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THE LIVING CHURCH

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IT IS TRUE that love cannot be forced, that it cannot be made to
 order, that we cannot love because we ought or even because we
 want. But we can bring ourselves into the presence of the lovable;
 we can enter into friendship through the door of discipleship; we
 can learn love through service.—Hugh Black.

EACH SAINT reflects the love of God, as the sparkles of sunshine
 upon the rippling heat reflect the brightness of the sun. Each
 dazzling wavelet reflects His glory, but all together do not exhaust
 it.—John E. McFayden.



EDITORIALS AND COMMENTS

Causes of the Present Distress

T cannot be denied that in parts of the East and South, an unhappy condition of unrest has been created by the controversy over the Name. We who stand for the correction movement must, obviously, take the responsibility for bringing the subject before the Church. The burden of proof rests on us. If we wish the change made, it devolves upon us to show cause. We cannot show cause without talking on the subject.

If we were permitted to present our cause frankly before the Church, there would be some who agreed and some who disagreed with us, as in any other open question. Yet in that event there could be no distress; much less could passion or panic be aroused.

What we desire to do is to get the Church to avow a larger for a smaller perspective; to place herself before the world on a record of nineteen centuries of continuous history rather than of four centuries; to show her as able to coördinate all the religious forces of mankind and not a part only of those forces; to show herself not sectarian but Catholic.

Now this may be wise or unwise. Changing the name may be a step to its accomplishment or it may not be. Those are questions upon which men may honestly differ, and it devolves upon those who hold the affirmative to convince a majority of the legislators of the Church, by convincing the vast body of their constituents, if they would win. Yet it must be clear to the most violent antagonist that this programme does not contain elements that need produce panic or distress. Wherever that has been created, it has not been by the literature in favor of the movement. Some other cause must be discovered.

For the literature in its favor has certainly been free from appeals to prejudice, and we cannot think how it could be made less subject to criticism, even by its antagonists. The articles and the letters from advocates of the change in the Church papers have, no doubt, not always been convincing. Not many men write well in controversy. But they have contained nothing that need cause distress to those who do not agree with them. The tracts sent out by the American Church Union—the only effort that has been made to circulate affirmative literature on any considerable scale—have uniformly been in good temper and free from denunciation or revolutionary propositions. The New York Catholic Clerical Union offered prizes for the best essays on the Change. Did they pick out essays from men who would tear down the Church as we know it for the sake of building something visionary in its place? Or from men who are just ready to turn us all over to the Pope? Or from men who would repudiate everything that the term Protestant might stand for? By no means; the Rev. Dr. Wilmer of Atlanta received the first prize and the Rev. Dr. Waterman of New Hampshire the second. Are these men “extremists”? Do they stand for revolution in the Church? Yet these are the men who deem the movement a needed one in the Church.

How, then, can we explain the exceeding bitterness on the subject that we find in Philadelphia and New York, in Washington and in Virginia? It is absolutely unfounded. It is not based on anything that advocates of the change have said or done, or desire to do. It seems impossible not to say that it is caused by bitter words, misrepresentations, and calumnies,

that are uttered in the successive polemic tracts that have been issued and widely circulated for the purpose of defeating the movement.

Scarcely a day passes that some pamphlet or newspaper clipping wildly abusing and grossly misrepresenting those who are working for the Catholic ideal does not come to our desk, often with a letter urging us to violent attack in return. Most of these we must lay quietly aside. That they are having a considerable effect in stirring up uninformed Churchmen against the larger ideals is perfectly plain. That they may succeed in postponing the day when these ideals shall be placed at the mast-head by the Church is quite within the range of possibility. If postponement of the “Change of Name” be the chief factor in the Protestant Religion, so that the end may be justified by the means that have been taken to procure it, these pamphlets and articles and letters may possibly be successful, and the by-products of misrepresentation, abuse, calumny, and hysteria may be negligible quantities. Protestant Churchmen must be judged by their own ideals, and the Church must sometime choose between two distinct ideals.

We need hardly add that we do not mean to imply that there has been no other literature issued in the Protestant interest than such as we have characterized above; much less that Protestant Churchmen as a whole can be presumed to be adequately represented by it. Yet have any of our Protestant friends risen to protest against what is being circulated in their name? We have known too much of real kindness, of child-like charity, and of deep spirituality among Protestant Churchmen to doubt that many of them must regret this campaign of denunciation and misrepresentation. Would it not be proper for some of them to say so?

Let us examine some of these things that we should prefer rather to lay aside as too individualistic to require criticism. Mr. Thomas Nelson Page, for instance, says in the *Churchman*, “It is not a change of name, but of the Church that is sought.” Now that is not true. Mr. Page may suppose it is, but he is mistaken. Is it necessary to assume that those who are working for this change avow one purpose when in fact they have another? Ought not one to be very sure of his facts before he publishes such an allegation, as though its accuracy were unquestioned? Does “Protestantism” believe in bearing that sort of witness against one’s neighbor?

A SAVING sense of humor would prevent some at least of the things being said that we find in these tractates. Thus, when we find in Dr. Leighton Parks’ recent pamphlet on *The Proposal to Change the Name of our Church* an

Dr. Parks’
Pamphlet

interpolated eulogy of “the Protestant spirit of tolerance,” coupled with the statement that “The spirit of tolerance is a Protestant spirit, and if Protestantism is driven from our Church the spirit of tolerance will depart,” one would suppose that “(laughter)” would be inserted at the conclusion of the sentence. If Dr. Parks had permitted his mind to wander over events of the last two months and then backward through some seventy-five years of Anglican history, he could not have failed

to see the humor of his crudely curious misconception of the fact.

Right at the time Dr. Parks was writing his essay, what "party" in the Church was inviting what other "party" to clear out?

But when, as his peroration, Dr. Parks declares that "there are two, and only two, religions in the world," and that the alternative to his own (from which we Catholics have been carefully excluded) is "the religion of Magic," "ecclesiastical and obscurantist," "not primarily ethical but ritualistic," "not brotherly but based upon caste," "not vital but fossilized," "propagated by ceremonies and incantations and mechanical acts," we reply by laying our hearts open to Him to whom all hearts are open, all desires known, and from whom no secrets are hid, and ask Him to judge between us, forgiving the infirmities and littlenesses and wickednesses of each of us. Does any of the affirmative literature of the movement contain the equivalent of this language, as applied to our opponents?

INCIDENTALLY it may be interesting to inquire what sort of character is produced by this "Magic" religion that has so many other interesting attributes. The Rev. R. J. Campbell, minister of the "City Temple," London, may answer the

**Judged by
its Fruits**

question without being suspected of prejudice in its favor. Preaching in that (Congregational) church on the Sunday following the burial of Fr. Stanton, he said:

"On Tuesday morning, as I knelt amid the throng of worshippers in St. Alban's, Holborn, in reverence to the memory of a noble servant of God who had entered into his rest, I could not but feel overcome with the thought of how little anything matters in this world except to live for Christ. Here was a man in whom for over half a century Christ had been sweetly manifest for the healing of broken hearts and the cleansing of sinful lives; and now, as we say, he has been called home. Why, he has been traveling homeward all those fifty years! Death has done nothing except remove the clog of the fleshly body and allow dear Father Stanton's Christ-like soul to function in the spiritual body his life has been fashioning for him throughout his beautiful ministry.

"When the service in the church was over, and the procession started towards the distant grave, I saw a poor woman—very poor-looking indeed—step into the aisle and throw a tiny bunch of rather ragged looking flowers in front of the coffin. They were soon trampled to pieces by the feet of the people who passed over them, but I felt inclined to pick them up and carry them away. The act was so symbolic of the truth we were all engaged in recognizing. Father Stanton's spirit was going home over the flower-strewn pathway of the love and gratitude of those to whom he had been a true priest of the risen Lord. And shall one ever forget the sight as the procession moved down the crowded Holborn thoroughfare!—men and women kneeling in the rainy street as it passed, and even the passengers on the tops of the omnibuses standing with bared heads and joining in the strains of 'Rock of Ages'? What a triumphant home-going! I would rather live and die like Father Stanton than wear the proudest diadem that earth could offer; and if I could feel that even one such tribute could be paid to my memory as the casting of those few flowers before his coffin, I should consider it a greater honor than to have been buried with all the pomp and pageantry the world could furnish."

After all is said, even religions of "Magic" are chiefly to be tested by their results.

THE *Independent* has printed a curious paper by the Rev. G. Monroe Royce on "Repudiation of a Church Name" in which the writer expresses the original view that the demand for a change is due to "ecclesiastical foppery and snobbery"

**As Told by
the "daily press"**

and that the leaders are "for the most part clerics who are Americans neither by birth nor citizenship." Those leaders, according to this authority, are the editor of the excellent *Churchman*, and a clergyman on the Pacific Coast, evidently the editor of the *American Catholic*, who has "succeeded, so it seems, in capturing the diocese (California) in which he is at present residing"; only, unfortunately, he does not reside in that diocese and is understood not to be in sympathy with the California Memorial, which latter, again, is nothing whatever like what Mr. Royce supposes. We present our congratulations to the genial editor of the *Churchman* on this recognition of his leadership in the movement. We happen to know of several natives who are glad to be his followers. Mr. Royce's paper concludes with the usual "warning"—he denies that it is a "threat"—of a possible secession.

If only—if only, men would not write on such a subject

as this, without trying to find out the facts! Mr. Royce begins by saying that he gets what he treats as facts from the "daily press." Evidently he has not felt it necessary to read anything else on the subject. If he were a reader of any Church paper he would at least know what is the proposition of the diocese of California, which is not that which he states at all.

And here is another friend who does not read the Church papers and who is proud of it. In an editorial of five pages' extent in the parish paper of the Church of the Saviour, Philadelphia, the Rev. Robert Johnston—another "alien," and a very fine man, in spite of this editorial and of Mr. Royce's fears of aliens—congratulates his parish on having "no alarms," because, he says, "(1) our laymen are not ecclesiastically-minded" and "(2) we never read the Church newspapers." For this latter condition he gives his reason. His people had been startled by newspaper headings. "Innocently" he suggested "that the best cure for this alarm was to read the Church newspapers. I recommended the *Churchman*, at that time under vigorous editorship. Many of those who followed my advice have abandoned the Church newspapers and I feel constrained to follow their example." One wonders how many "Church newspapers" are (or is) the *Churchman*. Yet Mr. Johnston seems confident that ten columns of his own on this subject will be read with avidity by those same uneclesiastically-minded laymen of his. Isn't it curious that we can all run newspapers and write wise editorials—except the editors? And that the men who write on ecclesiastical matters are all so foolish, that this estimable rector is obliged to do it for his excellent people, himself? One wonders, too, whether there are no other Church newspapers than the one which he mentions.

And his own predecessor as rector of the parish was an editorial writer on a Church paper for years!

AND this leads us to say something as to the proper use of publicity on this subject. Outside the panic belt on the Atlantic coast, it is a pleasure to find very many of the clergy quietly telling their people what is proposed, and why it is proposed, and what the "Change of Name"

**The Proper Use
of Publicity**

will mean, and what it will not mean; and we have yet to hear of a single parish in which that quiet, calm instruction has produced the slightest tendency to anxiety, much less to bad temper or threatened disloyalty on the part of the people. On the whole the American people are reasonable, and the communicants of the Church, in many parts of the country, represent the best thought and the truest intellectual vigor in their communities. The parochial clergy really hold the key to this difficulty, if there is a difficulty, in their own hands. Let them say, if they prefer, "I do not concur in the necessity for a change of name, but as the subject is being discussed we ought all to understand it. Those who ask for change do so because they feel that it would be better to name our national Church with adjectives that do not seem to limit its age or its teaching to a single period and epoch of history. It does not mean that the position of the Church is to be changed on any subject whatever." Such quiet, sane teaching would very quickly counteract any panicky feeling that may have been created by the appeals to prejudice and ignorance and the almost malicious mis-statements of fact that have been so widely circulated.

We commend this plan especially to those of the New York clergy who have publicly written to the Presiding Bishop in regard to the "great number" who will be "sincerely disturbed" in the event of any change. They can only be "disturbed" if their own clergy weakly acquiesce in the violently partisan treatments of the subject which have been set before them, and do nothing to counteract such treatment. Do the clergy of these metropolitan parishes find their own congregations intellectually inferior to the people of other congregations in general from the Alleghenies west to the Pacific ocean? But if they are not, why should these be "sincerely disturbed" when we find no ripple of disturbance beyond the panic belt that is only severe in the Atlantic coast cities and a little adjoining territory? We mean this question seriously. We doubt whether these reverend clergy, for many of whom we feel the profoundest respect, realize what a confession of failure as teachers they have made before the Church. Some of these clergy are not partisans; some of them have even, in past years, shown sympathy with those larger ideals in the Church which now they have repudiated. Will not men of this sort take a new courage, realizing that they can defend their congregations, by proper

teachings, what the clergy of other parishes have done to quiet this unrest?

If the people of such parishes as these are "sincerely disturbed," the cure is obvious. Get some quiet, competent Churchman who appreciates the Catholic ideal, to address the people of the Cathedral and of these various churches and tell them what that ideal is, and what one would wish to accomplish by (what is not very accurately termed) the "Change of Name." Let the rectors frankly disavow sympathy with those ideals if they will, but let them at least quiet the unrest in their congregations by showing the people, at first hand, how unnecessary and how artificially created that unrest is. Are we not reasonable in this suggestion?

We used to hear a good deal from rectors of some of these parishes of "breadth" in connection with Churchmanship. The term has been very little used by them of late, and perhaps with good reason. But has all that is implied in that word been forgotten or repudiated by them? Do they feel no duty to have the affirmative side of this question honestly and intelligently presented to their people? They have each expounded his own view to his people, as was quite proper. But if that view did not quiet the unrest, does "breadth" not demand that caricatures of Catholicity and mis-statements of the objects of reasonable men, should be replaced by first-hand presentations of the subject by men who stand for the ideals that these New York clergy have repudiated? Must we, who have expected so much from the metropolitan Cathedral, now look upon it as a monument to partisan narrowness? Must we lose intellectual respect for those congregations that used to be considered at least intellectual equals to the congregations in California and Ohio and Wisconsin?

In every community, as men differ on political and religious questions, so, in Church circles, they differ about the right treatment of the Name of the Church. Such differences reflect upon no man's intelligence or upon the depth or loyalty of his religion. There is probably not a diocese or a parish in this country that is unanimous upon that—or upon any other contested question. It is childish to expect or to require such unanimity. What we have a right to expect is that the clergy will see that their congregations have the question put before them in proper perspective. We do not ask these New York clergy to avow ideals that are distasteful to them; we do ask that they will see that their people understand what those ideals are, from men competent to state them. Good sense requires it. "Breadth" in Churchmanship requires it. Their own pastoral office requires it.

Suppose that Mr. Page and Dr. Parks and Mr. Royce and Mr. Johnston and the New York rectors had really tried to quiet a wholly unnecessary panic in the Church, not by avowing beliefs that they do not hold, but by seeing that the position of their opponents was accurately and adequately presented. Would not they have done greater service to Almighty God than in fact they have done?

And let it be well understood that where there is really serious intellectual disturbance in any congregation over this question, the clergy of the parish must take the blame for it.

The pathetic thing about this intellectual panic is that it is found only in circles where it is most unworthy. A few parishes in New York and Philadelphia and perhaps Washington, and some few old-fashioned rural communities in the adjacent territory are alone affected. Outside those parishes and communities people can discuss and differ about the subject without the slightest danger of being "sincerely disturbed."

And all the rest of the Church is seriously expected to sit down and wait because these people, who ought to be our leaders, are scared!

CHE great congestion of news matter this week, due to the many diocesan conventions in sessions that are rather more important than usual, the National Conference of Church Clubs, and the Burial of Bishop Doane, with the illustrations appropriate to these, has made it necessary for us to hold much of the regular matter over, including Correspondence, Social Service, and Literary. Neither do we have the opportunity to acknowledge in this issue the gifts that have begun to come in for our special Flood Relief fund. May these be only the first fruits of a very general movement to relieve what

Congestion of News

we have called the "secondary losses," which are very prosaic—and very distressing.

With respect to letters relating to the Name, of which we have hardly been able to print one in ten that have been received in recent months, correspondents will kindly note that the discussion on the main question need hardly be pursued further. The presentation of new combinations of words for the Title Page of the Prayer Book is no longer worth while, nor is the mere reiteration, *pro* and *con*, of the issues involved.

EXCUSES

FOR THE SECOND SUNDAY AFTER TRINITY

AGAIN we are considering the incident of a feast and invited guests. In the parable of the King's wedding feast to his son, given us on the Twentieth Sunday after Trinity, we learn that the guests did not respond to the King's invitation, for various, indefinite reasons; but in the parable for to-day we are told specifically, in detail, *why* they remained away. There were three excuses made.

The first man said: "I have bought a piece of ground." His was the familiar excuse of "pressing business." He "must needs" attend to it.

The second said: "I have bought five yoke of oxen." His was the excuse of pleasure. He "must go to prove them." The oxen were bought to till his fields, and make for him a living, it is true; but so may a man argue about a good bird-dog as a means of supplying his table—or a split-bamboo fishing-rod! Ask the farmer if he "delighteth not in the strength of the horse." So do men and women argue about the theatre or the card table; about a light novel, a vacation, or a sport: "These things furnish me a source of recreation, that better fits me for the serious duties of my business. I positively *need* the interests of pleasure to enable me to do good work."

The third said: "I have married a wife." His was the excuse of the affections. "Therefore" he could not go. And men and women have not ceased to offer a like excuse in their own cases: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." "Fasting and praying and attending the service are all well enough; but I must look after my house and the children first."

Now one thing that should impress us about this parable is the fact that *they were all perfectly valid excuses*. One *must* attend to business. Recreation *is* necessary; and all work and no play is most certainly likely to make Jack a very dull boy. Love *does* "begin at home." They were good excuses beyond any doubt; *but they did not excuse!* "These ought ye to have done, and not to leave the other undone."

It is astonishing to see how easily we accomplish what we desire to do; and the difficulties that lie in the way of doing that which does not interest us particularly. These men were not interested in the supper; and very humanly and naturally they found sufficient reason for not attending. How much do we desire that which God offers? Frankly, are we truly interested in the things that belong to the Kingdom? If we are not, we shall find perfectly good excuses for not accepting them.

The motive of "a certain man" was loving and good; and Jesus teaches, in the parable, that God can do nothing for us unless we wish it. " whatsoever we ask, we receive of Him," the Epistle says. That is true in a very deep sense. We do not all receive what God offers in love; but we do receive that which we desire, and there is no limit to the power of our demands. Even the power to indulge ourselves in sin is not denied us by God. But, unfortunately, we seldom realize the full meaning of desire. When a man wants money, as some men want it, he learns to make the getting of money *first*; and to make all else subservient to that end. There is all the difference possible between merely "liking" to do or be something and really "desiring"—"wanting." The one is a vague, sentimental leaning towards; the other is a grim determination. And, forgetting this, we confuse our weak wishes with the real desires that underlie our action in life. When we do desire a thing we will (to use an expression of the alert business man) "go after it."

God does not forbid our interest in the business, pleasure, and affections that enter our lives in the flesh; He does forbid our absorption in them. He wills our possession of all the good things in what we call life; but tells us how truly to attain them. "Seek ye first the Kingdom of God . . . and all things shall be added unto you."

BLUE MONDAY MUSINGS

IT is always interesting to catch a glimpse of actual mission work in heathen lands. Good Father Tovey, S.S.J.E., known to so many Americans, writes cheerfully from Mazagaon, Bombay, and sends a picture of the kindergarten at St. Peter's School, with English, Italian, and Eurasian children. I know you will be interested in them; hence the accompanying illustration.

ONE of the most interesting magazines that has come to my desk this year is the *Bush Brother*, published by the Brotherhood of the Good Shepherd in the diocese of Bathurst, Australia. It comes pleasantly inscribed, "from one who appreciates 'Blue Monday Musings.'" The description of "the Bishop in the Black Soil" would be familiar to some of our own middle-western missionaries. And I cannot forbear quoting a paragraph from "A Plea to the Australian Girl," which is quite as applicable to her American sister:

"Then as to appearance. Appearances are often deceptive; but why should they be? Why should a modest girl, a sweet, good, natural girl, give herself a doubtful or fast appearance by tying her hair with bows too big or wearing millinery which says 'Look at me'? When I see girls looking as if they were not so modest as they should be, I feel they do not really understand, and I long to

Church than He does the transgressions of His own commandments."

How truly Rabbinical! I remember some comments on that kind of teaching; they were uttered by our Lord, and are recorded in the Gospels; but they are not sympathetic.

OUR ROMAN BRETHREN make frequent references to Henry VIII.'s unsuccessful suit in the Papal Court for annulment of his marriage to his sister-in-law, Catharine of Aragon (a marriage contrary to Church law, but allowed by papal dispensation), as evidence of the Pope's unbending championship of the indissolubility of Christian marriage, rightly celebrated. A dispatch from Vienna announces that the Pope has divorced Archduchess Isabella Marie from her husband Prince George of Bavaria. They were married by a cardinal, in February, 1912.

I CANNOT forbear reprinting, though a little late, that stately, splendid affirmation of the Christian Faith with which John Pierpont Morgan began his last will and testament, after the pious fashion of the elder age:

"I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood He will present it faultless before my Heavenly Father; and



KINDERGARTEN CLASS, ST. PETER'S SCHOOL, MAZAGAON, BOMBAY

talk with them and show them that this sort of thing does not lead to their good, but only attracts attention of a wrong sort. It always hurts me to see a girl's natural, fresh, girlish beauty spoiled by dress and dressing.

"Gentle simplicity of manner and dress is to be commended in all girls, and if a girl only knew how this added to her natural beauty, of which the Australian girl possesses her full share, she would never adopt any other.

"I am sure no girls would wish to belittle her womanhood by her dress or behavior."

The Bishop of Los Angeles said much the same thing before the Religious Education Association in San Francisco recently, only to be described in the *Examiner's* headlines as "Dr. Johnson, Methodist."

A GOOD Roman Catholic friend writes indignantly to tell me that if I will "ask any R. C. priest, he can explain satisfactorily" all the questions that are raised in this department from time to time, with regard to Roman errors in doctrine and practice. I have no doubt that he would try! But here is the Rev. George Mahoney, preaching in the Church of Our Lady of Lourdes, Spokane, last month, who seems to have relapsed into the Dark Ages. As quoted in the *Spokesman-Review* of April 18th, he declared:

"It is easier to get forgiveness for one who commits murder, than for one who misses Mass on Sunday or eats meat on Friday. God punishes more severely the disobedience of the rules of the

I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered and through that alone."

May his confidence be fully justified, and his entreaty to his posterity be counted for sacred law!

IT IS INTERESTING to set beside this one of the hymns of the Rev. John Pierpont, Mr. Morgan's grandfather, whose name he bore:

"O Thou to whom in ancient time
The lyre of Hebrew bards was strung,
Whom kings adored in songs sublime,
And prophets praised with glowing tongue;

"Not now on Zion's height alone
Thy favored worshipper may dwell;
Nor where, at sultry noon, Thy Son
Sat weary, by the patriarch's well.

"From every place below the skies,
A grateful song, a fervent prayer,
The incense of the heart may rise
To Heaven and find acceptance there.

"O Thou to whom in ancient time
The lyre of prophet-bards was strung—
To Thee, at last, in every clime
Shall temples rise and praise be sung."

SUFFRAGIST ATTACKS UPON ENGLISH CHURCHES

Story of the Narrow Escape of St. Paul's is Told

S. P. C. K. REPORTS INCREASED INCOME DURING PAST YEAR

Annual Festival of Bishops' College

OTHER LATE ENGLISH NEWS

The Living Church News Bureau }
London, May 27, 1913 }

IT would seem that even the holy and beautiful Houses of God in this land are not exempt from incendiary and other forms of destruction at the hands of the malignant suffragists in the carrying out of their criminal methods of propagandism. The church of St. Catherine's, Hatcham, situated in the London suburb of New Cross, was practically destroyed by fire shortly after noon on Tuesday last, and the damage is estimated at several thousands of pounds. The vicar has expressed his conviction that the outbreak was the work of suffragists. According to one report, a number of hassocks were found to have been saturated in oil, a material which has been largely used by the malignant suffragists in the perpetration of their crimes. The church was erected about twenty years ago, at a cost of £18,000 by the Haberdashers' company, one of the old London City Livery companies, and valuable fittings and stained glass windows have been added since it was built.

A much greater outrage on the part of the malignant suffragists, as there is every reason to suppose, was committed on the following day—being a serious attempt to wreck the stately chancel of St. Paul's by means of a dynamite bomb concealed near the Bishop's throne.

According to the *Times* account, the bomb was found at about 8 o'clock Wednesday morning by one of the Cathedral cleaners, who, when at work in the choir, heard a ticking sound proceeding from the direction of the Bishop's throne. The throne, which stands between the High Altar and the choir stalls on the south side of the chancel, is a splendid example of the work of Grinling Gibbons, the famous seventeenth century wood-carver, who also designed the choir stalls. When the cleaner opened the door leading to the throne, which had not been occupied for some days, he found a neat brown paper parcel about six inches square. He immediately informed the head verger and the parcel was placed in a bucket of water. The city police were then informed of the discovery, and later in the morning the package was removed to the Bridewell police station for examination. The city police are continuing their investigation into the outrage, but as yet no arrest in the matter has been made. It is now known that the bomb contained dynamite and not gunpowder, and that the alarm-clock was set at 12 o'clock. The lever had been turned the wrong way, and the current was thus switched off instead of on. Around the tin was strapped a copy of the previous week's issue of the *Suffragette*, the organ of the Woman's Social and Political Union.

The fact that the clockwork apparatus was still ticking when the bomb was found is no doubt explained by the statement of the Bishop of London (referred to below) as to the mistake in turning the lever. It is probable that the bomb was placed in position before half-past 3 on Tuesday afternoon, at which hour the gate of the South Ambulatory, the only way by which the public have access to the chancel, was closed and locked. It would appear that the apparatus went on ticking for at least 16 hours. The only drawback to the theory that the bomb had been placed in position on the previous day was its loud ticking, which is described as having been "something like that of a cheap alarm clock." The head verger stood by the throne for a minutes shortly before the Cathedral was closed on Tuesday, and he then heard nothing to indicate the presence of a bomb at his feet. The only other alternative, however, seems to be that somebody had spent the night in the Cathedral and scaled the gates to the choir, which are 10 feet high. Steps have already been taken to prevent a recurrence of the incident. At the time of the Fenian outrages many years ago visitors to the Cathedral were required to hand over any parcels they might be carrying before entering the building, but that restriction was afterwards removed. The possibility of taking similar precautions on account of the malignant suffragists' conspiracy and outrages has been considered, but

the proposal was felt to be impracticable, and for the present, at any rate, no such action is contemplated. Special watch, however, is being kept both on the Cathedral and on all who enter it.

A striking reference to the narrow escape of St. Paul's from serious damage was made by the Bishop of London at the anniversary service of the Church Army, which was held in the Cathedral on Wednesday night, speaking with considerable emotion the Bishop said:

"Before delivering my message for this evening's service, it seems to be that it would be a sheer want of gratitude if we did not first stand up and utter our thanks to Almighty God for taking care of His own Cathedral (loud cries of "Amen"), against the machinations of some miscreant who tried to wreck it last night. And we say in our way, in the human way, that it was only an accident that the lever was turned by mistake to the right instead of to the left, or the chancel would have been a wreck to-day; and therefore we know that those who set themselves to do the Devil's work often cannot even do that right. But we ought to look away from that, to leave that to the judgment of God, and render thanks to Him for His over-ruling Providence in saving the Cathedral and preventing, perhaps, many innocent lives being sacrificed."

Leaning over the pulpit towards the band, the Bishop said, "Band, strike up 'Praise God, from whom all blessings flow.'" But without giving the band time to respond to the Bishop's call, the congregation sprang to their feet and sang that Doxology with great heartiness. The Bishop added at the close he was sure that God "heard the grateful thanks of His children."

The annual public meeting of the S. P. C. K. (founded A. D. 1698) was held one day last week at the Church House.

Anniversary of the S. P. C. K.

The Bishop of Wakefield presided in the absence of the Primate, who was still unable to get out of doors. The secretary's summary of the annual report began with the following extracts from a letter which accompanied a recent donation of £50 from the King, Patron of the society:

"His Majesty desired me to assure you of his very best wishes for the excellent objects of this ancient society."

The accounts show that money grants were paid amounting to £25,453. The society is able to record an increase of income; this is mainly due to the recent generous gift of £10,000 from "A Friend," but, apart therefrom, there is an increase of benefactions amounting to £2,510. The income from legacies has increased by £1,186.

The BISHOP OF WAKEFIELD said that perhaps of all Church societies, the S. P. C. K. had clung most to its original object and title. This society provided training and tools for Church workers throughout the world. And the society "touched the very heart of national education" in the training of teachers in the atmosphere of true religion. The society had been the means of providing Christian literature for the awakening of China, and was not unmindful of the opportunities at the present critical time.

The BISHOP OF WESTERN CHINA referred to the useful help they got from the S. P. C. K. in the way of grants for scholarships, buildings, and the like. And they had obtained from the society a loan of £200 a year for the next three years. It was curious, he thought, that the drawing up of a constitution and the formation of a General Synod of the Church in China was concurrent with the establishment of the Chinese Republic.

The CHAIRMAN, at the close of the Bishop's speech, said he understood that the man who inspired the revolution in China had been the holder of an S. P. C. K. scholarship in a mission school. The other speakers were the Bishop of Zululand and Sir F. C. Holiday.

At the monthly general meeting of the S. P. C. K., held last week, a resolution on "China and Christianity" was passed, in which it was resolved that, so far as the funds of the society shall allow, with due regards to the claims of other parts of the world, "they will make every effort to assist the Bishops in China at the present momentous crisis in expanding Christian influences in that country."

Bishops' College, Cheshunt, which is the Theological College under the direction of the Bishops of the three dioceses within the London area (London, Southwark, and St. Albans), held its annual festival last Tuesday with the usual services and luncheon.

The BISHOP OF STEPNEY was the preacher, and he referred to Dr. Liddon's sermon in 1868 at the Cuddesdon anniversary. It was interesting to find, he said, in how many ways the predictions of the preacher on that occasion had been fulfilled; and also how the evils which he anticipated, the almost blank miseries to which he looked forward, had been counter-acted by movements which he

hardly anticipated, but would have been glad to see. Dr. Liddon had looked to Theological Colleges to restore to some extent the harm which had fallen upon the ancient seats of learning; and yet, were he to look on the Oxford and Cambridge of to-day, he would find much to mitigate his sorrow. Theological Colleges had borne a good deal of criticism, as Dr. Liddon predicted they would, but one heartily thanked God for the devout, disciplined, and fairly learned men whom the colleges were giving them at a time when, after a series of experiments of all sorts, people were beginning to believe that, after all, it was in God that the human soul would find its rest. The Bishop also pointed out that Christ seemed to rest the power of His witness upon a threefold basis: (1) Apostolic communion; (2) the Catholic Faith, as embodied in us in the Apostles' Creed, the Nicene Creed, and the Athanasian Creed; (3) close, intimate, and affectionate friendship. He quoted the present Bishop of Truro as saying, when Principal of Leeds Clergy School, that most men before they left had learnt to say their prayers; and Dr. Liddon said that the reconstruction of a man's habit of devotion might form a very important part of what occupied his time in a Theological college.

Over two hundred guests were present at the luncheon. The BISHOP OF LONDON presided, and in proposing "Prosperity to this College," he said he thought the Bishops would be thanked saying that the B.A. degree was not by itself sufficient preparation for the priesthood, but that there was also needed the kind of life which was lived here, for it was the training of character which was of such essential importance. A special feature of this college was the number of men who came from the army and navy and other professions. A college chapel was still one of their requirements, and some friends might help them to build it. Now that they had nearly thirty residents they hoped the college would soon be self-supporting. They hoped to get on to forty men.

The PRINCIPAL, in reply, thanked their preacher, the Bishop of Stepny, for linking them up with the Catholic movement of which Dr. Liddon was one of the great leaders, and which had produced the era of Theological Colleges.

The St. Alban's, Holborn, *Monthly Paper* states that by the terms of the Rev. A. H. Stanton's will a sum of about £5,000 will come to the vicar and church wardens of St. Alban's, to be dealt with by them as they may think best for the good of the Church. This sum of money was bequeathed to the Rev. Mr. Stanton by an aged lady, Miss Fyffe, being one-third of her estate.

The ancient churchyard cross at Harpford, Devon, of which only a fragment of the original shaft remained, has been beautifully restored by Messrs. Harry Hems and Sons of Exeter, and stands on three octagonal steps, the entire erection, which is of Dartmoor granite, being over 10 feet in height. As Augustine Montague Toplady, author of the widely known hymn, "Rock of Ages," was sometime vicar of this parish and rector of the adjoining parish of Fen Ottery, the present vicar of Harpford, the Rev. Arthur P. Lancefield, made the restoration a memorial to him. Subscriptions were given not only in the locality, but by lovers of the hymn in all parts of England, a few donations also coming from the United States. The cross was dedicated on the evening of Rogation Wednesday by Canon Pryke, treasurer of Exeter Cathedral. On the lowest step of the cross is the inscription: "A. M. Toplady, vicar of this parish 1766-1768, author of 'Rock of Ages.'" And on the central step are, in bold lettering, the lines from his hymn:

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

In Fen Ottery church, which is still annexed to the benefice of Harpford, the Archdeacon of Exeter last week dedicated a new east window as a memorial to Toplady.

J. G. HALL.

WE OUGHT to worship God in all places and at all times. He who will worship the Father must concentrate his whole mind in aspiration and faith. These are the highest powers of the soul; for they are above time, and know nothing of time nor of the body. So St. Paul tells us that we ought to "rejoice evermore, pray without ceasing, and in everything give thanks." Now, those pray without ceasing who do all their works alike for the love of God, and not for any selfish enjoyment; and humbly bow down before God, and let him work alone. When the highest powers of the soul are thus gathered together in prayer, the soul becomes inspired, and, if henceforward the spirit cleave unto God with an entire union of the will, it is "made a partaker of the divine nature," and then for the first time does the man offer up true worship, for he has attained the end for which he was created.—*John Tauler.*

EVERY noble work is at first impossible.—*Carlyle.*

ITALIAN WORK IN GRACE PARISH, NEW YORK

Much Success Attends the Efforts of the Church

DR. RITCHIE CELEBRATES FORTIETH ANNIVERSARY

Missionary Society of the Seminary
Elects Officers

OTHER LATE NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, May 27, 1913 }

AN Italian work of importance for the Church has been quietly carried on in Grace parish, New York, for the last eight years. This work was begun under the late Dr. Huntington, and since its beginning has had the leadership of the Rev. Francesco G. Urbano, who was ordained priest in the Cathedral of St. John the Divine on Trinity Sunday, May 18, 1913. Mr. Urbano was baptized in the Anglican mission in Palermo and has, therefore, never been a Roman Catholic. He came to America at the age of twenty-one, learned the English language at Phillips Academy, Andover, Mass., after which he went to Rutgers College, and then entered the General Theological Seminary in New York. The Italian services are held in Grace chapel on East Fourteenth street on Sunday afternoons at 4 o'clock. The social and educational work of this parish among Italians has, however, been carried on in Grace Neighborhood House on Fourth avenue, which was built for the purpose in 1907. The congregations average over two hundred persons, and 451 persons have been presented for Confirmation. On Easter Day a class of 79 was confirmed by Bishop Burch, of whom 42 were men. The educational work includes instruction in American government and preparation for citizenship.

The fortieth anniversary of the ordination of the Rev. Arthur Ritchie, D.D., to the priesthood, falls on June 22nd. It is to be celebrated at St. Ignatius' Church rather earlier in the month, before the summer exodus is well under way. A reception is to be tendered Dr. Ritchie in the parish hall of that church on Wednesday evening, June 4th. Dr. Ritchie has been rector of St. Ignatius' Church since 1884, succeeding the late Dr. F. C. Ewer. Prior to that date he had been rector for a number of years of the Church of the Ascension, Chicago.

The Missionary Society of the General Theological Seminary has recently elected officers for the coming year including Robert Williams of the diocese of Southern Ohio, as president, and Alan G. Whittemore of the diocese of Maine, as corresponding secretary. Mission study has been carried on at the seminary in various ways this year, and very successfully. The society has been fortunate also in the variety and ability of the speakers who addressed it during the winter. It is hoped that in this respect it will be able to take profitable advantage of the General Convention in the autumn. Two of the society's members—Walter F. Haywood of the diocese of Long Island, and Edmund Lloyd Souder of the diocese of Pennsylvania—are preparing to enter the foreign mission field this year. They expect to leave for China at the end of the summer.

In defence of Trinity Church Corporation, Colonel William Jay has authorized the following:

Trinity Church Explanation

"The statement appearing in the press to the effect that the Corporation of Trinity Church had received money from the city for the right to build a subway under St. Paul's churchyard is not correct. The right to construct such a tunnel was deeded to the city by Trinity Church without compensation. The building on Church street between Fulton and Vesey streets is used in large part for the business offices of the corporation and upon this part of the building taxes are paid.

"The amount of the consideration expressed in the deed represents the injury done to the property upon which the building stands by reason of the fact that sub-cellars cannot be built, that no building more than ten stories in height can be erected thereon, and that the present and any future building will suffer from vibration caused by moving trains. The consideration also covers the temporary loss of the use of part of the building during the construction and necessary expense in that connection for removal and storage.

"The suggestion that Trinity Church should forego compensation for damage to its property because those parts of its real estate which are used for religious and educational purposes are exempt from taxation is not a good one. The same suggestion would apply with equal force to very numerous religious and educational corporations of this city, some of them owning vast amounts of real estate untaxed. The vestry of Trinity Church is trustee of an estate given

for religious purposes, and it seems to be its clear duty to claim reasonable compensation for injuries to its business property."

The men who have benefitted by the establishment of the Longshoremen's Rest, at 164 Eleventh avenue, have subscribed for a bronze tablet to be placed on the interior wall of the building as a tribute to Matthew Maher, who brought the need of such a place of shelter and recreation for Longshoremen, to the attention of the Church Temperance Society, by whom the Rest was established in April 1910. The tablet was unveiled on Thursday, May 22nd.

Tablet to Matthew Maher

Ascension parish, Mount Vernon (the Rev. Dr. Cyrus Townsend Brady, rector), has taken on a new lease of life. The vestry has rented a delightful house for the rector in the nicest part of the city. The old rectory has been altered to provide rector's study, Sunday school class rooms, and a choir room affording a much needed relief to the crowded and inadequate parish hall. Recent memorial gifts include three crosses for the use of the choir, a new altar desk, all made by the Gorham people, and an altar service book. Plans for the enlargement of the church building and a new and modern parish house are prepared, printed, and are now being discussed by the congregation. A new parish paper, *The Mount Vernon Churchman*, has been started.

Progress at Mount Vernon

Roman Catholics are taking seriously the cheerful invitation to American Catholics to withdraw from the Episcopal Church, and on May 19th a lecture by a visiting Dominican father was given under the auspices of a group of "society" women at the Waldorf to help the good cause along. The daily papers stated that there were a few Protestant ministers present, and some Episcopalians. A special correspondent made careful inspection, even asking personally of "doubtful" looking clergymen, and asserts positively that not a single clergyman of the American Church was present.

Roman Catholics are Waiting

ANNIVERSARIES IN PHILADELPHIA

Clergy and Parishes Pass Milestones

WEST PHILADELPHIA PARISHES DISCUSS AMALGAMATION

Ground is Broken for Inasmuch Mission

OTHER LATE NEWS OF THE QUAKER CITY

The Living Church News Bureau }
Philadelphia, May 27, 1913 }

ON Trinity Sunday, the Rev. Thomas J. Taylor, priest in charge of the Church of the Advent, Kennett Square, celebrated the fifty-fifth anniversary of his ordination, and on the Tuesday following, his parishioners gave him a surprise, having prepared a banquet in the parish house as an evidence of their appreciation of his services during his incumbency, which began on Easter Day, 1901. During the progress of the feast, and after it, speeches of affectionate congratulation were made, and as a further surprise a check was presented to him by the secretary of the parish guild with which to purchase a cassock, and a letter was read, accompanying the gift, with warm expressions of love and loyalty. The Rev. Mr. Taylor responded to these assurances of regard in feeling terms, thanking the people for their indulgence and their hearty support in every department of parish work.

Another honored priest of the diocese who has recently marked the anniversary of his ordination is the Rev. Henry S. McDuffy of St. Augustine's, who on Whitsunday completed the thirtieth year of a faithful and fruitful ministry.

On the First Sunday after Trinity, Gloria Dei (Old Swedes') Church celebrated the 213th anniversary of its dedication. The rector, the Rev. Snyder B. Simes, preached in the morning a special sermon, and in the afternoon the Rev. Aaron C. Coburn, rector of St. James' Church, Danbury, Conn., who during his course at the Philadelphia Divinity School was in charge of the Sunday school, was the preacher.

Parish Celebrates 213th Anniversary

The parish of the Transfiguration, West Philadelphia, has had under consideration a proposition to unite with St. George's parish under a title preserving, if possible, both dedications. Favorable action was taken after long and careful consideration by the rector and vestry, at a congregational meeting held Monday evening, May 19th, but opposition developed and a later meeting reconsidered the determination, so the question is still under fire.

The Transfiguration was established in its present location about

forty years ago, and since that time the conditions of the neighborhood have been greatly changed. The University of Pennsylvania has grown enormously and encroached on one side upon its territory, while business has come in on the other, so that now only nineteen of the communicants live within the parish limits. On the other hand St. George's is in the midst of a region of very striking opportunity. Hundreds of new houses are being built all about the parish church, and a large population is pouring into that section of West Philadelphia, which is destined to be the residence of families of moderate means for generations to come. Two other parish churches, St. Mary's and the Church of the Saviour, are within a few squares of the Church of the Transfiguration, so that the territory is amply covered.

An interesting event, of much promise for the welfare of a neglected class in the lower part of the city, was the breaking of ground, on Wednesday afternoon, the 21st, for the new building of the Inasmuch Mission, on Locust street, near Tenth. Bishop Rhinelander officiated and made an address, and a number of the clergy and well-wishers of the movement were present. The new building will be equipped for evangelistic and rescue work, and also as a hotel modeled after the Mills hotels in New York City. A generous gift of \$50,000 from Mrs. George Woodward makes possible its erection.

On the morning of the same day, the Bishop officiated at a special celebration of Holy Communion for students of the University of Pennsylvania, marking the end of the work of the college year, at St. Mary's Church, West Philadelphia. A number of the students who participated took breakfast with the Bishop in the parish house after the service.

At the annual service of the Confraternity of the Blessed Sacrament held in St. Clement's, on Corpus Christi, the sermon was preached by the Rev. C. P. A. Burnett of New York. The Rev. C. C. Quin of St. Clement's celebrated the solemn Eucharist, with the rector, the Rev. C. S. Hutchinson, acting as deacon and the Rev. Gilbert Underhill as subdeacon. The Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac and Superior General was present, together with many clerical and lay members. A luncheon was served in the parish house after the service, followed by a business session and conference.

C. B. S. Keeps Corpus Christi

According to custom, the Cooper Battalion assembled in the Church of the Holy Apostles on the same Sunday for Memorial Day exercises. The sermon was preached by the Rev. J. H. Earp, assistant minister of the parish and chaplain of the Battalion.

Miscellaneous Information

The Rev. Floyd W. Tomkins, D.D., preached on Sunday evening the baccalaureate sermon for the graduating class of the Hahnemann Medical College, in the Church of the Holy Trinity.

Another notable Confirmation class was presented to Bishop Garland on the morning of Sunday, May 25th. Its exceptional character arose from the fact that it was recruited in a mission which two years ago had no existence, and has had a building for its services only for a few months. The new chapel of All Saints, Darby, whose parish house was dedicated, as described in THE LIVING CHURCH, on April 2nd, has had an unusual growth in many respects, not least in the fact that the priest in charge, the Rev. Charles A. Ricksecker, has been able so soon to gather there a class numbering fifty.

WE ARE COMING to see for the first time in the history of Christendom that man's indifference to man is more damnable than man's inhumanity to man. This indicates that we are approaching more nearly the teaching of Christ. He admonished that the unpardonable sins were inhumanity and implacability. It is the selfish worldling who cares, like Dives, for nothing but his own comfort, who goes to the place of woe. It is the unforgiving man whom the Father in heaven does not forgive, and as we witness the condemnation of the unforgiven we come upon the unjust steward. This doctrine of Christ is becoming more and more congenial to our age. Somehow we are getting to see that love is the central truth not only of God, but of man. On this rests his eternal destiny. It is his supreme duty and virtue, while the opposite, a loveless spirit, appears above all things hateful and detestable. The age in its moral conscience is seeking to stand, though unconsciously, by the side of the great Teacher. Is this not something to be thankful for?—*Western Christian Advocate*.

WE CAN FORM no adequate conception of what this silent activity of the souls that surround us may really mean. Perhaps you have spoken a pure word to one of your fellows, by whom it has not been understood. You look upon it as lost and dismiss it from your mind. But one day, peradventure the word comes up again extraordinarily transformed, and revealing the unexpected fruit it has borne in the darkness; then silence once more falls over all. But it matters not; we have learned that nothing can be lost in the soul, and that even to the very pettiest there come moments of splendor.—*Maeterlinck*.

CLERGY VISIT CHICAGO STOCKYARDS

Northeastern Deanery Considers Some of the Social Problems Involved

CHURCHMEN THE BEST PATRONS OF "THE WORLD IN CHICAGO"

St. Andrew's Church Re-Building After the Fire

OTHER LATE NEWS OF THE CITY

The Living Church News Bureau }
Chicago, May 27, 1913 }

THE Northeastern Deanery, which includes the clergy of Chicago and the suburbs, held its spring meeting at Holy Trinity church, in the Stock Yards district (the Rev. Walter S. Pond, priest in charge), on Tuesday, May 20th, with a large attendance. At this time of the year there is so much going on in the diocese that it is difficult to assemble a numerous group of the clergy even at a convocation of the deanery meeting, but there were in the neighborhood of fifty present at this gathering. It was notable for several reasons, one being that it was the first time, at least for many years, that the deanery has met in the Stock Yards district, and another being that the newly organized choir of clergy sang their first choral Eucharist at this meeting. Dean Luther Pardee was the celebrant, the Rev. Hugh L. Spencer was the precentor, and the Rev. Dr. J. H. Hopkins was organist and director. The choir filled the stalls, and sang Merbecke's Plainsong Mass arranged by Dr. Stainer, with marked effect. There was an unusual attendance at the service, and the unanimous opinion was that a welcome step forward had been taken in the formation of this choir.

At the business session the committee appointed during the winter to investigate the possibility of opening up missionary work among the sailors in Chicago, of whom there are at times some 20,000 in the city, reported progress, and was continued. The Rev. W. C. Shaw, rector of St. Peter's, made the report, being chairman of this committee. Much correspondence has been carried on by the committee during the past few months, with persons in other parts relative to the conditions of this kind of missionary work. This report was followed by the very able paper of the morning, which was read by the Rev. W. S. Pond, on "Long Hours and Sunday Labor, in Relation to Church Attendance." At its close the deanery passed a resolution requesting the diocesan Social Service Commission to devote adequate time during the coming year to a thorough investigation of the question of hours, over-time, and Sunday labor in Chicago. After luncheon, a tour of one of the largest packing plants in the Stock Yards was taken by the clergy, many of whom thus saw these sights for the first time. The impression made by this tour, in the light of the paper listened to in the morning, will not soon be forgotten. The next meeting of the deanery will be held at Grace church, Hinsdale (the Rev. E. H. Merriman, rector), on September 23rd. The \$10,000 addition to Grace church will be completed by that time, it is fully expected.

The attendance at the Coliseum, at "The World in Chicago" on May 8th, the first of the special days, when the Church led off with these grouped efforts to rally a crowd, was about 11,000, and exceeded the similar attendance of Chicago's Presbyterians by 2,240, and also of the Congregationalists by 3,300, on subsequent days. Great crowds continue to throng this remarkable exhibit, especially in the evenings. This is also true of the "Pageant" at the Auditorium, which is being given twice each day.

The work of rebuilding St. Andrew's church, Washington Boulevard and S. Robey street (the Rev. F. E. Wilson, rector), is progressing rapidly, and it is expected that early in June the church will be ready for use. The new organ is being installed, and the decorating is nearly finished. The gold chalice and paten, the gift of the senior warden, Mr. D. R. Cameron, which were badly damaged by the fire, have been repaired at his expense, and possibly are even more beautiful than they were before. The Sunday school is giving the new reredos, and the G. F. S. is purchasing two of the new choir-stalls.

A Young Men's Club of over fifty members has recently been formed at the Church of the Redeemer, Elgin (the Rev. W. J. Bedford-Jones, rector). The members have fitted up a suite of rooms in an office building, under the leadership of Mr. Robert Atchison, who is the lay reader in the parish. The year just closed has been an unusually prosperous one with this parish. The Duplex envelopes have done their work most satisfactorily, raising over \$300 for missionary purposes. The choir has greatly improved under the leadership of Mr. Thomas E. Perkins, who is also the organist, and choral Eucharists and choral Evensong services are frequently

and effectively sung. The rector has lately been taking a prominent part in the formation of the new local Society of Associated Charities.

Calvary Church, Chicago (the Rev. G. M. Babcock, rector), has now 363 communicants, against 190 two and one-half years ago when the present rectorship commenced. At the recent parish meeting one man offered to give \$1,000 towards the mortgage of \$2,000 lately incurred for building the new parish house, provided the guilds of the parish would agree to raise the other \$1,000 by the time the mortgage will be due. This generous offer was promptly taken up. The rector announced at this same meeting that a will had been drawn providing for a gift of \$10,000 to be used as a nucleus for an Endowment Fund for the church. The gifts for missionary purposes, cash and value, during the year just closed, have reached nearly \$650.

The Rev. Dr. B. S. Easton of the Western Theological Seminary is taking charge of the Church of the Epiphany during May and June. Dr. Hemington, the organist and director of music, gave his last organ recital of this season (the 186th which he has given on Epiphany's fine organ), on the evening of Trinity Sunday, the programme being entirely of compositions requested by the patrons of these recitals.

The contributions from Chicago to the General Clergy Relief Fund have been much larger this year than ever before. Some twenty different congregations have forwarded offerings, the total being four times as much as the fund sends to its one beneficiary now resident in Chicago. The diocesan funds for the Relief of Aged and Infirm Clergy, and for the Widows and Orphans of Clergy, have, of course, been loyally supported at all times by the parishes and missions of the diocese.

Corpus Christi was observed on Thursday in parts of the diocese. There are two wards of the Confraternity of the Blessed Sacrament in Chicago, one at the Church of the Ascension, and the other at the Church of the Redeemer. A provisional ward has also been organized at St. Bartholomew's Church. At the Church of the Ascension there were three Eucharists on the day and at the other two the day was kept by the usual daily Low Celebrations.

St. Barnabas' Church, Chicago (the Rev. E. J. Randall, rector), has joined the group where one of the requested pre-requisites for marriages at which the rector is to officiate, is some kind of a certificate of good health from a reputable physician.

The sermon which was recently preached at the dedication of St. Philip's Church, New York City, on the Feast of the Annunciation, by the Rev. Joshua Bowden Massiah, rector of St. Thomas' Church, Chicago, has been printed at the expense of St. Philip's Church, and has been much appreciated in Chicago by those who have been able to secure copies. TERTIUS.

THE DUTY OF WORSHIP

[From the Convention Address of the Bishop of North Carolina.]

THE more I go over it in my mind the more I am persuaded that our public worship is next after the reading and living and publishing the Word of God, our greatest means of doing our work for God. Indeed it is one of the most important methods of living and publishing the Word of God. We must endeavor to enter more deeply into the spirit of private and public worship, and we must with renewed diligence instruct and lead our people in the worship of God, with reverence and godly fear, yet with intelligent appreciation of the privilege and blessedness of joining in prayers and praises, and thus setting forth before men the gospel of love.

And when we have attained to a true spirit of worship we shall more fully appreciate our duty to the aggressive work of the Church. It was when the first Christians at Antioch ministered unto the Lord, and fasted, that the Spirit said unto them, Separate me Barnabas and Saul for the work whereunto I have called them. We have before us in this diocese noble opportunities for serving the cause of God by ministering to His people. These opportunities lie around us on every side. . . . We need expensive churches and parish houses and organs, and handsome appointments. They are all well enough in their way, but more than all these we need to support the preachers of the Gospel who go out to spread the news and to convert the impenitent; and we should supply our missions with such things as are absolutely necessary for carrying on their work.

BELIEVE ME, girls, on the road of life you and I will find few things more worth while than comradeship. Margaret E. Sangster.

Boston Conference of Church Clubs

ONE of the most delightful of the annual conferences of the affiliated Church Clubs in American cities was held in Boston and in Cambridge last week, beginning with a dinner tendered to the members on Thursday night and concluding with the services and mass meeting of last Sunday. Inclement weather and rain during much of the time interfered to some extent with the external enjoyment and made impossible the garden party that had been planned at the grounds of the Episcopal Theological School. The ardor of the delegates and the hospitality of the home city were not dampened thereby, and there could hardly have been greater enjoyment, even under more favorable circumstances.

The subject discussed by all the speakers was that of Christian Unity, and its treatment showed not only the different points of view among Churchmen, but also in the outside Christian world, since several speakers presented the view of other religious bodies, Protestant and Roman.

Although the twenty-first National Conference of Church Clubs, holding its sessions in Boston, was not officially opened until the following morning, practically all of the delegates had reached the city the night before (Thursday) and were the guests of the Episcopal Club at the Hotel Somerset. Professor J. H. Beale, president of the club, presided; and at the head table with him were Bishop Lawrence, Bishop John W. Hamilton of the Methodist denomination, Prof. Lawrence B. Evans, president of the Conference of Church Clubs, Dean Hodges of the Episcopal Theological School, and Seraphim G. Canoutas of the Greek Orthodox Church.

In calling the assemblage to order, President Beale heartily welcomed the delegates to Boston and made brief reference to the great Bishops this diocese had sent out: Grafton, who represented the spirit of Catholicity; Huntington, the evangelical; Brooks, one of the best of men; so there was no better place for the discussion of Church unity. Introducing Bishop Lawrence, he said we possess in this one person all the qualities of those Bishops whom he had named.

Bishop Lawrence felt that an important phase of Churchmanship was the incorporation of the laity as an integral part of the administration of the Church. Bishops and clergy are ready to await the voice of the laity, and they have confidence in their judgment, as they bring in a practical and a spiritual emphasis that the others sometimes miss. It is largely through their efforts that the different bodies can be melted together, so that unconsciously we find ourselves working together, thinking together, and right here laymen can make a special contribution. He hoped the laymen will take up the discussion from their own point of view and thereby bring in new food for thought.

President Evans said it is eighteen years since the conference met in Boston, and he hoped it would not be another eighteen years before it met here again. Christian unity is primarily a layman's work, and emphasis must come from the laity. Christian unity is primarily an American problem, for here we are hampered with old traditions, a strong democracy, an excess of individualism.

Bishop Hamilton said in part: "We're all come upon a new day that's breaking down the walls in every direction, and we're hastening to one universal empire of Christ. It is affecting all lines of Church polity. You and I have to deal with things as we find them, with the things we have in hand. This matter of Church unity is in the very air. It is showing itself in Australia and New Zealand and in Canada and all over the United States. What this unity is to be will be felt through an unconscious influence, and the first fruits will be here in New England, and the three mediums through which it will work will be the spiritual laymen, the business laymen, and the practical laymen.

Mr. Canoutas brought the greetings of the Greek Church. He said the relations of his Church with the Episcopal Church always had been most sincere, and sympathy and good feeling had been shown in many ways. He paid a special tribute to the Archbishop of Canterbury, who had been a friend of the Greek Church not only in its jubilation, but in its days of trouble.

Dean Hodges referred to the strange conditions in which we live, to the problems the Church is called upon to face. He said there must be large collective units if any impression is to be made on the present-day conditions. It is only a short time ago that we began really to understand the problem of the Church, and to-day there is a strong desire to have people live in a better world right here, and the responsibility that rests upon us gives rise to a desire for unity.

The exercises were closed with the singing of "Blest be the tie that binds."

FRIDAY

At 8:30 on Friday morning there was a corporate Communion at Trinity Church with the Bishop as the celebrant. Following this

service the delegates were escorted across the street to the Hotel Brunswick, where they had breakfast as the guests of the Men's Club of Trinity Church.

After breakfast all repaired to Jacob Sleeper Hall for the first business session.

The session was opened by Professor Lawrence B. Evans of Cambridge, president of the conference. The topic of his address was "What is Church Unity?" Professor Evans, who is a member of the Boston Episcopalian Club, said at the outset that Christian unity is a phrase which is upon every man's lips, it is the subject of innumerable books, the theme of innumerable discussions, and every branch of the Christian Church is interested in it. He spoke of the early days of Rome into which Christianity was born nineteen centuries ago, which he described as a world of unity in politics but of diversity in religion; reviewed the varying ideas held as to the office of Bishop, and finally came to the Reformation with which, and the movements which have grown out of it, he said, the present divisions in Christendom are most closely associated in the public mind.

Then continuing he said in part:

Assuming that Christian Unity means some form of organic unity, our next inquiry should be as to the terms upon which it can be had. And here we are confronted at the outset by the fact that for about twelve hundred years western Europe had organic unity. Was its experience such that we wish to repeat it? Can unity be had without repeating it? I would not minimize in the least the credit due to the Church of Rome for her splendid services to religion and civilization. When the very foundations of civil order were shaken, while Europe was in the process of adjusting itself to the changes caused by the breaking up of the Roman Empire and the migrations of the Teutonic tribes, the Church of Rome not only maintained the Christian faith in the west of Europe, but she also supplied the deficiencies of the secular government. She cared for the poor. She taught the young. She civilized the barbarian. Everywhere she stood for law and order. She was the chief civilizing influence. And a large part of her success was due to her centralized control—a control which was constantly strengthened as the centuries passed. With the development of an orderly political authority, the necessity for much of her secular activity ceased to exist. But she never relinquished voluntarily any authority or jurisdiction which she had once successfully asserted. As a result, what had at one time been a helpful guide, leading men out into new paths, became an obstacle to intellectual and moral growth. Religion in the hands of its authorized representatives became a thing of forms. The lives of many of those set to lead the Church scandalized all conscientious men. . . . Objection has been taken, and with good reason, to the character of some of the leaders of the Reformation. But even admitting that the Landgrave of Hesse and Henry VIII. were not figures the contemplation of whom quickens our spiritual zeal, we may add that they were quite as worthy of emulation as were those distinguished ecclesiastics Alexander VI. and Julius II. and Leo X. Unity in the Church had been broken for ages before the Reformation. The latter was not merely a protest, though it was that. Its leaders did not content themselves with rejecting that which they believed to be erroneous. They made war on abuses, but as Bossuet has pointed out, if there had been nothing more to the Reformation, the removal of the abuses would have healed the schism. The evils which the Reformers of the sixteenth century complained of, have in the main been removed. No plan for the reunion of Christendom which does not preserve the great permanent results of the Reformation has the slightest hope of success. This is a fundamental element in the problem. Any plan of union which has any hope of acceptance must be sufficiently comprehensive and elastic to incorporate the results of the religious experience of Christendom during these centuries of division.

Speaking on the topic "The Fundamentals of Christian Unity," Rathbone Gardner of Providence, R. I., said:

"If we are to seek for unity there must be the recognition and acknowledgement of the necessity for unity. We must all be willing to admit that there cannot be a world religion whose adherents, whatever their points of agreement, are arrayed in a myriad different and often apparently hostile factions; who by their names almost always, and by their creeds frequently, subordinate their Christianity to some other feature of their faith, or more often of their practice. Every new religious organization weakens Christianity. If we are to have unity we must be willing to sink and abandon all that emphasizes or savors of dissension and difference. There must be a willingness to sacrifice much that is most precious to us in our individual religious lives. We may well believe that our own Church, and all Christian Churches, have been under God's guidance, and have existed in accordance with His will, but we must also believe and act upon the belief that they exist merely as a means to bring about His purpose and that they may be changed, and even aban-

done when they no longer serve that end. We may venerate them and love them and believe in them, but we must be willing to relinquish them in name and to modify and change and make them, to our minds, less perfect in doctrine, form, and practice, in order that all men, rather than a chosen few, may be brought to Christ, the Master. There must be in the Christian Church the widest liberty as to the character of worship. A refusal to accord this has been the chief cause of dissension and faction. What appeals to one and ministers to his spiritual and religious growth repels and stunts the development of another. The fundamental thing is that each worship the one true God; the manner of doing so is a matter merely of taste; each must be willing to recognize the rectitude and the sincerity of the other.

"The one Church must have a creed, but a creed of the simplest possible character, anchoring all its members to the essential truth of Christ's teaching and religion, leaving them absolutely free as to everything beyond. A creedless Church is unthinkable, but a creed which is to express the belief of all Christians must deal with facts, and not with theories, arguments, or methods.

The last speaker of the session was the Rev. Vincent J. McNabb, a Roman Catholic priest of Leicester, England, a Dominican, who has been in this country since February trying to raise money for his parish church at home. He has often addressed the Society of St.

As Seen by a Roman Priest

Thomas of Canterbury in England, so he informed your correspondent. Although he was to have spoken later in the session he willingly consented to take the place of George Zabriskie of New York, who was unable to come to Boston. His topic was that on which Mr. Zabriskie was to have spoken—"The Church: the Various Conceptions of Its Nature and Functions."

Father McNabb started by saying that there were only two conceptions of the Church; one was the visible, the other the invisible. Those who hold to the doctrine of the visible hold that of the invisible, but the contrary does not obtain. There are four great characteristics of the visible Church—unity, holiness, catholicity, and apostolicity. By professing unity the Church makes an appeal to reason and metaphysics. It is not a unity of juxtaposition, but it is the unity of an organism whose seemingly contradictory functions are gathered into a higher transcending unity. By claiming holiness the Church makes an appeal to ethics, for a Church must support that ethical code which is implicit in the natural conscience. Any attitude of opposition to the sanctities of the decalogue must undermine an institution. The note of catholicity is the Church's appeal to psychology, and the note of apostolicity is her appeal to history.

Luncheon was served in Cambridge, where the women of Christ Church entertained the guests, and later the delegates assembled in Paine Hall at the Cambridge Theological School where Samuel B. Capen read a paper "Christian Unity and Missions."

Christian Unity and Missions

Dr. Samuel B. Capen read a paper on "Christian Unity and Missions." He reviewed the historical growth at the home base, told of the growth in union work abroad, as shown especially in united educational work. We must admit, he said, how very small, trifling, and insignificant the things are that divide; and how great and far-reaching are the great essential truths which we hold together. Together we believe in God, Father, Son, and Holy Spirit; in the Bible as the Word of God; in salvation from sin only through the Cross, and in our common responsibility to give the Gospel to the non-Christian world. Missions had brought Christians closer together. The hindrances to this work are not in the foreign field but almost entirely in the field here at home. We must create an atmosphere which will prevent narrow officials at home from preventing the union of forces which are making for efficiency and economy."

Because of the inclement weather the garden party on the school grounds had to be omitted but there was sufficient entertainment in-doors. Following Evening Prayer in St. John's chapel. Dean Hodges and the faculty entertained the company at dinner in the refectory. At the evening session in Paine Hall, Mr. Mornay Williams gave an address on "Fellowship in Christian Work as a Means of Attaining Unity."

In Paine Hall, Episcopal Theological School, Cambridge. Friday evening, the first speaker was Mornay Williams of New York. His topic was "Fellowship in Christian Work as a Means of Attaining Unity."

Mr. Williams began his address with a verbal picture of the

scene in the upper room when Christ as the high priest made preparation of Himself for the offering, finely elucidating in a symbolic manner how the Body was broken that the members might enter into the fellowship of His sufferings, speaking deeply of the prayer of consecration with unity as its central petition. He spoke of the discordant band of disciples, of the strife for leadership, and of the foot-washing. Emphasis was laid on the need of humility as a first essential, quoting the words, "Blessed are the meek, for they shall inherit the earth."

He said that organized Churches have their justification just so far as they are agencies for bringing in the Kingdom of Heaven. The Church is the Body of Christ, but the body does not exist for itself. Humility, meekness, poverty of spirit, are valuable, not merely as moral states, but also as the bases of union. Peter, after Pentecost and a vision, admitted that God had shown him that he should call no man common or unclean, and what is needed next to the sanity of humility is the charity of union.

"The World's Conference on Faith and Order" was the topic of Robert H. Gardiner's paper. It was a plain statement of that practical step looking toward unity, and aroused real interest as being something concrete that can be done.

SATURDAY

At the Saturday morning session Chicago was selected as the place for the next meeting, and these officers were elected: President,

Frederic C. Morehouse of the Church Club of Milwaukee; First Vice-President, Morris Earle of the Church Club of Philadelphia; Second Vice-President, H. S. Chase of the Church Club of St. Louis; Third Vice-President, Huntington Saville of the Episcopalian Club of Boston; Secretary-Treasurer, Charles F. Chase of the Church Club of the diocese of Connecticut (New Britain).

Mr. Woods' Address

Then followed an address by Robert A. Woods of the South End House on "Christian Unity and Social Reform," wherein he laid special emphasis on service and fellowship. He examined both the forces and the fields of service, and said that at most there are only twenty-five per cent. in the churches who are involved in carrying on the intensive activities, and there is another twenty-five per cent who

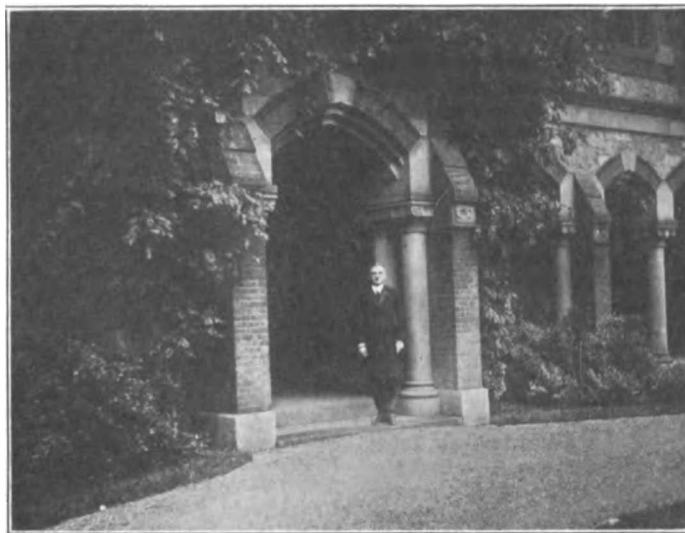
are not involved in the game; it is not natural nor easy for them to engage in service nor even in the administration of the Church's affairs. The trouble is that they never have been directly asked to do the very things they best can do. What is needed is leadership that will bring this second twenty-five per cent. out into the community. He believed that the Christian sentiment should be more fully carried into all the channels of social activity and believed even that of local politics could present a great opportunity to become both socialized and humanized.

"When we begin to come out of our various shrines and get into close relation with each other, then are we laying the foundation of Christian unity. If we are going to accomplish anything we must have an uncompromising, determined dynamics. We have got to get a new conception of Christian service, coöperation, fellowship, a new propaganda, in fact, and then look about us for the as yet untried fields for service."

"Obstacles to Christian Unity" was the subject of the paper read by Henry Leverett Chase of St. Louis. He said in part:

"No Christian lives who would not rejoice to see the several hostile camps of believers composed and the entire company of the faithful enrolled under the one banner of the Prince of Peace marching as an army 'one in faith and doctrine, one in charity.' Never before since the acerbities of the Reformation period have thinking, non-Roman Christians been more profoundly moved than they are to-day by the possibilities of a unity which shall amalgamate the scattered sects. But you will say, in the easy optimism so fashionable religiously to-day, that the old-time controversies between heterodox and orthodox are dead issues, and the smoke of battle in clearing leaves the combatants calmly facing each other with honest human eyes. To-day, you say, we don't fight over diphthongs, to-day quite other problems press, social or economic. True enough, there is a most decided disintegration in modern Protestant theology. Its advocates call it an adjustment of theological concept to modern conditions of science and criticism. Thus all about us there is arisen a fresh issue between the 'new' and the 'old.' He cited the

Obstacles to Unity



ENTRANCE TO READ HALL, CAMBRIDGE THEOLOGICAL SCHOOL
President Evans, National Conference of Church Clubs, in foreground

differences as to the Virgin Birth and added: "It is significant that the positive dogmatic Churches alone show signs of vitality to-day so far as one can judge from statistics of membership. A watered-down Christianity empties the pews and sends men to the golf-links. Undenominationalism is a price too high to pay for a unity which is merely eliminative in its processes."

CHARLES G. SAUNDERS was the first to open the argument that followed this paper. He frankly expressed the belief that Christian unity is an Utopian dream and is not likely to come in our day, however much he might wish it. He spoke of the Roman Church with the spread of modernism within her fold and of the deflections from her ranks. In all denominations, he said, there are many people who desire Christian unity, but the masses do not. What is looked for is not invisible unity, for there is that already, but a visible unity. Among the Protestant brethren there is little desire for what one would consider true Christian unity; the desire to-day is more economic than spiritual. Before a state of Christian unity can be reached the whole world must be converted.

Others who took part in the discussion were Dr. F. H. Wade of Pittsburgh, W. H. Singleton of Washington, John H. Cole of New York, and E. P. Bailey of Chicago.

The delegates were guests of the Episcopalian Club at luncheon at the Hotel Brunswick, and the afternoon was spent at Concord. In the evening the delegates attended the festival of the Choir Guild in Trinity church, Boston.

The Sunday Mass Meeting

A mass meeting on Sunday afternoon in Symphony Hall brought the events to a conclusion and was largely attended. Four hundred men and boys from choirs of churches took part. The speakers were President Evans, Bishop Lawrence, Mr. George Wharton Pepper of Philadelphia, Mr. Burton Mansfield of New Haven, and Hon. Arthur Wellman, a Congregationalist. Others on the platform were President Beale, Professor Arnold of Andover Theological Seminary, Professor Washburn of the Episcopal Theological School, Professor Rowe of Newton Theological Institute, Dean Burney of the School of Theology, Boston University, Dean Worcester of New Church Theological School, and Edward P. Bailey of Chicago, ex-president of the conference.

So ended one of the most delightful of the series of National Conferences. Boston did herself proud as hostess, and the Conference made a good impression in the city. The attendance, naturally, was not a great crowd, but in quality and in representative character it was excellent.

BISHOP WOODCOCK ON THE NAME

[From the Convention Address of the Bishop of Kentucky.]

NO question, perhaps, now occupies the attention of the Church so much as the discussion over the change of name. This agitation has been going on, more or less actively for over forty years. It has assumed such proportions that reference to this matter is in order. Much of what has been said might have been reserved until it is seen whether the Church takes any definite action on this subject. Some things flung abroad in anticipation of such action by the Church have not won the respect for either the writers or their arguments.

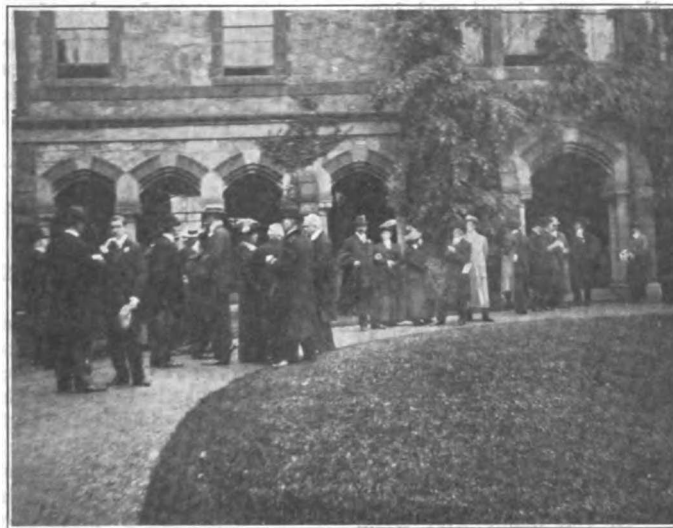
In saying a word on this point one feels himself at a disadvantage in coming so late as to find others have anticipated and expressed what he had previously prepared. It is felt by many that much of this discussion rests upon a mistake, some of it is previous and a great deal is unilluminating and unedifying. The mistake is that a change of name is sought. The difficulty is not in the change of the present title but in the choice of a name to supplant it. It is keenly felt by many that the present legal title of the Church, a name only 125 years old, adopted in an emergency, is not and never has been descriptive of the Church's faith and order. However well we may understand why and how the present title was given, however dear it may be to many who would dislike to see it changed, it is nevertheless, modern, imperfect and inadequate. It does not, cannot, and was not intended to set forth the

historic continuity and Catholic heritage which no Churchman, in loyalty, desires either to minimize or abandon. What we need is not a new name, neither an evolution or a revolution, nor yet a reformation, but a restoration. Did this Church exist prior to 1789, and if she did, does the name adopted at that time sufficiently safeguard and proclaim her previous history and faith? To many it does not appear so and no one can question the sincerity of their convictions.

To maintain our legal title leads to misunderstanding as to the Church's historical character and deposit of faith. By the Roman Catholics, on the one hand, she is proclaimed and denounced as Protestant and nothing else, originated in the English Reformation and founded by Henry VIII. Our orders have been denied, our history impugned, and our heritage derided. To state this in the words of the most prominent Roman prelate of this country is as follows: "If the Protestant Episcopalians think that they have any just claim to the name Catholic, why not come out openly and write it on the title page of their Prayer Book? They do not do this because they do not dare openly to proclaim what only vainly and privately they call themselves."

This is as others classify us, and shall we remain mute, shall we decline or shall we accept this challenge? On the other hand, we are misunderstood and misrepresented by the Protestant world. They also affirm and believe that our Church

was founded by Henry VIII., that we do not antedate the Reformation, and in this, our name, the title page of our Prayer Book, and many of our canons, uphold their misunderstanding. To them we are Protestant and Protestant only, to them we are the fruit and offspring of the English Reformation, and our modern American name expresses nothing to enlighten them to the contrary. In their appreciation and understanding we have only the status of a denomination. Again the present title of the Church, so our Bishops and missionaries in foreign fields assert, is found to be impossible and is a serious limitation in their work. So general is this agreement that the term "Protestant" has been abandoned, so far as



GROUP OF DELEGATES OUTSIDE READ HALL,
CAMBRIDGE THEOLOGICAL SCHOOL,
At the National Conference of Church Clubs

I am aware, in every foreign missionary jurisdiction of the Church.

If this Church of ours sprang out of the Reformation, or was originated subsequent thereto, more particularly if it came into being when the legal title "Protestant Episcopal" was adopted in 1789, then there is no reason for a change of name, and it is admitted that the stress laid upon the retention of the present title and the arguments urged against a change would be most cogent. Such recent origin all well-informed Churchmen deny. Why then should we be afraid to proclaim it to the world and maintain it among ourselves? Protestant and Protestant only as applied to this Church is historically untrue and indefensible. Employed exclusively and forgetful of her Ante-Reformation career and Apostolic descent, it implies that the Church is of much later origin than the facts of her history declare. Considered dispassionately and in view of the Church's heritage, what she stands for in polity, doctrine, and witness, strict regard should be observed in all discussion for the whole history of the Church and not undue prominence and importance laid upon a national incident. To overlook this would belittle the whole discussion. It will not terminate the agitation to yield the historical and apostolic claims of the Church nor to dwarf her rightful heritage in the Catholic faith. It is well to bear in mind that if the Catholic claims could be or were eliminated from this Church, then by the same process she would be legislated out of existence. In that event there would be nothing left to discuss. Names may be changed by legislation but facts and history never can undo themselves. "Our Church," said Bishop Seymour, "has never protested. Men protest when they are defeated. It was the Church of Rome that protested when the Bishop of Rome ex-

communicated Queen Elizabeth in 1571. The American Church never protested for she reached here before the Roman Church set up an American hierarchy. . . . We alone of the large religious bodies of the United States retain this word as our legal title."

Some preliminary questions might well be raised in the consideration of this subject. Have we the right to change the present legal title of this Church? This cannot be disputed. The General Convention of to-day has the same rights and powers to effect such a change, if deemed desirable, as the General Convention which originally adopted our present name. Is such a change desirable or necessary? To some it appears undesirable and inexpedient while to others it seems desirable and timely; there is wide divergence of opinion in the matter. Has the time arrived for such a change? Some feel that it has, while others are as strongly opposed. The situation has reached such a stage that silence and, perhaps, inaction are no longer possible. What then may ensue? This matter can be settled in only one way, for there is no other way to get a consensus of opinion, and that way is by the decision of the highest authority in the Church, namely, the representative body, the General Convention.

Let us assume that the question of the change of name will come before the next Convention for determination; would it not be well to settle first the question whether a change of name be desirable, and decide that question and that question only? Suppose it were defeated; then every loyal and law-abiding Churchman is bound by that decision. Suppose, however, that a vote on the desirability of such a change were in the affirmative, the same claim upon the loyalty of Churchmen would prevail. But note now, no change in name would be affected; only the mind of the Church, through her representatives, would have been ascertained. The next step, then, would be the choice of name. Here we meet with the chief difficulty. Many who desire the change would hesitate in voting for the change until they know what name was to be proposed. Such hesitation is not unnatural. The course to pursue would seem to be to refer the consideration of a name to a joint Commission of both houses with instructions to report at the next General Convention such name as had been decided upon by the Commission. Even then the General Convention would be free to adopt or reject the recommendations proposed by the joint commission. If all names were rejected, then the commission would either be relieved of further consideration of the matter or else be continued with instructions to report at the next Convention. In the event that some name proposed were accepted, even then no change of name would have been accomplished, for the whole matter would then have to be communicated to the dioceses before a conclusion could be reached. The whole question would have to come up again before the next General Convention for final action. Even then a majority vote of the clerical and lay deputies of all the dioceses entitled to representation in the House of Deputies voting by orders, and a majority of the whole number of Bishops entitled to a vote in the House of Bishops, would be required to bring about a change of name. If this question is brought up at the next General Convention and defeated, then for the time it ends there. If the proposal for the change of name is successful, even then it will take years before the change actually takes place. I have stated this matter fully in order to show to those unfamiliar with the Church's procedure, that this matter can by no means be settled at the General Convention next October.

In the meantime discussion will not down. Let us have it if we must, the fullest, freest, and fairest. It does not help the cause of one side or the other to inject into this discussion anything which irritates or pains; such things are uncalled for and greatly to be deprecated. Much has been said which were far better left unsaid. It cannot fail that feeling will be strong and tense in this matter; it could not be otherwise. Yet every man, whether in favor of or unalterably opposed to any change, is entitled to his full say on this subject. It will be wise to say little unless we really have something to say, for failure to heed this will advance no man's reputation. If any matter should be discussed fairly and judicially, surely this important question may demand our respect for others and our patience with all who honestly differ from us. We may disagree one with another in some matters, but there is no disagreement in this, the right of every man to the fullest and freest speech within the Church. None of us endorse some extreme utterances, which seem to have been given expression

knowing that they would produce irritation and cause unnecessary annoyance. None of us are in the least sympathy with recent utterances, those unworthy threats of secession which go farther than reflection upon those who voiced them and are serious enough to be an impeachment of such persons' loyalty. Each can answer for himself, and no matter whether this change occurs or does not occur, our loyalty and obedience to the Church of our plighted love and pledged service should give no occasion to be in doubt. This Church is roomy enough for differences in position, and we believe that she is Christian enough to be filled with forbearance and charity. If this be not so, then let us first pray for a change of heart before we discuss a change of name.

Would it not be well to reserve some of our fire and conserve some of our energies, to say nothing of our peace of mind, until we really have something definitely before us requiring our determination? There will be full opportunity for anything we desire to say, and no one desires to curtail any one of this right.

THE GOOD SHEPHERD

"I saw the shepherd fold his sheep
With all the little lambs that leap.
O Shepherd Lord, so would I be
Folded with all my family.
O go they early, come they late,
Their mother and I must count them eight.
And how for us were any Heaven
If we, sore-stricken, saw but seven?
Kind Shepherd, as of old Thou'lt run
And fold at need a straggling one."

W. MYNELL.

THE CHANGE OF NAME

THE CHANGE of name is to the front again. There are two things we should like to say about it. First we are sick and tired of all this agitation year after year. Second, the agitation will not cease so long as the present name remains on the title page of the Book of Common Prayer. The name is a misfit and a misfortune and everybody knows it. But what everybody does not know is an acceptable substitute for it. There's the rub. No intelligent Churchman finds any difficulty in giving the Church her right name. She is the one, holy Catholic and Apostolic Church. But these words are not the ecclesiastical possession of any one national Church. They belong to Latins and Greeks and Russians and Angles and others. It is not a question of naming the Holy Catholic Church throughout the world, but of naming the Holy Catholic Church within certain geographical and ecclesiastical limits. It is a problem of differentiation as well as definition—of a name that will apply only to *this* Church and at the same time relate *this* Church to the Church of the Ages. The name that is most frequently suggested is thought by many to be too big. Perhaps we are not big enough for it. Certainly the present name is not big enough for us. It is too little, too outrageously little for any integral part of the great Catholic family.

The main argument for the present name is that it is there. Possession is nine points of the law. But how did it get there? It never was the family name. None of our brothers and sisters bear it. It was not our mother's name. It is a nickname. In an unhappy moment and in a decadent age this wretched nickname got fastened onto our American Church. Nicknames stick to an institution as well as to a person. It is hard to get rid of them or outlive them. One of the greatest of English Bishops was dubbed "Soapy Sam," and he wasn't able to get away from it as long as he lived. There is a certain religious body known as the "Hook and Eye Dutch." The nickname is known where the real name is not. Now "Protestant Episcopal" is a nickname. It is no more our real family name than "Soapy Sam" was the family name of the Wilberforces. The only difference between the P. E. name and the "Hook and Eye Dutch" name is that the former obtained corporate recognition. It is there and it is "writ" large. We recognize the force of this fact. The burden of proving that it has no right to be there falls upon those who want to be known by their real Christian name. We are of this number and we contend that we have produced the proof over and over again. The arguments for the discontinuance of the present name and the restoration of our family name are abundant and unanswerable.

Nevertheless it takes a long time for arguments to soak in, and mere arguments don't win the case. "Convince a man against his will, he'll hold the same opinion still." Not until the great body of our people outgrow the present narrow and sectarian name and grow into a larger and worthier name, can the name be changed to advantage. When Jacob was converted his name was changed to Israel. When our people become enlightened their name will be changed.—*Diocese of Chicago*

Edmond Rostand as a Religious Poet

BY ROY TEMPLE HOUSE

Professor in the State University of Oklahoma

IT is pleasant to know that the most famous dramatic poet in the world, the author of the play (*Chantecler*) which attracted more contemporary attention than any other play ever written, is the author also of a very beautiful and perfectly reverent religious drama. Modern dramatists are fond of dealing with religious subjects, but depressingly few of them are religious in their treatment of such subjects. As a sample of what some of them are capable of doing, we recall that the "John the Baptist" of the brilliant and popular German playwright Sudermann actually hinted at a love-affair between the prophet and Salome! In refreshing contrast to such vulgar impertinence, Rostand, in "*The Samaritan Woman*," follows the Bible narrative with little embellishment, except that in order to give his work more body he groups about this one incident a large number of Christ's sayings which the Gospels assign to other times and places. This is the only one of his plays which has not been published in this country in English translation, so that it is probably unknown to Americans who do not read French.

About a cistern in the neighborhood of the village of Sichem, in Samaria, a turbulent mob of the mongrel Samaritans discuss the woes of their country, the injustice of the Jews, and the possible coming of a Messiah, when Jesus and His way-worn disciples appear. At sight of them the inhabitants, after taunting and reviling them, after jeering at their request for food, withdraw to the city; whereupon Peter bursts out:

God's curse upon this country—may He send
A cloud of locusts, and a rotting plague!

JAMES—

And may the mildew kill the fruit in bud!

ANDREW—

May they know thirst and hunger; may their foes
Come down upon them from the North and South
And sweep their wretched hovels stone from stone.

PETER—

Oh, never may the gentle dew descend
And bring you sweet, refreshing almond-trees!
And may the almond never form again.

JESUS—

May God's best gifts be thine, Samaria!

PETER—

But, Rabbi—'twas but lately Thou didst say:
"Seek not the Gentiles and Samaritans,
But only the lost sheep of Israel."

ANDREW—

And thou didst hate the heathen, like as we.

JESUS—

Nay, but I love them dearly.

PETER—

Wherefore, then,
Didst Thou speak thus?

JESUS—

I said that word because
In those first days the heart within your breast
Had not grown large enough to hold the truth.
Had I said, "Love the Gentiles," in those days,
You would have left Me; would have failed of all.
I could not throw too swift a flood of light
Across your darkness . . .

The disciples depart for the village, in a half-hearted effort to secure food from the surly inhabitants, and during their absence the woman appears, with her pitcher. Jesus begs her to draw for Him and give Him to drink, but she retorts, as bitterly as her countrymen who were about the well before her:

They told me that the Jews
Would not touch fingers with a Shechemite . . .
No, Thou shalt have no single drop from me!
Not one!

JESUS—

O woman, woman, didst thou know
What gift of brightness God doth send the night,
And who it is that asketh drink of thee,
It may be thou wouldst rather ask of Him.

PHOTINE—

Ha! wouldst Thou make me wonder, with dark words?

JESUS—

And living water had He given thee.

PHOTINE—

But Thou hast naught to draw with, and the well
Is very deep. What is this water, then? . . .
This well is Jacob's. Art Thou more than he?

JESUS—

I am . . .

And the message He brings wins her heart completely. But she is troubled with the memory of her past life. She tells Him, in striking figures, how a life of sensuality has come to pall:

And ever, ever, in the same dark well
Of tepid pleasure and of troubled joy
I sank the dull, dull pitcher of desire. . . .
But ever, when the pitcher touched my lips
I broke it into fragments on the curb!

And now she brings Him the ruins of a wasted life. But Jesus comforts her:

Fairest to Me are eyes grown dim with tears.

* * * * *

The second and third acts, or tableaux, as the author terms them, are not equal to the first, but are full of fine passages nevertheless. The disciples are finally able to collect a few meager supplies by paying double for them, but as they leave the market-place they are jeered and mocked at:

THE MOB—

The Jews are going!—Filthy vermin!

PETER (gently, to John)—

John,

I fear there be no Good—

THE MOB—

Go, Jewish dogs!

PETER—

. . . Samaritans but in the Parables.

The woman arrives, with her marvelous story of the Prophet who has told her all her past and future, the bearer of a vital message for her people and the world. Met at first with sarcasm, then with incredulity, she is arrested by a centurion, but is released at once when he learns that her interlocutor was only the harmless enthusiast, Jesus, who is so far from seditious intent that He even advised in Jerusalem some time before:

Render to Cæsar all of Cæsar's due.

Her enthusiasm finally reaches every nook and corner of the village, and a crowd of men, women, and children surge out to see the Prophet and learn of His wondrous doctrine.

In the meantime the disciples have returned almost empty-handed, and sit about complaining of their reception and secretly criticising the Master for passing through this hostile country. Then a wonderful thing happens. John, who is thirsty, picks up the pitcher left by Photine, and in spite of the protests of his companions, who know that the owner is a despised and unclean Samaritan, he drinks of the contents. And to his astonishment, the water is marvelously sweet and delicious:

PETER—

But what is in the jar, O Master—speak:
What is this pleasant savor we have found?

JESUS—

The pleasant savor—'tis the joy I find
In sins cast off forever at My feet.

As they speak, the villagers appear with the woman at the head, ready to escort the Prophet back to their city and make Him their High Priest. But He prefers for a pulpit—

The curb about a well, a fishing-bark,

and refuses to go with them. Then they beg Him to instruct them in the true worship; and the play ends with the Prayer of Prayers:

O Father in the Heavens, may Thy Name
Be hallowed; may Thy sacred Kingdom come
And may Thy will be done on earth, as well
As in the heavens; give us daily bread;
Do Thou forgive our debts as we forgive;
Now may our souls escape the tempter's toils;
And free us from the Evil One.

THE CROWD—

Amen!

The Burial of Bishop Doane

THE first Bishop of Albany had built for himself two homes besides the one that sheltered the intimacies and the memories of his family life—one, in the noble Cathedral which is the visible expression of his love and worship of Him who is invisible; the other in the hearts of his friends and fellow-workers in the Board of Missions. His regular visits to the Cathedral for daily services, though maintained at the last by the use of a wheel-chair, were his regular life; his attendance upon the meetings of the Board of Missions was his holiday.

Those nearest to him feared the effect of his proposed journey to the recent meeting; but it was not felt right to try to hinder him. It was what he wanted to do and was happy in doing. Though doubtless his life was shortened by this visit to New York, it brought him the end he would have chosen.

After one of the happiest days of his working life, spent among dear friends in the cause of missions, of which he had ever been the champion, his over-strained heart failed on his return to his hotel; and although he rallied from the first attack, and spent two painless days, he became unconscious on Friday night, and a little after midnight on the morning of Saturday, the 17th of May, the end came.

Nothing had been so hard for him to bear as enforced idleness, and it was wonderful to see how his strong will forced his feeble body to tasks beyond his strength. Thus there was a glory in the lifting at the last of the cloud that had so long darkened his life, to give him another day of work and the renewed sense of work and power, and then to let him die, as he had lived, at his post.

On that same Saturday his body was borne home to Albany to the "Bishopshouse" in Elk street, and Dean Brookman, with a staff of helpers, began the preparation for the funeral.

On Trinity Sunday, in the Cathedral, in every church in Albany, and generally throughout the diocese, tribute was paid to the Bishop and his achievements. The Dean's sermon, preached to a congregation that represented every parish in the city, was a beautiful and tender memorial by one on whom the Bishop had learned to lean heavily.

At 10 o'clock on Monday morning, the Bishop's body, in a pine coffin of a design his zeal for burial reform had led him to propose many years ago, and which had come into wide use as the "Episcopal casket," was borne to his Cathedral of All Saints', and laid upon the oak bier at the head of the choir alley with his head to the high altar. Vested in his scarlet doctor's gown, with the pastoral staff at his side, and the episcopal throne above him festooned with black and purple, the Bishop's body was to lie in state. Six lights blazed from the candles in the great standard candlesticks of black and silver, which had been loaned by the pastor of the Roman Church of Our Lady of Angels, while at the head of the coffin stood a crucifer in girded alb and amice holding the processional crucifix. The crucifer was relieved at short intervals to ease the strain of standing motionless. From eleven to two the relays were furnished by the Cathedral, and from two to five by the acolyte corps of Grace Church. At the head of the first row of stalls stood a guard of four, two on either hand. This guard was steadily maintained from Monday morning on through the day and night until the time of burial. All the clergy of the city took part with laymen from the several parishes.

Outside in the bright May sunshine the flags at half-staff upon the public buildings hung lifeless from their poles. Within, the daylight was dimmed by the great masses of the Cathedral, and the mourning people passed up the great central alley through a silence only deepened by the echoing footfalls upon the pavement and the thud of the mallets with which the workmen were shoring up the great stone slab that had been lifted from the burial vault.

As the people moved forward from the west door, their eyes were caught by the yellow glow of candle-light which threw out the steady, white-robed figure of the crucifer with the crucifix, and the still watchers on either hand, and then they saw the red and purple of the great pall, the scarlet of the Bishop's robe, the shine of metal and the flash of jewel in the staff of office; and last, the quiet face and folded hands of Bishop Doane.

From the face all weariness had vanished, all sign of weak-

ness had gone. It was the face of the dead, but of the strong man dead. That head and face had the nobility as they had the fixedness that are seen in the head and face of the carven effigy of Wareham in the English Cathedral. To look upon them was to gain an impression of the force, the creative power that had dreamed and planned and built. It is but simple truth to say that the dead face was worthy of the setting, and none who gazed upon it have failed to know the "majesty of death."

From the hour announced, the movement of the people through the Cathedral rose and fell with the hours like the tide. At first they came in groups, and then in line, then groups again. Between 12 and 1 o'clock they came in one unbroken stream. Through the afternoon it was groups and then a line, then groups once more.

By 4 o'clock Albany was pouring its citizens in a torrent through the great central alley, which was blocked to the great west door like a river in time of flood, by those who came to take their last look upon the Bishop's face. They were state and city officials, clergy and lay people from all parts of the diocese. Parishioners of the Cathedral and of the city parishes, the rich and poor regardless of religious belief or affiliation, they came to pay final honor to the man and the Bishop who for forty-seven years had taken part in the life and work of Albany and had shed lustre upon the name and fame of Albany abroad.

At 7 o'clock on Tuesday morning, the day of burial, the Canon Precentor, Dr. Fulcher, was the celebrant at a requiem Eucharist in the presence of the body. Then the silent march past the coffined dead began again, not to be halted until the second Bishop of Albany, who had come by night train from his visitation of the northern part of the diocese to be present, began the Holy Eucharist, with Dean Brookman as his server. The communicants were the immediate family and close friends of Bishop Doane. This Eucharist in the presence of the body of the first Bishop of Albany, the first service of the second Bishop of Albany at the Cathedral altar, had a beauty and compelling power in its significance that needed no glory of music or pomp of ceremonial for emphasis.

It had been decided to end the visits of the people on Monday at 5 o'clock, but it had not seemed kind to stay the people who continued to come, and the closing of the coffin was postponed not once but twice. Once more the line moved by until at 1 o'clock the coffin was closed and carried to the west end of the Cathedral, there to wait the procession of the clergy.

When the Cathedral organist, Frederick Rocke, began Chopin's Funeral March, the Cathedral choir led a procession of ninety priests and seven Bishops down the north alley to the west door, thence to precede the coffin up the central alley to the choir. This procession was marshalled by the secretary of the diocese, the Rev. William C. Prout. In the line as it moved were the lay members of the Standing Committee of the diocese, the trustees of the Corning Foundation for Cathedral Work, and the lay members of the Cathedral Chapter.

The honorary pall-bearers were Dr. Henry Hun, General Amasa J. Parker, Colonel William Gorham Rice, and Dr. Howard Van Rensselaer of Albany; General Tillinghast of Troy, George Foster Peabody, George McC. Miller, George C. Clarke, and J. P. Morgan of New York; and W. W. Frazier of Philadelphia.

The Cathedral clergy, Canon Sherman, the Canon Precentor, Dr. Fulcher, and Dean Brookman preceded the Bishops, who were Bishop Courtney of St. James' Church, New York, Bishop Lloyd, president of the Board of Missions, Bishop Davies of Western Massachusetts, Bishop Olmsted of Central New York, Bishop Lawrence of Massachusetts, Bishop Greer of New York, and Bishop Nelson of Albany.

The Responsory was read by Bishop Greer, and the Lesson by Bishop Lawrence. After the Lesson the Easter hymn, "Jesus Lives," was sung, and Canon Fulcher intoned the Creed and the prayers for those in affliction and for the repose of the dead. During the singing of "For All Thy Saints" the Bishops, with the Cathedral clergy and the members of the family, followed the coffin through the north archway of the choir to the choir alley and around to the ambulatory where, just back of the high altar, the two-ton stone had been hoisted to

William Croswell Doane

I.

Clear was God's call which in life's youthful prime
 Fell on thine ear and stirred thine inmost soul.
 No surging tide, in life's impetuous roll,
 Striving to strand us on the shores of time,
 Wrought to obtain obedience sublime
 As His strong call which kept thee in control,
 Stooped thy proud shoulders to the serving stole,
 To preach Christ's cross the cure for man's curst crime.

Again God calls! And thou, who once before
 Obeyed'st the call as ever-loving son
 Bends to his Father's will, dost heed once more
 In full assurance of a race well run,
 A victor's crown on the eternal shore,
 And God's approving words: Well done! Well done!

II.

In dream I saw thee standing, yester-night,
 Before the Altar where for many a year
 Thou offered'st the Sacrifice, to Christ most dear,
 Of Holy Eucharist! In vestments white,
 Holding aloft the Chalice to their sight,
 With reverent voice, most resonant and clear,
 Thou called'st to thy flock that they draw near
 And feed on Christ in Sacramental Rite.

I saw them flock about thee. Aged and bent
 Mingled with lissome youth. In streams they came,
 Bowed low, then onward on their journey went,
 Blessing again the dear Lord's Holy Name,
 Whose Blood He made to be their Sacrament,
 And thou His priest to minister the same.

III.

Pastor and Prelate and God's Prophet true!
 'Mid kindred souls in Paradise tonight
 Thou art arrayed in raiment pure and white;
 Greeting the saints the Saviour loved and knew,
 And who rejoiced their Master's will to do.
 We, who have loved thy gracious oversight,
 Thy counsels faithful and thy guidance right,
 Now taste the bitterness of myrrh and rue.

God give thee joy! Yet here we strong men weep
 As though our hearts would break. For not alone
 Thy sorrowing flock is anguish'd. But the sheep
 Of other folds whom thou hast often shown
 The dawn of life and waked them from their sleep:
 Men who thank God that there was once a Doane!



BISHOP DOANE AND "CLUNY"



RT. REV. RICHARD H. NELSON, D.D.,
Present Bishop of Albany



BISHOP DOANE AT THE TIME OF HIS CONSECRATION *



IN FRONT OF THE CATHEDRAL, ALBANY
At the Burial of Bishop Doane



IN FRONT OF THE CATHEDRAL, ALBANY
At the Burial of Bishop Doane



HIS LAST ENTRANCE INTO THE CATHEDRAL
Burial of Bishop Doane, All Saints' Cathedral, Albany



LYING IN STATE
Before the Burial of Bishop Doane, All Saints' Cathedral, Albany

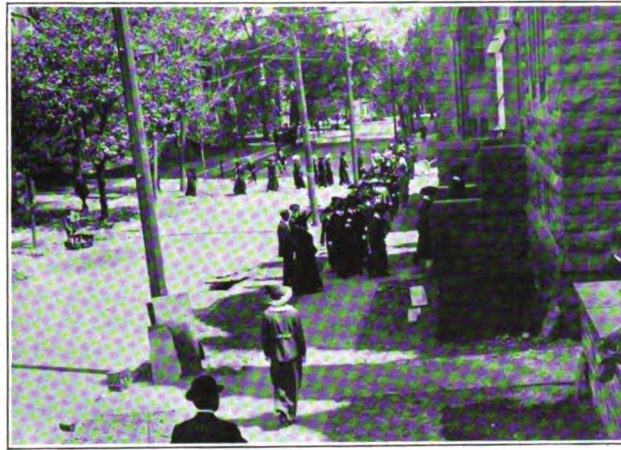
BURIAL OF BISHOP DOANE

(Continued from page 168.)

open the vault under the pavement where the Bishop's body would rest beside the bodies of Mrs. Doane and her sister, Miss Margaret Condit. Though the officiants were screened from the body of the church by walls of massive masonry, the Dean's voice was heard in the *Homo Natus* throughout the vast building.

Then in a thrilling silence, Bishop Nelson was heard to read the Committal sentence. The choir took up "I heard a Voice," and the Bishop concluded with the prayers and the grace. While the "Dead March in Saul" rolled through the arches, the funeral party came back to the choir. Bishop Nelson pronounced the Benediction, and Bishop Doane's deathless hymn, "Ancient of Days," was taken up by choir and congregation.

The impression produced by the service was tremendous. The arrangement was complete and the execution faultless. Though there were some twenty-five hundred persons beneath the Cathedral roof, there was no confusion and no crowding. The long procession was ready and moved at the appointed time with every one in place. Simply exquisite was the timing of the service itself. Though far separated by distance and quite hidden from each other by walls for a great part of the service,



PUPILS OF ST. AGNES' SCHOOL, ENTERING THE CATHEDRAL
At the Burial of Bishop Doane

The vault was filled with flowers until there was no room and the rest were sent to the hospitals. The great stone has been lowered into place and sealed to remain unmoved as long as the Cathedral stands. It remains to set a tablet in the ambulatory wall with "William Crosswell Doane, First Bishop of Albany, 1832—1913."

It will not be added, for everyone will know, that "*Si requires monumenta, Circumspici*" has full meaning here if anywhere in the world. The great Bishop has moved on toward his reward, and his work is in the hands of one he loved and trusted, one who has the love and trust of the diocese. There is no break or interruption.



OVER THE BISHOP'S GRAVE
After the Burial of Bishop Doane, All Saints' Cathedral, Albany

choir and officiant succeeded one the other without haste and without interval. Simple, dignified, solid, massive, sombre, there was over all the glow of Christian hope and faith. As a great burial service it ranks with any such service in Westminster or St. Paul's itself. It taught an ineffaceable lesson. All who shared in the planning deserve praise, but the chief credit is due the Dean, whose taste and judgment and executive faculty coördinated and controlled it all. Next to the Dean the organist, Frederick Rocke, and the secretary of the diocese, the Rev. William C. Prout, contributed most generously to the execution of the plans.

The Board of Missions delegated forty-five of its members

The great work of Albany's first Bishop is in the strong hands of his successor, who will carry it on with the support of an united, devoted diocese.

In a "Minute" adopted by the clergy present at the funeral they say of the late Bishop:

"From the very first, the new diocese felt the quickening touch of his strong personality, his large and catholic Churchmanship, his subtle power to win the affection and trust of men, and inspire them with his own vision and grasp of the mission of the Church in his day and generation. He brought to his task the splendid vigor of his youth, his courage, his enthusiasm, and the trained power of one who thought with precision and worked out his thought to

practical and enduring results. In his soul and in his work he reached the measure of greatness.

"His mind and will were constructive; therefore, his first and continuous task was to build for the new diocese institutions and organizations that should survive himself and those who worked with him, inspired with his ideals and faiths. In spirit and purpose they were substantially all the clergy and laity of the diocese. He knew how to bind us to him with hooks of steel. His large and gracious nature without effort forged the links, and they drew to him even those who differed from him in points of view and details of method.

"Here, in this majestic Cathedral church which he built to consecrate his houses of learning and charity, we, the clergy of the diocese, thank God for all that he was to us, to the diocese, and to the Church of Christ in this land, with its deepening sense of its historic and world-wide relations."

The minute is signed for the clergy by the Rev. Drs. Battershall and Enos and the Rev. Hubert P. DeF. Grabau.

LATE

AT SOME TIME or other there will come the day when of each one of us it will be said that we are the "late So and So." But why should we hurry to get that prefix before necessity (or death) tags us? "Too late," is the refrain sung from the beginning of time by the indifferent, indolent, disappointed, despairing. There is more heart-burning misery, wretchedness, defeat, from this source than from any other cause. These are the people who, grumbling because breakfasts are cold, chase trolleys, pull into stations to see their train departing and hurl maledictions at the management, disturb so nonchalantly whole rows of proper people after the first number at recitals and the first scene at theatres, push and crowd by to their places, tramping on other people's toes as if they were nothing more than corn-cobs under their heels—these are the people who are late.

And—they are found in churches. Teachers and children who are late at their Church school Sunday morning, probably because they were up late Saturday night. The school sometimes has hardly more than a corporal's guard to begin the session. At the close the hall is filled. People late at Church services. At times there are good reasons for being tardy. It is impossible to control circumstances always. You may not be responsible for a late breakfast or a dilatory trolley. But you are responsible for having your lateness occur frequently, or becoming a habit. They have begun the practice of shutting the doors on such people in the theatres and concert recitals, and making them tarry a while in the vestibule, for a fitting time to take their places. Why not so in Church services? Why should not Church worshippers await the proper time, if late, to take their seats? Why should they think it is their right to parade down the aisle, if women, then, sometimes arrayed like the Queen of Sheba, or, if men, then, perhaps thumping along in a new pair of shoes, disturbing the congregation who have come at a suitable time, making people on their knees get up, or drawing the attention of others away from their devotions? What right have the good Church people to claim the privilege of bustling to their places when the people are on their knees in Litany, when the prayers are being offered, when the Confessions in Morning Prayer or the Holy Eucharist are being made, or when Solemn Absolution is being pronounced? Surely there is no one but who will acknowledge it. Should such people feel aggrieved because ushers politely ask them to wait in the church vestibule, until a proper point in the service comes when they may decorously enter and take their places? Do they complain of the theatrical managers, because such a rule is enforced? At nickelodeons one may enter at any time. Shall we put the sacred courts of the Lord's House on the same plane with such? Shall we not elevate it, at least to the same dignity and importance as the theatre, even though we are so indifferent to its claims as to place it no higher?—*Selected.*

PASS NO DAY idly; youth does not return.—*Chinese Proverb.*

THE "OLD BROAD CREEK CHURCH"

WITHIN eight miles from the national capitol is an old church which was built away back in the year 1694; its parish was founded even before that. Very few people have ever heard of this old church, for the simple reason that for the last fifty years the old place has been falling to rack and ruin. It is a famous old place, and in the early days it was a well known parish, for it was the first that was founded near the city of Washington. Of late years the old families have all moved away and their children have had interests elsewhere. They have all forgotten the little old church where their ancestors worshipped, and some seem to care less.

It was this old church of St. John's that General George Washington attended on his frequent visits to this side of the river. A few years back those old parishioners, who could remember their fathers telling of how they used to see the General rowed by his slaves over from Mt. Vernon to service here, put on the General's pew in the old church a silver plate as a memorial to him. Colonel Lyles also worshipped here, and he has a silver plate as a memorial on the door of his pew.

The old graveyard is overgrown with honeysuckle, but beneath the masses of vine there are many famous old Maryland people buried. The church itself is a curious old structure. It is nearly square, as can be seen from the cut, and the bricks are of exceptional size and were all imported from England. All of the hardware was also imported. Throughout the church there are various specimens of antique nails, hinges, etc. There is no chancel at all in the church. There is a place where the altar should be, that is set apart from the church by a small rail. At one time there was a great high pulpit, but



ANCIENT COLONIAL CHURCH AT BROAD CREEK, MD.

this was taken out by some rector who thought that it was unnecessary. The pews were all of the closed door effect, but these also did not meet with the approval of one of the modern rectors and so they were all torn out and were probably used as firewood. The church has some very fine Communion silver. Until the present rector came to the parish the fine old works of art were taken care of at the different farm houses and it was difficult to collect them, but at last they have all been collected and stored away in the vault.

During the last year there has been a movement on foot to restore the old church, and that movement has brought a small sum of money with which the work has been started. The parishioners gave far more than was ever expected. With that sum a new roof was built on the old church, new windows were placed in, and a new inside wall built. The building committee is now out of funds and the work can go on no farther till some good Churchmen come to the aid of these poor people and this good cause. It is not the same as building a little chapel; it is the restoring of a church which is the mother of many of the churches of this country. It is the mother of all the churches of this side of Maryland; for its historical importance it should be preserved.

Money is needed for restoration and so are new chancel furnishings. If there should be those who would aid in this work, correspondence with the rector, the Rev. H. E. Ryerson, Oxon Hill, Maryland, would be appreciated.

TO BE TRUE, to hate every form of falsehood, to live a brave, true, real life—that is to love God. God is infinite; and to love the boundless, reaching on from grace to grace, adding charity to faith, and rising upward ever to see the Ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—*J. W. Robertson.*

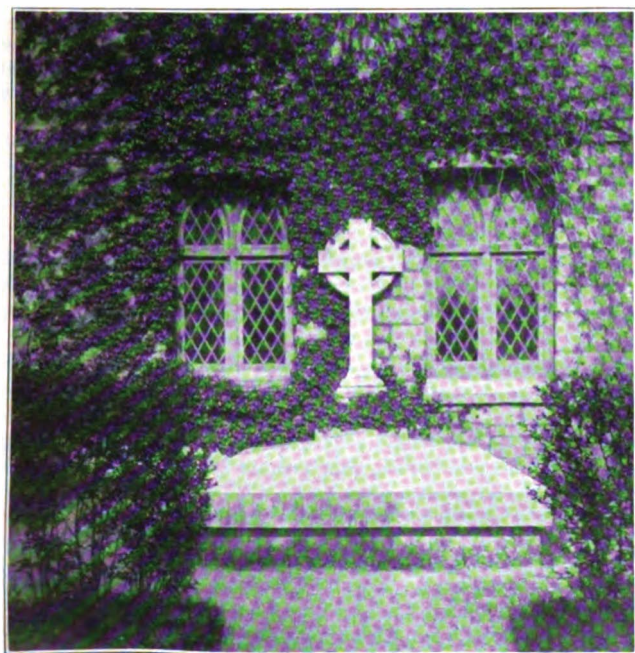
Diocesan Conventions

WE have a large number of these to report this week. Treating first of subjects likely to come before General Convention, the Name was discussed but no action taken in WESTERN NEW YORK and NEBRASKA. SPRINGFIELD asked for its change; KENTUCKY and RHODE ISLAND endorse the principle of change but not for immediate action; EAST CAROLINA expressed the view that change ought not to come until proportionate representation be established in the House of Deputies or a referendum vote taken. BETHLEHEM held change to be inexpedient at this time and VIRGINIA voted against any change. Resolutions favoring proportionate representation were passed in NEWARK and, as already stated, in EAST CAROLINA, but defeated in VIRGINIA. Great interest attended the election of deputies in all the dioceses and in many of these the voting was quite prolonged. SOUTHERN OHIO memorialized General Convention to take action looking toward the correction of errors in popular histories. SPRINGFIELD discussed the advisability of asking that the southern portion of the state of Illinois be ceded for the erection of a missionary district and referred the question to the Bishop and Standing Committee for consideration, requesting that if approved by them a special synod be called later to take action on the subject.

With respect to more local issues, KANSAS "reaffirmed" the previous election of the Rev. H. Percy Silver to be Bishop Coadjutor, evidently with the intention of having this construed as a new election. OHIO and WEST TEXAS determined to elect Coadjutors at special conventions to be called in the autumn. KANSAS CITY adopted a new Constitution and Canons, changing the name of the diocese to West Missouri and fixing the time for the council hereafter in November. The WESTERN NEW YORK convention, meeting in Geneva, held services of commemoration at the graves of Bishops De Lancey and Coxe. HARRISBURG resolved to increase the salaries of its missionaries. Women were granted the franchise in parish elections in NEWARK. LONG ISLAND authorized the solicitation of funds for a Chapter House on the Cathedral grounds. Health certificates from men prior to marriage were recommended in VIRGINIA, which also took ground against child labor, a subject pending in the legislature of that state.

WESTERN NEW YORK

THE subject of the Name was discussed but was finally laid on the table, disposing of several resolutions on the subject. Pleasant features of the convention were services of commemoration at the graves of Bishop De Lancey and Bishop Coxe, the convention being held at Geneva, where these earlier Bishops of the diocese are buried. The grave of Bishop Coxe



TOMB OF BISHOP COXE OUTSIDE THE CHANCEL OF TRINITY CHURCH, GENEVA, N. Y.,

[Where a memorial service was held at the Western New York diocesan convention.]

is just outside the chancel of Trinity Church, and that of Bishop De Lancey in the crypt of St. Peter's.

Bishop Walker spoke of the historical associations of Geneva, where the convention was in session, and especially of Hobart College, which had so largely been the creation of Churchmen, saying the statements concerning it in the Church almanacs are misleading. Speaking of the Name of the Church, the Bishop found it cumbersome and unsatisfactory, but defended the word Protestant, and felt that change when there is no actual misnomer is a "childish diversion."

The Name came before the convention on a resolution introduced by the Rev. Dr. Walter North, quoting at length from Bishop Coxe on the subject, declaring "the events of the present day to be such a Providential calling to a revise of the name of the Church and even as forcing it upon us," and asking for the name The American Church. The Rev. Cameron J. Davis introduced a substitute providing that the deputies chosen should ascertain the view of the different parishes, and the Rev. W. A. R. Goodwin to the effect that it is unwise and inopportune to bring up the question. These different views, with the subsequent discussion, led finally to the subject being laid on the table, on motion of Mr. John Lord O'Brian.

The Standing Committee was left unchanged. The following were chosen as Deputies to General Convention: Rev. Messrs. Charles H. Smith, D.D., St. James', Geneva; Charles M. Sills, D.D., Trinity, Geneva; J. W. Ashton, D.D., St. Stephen's, Olean; W. A. R. Goodwin, St. Paul's, Rochester. Messrs. Lewis Stockton, Buffalo; A. B. Houghton, Corning; John Lord O'Brian, Buffalo; Rufus Sibley, Rochester.

Provisional Deputies: Rev. Messrs. Hubbs, St. Peter's, Geneva; Pierre Cushing, St. Mark's, Le Roy; John C. Ward, Grace Church, Buffalo; C. J. Davis, Trinity, Buffalo. Messrs. Henry B. Graves, Geneva; J. M. Prophet, Mt. Morris; H. A. Bull, Buffalo; Hon. C. McLouth, Palmyra.

HARRISBURG

THE Convention was preceded by a conference at which questions regarding the Church's missionary operations were discussed. The Rev. Canon Bratenahl, secretary of the Third Department, was present and opened the discussion. This gave an opportunity for any one to express himself on the subject. The salaries of the missionaries were considered as being altogether too small and inadequate. Complaints were made that apportionments were too large, and were met by the fact that contributions were too small. In the legislative session next day the diocesan Board of Missions was instructed to increase the stipends 12 per cent. A resolution reciting that "Change of Name" is inexpedient, was laid on the table without discussion.

The convention met in St. Paul's church, Bloomsburg. At the opening session the Bishop read his address, in which he dealt with the "Ne Temere" decree, legislation concerning Church property, the removal of names from parish lists, chaplains in the army and navy, and the activity of lay people in the forward work of the Church. He mentioned in particular the fact that Mr. William K. Alricks, late treasurer of the diocese, had generously remembered the Church in his will, and commended his example to all.

Deputies to General Convention were elected as follows:

Clerical—The Rev. Robert F. Gibson, rector of Trinity Church, Williamsport; the Rev. W. Northey Jones, rector of Christ Church, Williamsport; the Rev. John M. Gilbert, rector of St. Paul's Church, Harrisburg; the Rev. Lewis Nichols, rector of St. Paul's Church, Lock Haven. Lay—General Charles M. Clement, St. Matthew's, Sunbury; James M. Lamberton, St. Stephen's, Harrisburg; George N. Reynolds, St. James', Lancaster; Col. W. Fred Reynolds, St. Paul's, Bellefonte.

Alternates: Clerical—The Rev. William Dorwart, Nativity, Newport; the Rev. C. G. Twombly, St. James', Lancaster; the Rev. F. T. Eastment, St. Paul's, Philipsburg; the Rev. Alex McMillan, St. John's, Carlisle. Lay—A. Duy, St. Paul's, Bloomsburg; H. W. Hartman, St. John's, Lancaster; Thomas Brown, St. Luke's, Mt. Joy; John Schmidt, St. John's, York.

Clerical delegates to the Missionary Council are: The Rev. George R. Bishop, the Rev. Frederic Gardiner, the Rev. William Heakes, and the Rev. Frederic O. Musser.

The Rt. Rev. Francis Hodur of Scranton, Bishop of the Polish National Catholic Church, was introduced to the convention and made a brief address.

The convention was followed by the annual dinner of the Churchmen's Club of the diocese. Addresses were made by Bishop Darlington, Bishop Hodur, who spoke on "The Relationship of the Polish Church in the Past and in the Present," the Rev. Dr. Foley of the Philadelphia Divinity School and the Rev. F. W. B. Dorset.

KANSAS CITY—NOW WEST MISSOURI

By virtue of a new Constitution and Canons, finally adopted at this council, the former diocesan name of West Missouri is restored to the diocese. The council will hereafter meet on the Tuesday following the second Sunday in November, and parish meetings will be held in the week before the First Sunday in Advent.

The council met in St. Paul's church, Kansas City. The Bishop emphasized the missionary needs of the diocese, and spoke of the new diocesan organization of the Missionary League, and urged a more aggressive spirit on the part of us all. He made a special appeal for a firmer recognition of our diocesan responsibilities, feeling that the time had come when we ought to make a definite move towards giving up, by a system of reduction, the assistance we have received from the general Board of Missions, and also to complete our central organization by furnishing the Bishop with men and means to relieve him of a great deal of secular and strictly clerical work that falls to his office. The Bishop urged a deeper and more profound study of the Bible, comparing it with the teachings of the Church.

Immediately after the service, the council convened in business session in the Sunday school room of the church and all of the clergy entitled to seat and vote were reported present with one exception. A large proportion of the lay delegates were also present. The council received into union with itself two missions: the Church of the Good Shepherd, Kansas City, under the charge of the Rev. C. A. Weed, and St. Luke's, St. Joseph, under the charge of the Rev. W. S. D. Lamont. The old officers were reelected.

The following were elected as deputies to General Convention:

The Rev. J. Stewart-Smith, rector of St. Mary's, Kansas City; the Rev. J. D. Ritchey, D.D., rector of St. Paul's, Kansas City; the Rev. R. N. Spencer, rector of Trinity, Kansas City; the Rev. C. A. Weed, Bishop's chaplain; Messrs. A. C. Stowell, St. George's, Kansas City; D. H. Smith, Calvary Church, Sedalia; B. C. Howard, St. George's, Kansas City; F. A. Garlich, Christ Church, St. Joseph.

Alternates—The Rev. C. R. Taylor, St. John's, Kansas City; the Rev. D. H. Atwill, Calvary Church, Sedalia; the Rev. F. F. Beckerman, Christ Church, Springfield; the Rev. Oscar Homburger, Grace Church, Chillicothe; Messrs. Phil. R. Toll, St. Paul's, Kansas City; L. T. Golding, Christ Church, St. Joseph; C. B. Swan, Grace Church, Chillicothe; Frank L. Forlow, St. Paul's, Webb City.

The Bishop was authorized to appoint a Social Service Commission to act until the next council, when the matter will be more fully considered and a permanent organization of this work effected. A spirit of good feeling and hopefulness pervaded the council. The Bishop has appointed as members of the temporary committee on Social Service, the Rev. J. D. Ritchey, D.D., the Rev. R. N. Spencer, the Rev. H. R. Remsen, Mr. B. B. Lee, and Mr. A. C. Stowell. As committee on the Appeal of the Army and Navy Chaplains, the Rev. E. H. Eckel and Mr. L. T. Golding. As delegates to the Sunday school convention of the Southwest Department, the Rev. E. H. Eckel, the Rev. F. F. Beckerman, the Rev. Oscar Homburger, Mr. Theodore Naish, and Mr. W. R. Jacques.

The diocesan branch of the Women's Auxiliary met at St. Paul's on Thursday, the 15th. The Rev. E. H. Eckel of Christ Church, St. Joseph, preached at the morning service. The meeting was well attended and the routine matters received due consideration. The Auxiliary was saddened by the reported illness of Mrs. Turner, traveling secretary, who was unable to be present for the first time in many years. Mrs. S. C. Partridge, Mrs. C. A. Weed, Mrs. S. E. Woodstock, Miss Grace Waldron, and Mrs. S. W. Moore were elected delegates to the national meeting next fall. Over two hundred were present at this meeting.

The Junior Auxiliary met on Saturday in Trinity church. More were present than ever before and two new branches united with the diocesan organization, one from Grace Church, another from St. George's, both of Kansas City. The Junior Auxiliary is feeling the loss of one of its most active officers, Miss Bryan, of Springfield, who has been president for some time.

NEWARK

The convention was good-natured and harmonious throughout, despite the fact that many ballots were required to effect the elections and there was an extraordinarily long list of nominees, especially for General Convention. A resolution was adopted recommending proportionate representation in General Convention. The right of women to vote at parish meetings but without the right to hold office, was granted. The convention by canon established the automatic pension fund for clergymen at 65 years of age who have served as settled ministers or duly appointed missionaries for at least five years in this diocese. On the proposed merger of certain diocesan funds with the General Clergy Relief Fund the convention again deferred affirmative action.

The convention was held at Trinity church, Newark, with an unusually large attendance. A resolution recommending proportion-

ate representation in General Convention was adopted by the following vote: Ayes, clerical 49; lay 32. Noes, clerical 34; lay 20.

The work of the Social Service Commission this coming year will be supported by an appropriation of \$1,200 from the diocesan treasury, the said amount to be raised by assessment on parishes and missions.

The amount needed for the Diocesan, Department, and General Boards of Religious Education will be raised by an apportionment.

The principal elections resulted as follows:

Standing Committee: Clerical—Rev. D. Stuart Hamilton, Rev. Frederick B. Carter, Rev. Charles T. Walkley, Rev. John S. Miller. Lay—Hon. John R. Emery, William Read Howe, Esq., Mr. G. Wisner Thorne, Dr. Hamilton W. Mabie.

Deputies to General Convention: Clerical—Rev. George S. Bennitt, D.D., Jersey City; Rev. Edwin A. White, D.C.L., Bloom-



GROUP AT NEWARK DIOCESAN CONVENTION

1. Rev. Walker Gwynne, D.D., Summit
2. Col. Walter F. Whittemore, Newton
3. Mr. Arthur G. Sherman, Newark
4. Rt. Rev. E. S. Lines, D.D., Bishop of Newark
5. Rev. John Keller, Secretary of the Diocese
6. Rev. Wm. T. Lipton, Registrar

field; Rev. C. Malcolm Douglas, Short Hills; Rev. Henry H. Hadley, Newark. Lay—Mr. William Fellowes Morgan, Short Hills; Dr. Hamilton W. Mabie, Summit; Col. Edwin A. Stevens, Hoboken; Mr. William M. Franklin, East Orange.

Supplementary Deputies to General Convention: Clerical—Rev. Henry M. Ladd, Rutherford; Rev. Charles T. Walkley, Orange; Rev. Philemon F. Sturges, Morristown; Rev. Gilbert M. Foxwell, Town of Union. Lay—William Read Howe, Esq., Orange; Mr. Decatur M. Sawyer, Montclair; Mr. Arthur E. Barlow, Newark; J. W. Rufus Besson, Esq., Hoboken.

Representatives to Missionary Council: Rev. James A. McCleary, Rev. Augustine Elmendorf, Rev. Edmund J. Cleveland, Rev. Charles T. Walkley, Mr. Arthur E. Barlow, Mr. William Fellowes Morgan, Mr. Francis H. Holmes, Mr. Decatur M. Sawyer.

LONG ISLAND

The chief debate was on the advisability of seeking funds for the erection of a chapter house on the Cathedral grounds at Garden City, according to the recommendation of the Bishop, and after first voting against it, the convention finally authorized the committee to proceed with the solicitation of funds.

The Bishop declared himself against the Change of Name. He said that for New York the "most far-reaching event" of the year was the Rosenthal murder. "The real issue" back of that murder, he said, "is in the question of honesty." He urged the erection of the Cathedral chapter house, and treated of the needs of diocesan missions and social service work.

The chapter house project was indorsed by a committee report and was assailed by the Rev. J. Howard Melish, who believed so large an amount of money ought not to be expended in the country when there were so great needs in the city. The convention voted, 80 to 95, against the recommendation of the committee, but afterward authorized the committee to proceed with its work.

The annual report of the Social Service Committee of the diocese attracted considerable attention and there was much discussion by the delegates over the report, particularly that part which referred to the sale of intoxicants at private clubs. The resolutions urging Governor Sulzer to recommend to the extra session of the legislature

the adoption of the Knight anti-gambling bill and the licensing of every motion picture house were unanimously adopted.

Deputies to General Convention elected are Rev. Dr. Reese F. Alsop, Rev. Dr. C. F. J. Wrigley, Rev. John R. Moses, Rev. J. Howard Melish, Mr. Robert L. Pierrepont, Mr. P. R. Jennings, Col. W. S. Cogswell, Hon. Charles H. Fuller.

Provisional Deputies, Rev. Robert Rogers, Ph.D., Rev. Dr. Henry C. Swentzel, Rev. Kirkland Huske, Hon. Asa Bird Gardiner, LL.D., Mr. Daniel C. Whitford, Mr. Walter R. Marsh.

There were elected on the Standing Committee to fill vacancies, Rev. Dr. St. Clair Hester, and Mr. Robert L. Pierrepont.

EAST CAROLINA

THE Constitution was amended to give women the right to vote in parish elections. A Board of Religious Education was created by canon. A proposed canon intended to reduce the number of delegates to which each parish is entitled in the council was tabled, and the council adopted an amendment providing for the payment of the traveling expenses of one delegate from each parish. A resolution was adopted declaring the council opposed to any change in the name of the Church "until such change in the Constitution of the Church be effected as shall so far modify the basis of representation in the House of Deputies to the General Convention that the several dioceses shall be represented in proportion to the number of their clergy, their parishes, or their communicants, or in some more just and equitable method than the present; or, pending such action or in default thereof, that this council further opposes any change of name until a referendum to the several dioceses and parishes shall have determined the will of the majority of the communicants touching such change."

This diocese has the pleasant custom of beginning its council on a Saturday night and therefore including Sunday services. Opening at St. Stephen's church, Goldsboro, on the evening of May 17th, the Rev. Nathaniel Harding, for many years president of the council, but now in enforced absence through physical infirmity, was re-elected president, as a token of high regard for him. The Bishop acted throughout as presiding officer. The conciliar sermon was preached on Sunday morning by the Rev. Thomas P. Noe. In the late afternoon the Bishop, assisted by the Rev. John H. Dickinson, rector of the parish, conducted a "Quiet Hour," a service lasting just one hour. At the evening service he read his annual address including a careful review of the history and use by the Church of the words "Catholic" and "Protestant," saying that there were two sides to the present controversy over the name. He said:

"Now, my friends, if there be no reconciliation between these two parties in the Church; if we have come, as some leading men say, to the parting of the ways, I will stand clearly and firmly with those who say, Let us not change our honored and revered name. But I do not believe that we have come to such a condition. Surely we can be ready to give and take in the Christian spirit of tolerance, surely we Christian brethren can follow the Anglo-Saxon custom of compromise. I sympathize with much in both contentions; but I do not sympathize altogether with either. I do not think that we who cling to Protestant in the Church are either wise or Christian to say, 'We will not listen or stir; this is our name; we will stand or fall with it.' The men who are fair as well as fearless; the men who give credit for honesty and good sense to their opponents, are the men who win in the long run. Now I would suggest as an eirenicon, as a compromise of policy, not of principle, that we give to those who wish only the name of Catholic this much—what they themselves agreed to in the last General Convention—change the title in the Prayer Book and the Constitution and Canons so as to read, 'According to the use of that branch of the Holy Catholic Church,' and for those who would stand by the old name, add, 'Known in law as the Protestant Episcopal': so the whole name would read: 'That Branch of the Holy Catholic Church Known in Law as The Protestant Episcopal.'"

The subject of the Name came before the convention in the form of a resolution already quoted which was offered by the Rev. Dr. William H. Milton, rector of St. James' Church, Wilmington. In its original form it took the shape also of instructions to the deputies but that part was omitted before coming to a vote.

The following deputies and committees were elected:

Deputies to the General Convention: Clerical—Rev. William H. Milton, D.D., Rev. R. B. Drane, D.D., Rev. J. H. Griffith, and Rev. William E. Cox. Lay—Messrs. Wilson G. Lamb, George H. Roberts, Benjamin R. Huske, and William Calder.

Standing Committee: Rev. Nathaniel Harding, Rev. Robert Drane, D.D., Rev. William H. Milton, D.D., Mr. George H. Roberts, and Mr. F. R. Rose.

VIRGINIA

AT the suggestion of the Bishop, and by an unanimous vote, the convention protested against any change of name. Resolutions recommending proportionate representation

in General Convention were discussed but tabled. A recommendation that health certificates be required of men prior to marriage was adopted. The convention also indorsed the movement against child labor.

The following were the recommendations of the Bishop on the Name:

"(1). That the resolutions which are recommended to the committee on change of name and to be passed by this council, should embody the historic reasons for holding in high estimation the deeds of Protestantism and the word Protestant.

"(2). The second resolution should express the gratitude of the Church in Virginia and in the other ancient colonies to a word which enables us to explain ourselves to a people hostile and suspicious.

"(3). The third should insist that if the Church withdraw from its Protestant attitude, the result will assuredly be a rift in the whole, and unquestionably in Virginia and in others of the old states; but this we should say not as a threat, not as a declaration of a purpose entertained by us, but as a prophecy which we are warranted in making by intimate acquaintance with the conditions around us.

"(4). The fourth should be an appeal to the whole Church in the name of the God of Love and the Prince of Peace, for the sake of peace, unity, missions, and progress, to drop the whole agitation as certainly harmful if not entirely useless, and bend its energies to the task of helping our people and the suppliant world to know God in Christ by the person and power of the Holy Spirit.

"These resolutions should be short, courteous, and considerate of every feeling."

A committee reported favorably on the Bishop's recommendations and a resolution was adopted providing "that the deputies of this diocese to the next General Convention of this Church shall do all that can be done with firmness, moderation, and Christian charity to oppose any proposals that may be made to make any change in the name of this Church by the elimination of the word Protestant or otherwise. And be it further resolved that this Memorial and Declaration of Rights be presented by the deputies of the diocese to the General Convention aforesaid."

The following is the resolution relating to health certificates, and which was adopted by the following vote: clerical, ayes, 33, nays, 15; lay, ayes, 22, nays, 14:

Resolved, That it is the sense of this council that, for the sake of the protection of women and for the sake of a higher appeal to men, it is desirable that ministers of the diocese as rapidly as they can secure such cooperation from the physicians of their communities as shall satisfy them that their position will be effective, either by themselves or in conjunction with ministers of other Churches, shall declare their determination to perform the marriage service of the Church only when the man to be married shall secure from the family physician of his intended bride, or from some other physician certified to by the bride's physician, a certificate of freedom from a communicable disease of immoral origin."

Another resolution urges upon the clergy, particularly those in country parishes, "that, by word and by leadership, they teach their people that their Christianity should prove itself by alert and earnest readiness to strengthen every cooperative movement which makes for better health, for better condition, for happy and clean recreation, and for progress along any other practical way which leads to the community's larger good."

KANSAS

THE matter of the failure of the Bishops to confirm the election of the Rev. H. Percy Silver to be Bishop Coadjutor came before the convention on the presentation of the Bishop, with the result that a resolution was passed to the effect that "the diocese of Kansas in convention duly assembled on this twenty-second day of May, 1913, in St. John's Church, Wichita, does hereby reaffirm the action taken on the fifth day of June, 1912, in the election of the Rev. Horace Percy Silver to be Bishop Coadjutor-elect of this diocese."

The Finance committee reported a change of plan for the assessment of the parishes for Convention Fund from that of a per capita tax to that of 5 per cent. on the current expenses of the parish, which was defined as including all salaries, music, light, heat, insurance, and the maintenance of the Sunday school. This was adopted. The discussion developed expression from the laity in favor of a 7 per cent. assessment to include all the obligations of the diocese including Bishop's salary, diocesan missions, and Archdeacon's salary, clergy relief, etc. But for the present it was thought best to postpone action in this matter till the other had been tried out. For the first time in years the treasury showed all obligations met and a balance on hand.

The convention was held at Wichita. The Bishop told in his address of improvement in his health. Bishop Thurston, who was present at the convention, has assisted him in his visitations. He presented the necessity for funds for the completion of the Cathedral at Topeka, and ~~trated of the failure to receive~~ from the Bishops

confirmation of the election last year of the Rev. H. Percy Silver to be Bishop Coadjutor, laying the matter before the convention. This suggestion was referred to a committee consisting of the lay chancellor, Chas. Blood Smith, the Rev. Messrs. B. E. Chapman, J. P. deB. Kaye, R. H. Mize, and Messrs. E. N. McGregor, Geo. A. Rockwell, and C. J. Brown. The following day they reported. After a preamble expressing their regret that the Bishops had not felt themselves able to confirm the election, they affirmed their perfect knowledge of the private sorrows of the Bishop-elect, for which he was in no way to blame, and reaffirming their esteem for this one of the best and strongest men of the Church, feeling that he who is worthy to exercise the office he does over seven of the greatest states of the great Middle West, is worthy to preside over less than one-half of one of these states: they offered the resolution that is quoted above, which was evidently intended as a reelection of the priest who was chosen before. The resolution was adopted by a rising vote, no one voting against it.

The Rev. E. A. Edwards of Lawrence was chosen as secretary. The members of the Standing Committee were reelected, and the Deputies to General Convention, being those chosen last year, are as follows:

The Rev. Percy T. Fenn, D.D., the Very Rev. J. P. deB. Kaye, the Rev. R. H. Mize, the Rev. R. K. Pooley; Messrs. G. A. Rockwell, J. B. McIntire of Wakefield, R. Stephens of Wichita, E. A. Mize of Atchison.

Alternates: The Rev. Messrs. O. E. Gray, E. A. Edwards, P. B. Peabody, Carl W. Nau; Messrs. C. C. Goddard, M.D., Leavenworth; C. A. McGill, Wichita; D. W. Nellis, and O. B. Hardecastle.

Deputies to the Seventh Department Missionary Council: The Very Rev. J. P. deB. Kaye, the Rev. Messrs. W. H. Haupt, L. W. Doud, C. W. Nau, R. H. Mize, Frederick Thompson, R. K. Pooley, and L. G. Fourier; Messrs. D. W. Nellis, L. M. Moeller, H. C. Kibbee, E. J. Shakeshaft, G. A. Rockwell, E. E. Murphy, C. C. Goddard, and —Kimball.

There was a missionary rally on Wednesday evening with an address by Archdeacon Thompson, who told of diocesan needs, and by the Department Secretary, the Rev. H. Percy Silver, who delivered one of his stirring addresses on the general missionary work in the Church.

On the day preceding the convention, the Woman's Auxiliary held their annual session, an eloquent sermon being preached by Bishop Thurston of Eastern Oklahoma. The united offering was nearly \$600.

WEST TEXAS

A SPECIAL committee was appointed at the Bishop's earnest and insistent request to consider the administrative needs of the diocese in view of Bishop Johnston's advancing years and the large growth of West Texas and of the Church therein. This committee, after deliberate investigation, recommended that a Coadjutor be given the Bishop and diocese. They testified that "we recognize the vast services rendered by our Bishop in the past, and crave a continuance in our midst of his godly influences." This report was adopted, and, the Bishop agreeing thereto, preparations were launched for holding a special council to elect a Bishop Coadjutor, in St. Mark's church, San Antonio, November 18th.

There was an open session prior to the elections to debate the "Change of Name." Planned in advance by the element (probably in the majority in West Texas) opposed to relinquishing the present name, the meeting was promoted "for the education of the laity and to secure pledges from those nominated for General Convention" as to their intended action upon this question. Apparently the voters were little influenced by this effort to acquaint them with the candidates' views, for though only one of those elected deputies and two of the alternates had definitely placed themselves as favoring the Change of Name at this time, yet no pronounced opponent of the movement was successful, and most of the sixteen men elected may be described as open-minded.

The council granted a petition of Emmanuel parish, San Angelo (approved by the Bishops of West Texas and North Texas) for the cession to General Convention of the counties of Tom Green and Irion, to be added to the missionary district of North Texas—they being far removed from the working centers of this diocese, and containing the important parish of San Angelo, which will be of decided value to the younger diocese to be formed.

Following is the result of the principal elections:

Deputies to General Convention: The Rev. Messrs. Philip Cook (San Antonio), Albert Massey (Boerne), Upton B. Bowden (Cuero), John W. Sykes (Corpus Christi), and Messrs. J. C. Jones (Gonzales), A. J. Theis (Boerne), Edward Galbraith (Kerrville), Hiram Portee (San Antonio).

Alternates: The Rev. Messrs. C. W. Cook (Laredo), R. Y. Barber (San Antonio), H. J. Fenwick (Uvalde), A. W. S. Garden (San Antonio), and Messrs. J. S. Lockwood (San Antonio), W. A. Springall (San Antonio), J. A. Chase (Beeville), R. W. Hudson (Pearsall).

Standing Committee: The Rev. Messrs. Albert Massey (presi-

dent), A. W. Burroughs (secretary), Philip Cook, and Messrs. O. J. Woodhull, A. W. Seeligson, and S. G. Tayloe.

Under the presidency of Mrs. Hiram Portee, of San Antonio, the Auxiliary gathering was, as usual, edifying. Miss Laura Bassett made two addresses descriptive of her mission work among the mountaineers of Tennessee. The Rev. W. Postell Witsell, rector of St. Paul's, Waco, diocese of Texas, gave the annual address. A missionary play was rendered by children of Christ Church, San Antonio, the parish of the diocesan president of Juniors, Mrs. John Ridout. Mrs. Albert Massey of Boerne, made an address on Japan. Mrs. J. T. Hutcheson of San Antonio reported a United Offering of \$1,500, as compared with the \$1,000 of three years ago. Increase in the work of the Babies' branch was reported by their diocesan head, Miss Annie Louise Davies of Comfort.

BETHLEHEM

THE policy of the diocese of Bethlehem of preserving peace and harmony by tacitly excluding from the deliberations of the convention partisan legislation was seriously threatened when an attempt was made to pass resolutions opposed to any alteration in the Title Page of the Prayer Book and any change in the Name of the Church, and requesting the deputies to present them in the form of a Memorial to the General Convention if such alteration or change were proposed. Six times the phrase "*Protestant Episcopal*" occurred in the proposed resolutions; and although the advocates of the measure insisted that the resolutions did not instruct the deputies, the opponents maintained just as stoutly that they did impose a moral obligation that the deputies could not fairly ignore; and other opponents deplored the fact that the passage of the resolutions would elevate the whole question of Change of Name to a dignity and importance which did not belong to it. A motion to defer the question until the second day prevailed on the opening evening; and on the second day a resolution was passed which did not use the words "*Protestant Episcopal*," did not instruct the deputies in any manner, and did not even mention the General Convention. The generous acquiescence of the framers of the original resolutions in the feeling that the deputies should not be hampered by any expressed or intimated instructions effectively prevented any bitterness, and those who favored the change of Name did not oppose the compromise resolution, thus preserving peace and harmony. A resolution was passed memorializing the General Convention for proportionate representation. A canon was passed placing apportionments for general missions on a basis similar to that of diocesan missions, with a diocesan committee to look after the interests of general missionary apportionments within the diocese.

The convention was held at Reading. The Bishop treated, in his address, of diocesan endowment and of missions.

After the opening service, which was notable for the music of the vested choir of forty voices under the efficient direction of Mr. E. H. Knerr, the first business session was held in Wood chapel. Upon motion of Mr. Guy E. Farquhar, of Pottsville, it was voted to memorialize the General Convention in behalf of proportionate representation in that body. Major Everett Warren of St. Luke's Church, Scranton, offered the following resolutions:

"Whereas, It is of common knowledge that the approaching General Convention of the Protestant Episcopal Church in the United States of America is to be memorialized to alter the Title Page of the Book of Common Prayer, and

"Whereas, It is currently believed that the same General Convention will be asked to take action looking toward a change of the Name of the Protestant Episcopal Church,

"Therefore, be it Resolved, By the Forty-second Annual Convention of the Protestant Episcopal Church in the Diocese of Bethlehem, duly assembled in Christ Church Parish, in the city of Reading, Pennsylvania, on the twentieth and twenty-first days of May, Nineteen Hundred and Thirteen,

"First, That the present Convention is opposed to any alteration in the Title Page of The Book of Common Prayer, as it now appears in the Standard Book of Common Prayer of this Church, and is opposed to striking out the words, 'Protestant Episcopal' from said Book of Common Prayer, and

"Second, That this Convention is opposed to any change of the Name of the Protestant Episcopal Church, and

"Further be it resolved, That the deputies, clerical and lay, to the next General Convention be and are hereby requested to present the foregoing Preamble and Resolution as a Memorial from the Diocese of Bethlehem to the said General Convention, in the event that any proposal is made therein to change the Name of the Protestant Episcopal Church in the United States of America, or to alter the Title Page of the Book of Common Prayer according to the Use of said Church."

The Bishop of the diocese immediately addressed the convention

upon the proposed resolutions, declaring that while he believed that no one in the convention if he were naming the Church *de novo* would use the exact words Protestant Episcopal, yet all would probably agree that a change at this time would be inexpedient; that if the resolutions could be amended to express the thought that the Convention concurred with the Bishop in the opinion that a change at this time would be inexpedient, he would be glad to have them passed; he feared that in their present form they would not receive the unanimous vote desirable to manifest the homogeneity of the diocese.

There ensued an animated discussion over the form of the resolutions and over the intrusion of the subject into the Convention. The Rev. Archibald H. Bradshaw, rector of Trinity Church, Easton, offered a substitute amendment, which the advocates of the original resolution denounced as "not sounding the depths" of the question, as follows: "Resolved, That it is the sense of this Convention that we concur with our Bishop in expressing our deep conviction that any change whatever in the Name of the Church (or the Title Page of the Prayer Book) at the present time would be inexpedient and ill-advised."

After a spirited discussion which made it clear that if the original resolutions came to a vote there would have to be a vote by orders, it was moved and carried that further discussion be deferred until the next day. At the appointed time on the second day the mover of the original resolutions announced that as a compromise he had agreed to withdraw his resolutions and offer Mr. Bradshaw's substitute, which, without arousing any discussion, was carried with few dissenting votes.

A canon was passed creating a board analogous to the Board of Missions of the diocese to look after the interests of the parochial apportionments for general missions. The action of the Board of Missions with reference to the minimum salaries of missionaries, \$1,000 for unmarried men and \$1,000 and a house for married men, was approved by the convention.

Sixteen ballots were required for the election of Deputies to General Convention. On the first ballot two clerical and four lay deputies were elected, as follows: the Rev. Henry L. Jones, D.D., rector of St. Stephen's Church, Wilkes Barre; the Rev. Howard W. Diller, rector of Trinity Church, Pottsville; Mr. Rodney A. Mercur, of Christ Church, Towanda; Mr. W. R. Butler of St. Mark's Church, Mauch Chunk; Mr. Albert N. Cleaver of the Church of the Nativity, South Bethlehem; and Mr. Everett Warren of St. Luke's Church, Scranton. On the sixth ballot, the Rev. Frederick Alexander MacMillen, rector of Christ Church, Reading, was elected clerical deputy; and on the sixteenth ballot the Rev. Walter Coe Roberts, rector of St. Mark's Church, Mauch Chunk, was elected clerical deputy.

NEBRASKA

A MOTION to instruct the deputies to the General Convention in regard to the Name was laid on the table. No business of general interest was transacted.

In his address the Bishop made special reference to the terrible tornado that wrought such awful disaster in Omaha on Easter Day. To help the churches that suffered in the tornado disaster the Bishop has received from various sources the sum of \$1,648.22, nearly all of which he has used in giving relief to the sufferers. With respect to the name he believed that we shall never be wholly free as a Church to do an unfettered work in this land of contradictory religious teaching, until we have harmonized the title of the Prayer Book with the contents of the book itself. To-day they are contradictory and more or less misleading. Churchmen everywhere are beginning to see this and are gradually but surely becoming convinced of the fact. He was not committed to any particular name amongst those now suggested for consideration, but he was committed to the proposal to drop the words "Protestant Episcopal" from the title page of the Prayer Book. With these expurgations, he would be willing to stop, and he was opposed to any change that might be made by a bare majority.

The following were elected as members of the Standing Committee: The Rev. John Williams, the Very Rev. Dean Tancock, the Rev. F. D. Tyner; Messrs. Lyman, Montgomery, and Smith.

The following were elected as deputies to General Convention: The Rev. John Williams, the Very Rev. Dean Tancock, the Rev. S. Mills Hayes, and the Rev. W. W. Barnes; Messrs. H. W. Yates, T. L. Ringwalt, Jos. Barker, and W. H. Young.

Alternates: The Rev. Messrs. A. E. Marsh, W. A. Mulligan, F. C. Taylor, and W. H. Moor; Messrs. C. S. Montgomery, S. C. Smith, M. A. Cole, C. H. Rudge.

At the opening service the sermon was preached by the Rev. Irving P. Johnson, D.D., of Minneapolis.

SOUTHERN OHIO

A MEMORIAL to General Convention in regard to errors in popular histories misrepresenting the Church was adopted unanimously.

The convention was held in Columbus and the floods naturally came to mind. Fourteen churches, twelve parish houses, and eight rectories, said the Bishop, had been flooded. Relief had come from

Oregon to Florida, from Maine to California, from the deaf, the blind, Indians, and negroes, in sums from the widow's mite to \$1,500. Receipts in all to date \$8,700 and \$6,000 disbursed so far. He referred to the personal services of the people of Glendale, the Sisters of the Transfiguration, the rector, and the Dean, whose residence was there, to the stricken city of Hamilton.

Later, at the evening service, the convention listened intently to accounts of flood experiences (which took the place of the usual missionary service) from a number of the clergy.

The change in the constitution of Kenyon College had now gone into effect and the convention ceases to have any direct share in administering the affairs of the college, but both the Bishop and later the president of the college, Dr. Peirce, assured the convention that the institution was still a Church college. President Peirce in his report later spoke of Kenyon as the only Church college in the West, and said that of seventeen Church colleges twelve had failed and of the five remaining only Kenyon and the University of the South retained their Churchly character.

The change of name was mentioned in the Bishop's address. He deprecated the bitter feeling the discussion had engendered and thought for the Church's peace and in view of unfair representation in General Convention the time for a change had not yet come. The convention seemed of the same mind for the Memorial from the diocese of Fond du Lac was tabled "without prejudice" on motion of the Rev. E. A. Powell of Portsmouth later.

The Bishop Coadjutor, whose work was launched on the flood, spoke of his eight weeks of travel in the flooded districts. He spoke of the establishment of a residence hall for Church girls, students at the Ohio State University. Of the 3,969 students, 738 are young women. Half of them live at home in Columbus; forty-eight are Church girls and of these sixteen are already housed in the Church home. He pleaded for support and for aid in equipment of the Home, and later the Cathedral chapter was urged to take up the matter.

A report on Social Service presented by the Rev. Samuel Tyler, spoke especially of country life, dwelling upon and the Church's failure to help the farmer. The responsibility of clergy and laity for safeguarding the race and the deplorable conditions which show that one person out of every thirty is either a defective or dependent or both were dwelt upon most strongly. The instruction of the young in sex hygiene was also urged.

The convention authorized the transference of \$850 realized by the sale of an abandoned church to St. Andrew's mission to the colored race in Cincinnati, prospering under the care of the Rev. E. H. Oxley. This is but the beginning of a larger work for these people, and plans for a good, substantial, and commodious parish house are being prepared.

A Board of Religious Education was formed as follows: The Rev. Messrs. O. E. Watson, H. H. D. Sterret, Arthur Dumper, C. H. Gross, C. G. Reade, Samuel Tyler, C. E. Byrer, F. L. Flinchbaugh; and Messrs. W. O. Frohock, George Lyford, F. C. Hicks, S. P. Outhwaite, John R. Schindel, W. T. Magruder, and F. S. Gordon.

The elections were as follows:

Standing Committee—The Rev. C. E. Byrer, Springfield; the Rev. F. L. Flinchbaugh, Cincinnati; the Rev. Samuel Tyler, Cincinnati; William M. Allen, Glendale; William Cooper Proctor, Glendale; W. O. Frohock, Columbus.

Deputies to the General Convention—The Rev. C. E. Byrer, Springfield; the Rev. Samuel Tyler, Cincinnati; the Rev. S. B. Purves, Cincinnati; the Rev. F. L. Flinchbaugh, Cincinnati; William Cooper Proctor, Glendale; Gideon C. Wilson, Cincinnati; W. O. Frohock, Columbus; Tasker Bosworth, Marietta.

Provisional Deputies—The Rev. H. H. D. Sterrett, Columbus; the Rev. W. H. Allison, Piqua; the Rev. L. P. Franklin, Newark; the Rev. D. W. Rhodes, D.D., Cincinnati; H. O. Norris, Newark; S. P. Outhwaite, Columbus; E. Morgan Wood, Dayton; Chandler Robbins, Springfield.

Bishop's Vincent's jubilee will occur on St. Paul's Day, 1914, and a strong committee was chosen by the convention to arrange a celebration. If this is held at convention time the next convention will meet at the Cathedral in Cincinnati, and if not, the convention will meet in Portsmouth. The proposed purchase of a house for the Bishop in Cincinnati has been revived and a new and strong committee of three clergymen and four laymen chosen.

A notable feature of the convention was the splendid music given by the choirs of the three churches in Columbus and the generous hospitality of Bishop Reese, the Rev. H. H. D. Sterrett, and the Church people of the state capital.

The Woman's Auxiliary of the diocese meeting in St. Paul's church, Columbus, on the day previous to the diocesan convention, reported total offerings of nearly \$5,500, with \$550 from the Juniors. Of this sum \$2,700 in round numbers goes to general, and \$1,700 to diocesan missions.

Delegates to the Triennial—Mesdames William Scarlett, Columbus; Frank Tallmadge, Columbus; A. N. Whiting, Columbus; Misses Emily Tillotson, Piqua; Mary Emerson, College Hill.

Alternates—Mesdames Jefferson Sohl, Columbus; Walter D. Jones, Piqua; B. F. Davis, Cincinnati; Mortimer Matthews, Glendale; Miss Susie J. Tuite, Cincinnati.

RHODE ISLAND

A RESOLUTION to the effect that "in the judgment of the diocese of Rhode Island, while some amendment of the Prayer Book making the title of the Church more truthful and historically descriptive may ultimately be found wise and desirable, the mind of the Church is not yet sufficiently matured and united on the subject to justify present action," was passed unanimously. The convention being in session (in Newport) at the time Bishop Doane's funeral was being held in Albany, a memorial service was held at the same hour, conducted by Bishop Perry, assisted by the Rev. George McC. Fiske, D.D., and the Rev. Stanley C. Hughes. It consisted of the Sentences, the second of the Burial Office Psalms, a short selection of Scripture, the hymn "For all the saints, who from their labors rest," and the creed and prayers, which were offered by the Bishop:

Ideal weather and the unbounded hospitality of the four parishes in Newport combined to make the convention a very enjoyable occasion. It was one of the most largely attended conventions held in recent years, especially on the first day.

The opening service was held at 10 A. M. in the unique Trinity church; its colonial architecture and "three decker" pulpit planted at the head of the central alley carrying the mind far back into the colonial period before there was an Episcopal Convention to legislate for the Church, and making us feel that Dean Berkeley or Dr. Honeyman might appropriately appear at any time and offer prayers for the king. In the evening at eight o'clock on Tuesday, the first day, there was held a most inspiring missionary service in Trinity church, at which the Rev. A. M. Sherman of China was the speaker. It had been planned to hold a missionary conference in the afternoon led by Bishop Lloyd of New York, but this had to be given up on account of the death of the Bishop of Albany and the necessary absence of Bishop Lloyd to attend the funeral.

At the opening of the convention greetings were sent to Hon. John H. Stiness, delegate from St. Stephen's Church, Providence, for many years, who was detained at home by ill health.

Several canons which had been adopted provisionally last year were acted upon favorably. One Article of the Constitution and one canon referred to methods of election of candidates to the General Convention.

The Bishop's address dealt largely with parochial and diocesan affairs and showed the diocese in a fairly satisfactory condition. He called attention to the long pastorate of many of the rectors of Rhode Island and heartily commended the same. Of the fifty-six parishes in Rhode Island twenty-six have been served for ten years or more by their present rectors, nine have had no change for twenty years, and eight have had their present rector from twenty-five to forty-six years. Three of the rectors in the latter class, however, have retired as the active head of their respective parishes. The Bishop urged that more adequate salaries be paid the clergy by their parishes, and spoke with gratitude of the splendid work of the diocesan missionaries in the thinly settled portions of the state. In regard to the agitation over the name of the Church the Bishop spoke as follows: "I pray that a desire for Christian consciousness will guide the thought and spirit of those who have in mind the change in name. It is earnestly to be hoped, and it now seems to be probable, that no action will be taken on the question at the General Convention this year. The Church does not deserve to pass upon the name until it has humbly resolved what ideal its name shall embody and declare. That it is not yet able so to do is proved by the present unedifying controversy."

The election for Deputies to the General Convention resulted as follows:

Deputies: Clerical—The Rev. Arthur M. Aueock, D.D., the Rev. Frederick J. Bassett, D.D., the Rev. Stanley C. Hughes, the Rev. Emery H. Porter, D.D. Lay—Mr. George Gordon King, Mr. Rathbone Gardner, Mr. Winslow Upton, Mr. Charles T. Dorrance.

Alternates: Clerical—The Rev. Frank W. Crowder, Ph.D., the Rev. George McC. Fiske, D.D., the Rev. Albert M. Hilliker, the Rev. George L. Locke, D.D. Lay—Mr. Joshua M. Addeman, Hon. Darius Baker, Hon. John H. Stiness, Mr. Charles C. Mumford.

The Standing Committee was elected as follows: Clerical—The Rev. Emery H. Porter, D.D., the Rev. Frederick J. Bassett, D.D., the Rev. Arthur M. Aueock, D.D., the Rev. George McC. Fiske, D.D. Lay—Mr. Rathbone Gardner, Mr. James A. Price, Mr. John H. Stiness, Mr. Winslow Upton.

MAINE

A PLEASANT convention, with work done in a business-like way, and the spirit displayed from first to last was one of consecration to the duties of the occasion, was that which was held last week. There was no business transacted of more than diocesan interest.

At the opening service a choir of priests led by the canon precentor, the Rev. Cuthbert Fowler, was, as in recent years, a feature

of the service. In his address Bishop Codman dwelt upon the enlargement of the activities and the extension of the influence of the Church since 1901, and more especially as regards her missionary work. She was showing more and more her hatred of sectarianism and denominationalism, and her longing to express herself in one body that will include all Christian souls. After referring to the development of the provincial or department system, and remarking that the Church in the United States was realizing that she had become too large a body to do her work properly without a provincial system of some kind, the Bishop took up the question of the change of name. Under this head he said: "My advice is not to hurry the change of name. The change is bound to come. Spiritual progress demands it. But we can afford to wait, and we must avoid pain, bitterness, and misunderstanding. Our good, earnest Protestant friends must catch the spirit in which the change is coming. It is indeed a glorious spirit which is bringing about this change, a spirit far above partisanship. It is the spirit of the Church, waking up to a consciousness of what she is. It is spirit which cannot be tied up and bound about in any sectarian notions of the Church. It is a spirit which hates sectarianism and partisanship as hindrances to progress. The Church is declining to think of herself as one of the many little sects of Protestantism, standing for certain of a past generation. She has discovered her historic heritage; she has caught a vision of her Catholic mission; she is filled with zeal to do her work, and is casting off the swaddling bands with which she was wrapped when she came into existence upon American soil. Let us argue for the change, let us explain the glorious spirit behind it and win converts in the cause; but do not try to hurry the working of the Holy Spirit."

The Standing Committee, as well as the secretary and treasurer, were re-elected, and the following Deputies to General Convention were chosen: The Rev. Messrs. R. W. Plant, Gardiner; G. B. Nicholson, Waterville; F. L. Vernon, Dean of the Cathedral, Portland, and E. D. Johnson, Brunswick; and Messrs. R. H. Gardiner, Gardiner; H. v. B. Nash, Wiscasset; Prof. K. C. M. Sills, Brunswick, and Herbert M. Payson, Portland.

Supplementary Deputies: The Rev. Messrs. C. F. Lee, Northeast Harbor; B. C. Roberts, Augusta; Thomas Burgess, Saco; and H. F. Kloman, Portland; and Messrs. I. A. Avery, Portland; C. B. Clark, Portland; J. S. Hyde, Bath, and W. Crashaw, Lewiston.

The annual meeting of the Woman's Auxiliary was held on the day preceding the convention. The attendance was excellent and the interest manifested was deep. Officers were elected as follows: Honorary President, Mrs. Charles T. Ogden, Portland; President, Miss Harriet L. McCobb, Portland; Vice-Presidents, Mrs. H. M. Blake, Bangor, and Miss Marguerite Ogden, Portland; Recording Secretary, Miss Mary B. Chadwell, Woodfords, Portland; Corresponding Secretary, Miss Annie M. Merrill, Portland; Treasurer, Miss Annie M. Sawyer, Portland; Advisory Committee, Mrs. John M. Glidden (Newcastle), Mrs. Clarence H. Corning (Portland), Miss Mary M. Burgess (Portland), Mrs. Thomas M. Lombard (Augusta); Secretary and Treasurer, Junior Department, Mrs. Henry v. B. Nash, Wiscasset; Secretary and Treasurer, Babies' Branch, Mrs. H. M. Payson, Portland.

Bishop Codman addressed the meeting on "The Place of the Holy Communion in the Woman's Auxiliary," saying, among other things, that the Holy Communion was the connecting link between heaven and earth, and most earnestly urging upon the members the value of prayer for missions both as regards personal dedication to the work and the extension of that work everywhere. Dr. C. F. S. Lincoln, medical missionary, of Shanghai, China, spoke of the work of St. Elizabeth's Hospital, Shanghai, with its clinic of a thousand cases a month, and the impossibility, with the limited facilities of the institution, to meet the ever-increasing demands upon it.

The annual meeting of the Maine Episcopal Missionary Society was held in the evening. The officers were re-elected. The treasurer's report showed a balance of about \$700 in the treasury. The meeting was addressed by the Bishop, who reminded the clergy of the responsibility resting upon them of keeping their congregations in closest touch with the missionary work of the diocese; and the Rev. G. W. Davenport, secretary of the First Missionary Department, dwelt upon the success of the duplex envelope system wherever adopted and faithfully carried out.

SPRINGFIELD

THE chief event during the convention was the consecration of St. Paul's church, Springfield. There was discussion as to the wisdom of asking General Convention to create a missionary district in Southern Illinois and it was resolved that should the Bishop and Standing Committee deem such action wise, a special synod should be called to consider it further, in September. A resolution was adopted reciting that "in view of the manifest embarrassment, created by the present name of the Church, especially in the Church's mission work in foreign lands, that this synod, having in view the remedying of this unfortunate condition, and having also in mind the more thorough establishment of unity among ourselves heartily

favors the correction of the name of the Church from Protestant Episcopal to American Church."

This was the first meeting of the synod under the amended Constitution providing for the annual meeting to be held in May of each year instead of December, as formerly. Twenty-five of the clergy were present, and the Bishop, much improved in health since his return from California, presided.

The Rev. Johannes Rockstroh introduced the resolution memorializing the General Convention to set off the southern portion of the diocese as a missionary jurisdiction, with the result stated above.

On Wednesday morning, May 21st, there were celebrations in the several churches of the see city at early hours, and at 10 A. M. the synod attended the consecration of the new St. Paul's church. The service, under the direction of the rector, the Ven. Edw. J. Haughton, was a glorious function and passed off without a hitch. The Bishop knocked on the closed door with his pastoral staff and was admitted by the parish warden, Mr. J. F. Cadwallader, the rector's warden, Hon. Charles E. Hay, being absent on account of sudden illness. The usual service of consecration followed, the music was elaborate and beautiful. The Very Rev. E. A. Larrabee, D.D., Dean of Nashotah and former rector of St. Paul's, preached the sermon. The church is a very beautiful stone structure with a most spacious sanctuary and ample room for dignified services. The architect is Mr. John Sutcliffe of Chicago.

The Bishop's address dealt almost entirely with local and diocesan affairs. The synod took up the matter of relief to flood sufferers in various sections and ordered that offerings should be taken in the various parishes and missions of the diocese.

The elections resulted as follows:

Standing Committee: Clerical—The Rev. Johannes Rockstroh, the Rev. J. G. Wright, and the Rev. John C. White. Lay—Mr. Charles E. Hay, Mr. M. F. Gilbert, Mr. Bluford Wilson.

Deputies to General Convention: Clerical—The Rev. Johannes Rockstroh, Danville, Ill.; the Ven. Edward J. Haughton, Springfield; the Rev. Henry N. Chittenden, Salem; the Rev. John C. White, Springfield. Lay—Mr. Miles F. Gilbert, Cairo; Mr. Charles E. Hay, Springfield; Mr. Bluford Wilson, Springfield; Mr. H. M. Andre, Jacksonville.

Alternates: Clerical—The Rev. S. C. Dunlop, Springfield; the Rev. H. C. Goodwin, Champaign; the Rev. H. B. Jefferson, Carlinville; the Rev. H. R. Neely, Mattoon. Lay—Prof. D. K. Dodge, Champaign; Mr. B. C. Cooper, Danville; Dr. C. A. Frazee, Springfield; Mr. J. F. Cadwallader, Springfield.

The Woman's Auxiliary, meeting at the same time, had a most hearty and enthusiastic session, with a corporate Communion on Thursday morning.

DELAWARE

THE Bishop reviewed his work and impressions after five years in the diocese as its Bishop, at a preliminary evening service, when also the Rev. Wm. C. Hicks made an address on behalf of the General Board of Religious Education. The convention itself was of entirely routine character.

The elections were as follows:

Standing Committee—Rev. Messrs. H. B. Phelps of Newark, William H. Laird of Wilmington, B. D. Thompson of Dover, and Chancellor C. M. Curtis and Hon. E. G. Bradford of Wilmington.

Deputies to General Convention—The Rev. Geo. C. Hall, D.D., of Wilmington, the Rev. B. F. Thompson of Dover, the Rev. A. E. Race of Laurel, the Rev. F. M. Kirkus of Wilmington; Hon. E. G. Bradford and Mr. A. Felix du Pont of Wilmington, and Drs. Wm. P. Orr of Lewes and Hiram P. Burton of Georgetown.

Delegates to Sunday School Convention—Rev. Messrs. C. H. Holmead and R. L. Wolven, and Messrs. Frederick Bringham, W. H. Jester, and J. H. Valliant.

KENTUCKY

THERE was no special business or event to mark the convention. The Bishop had spoken strongly on the subjects of Social Service, Religious Education, and the Change of Name; that portion treating of the latter subject is printed elsewhere in this issue. A committee appointed to consider his address reported heartily endorsing what he had said on each of these subjects and expressed the belief that any discussion of the matter of the Name of the Church at that council was inexpedient. The subject did not come to a vote.

A service in the interest of Social Service was held on the evening prior to the opening of the council, the Bishop giving a strong address, as did also the Rev. Henry J. Geiger. On the next evening there was a meeting in the interest of missions at which the Rev. H. S. Musson and the Rev. R. W. Patton were speakers. The council sermon was preached by the Rev. David Leroy Ferguson, rector of the Church of Our Merciful Saviour (colored), the custom in the diocese being to choose the preacher in rotation in order of

canonical residence within the diocese. Practically all of the officers and committees were reelected. There was a vacancy in the Standing Committee owing to the death of Mr. Charles B. Castner, and, after several ballots, Mr. George P. Walton was chosen in his place. The election of deputies to the General Convention required some time and finally resulted as follows:

Rev. James Gibbon Minnegeode, D.D., Rev. George C. Abbitt, Rev. D. C. Wright, Rev. Charles Ewell Craik, Messrs. William A. Robinson, John J. Saunders, R. Wells Covington, J. E. Rankin.

Alternates: Rev. James Marshall Owens, Rev. Harry S. Musson, Rev. R. L. McCready, Rev. C. S. Quin, Messrs. D. A. Kellar, R. A. Robinson, C. S. Grubbs and Hunter Wood, Sr.

OHIO

THE Bishop asked that the convention would authorize the election of a Bishop Coadjutor, and they unanimously acceded. A special convention will be held for the election. The Fond du Lac Resolutions relating to the Name of the Church were laid on the table without debate. The canons were amended to provide for the annual appointment of the Social Service committee, and also to require annually from every parish and mission, at least one offering for General Missions. The convention was characterized by a fine spirit of harmony, and in attendance was the largest in the history of the diocese.

The convention was held at Akron in the beautiful Marvin Memorial parish house, a building peculiarly well fitted for convention purposes. Speaking of the needs of the diocese, the Bishop said that Bexley Hall, theological seminary of Kenyon College, has become dilapidated and worn out that it is really unsafe and dangerous. At least \$50,000, part of which has already been pledged, is necessary for its restoration. He told of the splendid assistance that had been granted from all over the country in connection with the floods, which involved less loss in this section than in Southern Ohio. He then asked for a Coadjutor, not, he said, "because I am broken down, nor because my health is impaired, nor because of a lack of loving willingness to do the work laid upon me; but I am confident that this jurisdiction should grow more vigorously and rapidly than it possibly can under a continuance of the present arrangement. The Coadjutor," he continued, "will have responsibility over the territory which is assigned to him, and he will not be hampered or interfered with in any way, and his independence is absolutely secured, and freedom for projecting new policies and methods of work is assured." He proposed to assign to him the oversight of all the diocese, except the two counties of Cuyahoga and Knox. These the Bishop would retain in his own control, as also the control of candidates for Holy Orders, the leadership of the Cathedral, and of all other institutions and interests of the diocese as a whole. He proposed to give up his entire salary of \$5,000 for the use of the Coadjutor, leaving the diocese only to supply a house for him.

The members of the Standing Committee were reelected. Only one of the former clerical deputies to the General Convention, Rev. H. W. Jones, D.D., of Gambier was reelected, two of that deputation, Rev. George P. Atwater and Archdeacon Abbott, withdrawing their names and declining to become candidates. The other three chosen are Dean DuMoulin, Cleveland, the Rev. Thomas G. McCalla, Cleveland, and the Rev. William Foster Peirce, L.H.D., president of Kenyon College. The entire lay deputation was reelected: Mr. Samuel Mather, Cleveland, who withdrew his name but was elected over his declination by the largest number of votes that a layman has ever received for any office in the diocese; Mr. Ensign N. Brown, Youngstown; Hon. Thomas M. Sloane, Sandusky, and Mr. D. Z. Norton, Cleveland.

The provisional deputies are: Rev. George Gunnell, Rev. Walter R. Breed, D.D., Rev. Robert L. Harris, Rev. A. L. Fraser, Hon. U. L. Marvin, Mr. Frank E. Abbott, Gen. J. K. Hamilton, and Mr. Walter A. Hodge.

It was decided to choose five of each order for the Missionary Council, and several of each were nominated, but before the requisite number was secured, for the want of time the election was closed, and the ecclesiastical authority of the diocese was authorized to fill the vacancies by appointment. Those elected were: Archdeacon Abbott, Mr. Frank E. Abbott, Mr. Robert H. Clark, and Mr. Samuel Mather. H. E. Henderson, M.D., was reelected treasurer of the diocese. The total sum secured for the missionary work of the diocese including the building fund, was nearly \$15,000, exceeding that of any previous year.

The Woman's Auxiliary held their session on Thursday. For the first time during his episcopate of nearly twenty-four years, the Bishop was absent from an annual meeting of the Woman's Auxiliary, he having left for New York the evening previous to join Mrs. Leonard on their way to Europe for the summer for Mrs. Leonard's health. He sent a message of greeting and affection which was read to the convention. Nearly two hundred received at the corporate Communion. The president, Mrs. Homer P. Knapp, reported that the Junior organization of the diocese had been divided into two branches, one for the older members called the Daughters of the Auxiliary and the other remaining as the Junior Auxiliary. Deep

regret was frequently expressed during the day at the absence on account of illness of Mrs. Leonard, the former president, and Mrs. Verna S. Bates, the present treasurer. A new office, that of honorary president, was created, to which Mrs. Leonard was elected.

The following are the officers for the ensuing year: President, Mrs. Homer Pike Knapp; first vice-president, Miss Katherine L. Mather; second vice-president, Miss Fannie G. Spencer; third vice-president, Mrs. T. H. Walbridge; fourth vice-president, Mrs. H. E. Cooke; secretary, Mrs. J. B. Savage; treasurer, Mrs. Cyrus S. Bates; director of Babies' branch, Mrs. Fred R. White; treasurer of the United Offering, Mrs. C. D. Hatch; educational secretary, Miss Martha Kimball; correspondent for the Church Periodical Club, Mrs. H. H. Hart; director of the Daughters of the Auxiliary and the Junior Auxiliary, Miss Jessie Truesdale; assistant, Miss Marietta Attwood.

A special feature of interest at the afternoon session was an instructive and stimulating address on "The New China" by the Rev. Robert E. Wood, recently returned from Ichang.

The year has been a prosperous one in the work of the Auxiliary, and a special effort is being made to make the United Offering to be presented at the General Convention in October, a large and generous one.

NORTH TEXAS MISSIONARY CONVOCATION

HERE was a delightful convocation as well as a session of the Woman's Auxiliary held at Colorado, Texas, with the usual round of services and reading of papers. The Bishop declared himself against the Change of Name; and urged provision for the aged clergy.

For delegates to General Convention there were chosen the Rev. E. C. Seaman and Judge Arthur Yonge. Alternates, the Rev. W. A. Williams and J. C. Prude. For the Council of Advice there were appointed the Rev. E. C. Seaman, the Rev. H. G. Hennessey; Messrs. W. W. Stith, J. C. Prude.

The errors in regard to Church history, as found in text books taught in public schools, were briefly discussed, and a committee of one (the Rev. E. C. Seaman) was appointed to cooperate with similar committees in doing what may be possible to correct those errors.

THE EDICT OF MILAN

BY THE REV. HENRY KITTSO

ON the thirteenth of June, A. D. 313, Constantine and Licinius, Emperors of Rome, met at Milan for the solemnization of a marriage between Licinius and Constantia, the sister of Constantine.

On this occasion the celebrated edict of religious toleration was issued. This edict, which gave the Church a legal standing throughout the imperial provinces, read as follows:

"THE EDICT OF MILAN
"Issued 13th June A. D. 313

"Inasmuch as we, Constantine Augustus and Licinius Augustus, having met at Milan to consider the business which concerns the welfare and safety of the Empire, have come to the conclusion that among the subjects that demand our attention, nothing could be more useful for our people than to decide and order forthwith that which refers to the manner of honoring the Divinity.

"We have decided, therefore, to allow Christians and all others the free exercise of the religion they may prefer, to the end that the Divinity who dwells in heaven may be beneficent and rendered propitious to us, as well as to all who are living under our authority.

"It has appeared to us as a sound and reasonable policy that no one of our subjects, whether Christians or members of other religions, should be refused the right of following that form which may seem to them as the true one in order that the Supreme Divinity which each one of us honor may grant His usual favor and good-will.

"It is expedient, therefore, that your Excellency should know, that we abolish all restrictions contained in former edicts which we may have issued concerning Christians, on the ground that these restrictions now seem to us unjust and alien to the spirit of our clemency. Henceforth we permit them to practise and observe their religion without anxiety or fear of disturbance of any kind whatsoever.

"We have been careful to explain this to your Excellency in this most precise manner, so that you may understand, that we allow to Christians complete and fullest liberty of observing the rites of their own religion; and as we are granting this favor to Christians, your Excellency will understand that we are granting the same rights to all others. It is due to the age in which we live, and it is desirable, as assuring the peace which the Empire is now enjoying, that there should be perfect freedom for all our subjects to worship the God whom they may choose, and that no religion should be deprived of the honor due to it."

The Christians must have been prepared for this merciful edict of the Emperors; because through the influence of Con-

stantine, Galerius had withdrawn his decree of persecution against them: nevertheless the surprise must have been overwhelming when they read the edict, that not only tolerated their religion but also legalized their position in the state, as well as restored and protected their property right and civil privileges. It marked an important epoch in the history of the Church.

Before this day the Church had no recognized place in the world. It was outlawed and relegated to the base position of the abominable religions imported from Egypt and the East, religions against which the police of Rome were in constant warfare. Branded by the public conscience as horrible in its acts and despicable in its character, it was an object of hatred to the human race. Every thing was permitted in opposition to it; no punishment could be too severe when applied to Christians. The Emperors believed that the most noble task was to be employed in their annihilation. From the days of the monster Nero to the time of the brutal Galerius, the blood of the Christians flowed like a crimson torrent; the fire and the sword worked incessantly; neither youth nor innocence was spared. From one extreme of the world to the other was heard the savage cry, "Death to the Christians!" "Away with the Christians to the lions!" The wits and lampooners were as busy as the executioners, but more cruel, with their ridicule and vile calumnies, for Christians were accused of the most degrading idolatry and monstrous immorality. When the heathens found it impossible to drown the Christians in their blood they attempted to defile them by dragging them through the mire.

Then all at once, when the impious desires and vows of the Emperors seemed about to be realized, and the annihilation of Christianity accomplished, the Christians emerged from the shadows of the catacombs with a new life and fresh energy, ready to be the successors of the old and corrupt world, which had cherished the dark dream and vain hope of casting the Christian Faith into a bottomless pit.

A prodigious change took place; the proscribed Church of yesterday was practically raised to the throne of the Cæsars on this thirteenth day of June, A. D. 313. The words of the Lord were being fulfilled: "Fear not, little flock; I have overcome the world."

Some historians, in accounting for this wonderful change, have not hesitated to deny the miraculous causes. They claim Constantine as an astute politician, who saw in the growing numbers and increasing influence of the Christians, a political force to strengthen his position as sole ruler of the Roman Empire.

There is no doubt, however, that during the campaign of the year 312 against Maxentius, something occurred to change the mind of Constantine. Preparation may have been made for such a change by the example of his father Constantius, who had always opposed the edicts of persecution and protected the Christians as much as he could.

Whatever the explanation of the change in the religious faith of Constantine may be offered, there can be no doubt that he saw a vision of the cross and had a dream, on the eve of the most critical moment of his life, when he won his final victory over Maxentius that made him master of the city of Rome and also brought him to the foot of the cross. There is no doubt that Eusebius heard it from the Emperor's own lips, and that the story was confirmed by a royal oath.

From that time the Labarum, with the monogram of the Lord, became the royal standard that led his forces to victory, and made Constantine the protector and patron of the long suffering Christians.

DID IT EVER strike you that goodness is not merely a beautiful thing, but the beautiful thing, by far the most beautiful thing in the world; and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it.—Charles Kingsley.

HE DID NOT COME as one that would come and go. He came to stay, to abide with us for ever. We are not used to think of the earthly life of the Holy Ghost. Yet surely He is with us as truly as was our blessed Lord Himself, when He lived on earth among men. But, indeed, our defective faith may go deeper still. There are many among us who hardly realize, although they may confess the truth, that the Holy Ghost is, indeed, a Saviour as truly as is the Son of God.—William D. Maclagan.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

AS one hears, year by year, the annual addresses of the Bishops at the councils of any diocese and notes the number of persons confirmed, the very pertinent query presents itself, "Why, with all of these women taking Confirmation vows, does not the Woman's Auxiliary increase more rapidly?" Surely at this epoch in the Christian life, if ever, the need of activity along some line of Church work must assert itself. The new communicant must certainly ask herself, "Is coming to the Holy Communion the *only* privilege of my new life?" She may be ignorant of the varied forms through which the zeal of Christian women finds expression, and she must in some cases feel that this new gift has not brought the fulness of life for which she hoped.

In looking over the average congregation, many women are seen who may be called routine Churchwomen; they are loyal and reliable, but their religion seems not to have impelling force. Their influence has been negative and yet they have been regular churchgoers and communicants all their lives. Perhaps had they at the time of the Confirmation had definite, specific advice as to the practical side of their new religious life, their lives might have been greatly enriched. In preparing Confirmation, would not the urging of the priest as to some channel of immediate activity be very effective? Would it not be almost universally acted upon?

I have lately been told of a zealous but uninstructed woman who, burning with new-born and impulsive enthusiasm to do something active which might bring results perceptible to herself, waxed cold and finally left the Church, because the only thing she was offered was a place on the Altar Guild; not being of a temperament to feel this a sufficient outlet for her enthusiasm. Knowing of no other thing, or possibly not knowing how to find what she wanted, her zeal waned and died, to be re-born in the Baptist Church. This is exceptional; but does it not indicate the need of suggestion, or, more than suggestion, direction to newcomers in the Church, especially to those unfamiliar with its atmosphere? Roman priests and sisters direct very generally the movements of their parishioners, placing them in the societies deemed suitable for them, with little option in the matter. The missionary idea surely would be propagated rapidly if, when a woman is confirmed, she would be told that the Auxiliary is a society claiming her allegiance and offering her an outlet for her new fervor. At a recent council, one Auxiliary boasted that it had grown from twenty to thirty members in five years, thinking it a big gain; and from an Auxiliary standpoint it is; but in that same parish in those same five years, more than thirty adult women had been confirmed.

At the time of Confirmation women are seeking light and uplift, and it is almost wrong to let them vaguely try to guide themselves; they must be shown the best and helped to it.

THE ARTICLE describing the Woman's Relief Society of Baltimore has elicited sympathetic attention and our correspondent has written that donations have come to her through it. The care of the country woman through maternity is a subject that is now stirring the thoughtful to definite action. From Mrs. Snow, San Francisco, who is deeply interested in the subject, comes some account of the work of Dr. C. W. Stiles of that city, who in his work with the Hookworm Commission has had this necessity strongly presented to him. The average mother with whom he comes in contact, in field work, is rarely attended in her confinements by a physician or trained nurse; usually by some of the neighbors or a dirty, ignorant mid-wife, with the result that injuries frequently occur which are never properly treated. He also finds large numbers of children who are handicapped in their physical and mental development by large tonsils and adenoids, and by defective eyes and teeth. Dr. Stiles says, moreover, that the average country woman whom he meets, white or black, has crude ideas on cooking, housekeeping, and care of children and

the sick, and that to meet the needs of this side of the problem, the district nurse would be invaluable.

The remedy which he proposes for these evils is a traveling hospital, equipped for the minor surgical work on children and for the repair of obstetric injuries. He thinks that it would be a comparatively simple matter to fit out a special hospital train of from three to six cars and take it into districts without hospitals. The difficulties to be surmounted in establishing these trains are not great, and the expense need not be more than that connected with any other hospital. This traveling hospital could also be utilized to bring about such results as much-needed post-graduate medical instruction to local physicians; ideas on cooking, housekeeping, infant feeding, to the mothers, ideas on sanitation to the fathers, and special instruction along health lines to the schools. Dr. Stiles thinks this work is of far more importance to the commonwealth than the teaching of the farmers by special school trains, how to increase their crops or take care of their live stock.

The *Journal* of the American Medical Association says that the suggestion coming from Dr. Stiles is the more valuable, as he has had practical experience in laboratory trains in rural districts in which research and observation were conducted on school children; this has shown the possibility of a Hospital Train.

THE MINNESOTA Summer School of Missions, held at Minneapolis for the past six summers, announces one of the most widely-varied programmes for the coming season, June 11th to 17th. This school impresses one as an unusual undertaking but one upon which success has placed its seal. It is interdenominational, Miss Katherine S. Sleppy, a prominent Churchwoman, being president. The board is composed of four women from the Baptist, Presbyterian, Christian, Congregational, Episcopal, Friends, and Methodist churches. The motto of the school is "One heart, one way"; the usual mission study, with devotional and Bible features, besides many special lectures, offer to the visitor a week of profitable enjoyment. The registration fee is \$1.00 and luncheon is served daily for 15 cents at the meeting-place, Olivet church, Merriam Park, Minneapolis.

THE ANNUAL MEETINGS of the Woman's Auxiliary are now coming on rapidly, most of them with its distinct note of encouragement. In Trinity church, Trenton, N. J., was recently held the annual meeting of that branch. The Bishop of the diocese celebrated the Holy Communion, assisted by Bishop Lloyd, Archdeacon Shepherd, and the Rev. Hamilton Schuyler, rector of the parish. The theme of the serious address given by Bishop Lloyd was, "Fellow-Laborers with Christ." He was followed by the Bishop and the Archdeacon who gave encouraging accounts of the far-reaching work of the last year. The representation was fine, there being 172 delegates representing forty-one parishes. Mrs. Arthur S. Phelps, president, gave a summary of the year's work. Mrs. W. B. Abbey reported encouragingly, for the Intercession committee, a larger attendance on Quiet Days, more general interest and larger offerings. Mrs. Abbey tendered her resignation on account of removal from the diocese. Reports were made by the visiting committee of each division, which have been especially interested in introducing throughout the diocese, an abbreviated Catechism of Missions. The total offerings reported were over \$17,000, \$4,990 of which belonged to the United Offering. In response to an appeal from the Rev. Charles E. Betticher, Jr., pledges of \$100 were made for a scholarship in an Indian school. The appropriations for the coming year were generous and varied, including the Bishop's Trust Fund, the Archdeacon's Extension Fund, Mexican Scholarship, Foreign Insurance Fund, Patterson School pledge, Expenses of Mission Study Class, Church Periodical Club, and Indian Missions. Digitized by Google

Church Calendar



- June 1—Second Sunday after Trinity.
 8—Third Sunday after Trinity.
 11—Wednesday. St. Barnabas.
 15—Fourth Sunday after Trinity.
 22—Fifth Sunday after Trinity.
 24—Tuesday. Nativity St. John Baptist.
 29—Sixth Sunday after Trinity. St. Peter.

CALENDAR OF COMING EVENTS

- 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:

The Rev. Robert E. Wood of Ichang.

SHANGHAI:

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

JAPAN

TOKYO:

The Rev. A. W. Cooke of Sendai (in the Fifth Department).

The Rev. P. C. Dalto of Tokyo.

The Rev. C. F. Sweet of Tokyo.

Personal Mention

THE REV. WALDO ADAMS AMOS, of the clergy staff of Holy Trinity Church, Brooklyn, will succeed Archdeacon Jenvey as rector of St. Paul's Church, Hoboken, N. J. He will enter on his duties June 1st.

AFTER June 1st the address of the Rev. ARTHUR WILLIAM BELL of Fort Bragg (diocese of Sacramento), will be changed to Ferndale, Humboldt county, Cal. He will be rector of St. John's Church, Arcata, and St. Mary's Church, Ferndale, and will have charge of mission work in the surrounding country in the same diocese.

THE REV. F. L. CARRINGTON, rector of All Saints' Church, Dallas, Texas, has not accepted the call to the rectorship of the Church of the Good Shepherd, Wichita Falls, Texas.

THE REV. A. E. CLATTENBURG has resigned the parish of Devils Lake, N. D., and can be addressed for the summer, after June 7th, "Maplehurst," West Chester, Pa.

THE REV. HAROLD G. HENNESSY has been elected secretary of the missionary district of North Texas. Address Colorado, Texas.

THE address of the Ven. D. E. HOLT, Archdeacon of the diocese of Sacramento, is now 2624 M street, Sacramento, Cal.

ALL COMMUNICATIONS for the diocese of Alabama should be addressed to the Rev. HORACE WEEKS JONES, secretary, Demopolis, Ala.

THE VEN. H. G. LIMBIC, Archdeacon of Mexico, has resigned from that field and will return to the States. He has been in the mission work for several years, and is at present president of the Council of Advice, treasurer of the district, and chaplain of the Hooker School for Girls.

THE REV. F. DEF. MILLER, D.C.L., rector of St. Matthew's Church, Enosburgh Falls, Vt., has resigned his charge of the cure, his resignation becoming effective on July 1st.

THE REV. W. DUDLEY POWERS, D.D., after a ten year rectorate, has resigned St. Paul's Church, Flint, Michigan. Under the advice of his physicians he will return to his native state, Virginia, and take as long a rest as possible. Dr. Powers has bought a small place near Warrenton, and will move there on July 1st.

THE REV. WILLARD H. ROOTS, after fifteen years of missionary service in the district of Spokane and Idaho, has accepted an appointment to the charge of St. Thomas' Church, Cherry Valley, and Grace Church, Oxford, Mass. (diocese of Western Massachusetts).

THE REV. WILLIAM G. STUDDWELL, formerly assistant at St. Mark's Church, Minneapolis,

Minn., has entered upon the rectorship of St. Mark's Church, Chicago, Ill. His present address is 3911 Ellis avenue, Chicago, Ill.

THE REV. WILLIAM YEIGER of Texarkana, Ark., has been elected rector of the Church of the Ascension, Claymont, and of Grace Church, Talleyville, Del., and will begin his duties on June 1st.

ORDINATIONS

DEACONS AND PRIESTS

HARRISBURG.—In Trinity church, Williamsport, Pa., on Trinity Sunday, the Rev. JOHN CHARLES LEWIS and the Rev. HAROLD EUGENE SCHMAUS were advanced to the priesthood by Bishop Darlington. They were presented by the Rev. George R. Bishop. At the same service Mr. MALCOLM DUPUI MAYNARD and Mr. DAVID PUGH GRIFFITH were ordered deacons. The former was presented by the Rev. Robert F. Gibson, and the latter by the Rev. Leroy F. Baker, who also preached the sermon. Mr. Lewis will continue in charge of Trinity Church, Tyrone, and Mr. Schmaus will continue as assistant in St. Luke's church, Altoona, and in charge of St. Peter's Church, Juniata. Mr. Griffith will continue in charge of the missions at Shippensburg, Waynesboro, and Mt. Alto Sanatorium; and Mr. Maynard will be placed in charge of Holy Trinity Church, Hollidaysburg, after the close of the theological seminary in June.

HARRISBURG.—In the chapel of the General Theological Seminary, New York City, on Saturday May 17th, the Rev. ROBERTS ALGER SEILHAMER was advanced to the priesthood by Bishop Darlington. The Bishop also ordained to the diaconate, his son, Mr. HARRY V. B. DARLINGTON. The sermon was preached by the Rev. Dr. Stiles of St. Thomas' Church, New York City. Mr. Seilhamer will continue as assistant at St. Ann's church, Worcester, Mass., and Mr. Darlington will become assistant in St. Thomas' church, New York.

KANSAS.—On May 22nd, in St. John's church, Wichita, by the Bishop of Kansas, assisted by the Very Rev. Dean Kaye, and other clergy, HAROLD E. W. TOMLISON and HUGH D. KIMBER were ordained deacons and the Rev. JOHN E. FLOCKHART, the Rev. FRED E. RUFFEL, and the Rev. WILLIAM R. B. TURRILL, priests. The sermon was preached by the Rev. H. Percy Silver. Mr. Tomlison is in charge at Girard and Mr. Kimber assistant at All Saints' and St. Augustine's, Wichita; Mr. Flockhart at Manhattan, Mr. Ruffel at Wamego, and Mr. Turrill at Eldorado, Augusta, and Eureka.

LONG ISLAND.—On Trinity Sunday, at the Cathedral of the Incarnation, Garden City, Bishop Burgess ordained to the priesthood the Rev. JOHN E. GERSTENBERG and the Rev. ARTHUR GEORGE ROBERTS; and to the diaconate Messrs. JOHN WHITING CROWELL, HIRAM ROCKWELL, BENNETT, JAMES ELMER MCKEE, WALTER FRANK HAYWARD, JR., and WILLIAM S. MCKINNEY. The Rev. Dr. Alsop preached the sermon.

PRIESTS

CONNECTICUT.—In Trinity church, Torrington, Conn., on Thursday, May 15th, the Rev. HENRY S. WHITEHEAD, curate of Trinity parish, Torrington, and the Rev. LEAVITT C. SHERRERNE, minister in charge of St. Paul's Church, Southington, were advanced to the priesthood by Bishop Brewster. The ordinands were presented by the Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington, and the Rev. Robert H. Burton, rector of the Church of Our Saviour, Plainville. The sermon was preached by the Rev. Anthon T. Gesner, professor in the Berkeley Divinity School. The Litany was sung by the Rev. Frank Flood German, rector of St. Thomas' Church, Mamaroneck, N. Y. The gospel was the Rev. Storrs O. Seymour, D.D., president of the Standing Committee of the diocese, and the epistole was the Ven. G. H. Buck, Archdeacon of New Haven. The Rev. Mr. Sherburne will continue his work at Southington, becoming rector of the parish. The Rev. Mr. Whitehead will become rector of Christ Church, Middletown, on St. Peter's Day, June 29th.

MILWAUKEE.—In Calvary church, Germantown, Pa., on May 17th, the Rev. EDGAR F. SIEGFRIED was advanced to the priesthood by Bishop Garland, acting for the Bishop of Milwaukee. The candidate was presented by the Rev. J. Clayton Mitchell, D.D., and the sermon was preached by the Rev. Roydon K. Yerkes, D.D. The Very Rev. W. M. Groten, D.D., the Rev. A. D. Hoffer, D.D., the Rev. J. A. Montgomery, D.D., the Rev. J. De Wolf Perry, D.D., the Rev. Franklin S. Moore, and the Rev. J. M. Hayman joined in the laying on of hands.

NEW YORK.—In St. Michael's church, New York City, on Whitsunday, the Rev. MORRIS C. STONE was advanced to the priesthood by Bishop Courtney, acting for the Bishop of New York. The rector, the Rev. John P. Peters, D.D., preached the sermon and presented the candidate. Mr. Stone will remain at St. Michael's as junior curate.

VERMONT.—At Paul's, Burlington, Vt., on Trinity Sunday, the Rev. BENJAMIN MARTIN WASHBURN was advanced to the priesthood by

Bishop Hall. The Rev. Herbert M. Denslow, D.D., of the General Theological Seminary preached the sermon. The Rev. Charles Chase Wilson, who acted as the Bishop's chaplain, said the Litany, and together with Dr. Denslow, the Rev. George Y. Bliss, D.D., and the Rev. A. C. Clarke, joined in the laying on of hands. The newly ordained priest is to serve as first assistant at Grace chapel, New York City.

DEGREES CONFERRED

UNIVERSITY OF KING'S COLLEGE, Windsor, N. S.—D.D. upon the Rev. ROBERT JOHNSTON, rector of the Church of the Saviour, Philadelphia.

DIED

BUEHLER.—Entered into rest at Evanston, Ill., May 19, 1913. MARY COX BUEHLER, wife of Edward H. Buehler. Interment at Harrisburg, Pa.

"Peace, perfect peace."

DONNELLY.—In Burlington, Vt., on May 9th, very suddenly, being run over accidentally by a fire-truck, Mr. FRANCIS DONNELLY, aged 69 years, a native of Ireland, and for forty-six years the faithful organ-blower of St. Paul's Church. Six members of the vestry were the bearers at his funeral, and the whole service was a loving tribute of all to simple fidelity.

FORD.—Entered into Life Eternal at Youngstown, Ohio, May 3, 1913, BLANCHE BUTLER FORD, wife of Edward Livingston Ford. Burial in Albany Rural Cemetery.

GALE.—At Essex Junction, Vt., on May 18th, in his sixty-ninth year, Mr. CARROL E. GALE, lately of East Georgia, Vt., where for many years he and his family were parishioners and of the few chief supporters of Emmanuel Church, which was founded by the late Sarah Ann Hyde of blessed memory.

HALL.—Miss ALICE MARY HALL, beloved matron of St. Luke's Hall, University of the South, suddenly, of heart failure, at Sewanee, Tenn., Tuesday, May 13, 1913.

"Blessed are the dead which die in the Lord; that they may rest from their labours; and their works do follow them."

WHITEHEAD.—In loving memory of JAMES WHITEHEAD of Chester, Pa., who departed this life May 16, 1913, in his eighty-sixth year.

"Faithful unto death." "Let perpetual light shine upon him."

MEMORIALS

JOHN V. BROOKMAN

We, the rector, junior warden, and vestrymen of Ascension Church, West Park, N. Y., gathered at the burial service of our senior warden, Mr. JOHN V. BROOKMAN, Tuesday, May 20, 1913, desire to place upon record our deep and abiding sense of the irreparable loss suffered by our parish in his death, with a recognition of his most eminent worth as an earnest Christian, a zealous Church officer, and a faithful friend. We recall with deep thankfulness to our heavenly Father his record of forty-one years of loyal and untiring service as a member of the vestry, four of which were spent as junior warden, and nearly twenty-five as senior warden of the parish. We will ever hold in memory his warm and unflinching love for Ascension Church, shown by his very liberal subscriptions continued for many years, and made permanent by his gift of \$30,000 to serve as an endowment for sustaining this work. We unite with the entire community in deploring the departure from us of a man most just and honorable in all his dealings, considerate and sympathetic in his many acts of kindness, and unselfish and painstaking in his duties as a citizen. And we express our loving gratitude to Almighty God for the good example, all worthy of emulation, of this servant of God, and friend of man.

REV. RICHARD C. SEARING, Rector,
 THOMAS DE VOE, Junior Warden,
 CHARLES S. ATKINS,
 JULIAN BURROUGHS,
 HUDSON COBERT, Vestrymen.

MRS. EDWARD L. FORD

Early in this month there passed hence to the land of light and eternal life, one of God's children in whom, I am sure, He delighted. BLANCHE BUTLER FORD, of St. John's parish, Youngstown, Ohio, had impressed upon those nearest to her, and all who came in contact with her, the evidence of the rich indwelling of the Spirit. Added to an attractive personality, her gracious manner was sanctified and purified by the grace of her Lord, which dwelt in her fully and richly. It is unusual to find so strong a character as hers, with an intellect so keen and bright, refined down to an almost transparent spiritual condition; but this was markedly true concerning her, and those who knew her realized that every power, and every capacity of which she was possessed, and all her sweet qualities of life, were truly and fully consecrated to the service of her Divine Master. This developed

In her a wondrous faith, and a confidence that could not be swerved. She was tested and tried sorely with weariness and long continued illness, and at last by acute physical suffering, but through it all there beamed forth the brightness of an undiminished and absolute faith in God. "Her Father in heaven could make no mistakes; He knew what was best; He could guide and direct her way; He would do all things for His child." This was the expression of her soul, and it sustained her to the end of her life. She was a beautiful mother in her home, and a loving wife, and maintained the principles of her religious conviction with an unwavering confidence. We are all the losers because she has gone away from us, but there must be rejoicing in the land of Paradise, because she has entered within its blessed experience. May our Lord grant to her perpetual light, and a joyous resurrection in the last day. W. A. L.

RETREATS

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for clergy and seminarists 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.

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.

S. S. J. E., FOXBORO, MASS.—The Fathers of the Society of St. John the Evangelist will be in retreat at St. Augustine's Farm, Foxboro, Mass., from June 23rd to June 28th. Priests, or laymen, seeking the Religious Life, who would wish to join in the retreat will be welcomed. Apply FATHER SUPERIOR, 33 Bowdoin street, Boston, Mass.

HOLY CROSS.—A retreat for priests at Holy Cross, West Park, New York, conducted by Rev. Father Bull, Superior S. S. J. E., will begin Monday evening, September 15th, and close Friday morning, September 19th. Please notify GUEST-MASTER, HOLY CROSS, West Park, N. Y.

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 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. Especially fine choir trainer. Disciplinarian. Recitalist. 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, little over 30, wishes to take charge of young children or the care of an invalid, not mental case. Knowledge of practical nursing. Salary \$25 a month. Well recommended. B., care Rev. H. RANSOME, Christ Church, Media, Pa.

TO CHURCHES NEEDING ORGANISTS.—Cathedral trained Organists will arrive from England this month. Records guaranteed. Address THE INTERNATIONAL CHOIR EXCHANGE, 147 East 15th street, New York, late 136 5th avenue. No charges.

MOTHER and daughter, experienced Church workers, disengaged August 1st, desire Settlement or semi-institutional work. Highest reference. Address L. C. M., 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.—Experienced lady organist wishes position as substitute during July. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

POSITION.—Companion or chaperone by a widow of 55, good reader; ref. exc. Address J. E. F., care LIVING CHURCH, Chicago, Ill.

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

ORGANIST-CHOIRMASTER, highly recommended, desires change. Address "C," care LIVING CHURCH, Milwaukee, Wis.

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.

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.

BICYCLE WANTED by missionary for work among Indians in country. State lowest price and condition. Box 682, Tomah, Wis.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Loubourg 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, Peckskill, N. Y.

PRIEST'S HOST; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

COMMUNION BREADS and Scored Sheets. Circular sent. Miss A. G. BLOOMER, Box 173, Peckskill, N. Y.

SCHOOL FOR SALE

SCHOOL FOR LITTLE BOYS: A fine plant, well equipped; campus, gymnasium, etc., for sale or rent. A man of experience, with some working capital and a motherly wife, would make a success. Address "D. D.," care LIVING CHURCH, Milwaukee, Wis.

SUMMER STUDY AND RECREATION CHURCHMAN and experienced teacher will take charge of a few boys for the summer on the Maine coast (Haven). Directs studies and recreations. Sailing, rowing, tennis. Rates reasonable. Reference the Bishop of Washington. W. F. DALES, Ph.D., Central High School, Washington, D. C.

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.

SUMMER BOARD

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address NASHOTAH MISSION, Nashotah, Wis.

MISCELLANEOUS.

RARE old etchings and wood cuts: 1 Albert Durer, 1 Rembrandt, several Van Dycks, General Washington, Cromwell, Garrick, Mrs. Montague, Columbus, etc. Barker Bible 1613. Address SOUTHERNER, care LIVING CHURCH, Milwaukee, Wis.

WANTED. Good homes with Episcopal families in suburbs or country where children may be boarded for a moderate price; also free homes for older boys and girls who are completing their education. These children expect to make themselves useful out of school hours in return for their board. CHURCH HOME FOR ORPHANS AND DESTITUTE CHILDREN, N. and 4th street, South Boston, Mass.

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 WENTWORTH, Winchester, Ky.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.
GEORGE GORDON KING, *Treasurer*.
LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 43 Dioceses and 33 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$1,550,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

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.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

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

Annual offering from all churches, and bequests from individuals, recommended by the General Convention. Please send offering and remember in will.

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

\$120 from 1,000 churches or individuals will provide for present need. Will you be one?

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund for pension and relief.

The ONLY NATIONAL, OFFICIAL, INCORPORATED SOCIETY. Offerings can be designated for "Current Relief"; "Permanent Fund"; "Automatic Pensions at 64"; or "Special Cases."

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

THE GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

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.

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.]

FREDERICK WARNE & CO. New York.

Our Homeland Churches and How to Study Them. By Sidney Heath. With many illustrations from Drawings by J. R. Leathart and Others, and from Photographs. The Homeland Pocket Books, edited by Prescott Row and Arthur Henry Anderson. Price \$1.00 net.

THE MACMILLAN CO. New York.

Moral Training in the School and Home. A Manual for Teachers and Parents. By E. Hershey Sneath, Ph.D., LL.D., Professor in Yale University, and George Hodges, D.D., D.C.L., Dean of the Episcopal Theological School, Cambridge. Price 80 cents net.

E. P. DUTTON & CO. New York.

The Mystic Way. A Psychological Study in Christian Origins. By Evelyn Underhill, author of *Mysticism*, etc. Price \$3.50 net.
A Chain of Prayer Across the Ages. Forty Centuries of Prayer, 2,000 B. C.—A. D. 1912.

Compiled and arranged for daily use by Selma Fitzherbert Fox, M.D., B.S. With index of subjects and authors. Price \$2.00 net.

SHERMAN, FRENCH & CO. Boston, Mass.

Aurora, and Other Poems. By Laura A. Whitmore. Price \$1.25 net.

A Looking-Glass. By Gertrude Skinner. Price \$1.25 net.

Wayside Idyls. By Henry C. Graves. Price \$1.00 net.

The Book of Job. The Poetic Portion Versified, with due regard to the Language of the Authorized Version. A closer Adherence to the sense of the Revised Versions, and a more Literal Translation of the Hebrew Original with an Introductory Essay advancing new views and Explanatory Notes quoting many eminent authorities, by Homer B. Sprague, Ph.D., formerly Professor in Cornell University, afterwards President of the University of North Dakota and Lecturer in Drew Theological Seminary, Editor of many annotated masterpieces of Chaucer, Shakespeare, Milton, Goldsmith, Scott, Irving, Carlyle, etc. Price \$1.25 net.

To the Lost Friend. A Sonnet-Sequence from the French of Auguste Angellier by Mildred J. Knight and Charles R. Murphy. Price \$1.00 net.

PAMPHLETS

FROM THE AUTHOR

True Religion. By Rt. Rev. Victor Von Kubinyi, Bishop Hungarian National Church in America. Address delivered at the Oliver Opera House, South Bend, Ind. Sunday May 4th, 1913.

THE CHURCH AT WORK

MEMORIALS AND OTHER GIFTS

MR. FREDERICK MOTTET, senior warden of the Church of the Holy Comforter, Tacoma, Wash. (the Rev. R. H. McGinnis, rector), on behalf of Mrs. Mottet and himself, recently purchased and presented to the Church the two lots which adjoin the church, which were very much needed in connection with the new buildings which the vestry is planning to erect. It is expected that the new parish house will be begun in the near future and this will be followed by a new church as soon as possible.

A FONT and lectern of oak were dedicated at Holy Cross church, Warren, Ark. (the Rev. Charles F. Collins, priest), on Trinity Sunday. The former is the gift of the Sunday school and the latter from Mrs. J. K. Ridgley of New Orleans, in memory of her deceased sisters and brothers.

A FINE bronze tablet was placed on the walls of St. Philip's church, Cambridge, Mass. (the Rev. E. M. Gushee, rector emeritus), to the memory of Miss Gertrude Emelia Hyde, "a devoted member of this parish from the beginning."

AT THE LATE SERVICE on Trinity Sunday at St. Luke's mission, Altoona, Wis., there was blessed and used for the first time a handsome oak font, given by Mr. and Mrs. A. D. Brewer of Altoona in memory of their mother, Mrs. Jane Gambel Shute.

AN ALTAR RAIL has been given to Trinity Church, Waupun, Wis. (the Rev. G. H. S. Somerville, LL. D., rector), as a memorial to Mr. Henry Wells. It is of oak and brass and was made by R. Geissler of New York.

FIFTIETH ANNIVERSARY OF ST. JOHN'S, BOONTON, N. J.

THE FIFTIETH ANNIVERSARY of St. John's Church, Boonton, N. J., was celebrated on Monday, May 12th. The service of Evensong was preceded by a short organ recital. The

lessons of the service were read by the Rev. Henry B. Ladd, rector of Grace Church, Rutherford, N. J., and the memorial sermon was preached by the Rev. F. B. Reazor, D.D., rector of St. Mark's Church, West Orange, and took the form of a tribute to the saintly life and character of the former rector, the Rev. John Perrin Appleton. An historical address was delivered by the Rev. Jesse C. Joralemon, rector of Grace Church, Jersey City. The rector announced several memorials and other gifts to the parish as follows: A pulpit and choir stalls, which bear a plate on which is inscribed: "To the Glory of God, and in loving memory of John Perrin Appleton, rector of this Church, 1874-1890. Erected by his friends"; a choir floor of quartered oak, which corresponds with the floor of the sanctuary and which forms a fitting case for the Appleton memorials. Its plate reads: "To the Glory of God, and in memory of John Edgar, one of the founders of this parish in 1858. Died 1859"; a hardwood floor for the nave of the church, the gift of the Parish Aid Society; a tiled vestibule, the gift of St. Mary's Guild; choir cushions and hassocks, from St. Agnes' Guild, and a new piano for the Sunday school room, from the St. John's Friendly Society. The consecration of the memorials and the benediction by the Bishop of Newark ended the service. Other clergymen who assisted were the Ven. James A. McCleary, the Ven. Frederick B. Carter, the Rev. Robert J. Thompson, the Rev. Edward J. Hooper, the Rev. Robert B. McKay, the Rev. W. Gordon Bentley, and the Rev. Dr. Walker Gwynne.

OUT-DOOR SERVICES AT CINCINNATI CATHEDRAL

ON THE FIRST SUNDAY afternoon in May out-door services were resumed on the steps of the Cathedral, Cincinnati, Ohio, and these are to be continued until the cold weather in the fall. The entire vested choir of the Cathedral, headed by the crucifer, proceeded

from the Cathedral House to the steps of the Cathedral, singing a hymn. Arriving at the steps another hymn was announced, and leaflets with suitable hymns printed thereon were distributed to the congregation. This leaflet also bears notices of services and an invitation to partake in the worship and work of the Cathedral. At the conclusion of the hymn a short prayer was said, another hymn was sung, and a short address was given by the vicar, which was followed by an invitation to proceed with the choir into the church for evening service. A large audience very soon gathers, usually from four hundred to six hundred people, and from thirty to fifty per cent. of these accept the invitation to come inside. These out-door services were first inaugurated early last fall and were continued until November. The result has been that the evening congregations have increased fourfold.

MEETING IN INTEREST OF CHURCH UNITY HELD IN SAN FRANCISCO

A VERY SIGNIFICANT meeting in the interests of Church unity was held in the First Congregational church, San Francisco, Cal., on the evening of May 12th. The meeting grew out of a conference of a few ministers of the Bay regions called together some months ago by Bishop Nichols. This conference not only considered matters connected with the whole problem, but also appointed a committee to arrange a meeting by which the attention of the Christian people of San Francisco and vicinity could be directed to it. The meeting was arranged in the First Congregational church which is the largest downtown church in San Francisco. The church was filled. The Rev. E. L. Parsons, rector of St. Mark's Church, Berkeley, chairman of the local committee, presided. The first speaker was the Rev. Charles F. Aked, D.D., pastor of the church. His subject was "Our Common Christianity." He dwelt with telling effect upon the substantial unity which Christian people already enjoy in many ways specify-

ing the many common movements, the drawing together of workers in the mission field, the breaking down of many old-time theological barriers. The second speaker was Bishop Edwin H. Hughes, D.D., of the Methodist Episcopal Church whose subject was "The Hindrances to Unity." He made a powerful presentation of many of the causes which had led to division and which presented today the obstacles to be overcome, classifying them as historical, psychological, theological, and moral. The third speaker was Bishop Nichols to whom the subject, "The Ideal of Unity," had been assigned. It was left to him to suggest the synthesis of the contrast presented in the two previous addresses which he did by a wonderfully sympathetic and searching appeal to stop reading the minutes of the previous meeting and to go forward to live the Christ life in humility and loving brotherliness with the assurance that the life would find form in which to express itself adequately. The meeting was a most significant one both in the large and representative audience and in the spirit and sentiment of the three speakers, than whom none on the Coast could be found more representative.

RECENT PAROCHIAL MISSIONS

A WEEK'S MISSION was recently held at St. James' church, Manitowoc, Wis., conducted by the Rev. Edmund T. Jillson of Dayton, Ohio. The Holy Eucharist was celebrated each morning at eight o'clock, and the mission service started at seven-thirty each night, with hymns, Psalms, and lessons, followed by the sermon. The attendance at the evening services was encouraging to both the conductor and the rector. The mission closed on Whitsunday, with a high choral celebration, at which service a set of Sanctus chimes, and censer, gifts to the parish in memory of the late Bishop Grafton, were used.

NOTABLE CHOIR ANNIVERSARY IN VERMONT

THE THIRTIETH ANNIVERSARY of the formation of the vested choir of St. Paul's Church, Burlington, was held on Sunday, May 4th. Before the evening service, a company of one hundred and fifteen sat down to a light supper in the parish house. The company was composed of members of the vested choir, beginning with the time of its organization thirty years ago up to and including those who are now singing in the choir. Members of the vestry and a few invited friends were also present. The evening service was most beautiful and inspiring. There were sixty in the choir, all vested, amongst them twenty men who years ago were singing as boys. An earnest sermon, full of reminiscences of the past history of the choir, and emphasizing the truth that the choir is for worship and to lead the worship of the congregation, was preached by the rector of the parish. A melancholy association will ever be connected with this first choir reunion. The organ blower at this service was Frank Donnelly, who on that day rounded out forty-six years of faithful work at this same post and in all those years not missing one Sunday. On the following Friday he met with instant death, being struck by the fire truck in the city streets. His term of service covered the whole life of the organ. He began his work on the first occasion of its being used in the church. At the time of his death it was about to be removed to make way for a new instrument. The Sunday after his death the smaller organ from the chapel was used. On the afternoon of Whitsunday the funeral service was held in St. Paul's church, the full choir of men and boys singing the service and six members of the vestry acting as bearers. His was a life of simple faithfulness. Born sixty-seven years ago in Ireland, he was confirmed in St. Paul's church

in the first class presented there to the late Bishop Bissell. For many years he lived with and cared for his widowed mother, to whose memory he gave the altar rail in the chapel.

DEATH OF PROF. D. D. VAN ALLEN

THE SERIOUS ILLNESS of Professor Daniel D. van Allen, father of the rector of the Church of the Advent, Boston, was noted in last week's issue and must now be followed with the information that Professor van Allen passed to his rest on Monday night, May 26th.

Professor van Allen was born in Richford, N. Y., January 7, 1834, the seventh in descent from Petrus van Haelen, burgess of New Amsterdam and Beverwyck. He was graduated at Alfred University, N. Y., from which he took his M.A. degree and from which also he received the degree of Litt.D. last



THE LATE PROF. DANIEL D. VAN ALLEN, with his (deceased) wife and his son, the Rev. Wm. Harman van Allen, D.D.

year, having also received the degree of M.A. from Syracuse University. Professor van Allen began a long career as educator in the chair of French and German at Dansville (N. Y.) Seminary, after which he was principal of academies and high schools in several New York cities until 1888 when he became superintendent of schools at Camden, N. Y. There he continued until 1897 when he retired, and in recent years has resided with his son, the Rev. Dr. William Harman van Allen. He has also lectured extensively on pedagogy, literature, and travel. His frequent travels in this country and abroad gave him a wide range of subjects for such treatment and he was always filled with a contagious enthusiasm for everything good. During his years of active work as an educator he profoundly influenced the character of his students toward higher culture and nobler ideals, while in these sixteen years of dignified retirement he has been flooded with grateful messages from old pupils in all parts of the world. He was a prime mover in establishing temperance education in public schools and in requiring the national flag to be displayed and saluted by school children. He was also a forceful and lucid public speaker. Keenly interested in all religious questions, he was a most sympathetic confidant and adviser to his son and to many who came within the range of his wide acquaintance.

A solemn requiem Eucharist was appointed to be held at the Church of the Advent, Boston, on Thursday morning, the clergy of the Catholic Club and others assist-

ing. The burial service is to be held at Grace church, Elmira, N. Y., on Friday at 10:30, with interment in the family lot at Woodlawn Cemetery beside his wife. The Rev. A. B. Rudd, rector of Grace Church, will officiate at this final office.

BUFFALO CHURCH RAISES FUNDS

THE PARISHIONERS of the Church of the Ascension, Buffalo, N. Y., received an agreeable surprise at the close of the morning service on Trinity Sunday, when the Rev. Charles A. Jessup, D.D., rector of the parish, made the announcement that by a generous gift with a conditional promise and by subscriptions raised during the past week the vestry had been able to raise \$12,000 with which to pay the mortgage on their recently acquired property adjoining the church on North street. On Ascension Day a gift of \$5,000 was made to the Church by Mrs. George Arthur Plimpton and her two sons, George Faulkner and Chester Harding, in memory of her husband, who for many years was a warden of the parish and took an active interest in its welfare. This outright gift was given with another \$1,000, which latter was promised on condition that another \$6,000 would be raised before July 1st. The rector and vestry began work at once and through the generous gifts of members of the Church and friends of the rector, the project was accomplished in a little over six days.

PRIEST CELEBRATES TWENTY-FIFTH ANNIVERSARY

THE REV. M. G. FREEMAN, rector of St. John's Church, Clifton Springs, N. Y., celebrated the twenty-fifth anniversary of his ordination on Trinity Sunday. The Rev. Francis J. Angel, rector of St. Stephen's Church, Buffalo, was the preacher at the morning service, while the rector of the parish preached on "Ministerial Faithfulness" at the evening service. As a token of their affectionate appreciation his parishioners presented Mr. Freeman with a set of vestments, corded silk cassock, cincture, surplice, and white silk stole.

"AND THE PRAYER OF FAITH SHALL SAVE THE SICK"

"INDEED a notable miracle hath been done in the parish of Christ Church, Chattanooga, Tenn.!" One of the women of the parish, a young mother, was desperately ill recently with poison. Her physician had given her up entirely and telegrams had been sent to her relatives and friends that there was no hope for her recovery. Arrangements had really been started for her funeral, so certain were her physicians of her death. She had had ten convulsions and was so swollen as to be unrecognizable. Her tongue was so swollen that it protruded from her mouth. Her last convulsion took place at 4 o'clock in the afternoon of the Second Sunday after Easter. At 4:30 Father Robertson, the rector, anointed her. Her improvement was immediate and in twenty-four hours she took part in the Thanksgiving service for her recovery. On Trinity Sunday she was present at the baptism of her baby at the church. As a result of this, seeing the power of God in the Sacraments of the Church, her nurse and several of her friends asked for confirmation, and to be admitted to Holy Communion.

PROGRESS IN CHATTANOOGA

ST. PAUL'S PARISH, Chattanooga, will soon order a \$10,000 organ. This is one of the handsomest churches in the country. When the organ is in and a new Rood Screen also, which has been planned, there will be few churches in this country or in England that

will surpass it in beauty. The church was built during the rectorship of the late Dr. Dumbell and under the direction of the late Halsey Wood. An organ has been ordered also from the Pilcher Company of Louisville, Ky., for Christ Church. It will be in place and ready for use on the last Sunday of June. Christ Church is becoming known for its beautiful services and music. The Church service or worship is always the Holy Eucharist at 11 o'clock Sunday morning and the congregation is steadily growing and a deep spiritual love is evident throughout the parish.

Bishop Gailor visited Chattanooga recently and confirmed thirty-two at St. Paul's parish and eighteen at Christ church. This is the largest number ever confirmed at any one time in Chattanooga. The classes were composed of many adults and will strengthen Church life very much here. There were a number of Methodists and Presbyterians in the classes who seem to have found in the Church some thing they had been looking for and failed to find elsewhere.

WESTERN THEOLOGICAL SEMINARY COMMENCEMENT

THE TWENTY-FIFTH commencement exercises of the Western Theological Seminary were held in the chapel Thursday, May 22nd, the Rt. Rev. William E. Toll, Bishop Suffragan of Chicago delivering the sermon. Diplomas were granted to the Rev. Edward Sidney White, the Rev. Thomas Marshall Baxter, and Mr. Edwin Walter Merrill. The degree of Bachelor of Sacred Theology was conferred upon the Rev. Bernard Iddings Bell, priest in charge of St. Chrysostom's, Oak Park.

The meeting of the alumni was held at eleven o'clock and was followed by the alumni banquet, at which the speakers paid their tribute to the retiring Professor of Dogmatic Theology, the Rev. Francis J. Hall, D.D. As a further token of their affection to Dr. Hall the alumni presented him with a purse.

The commencement exercises were held at three o'clock. Following Evening Prayer the Dean of the Seminary, the Rev. Dr. William C. DeWitt, presented the Bishop Suffragan of Chicago, who delivered a powerful sermon, taking as his theme the vital necessity of better sermons. Bishop Toll did not minimize the importance of the sacramental and pastoral duties of the clergy but especially emphasized the importance of preaching.

The Seminary reception in the evening was well attended and the guests had the pleasure of greeting the Bishop of Chicago, who made an especial effort to be present. Owing to his recent illness the Bishop was unable to present the diplomas as he had wished, but his appearance at the tea which was given immediately after the exercises was greeted with prolonged applause.

Two of the graduates of this year's class are of the diocese of Chicago, and were ordained to the diaconate on Trinity Sunday. The Rev. Mr. White will have charge of the mission at Libertyville, and the Rev. Mr. Baxter will assist the Rev. Charles H. Young at Christ church, Woodlawn. Mr. Merrill will take up work in the diocese of Salina.

BALTIMORE SUNDAY SCHOOL CELEBRATES

THE SEVENTY-FIFTH anniversary of the Sunday school of the Church of the Ascension, Baltimore (the Rev. Richard W. Hogue, rector), was celebrated on Saturday, May 17th, and on Trinity Sunday, May 18th. The programme included an entertainment for the younger children on Saturday afternoon, a supper for the officers and teachers Saturday evening, and an entertainment for the older children Saturday night. On Sunday there was a corporate Communion at 9:30 P. M.

At the 11 o'clock service Mr. John W. Wood of New York, secretary of the Board of Missions, delivered an address. At 3:30 the various schools of the parish assembled in the chapel and then marched into the church, after which a short service was held and appropriate carols were sung by the scholars, assisted by the vested choir of the church. The anniversary address was delivered by the Rev. Romilly F. Humphries, associate rector of Grace and St. Peter's Church, the Ascension Church having grown out of old St. Peter's Church. The superintendent of the Sunday school, Mr. John Black, has been a member of the school since its foundation, having been present, a boy of about four years, when the school was first opened in May, 1838. He has been superintendent of the school and a member of the vestry for many years, and is widely known and honored both as a Churchman and as a philanthropist and leader in social work in the city and diocese.

DR. FISKE'S DECLINATION

MANY CONGRATULATIONS from within and without his parish and the diocese of Maryland were extended to the Rev. Charles Fiske, D.D., rector of the Church of St. Michael and All Angels', Baltimore, on his election, May 5th, as Bishop Coadjutor of the Diocese of Dallas. His friends feel that both his parish and the diocese of Maryland are to be congratulated on his decision to remain in Baltimore. In his letter to Bishop Garrett of Dallas, and to the diocesan committee, Dr. Fiske gave as his reasons for declining so signal an honor, the importance of his present work in Baltimore, his love for its people, and the loyalty and devotion of the people of his parish.

DEATH OF REV. WM. LUCAS

THE REV. WILLIAM LUCAS, vicar in charge of Trinity Church, Ashland Ore., died in the local hospital on Sunday, May 18th. Mr. Lucas came to the diocese from Allegan,

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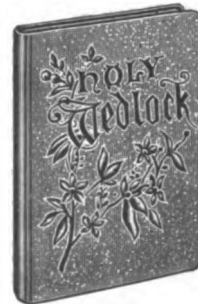
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Mich., and had been in charge of the church in Medford for two years, when he removed to Ashland. Cause of death was gall stones. The body was taken to Michigan for burial. Mr. Lucas was 64 years of age and a native of England. He was ordained by Bishop Bedell of Ohio in 1886.

COLORED WORK IN ST. PAUL

IN REVIEWING the successful mission conducted in St. Paul recently by the Rev. Father Harvey Officer, O.H.C., it will not be amiss to recall the fact that St. Philip's mission for colored people was Father Officer's first charge both as lay reader and as priest. The work has proved a worthy milestone in his faithful career, though suffering from having the poorest church building of any of the colored congregations in St. Paul, the communicants are hoping that with the aid of Churchmen both in and out of the diocese, they will be able to celebrate their twentieth anniversary, May 1, 1914, in a new church and rectory.

KANSAS CITY CHOIR BOY KILLED

THE MEMBERS of St. John's Church, Kansas City, Mo., have been greatly shocked and saddened by the unhappy death of one of the Sunday school boys, Ralph B. Cherry. He was killed while boarding a street car on Thursday of last week. Ralph was a bright boy of twelve years and the only child of his widowed mother, and seemed as a son to his uncle and aunt with whom he lived. He was noted for his attendance to and great interest in all matters, both of his own household and of the Church, and gave promise of being a good and useful man.

A MINNEAPOLIS YEAR BOOK

AN ATTRACTIVE Year Book has been issued on behalf of St. Mark's Church, Minneapolis (the Rev. James E. Freeman, rector). In his address the rector quaintly reminds his people that "the most successful enterprise we have is the Sunday service, and the more the service is rendered dignified and inspiring, the more fascinating and compelling it is to the people. Ecclesiastical vaudeville is doomed, so far as this generation is concerned, and the multitude is once again knocking upon the gates of the church, as did the Greeks of old, saying: 'Sirs, we would see Jesus.' While we must needs have various social agencies within the Church to do specific work, the undue emphasis laid upon this aspect of religious enterprise has worked more harm than good; it tends to the creation of class distinctions, and impairs, if it does not destroy, the high functions of religion. My policy as your rector has been, in the language of the Apostle, 'to know nothing among you save Jesus Christ and Him crucified.'" The many activities of the parish are shown and the large amount of work in operation clearly appears. The activities of the Wells Memorial House afford an opportunity for the large Social Service work of the parish, which, as the rector's introduction shows, is clearly understood to be a means rather than an end in Church work.

MISSIONARY EDUCATIONAL CONFERENCE AT LAKE GENEVA, WIS.

FOLLOWING the summer conference of the Laymen's Missionary Movement at Lake Geneva, Wis., which was noted in these columns last week, there will be held from August 1st to 10th an interdenominational conference of the Missionary Education Movement which is directed by a board of forty-seven men, the Church representative thereon being the Rev. Arthur R. Gray, general educational secretary of the Church Missions House. This is the same management as that at Silver Bay, N. Y., and several other places



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in which such conferences are arranged for each summer. At the similar Lake Geneva conference last year there were some 240 in attendance of whom 90 were Churchmen and Churchwomen. It is hoped that the attendance will be equally large this season, and, though the programme has not yet been announced, it has been arranged that Miss Lindley will give Mission Study classes. The mornings and evenings of the conference are kept busy with missionary events, but ample time is also given for recreation and leisure, for which purpose there is no set programme for afternoons. Arrangements are made for whole families, including children, and no more pleasant summer location could be found. Churchwomen in attendance last year appointed a Continuation Committee of which Miss Elizabeth Thomas of Detroit is chairman and Miss Mary Clarkson of Milwaukee is secretary. Full information in regard to the conference may be obtained by addressing Missionary Education Movement, 19 S. La Salle street, Chicago, Ill.

COMMISSIONS APPOINTED ON BEHALF OF WORLD CONFERENCE ON FAITH AND ORDER

THE LATEST of the little booklets issued by the Joint Commission appointed to arrange for a World Conference on Faith and Order contains a list of similar commissions from other organizations throughout the world that have been appointed to cooperate in this movement. Bodies officially represented, beside this Commission, are the following: Congregational Church, The Disciples of Christ, Presbyterian Church in the U. S. A., Executive Committee of the Executive Commission of the Alliance of Reformed Churches Holding the Presbyterian System, Western or American Section, Methodist Episcopal Church, South, Southern Baptist Convention, Moravian Church in America Northern Province, Reformed Church in the United States, Methodist Episcopal Church, Evangelical Lutheran Church in the U. S. A., Presbyterian Church in the United States, United Presbyterian Church of North America, Northern Baptist Convention, Free Baptist, Reformed Church in America, Reformed Presbyterian Church in North America, Seventh Day Baptist Commission, The Chinese Church, The Church of England, and the Church of England in Canada.

There are now twenty-one booklets issued by our own Commission in behalf of this movement, all of which will be sent on application to any inquirer by the secretary, Mr. Robert H. Gardiner, Gardiner, Maine. The secretary asks also that information as to the officers of any Communions not represented in the foregoing list may be sent to him, explaining that he has found the greatest difficulty in obtaining the names and addresses of the officers of other Communions, which is only one more incident in the disorganization of Christendom.

IN INTEREST OF WORLD CONFERENCE

THE EXECUTIVE COMMITTEE of the commission appointed by the General Convention to bring about a World Conference on Faith and Order announces that arrangements have recently been made for a deputation from this country to visit the Nonconformist Churches in Great Britain and Ireland during this coming summer, to secure their full interest and cooperation in the World Conference movement. The deputation will consist of the Rev. Newman Smyth, D.D., New Haven, Conn., Congregationalist; Bishop John W. Hamilton, Boston, Methodist; the Rev. W. H. Roberts, D.D., Philadelphia, Presbyterian; the Rev. John Henry Jowett, D.D., New York, Presbyterian; the Rev. Peter Ainslee, D.D.,

Baltimore, Disciples of Christ. The Rev. Tislington Tatlow of the committee appointed to represent the Church of England in the World Conference movement and also general secretary of the Student Movement in England, has been asked to act in conjunction with this deputation during its visit to Great Britain. The deputation is to go in the name of all the commissions at present appointed in the United States. The sending of the deputation was decided upon at the meeting recently held at which representatives of sixteen different commissions were present.

BISHOP REVIEWS BOY SCOUTS

THE BISHOP of Delaware and Major General James H. Wilson, U. S. A. retired, reviewed the Old Swedes troop of Boy Scouts at their second annual exhibition at Bishopstead, Wilmington, on the 17th inst.

ARCHBISHOP OF OTTAWA RESIGNS

THE ANNOUNCEMENT of the resignation of Archbishop Hamilton, Metropolitan of Canada and Archbishop of Ottawa will be received with keen regret. The love and veneration of many years centres round him. Speaking with regard to the matter May 20th, the Archbishop said, "I am getting on in years. I am now in the middle of my eightieth year, and often feel as if a more retired life might suit me better. At the same time as long as I can be of service I would not retire." It is stated that the Archbishop intends to request the authorities of the Church to allow him to resign his Archbishopric.

MEMORIAL SERVICE AT WASHINGTON CATHEDRAL

THERE is to be a great memorial service June 1st on the Washington Cathedral grounds, Mount St. Alban, when the Spanish War veterans will turn out in force. Practically all the military organizations of the city have been invited to attend. Chaplain G. Livingston Bayard, U.S.N., is to be the preacher, and many of the clergy of the city and neighborhood will attend and be in the procession.

A special "military memorial service," has been drawn up, and will be used under the authority and by direction of the Bishop of the diocese.

REQUIEM AT GRACE CHURCH, ALBANY

ON THE MORNING of Bishop Doane's burial day a solemn requiem was offered at Grace Church, Albany (the Rev. Paul Birdsall, rector). The rector was celebrant, assisted by the Rev. Guy H. Purdy as deacon, and Archdeacon Ralph Birdsall as subdeacon. Two of the servers had been among the night watch at the Cathedral.

"Grace church is a comparatively small building," says a report in one of the daily papers, "but its lines are good and its height lends it dignity, and the interior was never so impressive as this morning, with the curtain and frontal of heavy black broadcloth, and the altar candlesticks with their black covers, all marked with white crosses. The catafalque with its black pall stood in the chancel, crowned at the head with the glittering mitre at the end toward the altar, with three burning candles on either side."

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ALABAMA

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

Fire at Demopolis

THE DAUGHTERS of the late Rev. Dr. J. A. Harrison, who was for many years rector of Trinity Church, Demopolis, have recently lost their home by fire. The part of the house where it originated, with all in it, burned quickly, but most of the furniture beyond this was saved by the kind efforts of the neighbors.

CALIFORNIA

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

Work at the Cathedral—Teachers' Association

THE IDEA of the Cathedral as a centre and inspiration for ministrations and service is taking shape just now in this diocese in a series of addresses to be given in the Cathedral in San Francisco on Sundays afternoon at 4:30 under the general title of "Channels of Service." They are to be given by resident clergy, including several of the younger men of the city. The list is as follows: May 18th, the Rev. F. C. Murgotten, rector of the Church of the Holy Innocents, spoke on "The Daughters of the King"; May 25th, the Rev. H. S. Hanson, rector of All Saints' Church, spoke on "The Brotherhood of St. Andrew"; June 1st, the Rev. Arch Perrin, rector of the Church of St. Mary the Virgin, will speak on "The Girls' Friendly Society"; June 8th, the Rev. G. H. D. Wright, rector of St. Stephen's Church, will speak on "The Woman's Auxiliary"; June 15th, Dean Gresham will speak on "The Guild of St. Barnabas"; June 22nd, the Rev. W. H. Hermitage, curate at the Cathedral, will speak on "The Berean Brotherhood," and on June 27th the Rev. H. E. Montgomery, the Bishop's Aid for Boys, will close the course with an address on "The Knights of King Arthur."

THE SUNDAY SCHOOL Teachers' Association held its spring meeting in the Church of the Advent, East Oakland, on Monday evening, May 19th. Miss Mary E. Hawley, the newly elected president, presided, and the meeting was opened and closed with prayer by the rector of the parish, the Rev. W. H. Wheeler. The chief event of the evening was an address by the Rev. Everett W. Couper on American Church History. It was a very interesting and helpful talk of about one hour's duration, which touched enough of the high places of American Church History to give an excellent idea of the whole subject—from Sir Francis Drake to Bishop Tuttle.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Service for the Guild of the Holy Ghost

THE ANNUAL SERVICE of the Denver ward of the Guild of the Holy Ghost the Comforter was held at St. Barnabas' church, Denver, on Whitsun-Tuesday evening. Added interest was shown in the guild, by the number of those present at this service, which more than doubled the number of a year ago at the first annual service. The Bishop of the diocese was the preacher and the master and chaplain of the ward, the Rev. C. H. Marshall, rector of St. Barnabas' Church, read the lessons for the day. This service was preceded by the monthly corporate Communion of the ward at 7:30 A.M., at St. Thomas' church, Park Hill, Denver. The Rev. J. Wallis Ohl, rector of St. Thomas' Church, was celebrant.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

A Correction

CORRECTION should be made in the name of the alternate elected to General Convention from Eastern Oklahoma which should be Mr. Edgar T. Noble of Okmulgee, and not J. O.

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Noble, as printed. In an ordination notice for the missionary district printed last week, in place of the Rev. George Crocker Gibbs the priest who presented the candidate was the Rev. Richard Kemp of McAlester. This being an ordination to the diaconate, none of the priests assisted the Bishop in the "laying on of hands."

KANSAS CITY

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

Meeting of the Clericus

THE CLERICUS of Kansas City closed its sessions of the season by partaking of the hospitality of the members of the mission at Liberty on May 5th. Service was held by the Bishop in the little chapel at 10 o'clock in the morning and the company, including the wives of the clergy, were taken to the hospitable home of Mr. and Mrs. Kiersted, where they were most generously entertained and enjoyed the intercourse with local friends and members of the Church.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Two Deaths

MR. CHARLES FRANCES HUSTED, a member of the vestry of the Church of the Messiah, Baltimore, for thirty years, and junior warden for twenty, died at his home in Baltimore on May 13th. Mr. Husted was a most devoted Churchman, keenly alive to all the interests of his church and Sunday school and noted for his simplicity and purity of character and for his high ideal and exemplification of family and social intercourse. The funeral was held on May 15th, Archdeacon Wroth, rector of the church, officiating.

MR. DOUGLAS H. DUER, one of the most widely known merchants in Baltimore, died at his residence there on May 16th, aged 62 years. Mr. Duer was a life-long Churchman and for many years a vestryman of Grace Church. The funeral services were held from the church on May 17th, the Rev. A. C. Powell, D.D., and the Rev. R. F. Humphries, associate rector, officiating.

NEW JERSEY

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

Death of Mrs. Onderdonk

MRS. EMILY ONDERDONK, widow of Hobart Onderdonk, and a daughter of the late Anthony Bleecker and Emily Nelson of New York, died on Wednesday, May 21st, at the home of her nephew, the Rev. W. Dutton Dale, St. George's rectory, Rumson, N. J.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
Wm. F. WEEKS, Bp. Coadj.

Diocesan Notes

A MEETING of the Franklin county clericus was held at East Berkshire on Tuesday, May 8th. In addition to a study in Greek Testament, a paper was read by the Rev. A. Gale, on "How to Advance the Progress of our Branch of the Church in Vermont." The Rev. W. T. Forsythe read a review of Ward's *Life and Letters of Cardinal Newman*.

AN INTERESTING MEETING of the members of the St. Alban's district of the Woman's Auxiliary was held in St. Barnabas' chapel, East Fairfield, on Thursday, May 12th. The Bishop Coadjutor was present.

WASHINGTON

ALFRED HARDING, D.D., Bishop

All Souls' Becomes Parish

BY VOTE of the recent diocesan convention All Soul's mission, Washington, started two years ago by the Rev. Dr. J. McBride Sterrett, was made a separate and independent parish.

About one hundred and forty families are now connected with the Church and the congregation has grown so rapidly that a new church building is imperative. It is hoped to have the new building, which will cost \$12,000, finished by Christmas. The income of the parish for the past year was over \$3,000, and the year was closed with no unpaid bills.

Educational

THE SIXTY-FIRST annual commencement of Racine College, Racine, Wis., will be held from June 8th to 11th. It will open with a service in the chapel on the afternoon of June 8th, at which the sermon will be preached by the Rev. Canon St. George of Nashotah House, and will be closed on the morning of June 11th with the graduating exercises, at which the address will be given by Bishop Weller of Fond du Lac.

The Magazines

IN THE May *Blackwood's* one has a picture of the Balkan war decidedly different from that we have gleaned from the newspapers. Its great military lesson has been "how not to make war." The Bulgarian army furnishes the strange anomaly of a victorious general thrown out of all his calculations by a success that overwhelmed his powers. General Savoff, within ten days of the joining of hostilities, found himself with all the objects of his campaign achieved, and faced with a problem that he and his staff had not anticipated in the wildest hour of their most optimistic dreams. At the most the Allies had expected to fight the Turks to a standstill on their own soil, and to secure a moderate accession of territory and fair treatment for Macedonia by the goodwill of the Powers. That he, together with the Servians and Greeks, should utterly shatter the European resistance of the great Ottoman army in ten days and roll them back upon the last entrenchments outside their capital, never entered into Bulgaria's calculations. When this almost miracle was accomplished the Bulgarian staff did not clearly see how to manipulate the new situation. Their first attack upon the Tchataldja lines is sufficient proof of this. They committed their victorious army to a blundering effort against the Turkish entrenchments, and suffered almost as many casualties in this abortive operation as they had had in the whole toll of their successful advance." Worst of all was the siege of Adrianople. The "incompetency" of the Bulgarian attack was "stupefying."

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