifts were offered to Canon and Mrs. Spencer by members of the congregation of St. Paul's, Mount Forest, on the occasion of their departure from the parish. Canon Spencer goes to Hamilton to engage in immigration work.

Diocese of New Westminster

IT HAS BEEN PROPOSED that a memorial to the late Archdeacon Pentreath should take the form of a fund for the endowing of a chair in Church History in St. Mark's Hall of the Anglican Theological College, Vancouver. Archdeacon Pentreath, with Bishop Dart, was one of the original promoters of St. Mark's College, of which St. Mark's Hall is the outcome. It was suggested that the name should be the Penreath Memorial Chair.

Diocese of Ottawa

THE POSITION of rector of Christ Church Cathedral, Ottawa, vacant by the resignation of the Rev. Canon Kittson, has been offered

to the Rev. Lenox T. Smith, who has been curate in the church for nine years.—THE SPECIAL PREACHER at the annual meeting of the Woman's Auxiliary of the diocese, May 13th, 14th, and 15th, was the Rev. Dr. Renison of the Church of the Ascension, Hamilton. Dr. Antle of the Columbia Coast mission, and the Rev. Canon Gould, also gave addresses.—CANON KITTSOON, after his resignation of the work of the Cathedral has taken effect, is to be Canon Missioner for the diocese.

THE NEW VESTRY, chancel, and parish hall for St. Barnabas' parish, Ottawa, have cost \$8,500. The rector's stipend has been increased.—AT THE vestry meeting for All Saints' Church, Westboro, a change was made as to the plan of building a new church, and the whole matter will be reconsidered at a meeting to be held before June 1st.

Diocese of Quebec

PRINCIPAL PARROCK of Bishop's College, Lennoxville, and Bishop Dunn, waited upon the Premier of Quebec Province, Sir Lomer Gouin, on May 9th, to make an appeal for government aid to the funds of the university. It is reported that the provincial government will make a contribution of \$12,500 to the endowment fund now being raised to commemorate the diamond jubilee of the university. Bishop's College received its royal charter establishing it as a university in 1852, but it had been open to scholars eight years before. June 19th is the day appointed for the diamond jubilee celebration.—TRINITY SUNDAY was the day set apart by the diocesan synod for general collections throughout the diocese in aid of Bishop's College.

Diocese of Rupert's Land

THE PROGRESS of the building of the new St. Matthew's church, Winnipeg, is so well advanced that it is thought it will be ready for service early in the autumn. It will be probably the largest church belonging to Anglicans in that part of the country.—A PARISH HALL and rectory in St. Luke's parish, Fort Rouge, to cost \$50,000, are to be erected. At the April meeting for the Rural Deanery of Winnipeg, which met at St. Luke's, strong resolutions were passed as to Church extension. It was decided that a committee should be appointed to look into all new localities with a view to securing sites for churches.

Diocese of Toronto

A VERY LARGE NUMBER were present at the corporate Communion in St. James' Cathedral, Toronto, at the opening of the annual meeting of the diocesan Woman's Auxiliary, which closed May 3rd. The Bishop celebrated and a number of the city clergy assisted in the service. One of the speakers at the public missionary meeting under the auspices of the Woman's Auxiliary was the Rev. T. B. Westgate, missionary on furlough from East Africa.—THE TOTAL RECEIPTS of the Toronto Woman's Auxiliary for the year were over \$29,000, an increase over last year of more than \$1,000.—THERE was a very good attendance of clergy and laity at the annual service of the diocesan Sunday School Association in St. Alban's Cathedral, Toronto, on May 5th. The preacher was the Rev. Dr. Renison, rector of the Church of the Ascension, Hamilton.—THE SPEAKER at the closing exercises of the Faculty of Divinity, Toronto, was the Ven. Archdeacon Mackenzie, of Brantford. Eight men were recommended for ordination.—A NEW CHURCH, at a cost of \$50,000, is to be built for St. Clement's, North Toronto. This was decided at the recent vestry meeting.—DEAN HARE, of Iowa, was the preacher at evensong, in St. Alban's Cathedral, Toronto, on May 4th.

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