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

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HE IS the most thoroughly-educated man who derives his knowledge not from books alone, nor from men alone, but from the careful and discriminating study of each. A truly learned man is liberal towards opponents, tolerant of error, charitable towards frailty, and compassionate towards failure. Only the ignorant and half-educated are dogmatical, illiberal, and intolerant.—Selected.



EDITORIALS AND COMMENTS

THE PARAMOUNT NEED

Restoration after Flood and Tornado

THE CHURCH COMING TO THE RESCUE

ACKNOWLEDGMENTS

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Churchmen in the loss that their dioceses, parishes, and missions have sustained, and, to some extent perhaps, must make good the personal losses of the clergy. Is it not splendid that at its opening service the missionary convocation of North Dakota gave its offering to this fund?

We have promised a "budget" of emergency needs on behalf of the afflicted dioceses—Southern Ohio and Ohio, Indianapolis and Michigan City, Kentucky, Lexington, and West Virginia, and also Nebraska, whose destructive tornado of Easter Day through the heart of the city of Omaha added that diocese to those whose needs were caused by great catastrophes.

But we cannot now fulfil that promise. The Bishops cannot yet express in figures the emergency requirements. All they know is that churches and rectories and parish houses must first be cleaned up thoroughly after having been filled with water for several days; that restoration means cleaning, plastering, strengthening, painting, at the very least, with much glass to be restored; that contents have suffered very greatly and much has been literally washed away and lost; and then, still worse, that even the former income from parishioners cannot, in many cases, be restored, let alone provision for this emergency be given. Is it strange that no definite emergency budget can be presented? On the other hand, the figures thus far available show less actual money loss to buildings and contents than one would suppose.

SOUTHERN OHIO suffered most. It was the centre of the lake, and practically the whole of the diocese was in it. True, the high hills that afford the best residence section of Cincinnati and stretch northward and northeasterly were the protection for many homes and for the churches in their midst. Yet even here the residents were often large financial sufferers by reason of the losses in the business district. And the horrors of Dayton, Columbus, and many another city have been vividly told. The churches suffered with the people. The best information from Southern Ohio is that fourteen churches, twelve parish houses, and eight rectories were seriously damaged. Of course some help has already been given, and the exact amount still required cannot be told for some time to come. But it is far up in the thousands, and *all of us* must help to bring it.

"I am greatly touched by your kind letter," writes Bishop Vincent, "but must postpone fuller reply for a few days."

WEST VIRGINIA faces a deficit over and above local possibilities of restoration and assistance already rendered, to the extent of about \$8,000, plus inevitable falling off in contributions for parochial and missionary support. Twelve churches, six rectories, and three parish houses were more or less in the water.

"I estimate the total damage done at \$16,200," writes Bishop Peterkin. "We have \$1,595.82 on hand for relief and the churches

T'S a splendid beginning!

Of course the total is only a drop in the bucket; but where would the mighty rivers be if the drops from the clouds, one by one and then in torrents, did not replenish them?

For it was raindrops in what was the most unexpected and also one of the most destructive catastrophes of modern times that created all this havoc. Imagine a lake covering all the full extent of territory from the centre of Indiana and Ohio southward, across the Ohio river and including much of the northern parts of Kentucky and West Virginia. Mathematicians have been figuring out the incredible millions of tons of water that fell. What made it fall? Nobody knows. Tradition tells of no similar occurrence in the region at any time before. All we can know now is that it happened. But, just because we are men we cannot ignore the consequences. All the world of men and women has come to the rescue of those thousands upon thousands who were washed out of their homes. Now we *Churchmen* must come to the rescue of our brother

of themselves have raised and spent so far \$1,950. They will have to borrow heavily, but I think they can raise \$4,000 more. So they are faced by a deficit of about \$8,000. The diocese will meet all falling off in stipends, and I believe will do something more in the way of general relief."

And as typical of the loss in furnishings he mentions knowing of one piano, four organs, and two sewing machines ruined in these buildings of the Church. West Virginia is fortunate in that much of the state is mountainous and therefore immune even to this inundation. But where there are mountains there are also valleys, and the destructiveness of floods in valleys is increased by the torrents that flow down the mountain-sides.

KENTUCKY also has needs, though probably in fewer places. "We have suffered a great deal from the flood here and personal loss has been very great," writes Bishop Woodcock. He cites as typical instances the losses at Uniontown and Columbus, Ky. In our news columns we have already told, with the eloquent testimony of photographs added, the story of the loss at the former of these places.

"St. John's Church" (Uniontown), says the Bishop, "has been flooded three times in twelve months. This may not occur again for years. The last flood, however, did great damage and I have just received a report saying that it will require from \$600 to \$700 to restore the church. The rectory at this point was invaded by the high waters. At Columbus, Ky., Christ church has been flooded twice within one year. Nothing of this kind ever occurred before. I have not yet heard of the extent of the damage. As they had done everything to protect their property, removing furniture, carpets, etc., above the water, I presume that \$50 to \$100 will undoubtedly cover the damage here. In both these towns, people were driven out of their homes for weeks, and after suffering such heavy personal losses they are in no position, financially, to restore their churches. I have written to the people in these two towns to restore their churches, no matter at what cost, and I will be personally responsible for the entire amount. I cannot let this burden fall upon those so ill prepared to meet it.

"Let me thank you, out of a grateful heart, for your interest and kind offer of assistance. I deeply appreciate your sympathy in this matter."

MICHIGAN CITY was touched only in the southern part, and Bishop White thinks that only one parish needs much assistance. The peculiar circumstances at Peru have already been told in our news columns. A much needed church building was in process of erection, subscriptions to pay the cost had been made by the parishioners, contracts had been let for its completion, and the building was half-way up. The flood came and practically the entire city was covered. The Church people lost the ability to pay their subscriptions for the building fund. Yet the Church cannot abandon them in their distress and the Bishop feels that the church building must be completed at once, at the expense, very largely, of Churchmen outside the community.

The Bishop of INDIANAPOLIS bravely says that other dioceses—notably Southern Ohio—have suffered so much more than his that he will not ask for relief. Yet we suspect that some outside assistance is due him, and we shall hope that it can be given. Certainly the greater part of his diocese—the southern half of Indiana—was more or less under water; and while our churches are not very numerous in the portion of the state that suffered most severely, it is inevitable that there was some loss. The dioceses of OHIO and LEXINGTON also are numbered among the lesser sufferers, with considerable losses. We have not yet received full information concerning the first of these.

Of the condition in the diocese of Lexington, Bishop Burton writes:

"The only church building in this diocese that was affected was the church at Somerset, which was blown from its foundation on the night before Good Friday by a part of the same storm. I suppose, which on Easter Day did such terrible damage to Omaha. Archdeacon Wentworth has an appeal in the middle column of page 140 of your issue for May 24th. The prospects are that he will be sufficiently successful to meet the cost in restoring the building.

"As to the floods, I was at Middlesboro and at Beattyville shortly after the waters had subsided in the former and just as they were beginning to fall at the latter. I made a hurried and special visitation of Covington, Newport, Bellevue, and Dayton when the waters were at their highest; and I was also in telegraphic touch with Maysville and Ashland at the same time. These six towns are on the Ohio river. At that time the local authorities in each place seemed to be able to provide for the necessities of their own people; and the report of each clergyman representing those parts was such that we sent our Cathedral offering from this city to one of the clergymen of this diocese who had friends that suffered

terribly in Dayton, Ohio. But as it is well never to take anything for granted, and not to cut off any of our people from the aid they deserve and the need for which they may have later developed, I am sending a copy of this letter to those of our clergymen who have charge of the parts affected and am asking them to make direct report to you in addition to what I, myself, have written above."

NEBRASKA has the totally different story of destruction through the Easter tornado that tore its way through the city of Omaha. We let the Bishop of Nebraska tell his own story:

"First, permit me to assure you of my warmest commendation of your plan, and judging of others' needs by my own, of my conviction that every penny so raised can be used wisely and helpfully by the Bishops of the stricken dioceses.

"Now as touching Omaha, and the assistance thus far given, I beg leave to say that approximately \$1,650 has been received and paid out by me for First Emergency Needs to sufferers from the tornado. I enclose a copy of the subscriptions received to date. We shall require as a *minimum* for our Second Emergency Needs for the relief of individuals, and for the support of the work in the Good Shepherd, St. Philip's, and St. Paul's parishes for the next year about \$3,500 additional. Without this aid given by our brethren of the household of faith we shall fail in relieving the situation, and in putting these congregations back where they were on the morning of Easter Day.

"In addition to these Emergency Needs we shall require from \$1,000 to \$2,000 to supplement the shortage in pledges (already showing in three other congregations) for the support of clergy whose salaries for the coming year are seriously affected.

"When it is considered that the destructive effects of the tornado, amounting approximately to a loss of eight million dollars, are confined to a strip five miles long by half a mile wide, running through the most populous residence district of the city, it may be possible to make a comparison between the damage wrought in this constricted area with the damage done among our brethren of the Ohio river valley, spread over an area the size of a mid-western state, and where the losses were something more than double those in Omaha. Without this perspective of the two disasters kept in mind, the one in Omaha seems insignificant in comparison.

"I am grateful for the plan proposed, and shall be thankful beyond words to express my gratitude for a part of the proceeds from your appeal, which, as I have already suggested, can be most advantageously used here."

THIS is our story of emergency needs. We have made no attempt at embellishing it with rhetoric. It is a plain record of losses sustained and of absolute requirements of making those losses good. Many of the individual amounts seem small, and even the probable total does not extend into those appalling figures that startle the American people by their very vastness. They are, very largely, the small losses of poor people, who had very little to lose and cannot restore that little. Probably from \$40,000 to \$60,000 is the emergency requirement, but those figures may require revision either way. The wealthy people of Cincinnati and Louisville and the other cities in these states are, indeed, contributing nobly to relief funds. But for the most part they must give to the general funds for all sorts of needed relief—as they should. This special fund that we ask our readers to raise—this LIVING CHURCH EMERGENCY FUND—is for the kind of losses that will not be made good by the general funds. They are the losses that Churchmen *as such* must assume for themselves. These dioceses cannot do it. The general Board of Missions cannot do it. The whole body of Churchmen must enlist, each doing what he can—and doing it quickly.

We are also seeking to enlist the interest of the readers of *The Young Churchman* in the matter; and we have asked Mr. George Gordon King, treasurer of the Board of Missions, to act as treasurer of the fund.

Make checks payable to LIVING CHURCH EMERGENCY FUND. Address them to THE LIVING CHURCH, Milwaukee, Wis.

And do it now!

WHAT a pilgrimage of nearly a hundred Philadelphia municipal officials and civic experts should have been made to the University of Wisconsin in order that these might study, to best advantage, the best and most enlightened ideals in municipal economy, is no small thing. It means a new order in which those charged by the people with municipal administration realize that government of the modern city is an exceedingly complex affair, in which good intentions are by no means a sufficient guarantee of success. In reclaiming the American city from civic degradation we must move by suc-

cessive steps. Honest instead of dishonest administration came first. Efficient instead of inefficient administration comes second, but so soon after the first as to be almost inseparable from it. And efficiency is seen now to involve far more than was once supposed. A mayor ought to be the civic leader of the people; but to lead he must be a student of municipal problems, and in touch with the best civic thought of the day. That he cannot become by virtue merely of the vote of the people on election day. Those of the Philadelphia administration who have deemed it proper to go to school to experts have not only shown their humility thereby; they have also shown their largeness of mind and their willingness to learn. They have set an example to American municipalities that is far in advance of any that has been current in our cities before. They have raised municipal administration to the dignity of a learned profession.

And we cannot deny that Wisconsin appreciates this recognition of her own university as first among the institutions of the land in its ability to give, through its own faculty, this special course to seekers of municipal ideals. It has not been easy to build up such an institution. The voters have not always seen the necessity for making the large appropriations that have been called for, nor have the prophets to whom Philadelphians have shown this signal deference, always been with honor in their own country. Moreover one has never been sure that mere local pride was not a considerable factor in our local belief that the University of Wisconsin had reached an excellence in the realm of municipal economy and kindred branches that has been attained by no other American institution, and that in some respects it was entitled to a foremost place among American universities. The West has long gone east to school; it is little less than a social revolution that the official East has now turned west for the same purpose. If Wisconsin realizes that her high political attainments as a state are exaggerated by some of those writers who have imputed to her a degree of leadership and an excellence that she does not wholly deserve, it is yet true that some problems of government seem to have been worked out in Wisconsin rather in advance of their solution in American commonwealths generally; and no other factor in that success has been so powerful as that of the university, working, in so many respects, hand in hand with the political administration of the state. We have not had, as has sometimes been charged, a political university; rather have we had an intelligent partnership between the state government and the university to promote efficiency in both. The result of that partnership has been that Wisconsin is often pointed to—as by Mr. Roosevelt in the *Outlook*—as an “object lesson” among the states, while her university is deemed worthy of this pilgrimage of the best civic thinkers and doers in Philadelphia.

INCIDENTALLY we might add that Wisconsin ecclesiastical institutions afford a like opportunity to any who may seek it. Might not a hundred Philadelphia Churchmen find among the classic and historic shades of Nashotah, the counterpart of what their civic leaders have found in Madison?

WE were surprised to observe last week that in his annual address the Bishop of Western New York criticized “the Church almanacs” for “misleading” information relative to Hobart College, in its relation to the Church. The *Living Church Annual* records the institution, with another, as “Non-Sectarian Colleges having some Churchly Character.” Its authority for the statement that Hobart is a “non-sectarian” college is the reports in recent years of the United States Commissioner of Education, and the Commissioner’s information is derived from the college authorities themselves. For many years Hobart was officially described as an institution of the Protestant Episcopal Church, and the description was changed as stated a few years ago.

As to
Hobart College

Whenever Hobart will officially declare itself again to the Commissioner of Education as an institution of the Protestant Episcopal Church, the *Annual* will so record it. In the meantime the college will be taken at its word.

ANSWERS TO CORRESPONDENTS

N. N.—The “Emmanuel Movement” continues, we think, at its parent church, Emmanuel, Boston.

W.—The origin of the term *Whitsunday* is doubtful. See the *Century* and *Standard* Dictionaries.

“TO SAVE AND DEFEND US”

FOR THE THIRD SUNDAY AFTER TRINITY

“THIS MAN” received sinners and ate with them; and they “all” drew near unto Him for to hear Him. But the sinners did not class Him with themselves; nor was He lowered by that intercourse.

We need not consider the need of salvation, we are too sure of that need. Our adversary, the devil, does indeed walk about seeking whom he may devour; and dangers and adversities of both soul and body beset us on every side. But Jesus, our Salvation, is come to deliver us from all evil. This is the message of the Third Sunday after Trinity.

We might be spared so many perplexities if only we realized that deliverance from evil does not mean immunity. There is no escaping evil; nor would it be desirable to do so. Evil belongs to the economy of God, in this life of the flesh at least, as does good; for it is God who creates evil. In order to understand this, we must make the necessary distinction between “evil” and “sin.” Evil comes from God and is as it were the spiritual whetstone against which we sharpen the spiritual wit. Sin is a product of man himself; and man alone of all life on earth sins. Every animal fulfils its dignity as God orders. It cannot sin, because it has no will to do aught but that which its nature demands. Man, however, can and does will contrary to the purpose of his being. It is not necessary that he should, but he does.

Evil, unlike sin, is necessary to the development of the full stature of man; and while our greatest evils are the outcome of sin, yet there must have been evil had our first parents not sinned. Our Lord was not subject to sin in His human life; but He was subject to evil. Let us see what evil is, at bottom:

“Thus saith the Lord . . . I form light and create darkness; I make peace and *create evil*: I the Lord do all these things.” The verbs “form” and “make” have the meaning of acting upon something already in existence, as though they belong to the very nature of God Himself. The word “create” means to form out of nothing. Let us illustrate the meaning of evil by the nature of “light” and “darkness” in the verse. “Light” is a positive, real, dynamic force. It is. “Darkness” is merely the absence of light. It is not. That absence of light, however, is as real to our perceptions as light. We know that it is only light withdrawn; but the need of that which is withdrawn becomes a positive agency as far as we are concerned, and our nature clamors for “light.” In the loss of light, for however brief a while, we realize how good is light.

So it is with “good” and “evil.” “Good” is the reality. “Evil” is the withdrawal of good; and for our good God “creates” evil—makes the absence of good a weight to oppress us and bring us back through pain to the eternal realities. We were made for eternity, not time; and because we now live in time, and because evil belongs to time, we must suffer. But the God of all grace, who hath called us unto His eternal glory, after that we have suffered awhile, will make us perfect, stablish, strengthen, settle us. So, deliverance from evil does not mean that we shall not come into contact with evil—the nature of our life on earth presupposes evil—but the final conquest of evil through our “holding fast that which is good.”

And, thank God! our Father’s goodness extends also into that class of evils which we ourselves bring about. He will put away our sin! And He does so in the same manner in which He delivers us from the evil of His own creation. He shows us that which is good; reveals unto us Him, who is good! And “this Man” of the Gospel for the day received and ate with sinners, but remained the Goodness of God; and when we will look upon Him, let Him enter and sup with us, and see humanity made perfect in the Captain of our salvation, the pain of our loss will drive us to finding rest in Him. R. DE O.

ONLY

Only the dew on a violet’s breast,
But a parched little flower is healed and refreshed.

Only a gleam of the sunlight, but, lo,
Transfigured the valley and mountain-side glow.

Only a breeze, but a sail is set free,
And a boat that was motionless speeds o’er the sea.

Only the light of my friend’s loyal smile—
But because of his faith in me life is worth while!

HARRIET APPLETON SPRAGUE.

FRENCH KEEP FETE DAY IN HONOR OF THE MAID OF ORLEANS

How Church and State Held Aloof from Each Other in Her Native City

MOVEMENT TO RESTRICT THE DRIFT TO PARIS

PARIS, May 15, 1913.

THE act of Parliament making the fête-day of Jeanne d'Arc a national fête has not yet actually become law in France, but the French authorities allowed the act to be "taken as passed" and sanctioned the manifestations in honor of the Maid of Orleans, which took place here in Paris on May 4th, in other great towns and country-places on different succeeding days. Public buildings were not decorated in Paris but the inhabitants of private houses were free to hoist all the banners they pleased. On many of the grand old "hôtels" of the Faubourg St. Germain, the fleur-de-lys, the royal emblem, was put out. Flags, wreaths, illuminations were everywhere spoilt however to some extent by the heavy showers of rain. Grand services took place at Notre Dame and in all the churches. There were many processions organized by different sections of the population. That under the auspices of the Camelots du Roi extended from the Church of St. Augustin, in the west of the city, up to the Place Jeanne d'Arc opposite the Tuileries Gardens. Everything passed off in perfect order.

At Orleans, Jeanne d'Arc's native city, the municipality and the Church could not come to terms for a united fête-day. Discussions in regard to it went on for weeks beforehand. The Church could not accept the presence and contact of the Freemasons, who in France and elsewhere on the continent of Europe are in opposition with Catholicism, often even with Christianity. But the Freemasons, not at all anxious to take part in these festal doings, decided to abstain from any demand to join the processions. So that difficulty was quickly ended. But the Mayor of Orleans, evidently of a marked anti-ecclésiastical turn of mind, could not bring himself to figure in a public demonstration in which government officials, the municipality, officers of the army, and lay functionaries generally should form one with the dignitaries and other priests of the Church and devout Roman Catholics at large. Protesting that such union would be disapproved by the Government, he proposed a novel expedient. The civil procession was to start from the Town Hall, the clerical procession from the Cathedral; but instead of joining together as proposed on the central square of Sainte-Croix, each procession was to keep studiously at a respectful distance from the other, like two bands of children who, having quarreled, "won't speak," and make their way home or to some other given place, taking different sides of the roadway! "I am to be your guest on condition that I accept to be placed at a separate table for fear I should make the master of the house or his other guests uncomfortable?" remarked the Bishop of Orleans. "We are to walk behind like penitents, to form a mere pendant in order that the rest may keep well and distinctly together. The Church is to be the poor relation at the other end of the festal board, the tiresome person of whom it is said, he is a very annoying visitor but we will send him as far off as possible!" And to the Mayor's proposal Mgr. Touchet replied: "Such an arrangement is unacceptable," adding caustically, "It ought never to have been proposed."

Thus it came about that Orleans had two Jeanne d'Arc fête-days, the lay festival in the middle of the week and the ecclesiastical festival on the following Sunday, which happened to be Whitsunday. Braving the restrictions in respect of open-air processions on any but a duly authorized date, priests and people walked in grand procession through some of the principal streets, and the Bishops blessed the assembled crowds in the open square. But they acted swiftly, discreetly, correctly, and no interference or disturbance took place.

A great deal has been said and written of late in regard to the vast number of strangers domiciled in Paris, their influence upon the manners, morals, and thought of the capital, much also in regard to the French who congregate here from all parts of the provinces. There is not work for all. Paris is a pitfall to the young, the inexperienced, the needy. A strong movement is going on among a certain section of the laity, those connected with "l'Action Française" in particular, to restrain the influx of foreigners except as passing visitors, to

The Influx to Paris

(Continued on page 199.)

GREAT MISSIONARY EVENT IN LONDON

Anniversary Festival of the Universities' Mission to Central Africa

NOTABLE IMPROVEMENTS IN LINCOLN CATHEDRAL

The Living Church News Bureau }
London, June 3, 1913 }

THE Universities' Mission to Central Africa has recently been holding its anniversary festival in London. At the early offering of the Eucharistic Sacrifice in St. Paul's, the Bishop of Winchester was celebrant. The sung Eucharist was at St. John the Evangelist's, Red Lion Square.

The preacher, Canon Newbolt, thought the day was not far distant when the Church would no longer leave its foreign missionary work to be done by societies, private or public, but when there would be close intercourse of work and interest between the Church at home and the Church abroad. Central Africa had had its martyrs in the devoted pioneers who pushed forward in the deadly climate, in failing health, in the loss of all things, to plant firmly the standard of Jesus Christ among the heathen tribes of the Dark Continent. But the missionary army needed its "stuff" from those staying at home; the missionaries should be set free from the daily worry of finance, as far as that was possible. And those staying at home had also a special duty of intercession. If the strong base of the support of the home Church should be forced, then farewell to the advance in the missionary army's attack on heathenism. If only in the interest of the mission field, the Church in England must still keep of her best to maintain the truth, to drive away error, and to keep flying the banner of Christ's cross in the face of persistent attack.

The annual meeting of the U. M. C. A. was held at the Church House, the Bishop of Winchester presiding.

In opening the meeting, the Bishop referred at first to the Livingstone centenary. The mission was a response to David Livingstone's call to the universities. "We are, I think," said the Bishop, "thankful that it was given to the universities in a degree, and to the Church of England also, to make some measure of response to that which is the crown on earth of a great life—I mean the response to the influence which a great man sends forth; and to the stimulus which his character, his example, and his work give." And then he thought that this centenary helped them to realize something of what had been done. More particularly they could not read the history of the Universities' Mission, "without feeling that we have indeed a long track of progress to trace and a great result to record." The Bishop went on to speak of the illness and recovery of one of the chiefs of the mission, the veteran retiring Bishop of Northern Rhodesia, Dr. Hine. And he also referred to the result of the trial of the Portuguese official who murdered the Rev. Arthur Douglas, priest of the mission, in 1911. To his mind, the sentence was entirely inadequate to the offence. But he did not think that this mission, as a body of Christian men and women, had any interest in pursuing that offender in asking for a re-trial.

THE ARCHDEACON OF YAOLAND gave some particulars of his work at Mtonya. He began with two little boys who were sent by the chief of the natives. Both were Christians now, and one was confirmed and in training as a teacher. Gradually they came to have ninety-six boys in the school. As to adults, it was hard to influence the Yaos; other races came in, but the Yaos remained outside. But it was a matter of faith. He was very glad to hear what Canon Newbolt said that morning about the faith of the Church. It was no use going to the mission field if one did not himself believe his message. Let them take the people the Holy Catholic faith, and the people would come in. (Cheers.)

After some other priests of the mission had narrated their experiences, Bishop Richardson (formerly of Zanzibar) gave the blessing.

The evening meeting at the Church House was, as usual, largely attended with enthusiastic friends and supporters of the mission.

CANON SCOTT HOLLAND, who presided, made an humorous allusion to the theory of evolution, as advanced by some minds. He went on to suggest that the same thing was going to happen to their foe, Mohammedanism, as has happened to the long-established and rigid religion of China. Western civilization had come in and changed the whole environment to which the Chinaman had hitherto adapted himself, and at once his religion was gone. In the rigidity of Mohammedanism likewise lay their hope. Just because the Mohammedan was arrested at a certain moment, and because he had so identified the whole of his religion with his outward life that they seemed one piece, therefore they would break together. This power of Western civilization was going to tell on him as it had told on India "the changeless," and as it had told on China, that seemed "as changeless as eternity itself." All the heathen and false religions of the world were breaking fast before the secular influences of the West—and then? Well, the only alternative then would be Christianity or a godless civilization. They would therefore look

beyond the fight with Mohammedanism to the real crucial fight of all, "the fight of the City of God, Jerusalem, with Babylon." After all, the godless civilization, Babylon, was their real foe. And that fight had begun now. But if only they were true, "one day at last on this sad earth of ours there would be a great angel standing, and a great stone that was thrown into the depth of the sea, and a voice saying, 'Babylon is fallen, is fallen!'"

The *Lincoln Minster Gazette*, which happily made its appearance at the beginning of the year under the very competent editorship of the Precentor, Canon Wakeford, with the sanction of the Dean and Chapter of Lincoln, shows alike by its own existence and by the contents of its pages from month to month that a new and vigorous life has come over this capitular body, and that the Cathedral Church of the Blessed Virgin Mary at Lincoln is at length being strongly affected by the marvellous Catholic revival in the Church at large in England. As appears from the current issue of the *Gazette*, there is much important work now proceeding in the Minster in various ways. The bells have already been rehung in the southwest tower, named after the great "St. Hugh of Lincoln," and their blessing by the Bishop of Lincoln took place last week. (Besides this recast of eight bells, Lincoln Minster has four quarter bells and an hour bell).

The scheme for the Ringers' Chapel in St. Hugh's Tower is well forward, and the whole work of restoration there will probably be finished before September. The Fleming Chantry Chapel, on the north side of the Presbytery or Angel Choir, and containing the altar tomb of Bishop Fleming, who founded Lincoln College at Oxford, is being restored with great improvements. A beautiful triptych is to be placed there and the chapel will be greatly enriched.

Work has begun in the chapel in the great south transept commonly known as the Chanters' Chapel. One of the ancient altar slabs of the Cathedral is being set upon stone piers. The ancient double piscina remains and is being renewed. Stalls will be placed in this chapel with seats for all the choral staff of the Minster. This chapel was originally dedicated to St. Anne; it was refounded by Henry, Duke of Lancaster, and dedicated then to St. Edward, the young Saxon king and martyr. The date of the dedication was about 1340. At that time Henry Burghersh was Bishop of Lincoln, and he had been Lord Treasurer and Lord Chancellor of England. This Bishop baptized the Black Prince and was one of the principal advisers of King Edward III. Upon the beautiful stone screen of the Chanters' Chapel there is the figure of Bishop Burghersh seated, and the Royal Arms of England as they were in the year 1338. Under the entrance arch of the screen are carved kneeling figures representing the four chantry priests founded by this Bishop, with an inscription in Latin, "Let us pray for the benefactors of this Church." "This chapel," says Canon Wakeford, "has been for a very long time desolate and unused. The Dean and chapter have now given permission to the Precentor, the priest, vicars, and the choristers, to restore this chapel as their own particular place of corporate devotion." And the Precentor adds:

"Employment in the constant rendering of services of praise and prayer has its spiritual danger. It is necessary to keep the freshness of personal religion by constant watchfulness and prayer. And the provision of a little chapel, specially appropriated to the use of those who lead the public devotions, may be of great value to our Cathedral and its ministers."

The *Times* newspaper reproduced in facsimile last Wednesday the page of the Freer MS. in which occurs the supposed new Saying of our Lord Christ. A translation of the passage was given in the *Times* the day before in the course of an article describing the new manuscript of the Holy Gospels, discovered in Egypt some years ago, purchased by Mr. C. L. Freer, and now in Washington.

The Rev. Dr. Headlam, formerly principal and still professor of Dogmatic Theology in King's College, London, has brought out a second edition of his "Open Letter" to the Archbishop of Canterbury in which he adds an important preface.

He expresses his appreciation of the wide support he has received in his criticism of the Bishops' proposed new regulations for candidates for holy orders. Since he wrote his letter the Bishops have appointed a council to consider the training of candidates, and some important modifications have been made in their plans. Dr. Headlam writes:

"May I make an earnest appeal to [the Bishops] to reconsider

the whole situation, to do away with resolutions which will cause endless friction, which will require continual modification, and will not have the result that they aim at, and then to call upon the newly constituted council to advise upon raising the standard of efficiency for orders by accepting and recognizing all honest attempts at training of whatever type, and by doing everything in their power to make that training better and more satisfactory on its own lines and in accordance with its own ideals?"

Messrs. James Powell and Sons are showing now for a few days, at their glass works in Tudor street, E. C., the greater portion of a very large window which they have executed for the east end of the Cathedral of St. John the Divine in New York. The *Times* contains the following criticism thereon:

The window is in three lights, with a rose above. The subject is the Light of the World, and the central light contains a large figure of Christ, while the side-lights contain the four Archangels. The window will be placed sixty feet above the floor, and the design has been made as bold as possible so as to tell at a distance. It is fine both in color and in form, without either the harshness or the timidity of much modern glass. Indeed, there is no fault to be found with it, except that the faces are a little too like real faces to suit the bold colors and summary lines in other parts of the window. But the public, both here and in America, are not prepared probably for a proper stained-glass treatment of the faces of sacred personages. They would think such treatment ugly and even blasphemous; and the designers, as in this case, can do no better than defer to their taste as little as possible. The window has been entirely designed and made in Messrs. Powell's works, and it is a fine specimen of English decorative art, which, in stained glass at least, is the best in the world, as the Americans appear to recognize."

By direction of the King, another signpost of novel design has been erected on the Sandringham estate at Flitcham crossroads. The post illustrates an episode in the life of St. Felix of Burgundy and of Felixstowe in Suffolk, the Apostle of East Anglia.

J. G. HALL.

FRENCH KEEP FETE DAY IN HONOR OF THE MAID OF ORLEANS

(Continued from page 198.)

make permanent residence less simple a matter. And ecclesiastical authorities, by the special wish of the Pope, have organized a society for preventing the continually increasing emigration into Paris of French country people. Cardinal Amette is at the head of this new "Immigration Office," and some of the most noted men of the day form the committee. Efforts will be made to induce the emigrants to return to their own provinces. Those who persist in remaining in the capital will be watched over, kept as far as possible in touch with good influences and religious institutions, and aided by advice and information. No pecuniary help will be given. The organization is intended rather to safeguard the hard-working than to succour the indigent.

There seems to be good ground for believing that the Pope's legate at the Ozanam fêtes did have communication with the President of the French Republic and one or two of the ministers. It was of course in any case quite unofficial, more the less effective, however, on that account perhaps.

I. S. WOLFF.

WHEN THE BLESSED PRAYERS ARE ENDED!

When the blessed prayers are ended,
And the last Amen is said,
Love and faith together blended,
By the Spirit I am led.
Though I leave the House of Prayer,
Yet my heart is ever there.

Words of love and mercy ringing
In my heart through days and nights,
Still I hear the choir singing,
I can see the altar-lights.
Though I leave the House of Prayer,
Yet my heart is ever there.

Life may fail me, all its pleasure,
Yet a refuge I have found,
Love and pardon beyond measure,
Who the depths of love can sound?
Though I leave the House of Prayer,
Yet my heart is ever there.

Freer Manuscript is Reproduced

Dr. Headlam's "Open Letter"

GENERAL SEMINARY COMMENCEMENT

Forty Men Graduate, Seventeen Receive B.D. Degree

NEW SEAMEN'S INSTITUTE IS OPENED

Bishop Greer Issues Pastoral on Forthcoming General Convention

OTHER LATE NEWS OF NEW YORK

Branch Office of The Living Church }
416 Lafayette St. }
New York, June 3, 1913 }

ONE of the largest classes in the long history of the General Theological Seminary was graduated on Thursday morning, May 27th. Its forty members came from dioceses in all sections of the United States, a few from Canada, and one from Porto Rico. Seventeen of the reverend alumni received the degree of Bachelor in Divinity. This number included the Rev. Walter Ovid Kinsolving who was ordained priest the same morning in the chapel of the Holy Trinity, Paris, France, by his father, the Bishop of Texas. The cablegram announcing the eligibility of the alumnus was received a short while before the commencement exercises began.

The great week of the year began with the usual chapel services on Sunday and Monday, and the baccalaureate sermon, preached this year by the Bishop of Harrisburg. It was based on the text, "If any man will come after Me, let him deny himself and follow Me." The men heard a very practical sermon, full of good teaching delivered in the Bishop's well-recognized, forceful style.

Tuesday was Alumni Day. The meeting of the Associate Alumni in Sherred Hall was the largest and most interesting in many years. The elections resulted as follows: Recording Secretary, Rev. John Keller; Corresponding Secretary, Rev. John R. Harding; Treasurer, Rev. G. Herbert Dennison; Executive Committee (class of 1916), Rev. Dr. C. F. J. Wrigley and Rev. Professor Charles H. Boynton.

On recommendation of the Executive committee six partial students were made affiliated members of the association.

The Joint Commission of the General Convention on Standard Curriculum in Church Theological Seminaries, and the Board of Trustees of the Seminary, were memorialized to include in the curriculum compulsory courses in "Christian Missions" and "Sociology."

The Seminary Trustees were also memorialized to provide a course of lectures on "Church Architecture" in the elective studies. The executive committee also reported an encouraging increase in the interest of graduates in the Seminary and Alumni Association. The building committee reported progress in raising funds for the new lecture hall, and were continued to work during the year.

The meeting enthusiastically adopted Thursday evening, October 16th, as the date for the Triennial Reunion during the General Convention. A strong committee on Arrangements has been appointed and has already invited four Bishops to speak, representing four distant localities. Additional interest will be found in the fact that the invited speakers rarely visit New York or vicinity.

At noon, the Alumni went to the Chapel of the Good Shepherd, where the Rev. Dr. Elwood Worcester of Boston delivered a scholarly and important essay on "The Significance of the Death of Christ." The necrologist's report was read by the Rev. Professor Randall C. Hall. Appropriate collects in commemoration of the departed were read by the president of the association, the Rev. Dr. J. Nevett Steele. The Alumni were entertained at luncheon in the gymnasium by the Dean and faculty.

The trustees of the seminary met in the afternoon and heard encouraging reports of the work of the institution.

Commencement Day was observed by the usual daily services and the special service at eleven, when essays were read as follows: Mr. Stephen Edwards Keeler, B.A., on "The Church and the Country Districts"; Mr. Frederic Cozzens Fitz Randolph, M.A., on "The

Power of Faith"; Mr. Cecil James Scott Stuart, M.A., on "Monastic Orders and Modern Needs"; Mr. Floyd Williams Tomkins, Jr., B.A., on "Hymns in the Church."

Bishop Greer presented diplomas to the graduates and made an address of good counsel.

Dean Robbins conferred the degree of Bachelor in Divinity. The trustees have voted the degree of Doctor in Divinity upon the Rev. William Farrar Weeks, B.D., of the class of 1884, now Bishop Coadjutor of Vermont. This degree is not conferred *in absentia*. Notwithstanding the heavy downpour of rain the chapel was crowded to the doors. The usual picturesque procession of Bishops, trustees, faculty, clergy, and students from the library to the chapel was reluctantly given up.

A very large company of friends of the Seminary attended the Dean's reception in the deanery on Monday afternoon from four to six o'clock, when Miss Robbins and ladies assisted in receiving the guests.

The whole programme of commencement week was enjoyed by an unusually large number of people.

Titanic Memorial Dedicated

Following the religious service when the Titanic Memorial Lighthouse Tower was dedicated on the first anniversary of the disaster, April 15, 1913, there was a formal opening of the new Seamen's Institute on Wednesday afternoon, May 28th, and a reception between the hours of two and six-thirty. Tea was served in the apprentice room at four o'clock by the members of the Seamen's Benefit Society. In spite of a heavy rain storm about eight hundred men and women came down town to almost the very end of Manhattan Island, the corner of South street and Coenties Slip, for the purpose. As it also rained very hard on Titanic Day, one visitor was heard to remark that "sailors might need water, but not so much rain."

At three-thirty o'clock a large company of people went to the roof and stood, with and without umbrellas, while the Stars and Stripes were unfurled at the top of the great mast. The singing of "The Star Spangled Banner" was followed by the hoisting of the Institute flag to the mizzentop gallant yard and the running up of three signal flags to another yard, which spells the word "Welcome" in the international code. These flags will fly daily and be visible to sailors on every ship so far away as Sandy Hook.

When these ceremonies were completed, further exercises were held in the great auditorium. On the stage were members of Lafayette Post No. 140, G. A. R., in uniform. Commander Stokes made a stirring patriotic speech in presenting the national flag, just hoisted, to the institute. In the course of his remarks he stated that his organization had given about seven thousand flags of our country to schools, institutions, and societies. An unusually interesting speech was made by Edmund L. Baylies in accepting the gift on behalf of the society. The meeting dispersed to enable visitors to inspect the many and varied parts of this wonderful building for the care of officers and seamen while in port. It is acknowledged that this is the greatest building of its kind in every particular and detail to be found anywhere in the world.

Much work must be done before the chapel is ready for use. It is hoped that it may be formally opened in about two months. The Rev. Archibald R. Mansfield is the superintendent and chaplain of the institute.

Bishop Greer has issued a Pastoral in regard to the coming General Convention, explaining in regard to its composition and scope.

**Bishop Greer
Issues Pastoral**

"The House of Bishops," he says, "will hold its session in the old synod house on the Cathedral grounds, and the House of Deputies in the new synod house which is now nearing completion, and which we owe to the generosity of two lay deputies of honored memory who have served this diocese in nine successive triennial conventions. The opening service will be held in the Cathedral itself, and the sermon will be preached by the Right Rev. Dr. Lawrence, Bishop of Massachusetts. The Convention will also bring to this city the



TITANIC MEMORIAL LIGHTHOUSE TOWER, NEW YORK

Woman's Auxiliary, whose praise is in all the churches. A multitude of these daughters of the Church will be with us from all parts of the United States during the meeting of the Convention, and will have sessions of their own at St. Michael's church, together with services and meetings in the interest of their important work. The national convention of St. Andrew's Brotherhood will immediately precede the meeting of the General Convention.

"Eighty-nine Bishops have made appointments through our committee on arrangements to preach in churches or chapels in or near this diocese during the General Convention. Many clerical deputies will also occupy our pulpits.

"Arrangements are also in progress for extensive exhibits illustrating the scope of some of these societies; and in addition to these various meetings in connection with the convention many important and timely subjects will be considered and discussed by the convention itself, such for instance as the more vigorous prosecution of the Missionary Work of the Church both at home and abroad; the report of the Commission on Church Unity; Marriage and Divorce; a more adequate provision for the Support of Disabled Clergy and their families; Religious Education; Training for the Ministry, and many other important measures bearing upon the greater efficiency of the Church, and the moral and spiritual welfare of mankind.

"It will be in short, one of the most notable gatherings of Churchmen that has ever taken place in the history of this country, and I most earnestly hope that by personal interest in it and your hospitable reception of it it may receive from this metropolitan diocese the attention which it deserves.

"More than a century ago, in 1789, when the General Convention (then a very small body) met in the City of New York to complete its organization, it received from George Washington, who had just been elected President of the United States, a letter closing with these words, 'May you and those whom you represent be the happy subjects of Divine Benediction both here and hereafter.' That Divine blessing has surely been vouchsafed us, and that we may continue to receive it I ask you to remember in your prayers to God the Council of His Church soon to be assembled here in His Name and Presence."

Grace Church was crowded on Sunday afternoon, May 25th, when memorial services were held for the Rev. George H. Bottome who died May 10th. Mr. Bottome spent all his ministry of nearly twenty-six years in the parish, and for eighteen years was vicar of Grace chapel on East Fourteenth street. Many members of the chapel congregation were present at the solemn service. Eulogistic addresses were made by Bishop Greer, Dean Grosvenor of the Cathedral of St. John the Divine, the Rev. Dr. Charles L. Slattery, rector of the parish, and the Rev. James V. Chalmers, vicar of the Chapel of the Holy Trinity.

**Memorial to
Rev. Mr. Bottome**

On Tuesday, the 27th, Mr. Harry H. Bottome of this city received a cable dispatch announcing the death of another brother, the Rev. William McDonald Bottome in Browley, Kent, England. Mr. Bottome spent part of his ministry on Long Island. Returning to England some years ago, he took up parish work, and recently resigned charge of a parish near London. He was sixty-one years of age, and leaves a wife, two daughters, and a son.

By the will of Mrs. Annie J. Dade, widow of Charles J. Dade, \$3,000 will go to St. Stephen's Church on Sixty-ninth street. Like sums will go to two institutions—the Actors' Home, Staten Island and the New York Home for Destitute Crippled Children. Mrs. Dade died on May 4th, leaving no relatives. Nearly a score of friends will receive large bequests.

**Bequests of
Mrs. Dade**

As a memorial to Bishop Horatio Potter a marble cenotaph will be placed in the Cathedral of St. John the Divine. It will bear the effigy in life size. The location will be in the ambulatory immediately back of the high altar. Two designs were before the trustees at their meeting this week, but no decision between them was reached. One, by Nash, had a marble background, highly ornamented, corresponding to the reredos, that was thirteen feet high. It was Bishop Horatio Potter, an uncle of Bishop Henry Codman Potter, who suggested the building of the Cathedral.

**Memorial to Bishop
Horatio Potter**

Among memorial gifts recently presented to the Church of the Ascension, Mount Vernon (the Rev. Dr. Cyrus Townsend Brady, rector), as chronicled last week, were inadvertently omitted two handsome Eucharistic lights.

A Correction

Do NOT LOOK on your work as a dull duty. If you choose, you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of your duties which you may not look to with enthusiasm. You will get to love your work; and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere arduousness, this may be just what you require; it may be good, like mountain air, to brace up your character.—*Lord Avebury.*

PHILADELPHIA ENTERS INTO SUMMER

Activities Lessened, News Dies Out

SCHOOL COMMENCEMENTS ARE DUE

*The Living Church News Bureau }
Philadelphia, June 3, 1913 }*

WITH the approach of summer, the period of lessened activity in the machinery of parishes and diocese has come. This need not mean, and in most cases does not mean, that people take a vacation from religion itself, as some critics think and say, for religion is not in any sense confined to guild and committee meetings; and the majority of our earnest workers who leave the city go to some little chapel in the mountains or by the sea, where they worship and serve as faithfully through the summer as they do in the city during the winter months. It does mean, however, that the chronicler of Church news has less to record.

In one direction only does one still see a busy though brief activity, and that is in the matter of school commencements, which are now in full tide, and are as full of interest as ever.

The past week saw the graduation from the Church Training and Deaconess' House of thirteen young women who have finished with credit its two years' course. The commencement exercises were held in the chapel of the Church House, and the sermon to the graduates was preached by the Rev. Robert Johnston, D.D., rector of the Church of the Saviour. The warden of the school, the Rev. J. DeWolf Perry, D.D., presented the graduates to the Bishop of the diocese who, as president, presented their diplomas. The members of the class were: Julia A. Clark, Los Angeles; Mabel Sibson, Lillian M. Kaighn, Beatrice Nuneviller, Jane M. Henk, Ethel Hoskins, all of Pennsylvania; Blanche M. Berry, Massachusetts; Jane F. Williams, Maryland; Margaret J. Willis, Nebraska; Alice M. Wright, Milwaukee; Ellen E. Eshleman, New Jersey; Minna Stewart, Dallas, and Mary M. Goff, Ohio. Four of the class were admitted to be candidates for the office of deaconess, to be set apart for that office after further preparation and probation in practical work. One of the class is a native of Haiti, returning to Haiti to work among her own country women. Others go to China, to Alaska, to mission fields in the West. Among those present in the congregation were Miss Julia Emery and Deaconess Goodwin of the Missions House in New York, and Deaconess Knapp, the Head Deaconess of the Deaconess House in that city.

**Graduation from
Deaconess' House**

Bishop Rhinelander is to officiate at several commencements next week, including that of the Divinity School, which is to be held at the Church of the Atonement, West Philadelphia, on June 5th. Bishop Lawrence of Massachusetts preached the baccalaureate sermon at Bryn Mawr College on Sunday, June 1st.

**Activities of
the Bishop**

On Wednesday evening Bishop Rhinelander made an address at a meeting held in the Bellevue-Stratford Hotel in the interest of the Three Arts Club, of which organization he is the honorary president. The club is composed of the women students in Philadelphia studying music, painting, and dramatic art; and it is hoped to provide a club house which may be a centre for such students, of whom there are a great many coming to the city every year.

The diocesan Local Assembly of the Daughters of the King held a session on Tuesday, May 20th, in the parish house of Christ Church, Germantown. Miss Emma E. Behlendorff, general secretary of the order in the United States, spoke on "The Chamber of Peace," asking that a part of each day be set aside for prayerful meditation by every woman. Mrs. Albert E. Clay of the chapter of the Church of the Redemption, West Philadelphia, gave a delightful talk on "The Rule of Prayer." There was an evening service at which three new members were admitted to the Christ Church chapter and a powerful sermon was preached by the Rev. John B. Harding on the subject of "Woman."

**Daughters
of the King**

The retirement of Mr. George F. Bishop, who has been for thirty years the faithful and efficient choir-master of the Church of the Holy Apostles, has been marked by unusual tributes of affection and esteem from the people of the parish. Mr. Bishop, who is now seventy years old and is a veteran of the Civil War, has been made by the vestry "choirmaster emeritus," with full salary for the rest of his life. On Thursday evening, May 15th, the members of the choir assembled at his residence for a "surprise party," and after presenting him with a handsome Masonic charm, they organized "The Alumni of the choir of the Holy Apostles," and elected Mr. Bishop president of the new organization. Several other groups of parishioners with whom Mr. Bishop has been associated have also remembered him with gifts.

**Retirement of
a Choirmaster**

The Philadelphia Press announces that hereafter the Saturday

issue will contain every week a signed article on religious events of the day, by the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany. This is in line with increased and more intelligent attention given to religious happenings by the newspapers of the city within the past year. A priest of the Church, the Rev. Frederic B. Hodgins, is a member of the editorial staff of the *Telegraph*, and the Rev. Floyd W. Tomkins, D.D., has for several years contributed articles on the Sunday School lesson and other religious subjects to the Saturday issue of the *Public Ledger*.

DR. VAN ALLEN ON "THE DIVINE CONSTITUTION OF THE CHURCH"

THE Rev. Dr. van Allen, rector of the Church of the Advent, Boston, has lately given three lectures at St. Matthew's church, Quebec, on the above-mentioned subject. He began by reviewing the present movement for Christian unity, observing that, until one had a thorough appreciation of what is involved in the title to his lectures, it was impossible to work advantageously toward unity. The spirit of disunity is dying out.

It is not altogether dead, but all Christian people are exploring division. It is economic waste to maintain so many rival organizations. In the home-field there are country villages of 500 population with five or six kinds of religion offering. Men are realizing this waste, and where successful in eliminating it, have aroused increased enthusiasm for religion.

It is the same in the foreign mission field. Differences are based upon old controversies which are of no present interest to their inheritors. Men are awakening to the wickedness of separation, and are trying, with greater or less measure of success, to form one great Christian body of all the converts in each heathen nation.

We can, many of us, remember the bitterness of Christian people that now seems like a nightmare. The English Church was not blameless. It had a sort of nasty, snobbish superiority, a feeling that its members were above dissenters socially. But now Church people are finding out that we can learn from our dissenting friends, and they, on the other hand, are discovering some good in us. And these things are making men anxious for the reunion of Christianity and there are numberless activities along that line.

But we must make haste slowly. There are no panaceas—short and easy ways of curing things. We must not be carried off our feet by the enthusiasm of the moment to act without due regard to all the bearings of the case.

It is not a fact that Christendom can be divided simply into Protestants and Papists. A large part of Christendom consists of neither of these. Individual units are one thing, organizations are quite another. The Protestant conceives of every Protestant Church as a humanly instituted organization for the attainment of the Kingdom of God. All Catholics conceive of the Church as a divinely instituted organization which is the Kingdom of God.

Proceeding to his second lecture, Dr. van Allen observed that words change their significance from generation to generation, and the word "Protestant" to-day does not signify just what it did in the sixteenth century and at subsequent periods. It had its origin in Germany, and in the beginning merely signified the protesting by German princes against the Decrees of Spire. In England the word was used to signify the bearing witness by Churchmen against the claims of the Pope. King Charles used the word to signify the Catholic Church of England as protesting against the authority of the Pope in the land. The word applied at that time only to Catholics who were not Roman Catholics. In Ireland as late as two centuries ago the word "Protestant" was not applied to Wesleyans, or other dissenters, but only to the established Church of England.

But now the word is not used that way. It now means, as popularly used, those who reject the teaching that there is a divinely constituted, visible Church. They reject with that certain necessary consequences. They reject the worship at the altar and its ceremonies because they are "not Protestant." In fact, Protestantism to-day, as the term is used, is not so much a matter of what is believed as what is not believed. To-day Protestantism is not aimed so much against Popery as it is against something that all branches of the Catholic Church maintain—that there is a visible, divinely instituted Church.

Even if Protestantism meant only a protesting against the Papal claims, and nothing else, I still think it would be a

mistake to put that in the fore-front of our belief. The best way to combat error is to affirm truth. What we are most concerned with is the positive affirmations of our belief, the "I believe" of the creed.

He came thus to the difference between ministries "Protestant" and "Catholic," showing how the vital difference is over the question whether the authority of the ministry comes from the congregation or from above.

In his third lecture Dr. van Allen worked out this thought. The question is not one of the holiness of men who exercise ministry but of their authority. Protestant ministers deny that they have the ministry of the priesthood and we agree with them that they have not. We agree as to their position, but they do not agree as to our position. We hold that we have a priestly ministry.

Speaking of the proposition to "exchange pulpits," Dr. van Allen observed that for many years our Protestant neighbors have been doing this same thing, and they are nowhere nearer to corporate unity than they ever were. It has been tried over the line for fifty or sixty years without any growth of a visible organic unity. There has, however, been a growth of tolerance.

He asked his audience to consider the futility of "exchange of pulpits" as a means of unity. The visiting minister, if he is honest, will declare his own faith, which will be error to those to whom he preaches. If he talks about "something harmless," he will be doing less than his duty, and his visit would be of no practical use. We must oppose such proposals if we are to work toward unity at all. We must, however, come to know our brethren more intimately and more affectionately, and further all coöperation that can be had without the sacrifice of principles on either side. Then, we have too much discussion of religious differences in the polemic fashion.

The Church is the Mother of us all, he concluded. We have stayed in our Mother's house, while they have wandered. The thing to do is, not for us to wander, too, but to call them back to the old home. It is no humiliation to come back to where you belong. Thus will we do more for Christian unity than can all the inventions of men. The thing to do is to keep the house ready, the table laid, and the lights burning, against the return of all the Mother's children.

MISSIONARY BULLETIN

NEW YORK, May 26, 1913.

DURING the past two months the offerings toward the Apportionment have been steadily increasing as compared with last year.

Making full allowance and deduction for the fact that Easter occurred two weeks earlier this year than last, and that therefore large amounts were received this year at earlier dates, the offerings toward the Apportionment to May 1st showed an increase of \$14,037.74. The increase reported April 1st, on the same basis, was \$5,614.82.

To May 1st, 4,640 parishes and missions have contributed toward the Apportionment. Last year, to May 1st, the number was 4,271.

To May 1st, 1,145 parishes and missions have completed their Apportionments. Last year, to May 1st, the number was 919.

All this is encouraging, but a very large amount is still required to meet the year's appropriations. Every effort should be made in every parish to complete the Apportionment before September 1st and make early remittance of the amount, in order that the best possible report may be made in this General Convention year.

Very truly yours,

E. WALTER ROBERTS.

Assistant Treasurer.

SHAKE yourself loose of every incumbrance, turn your back on every defilement, give yourself over like clay to the hands of the potter that He may stamp upon you the fulness of His own resurrection glory, that you, beholding as in a mirror the glory of the Lord, may be changed from glory to glory as by the Spirit of the Lord.—W. Hay Aitkin.

HE DOES NOT bid us bear the burdens of to-morrow, next week, or next year. Every day we are to come to Him in simple obedience and faith, asking help to keep us and aid us through the day's work; and to-morrow, through years of long to-morrows, it will be but the same thing to do: leaving the future always in God's hands, sure that He can care for it better than we.—Madame Guyon.

Diocesan Conventions

CONTINUING our tabulation of the action and non-action relating to the Name, many of the dioceses have adopted the view expressed by THE LIVING CHURCH that except where they have some affirmative line of action to suggest, there is no reason for passing on the matter at all. ERIE and FLORIDA resolved that the title page of the Prayer Book should not be altered until the whole matter of the Name is determined. MARYLAND objected to any change and demanded proportionate representation. IOWA defeated a proposed memorial against change. OREGON adopted a memorial identical with that of California asking for the adoption of the full Round Table measures. SOUTHERN VIRGINIA adopted a memorial against any change. In SPOKANE the Fond du Lac resolutions were endorsed by the vote of the clergy, but the lay vote resulted in a tie. NORTH DAKOTA supported the movement for a change and asked that the name be either the American Church or the American Catholic Church, the clergy voting unanimously and the laity with only two dissenting votes. A number of other conventions discussed the matter but refused to adopt memorials or to vote their opinions.

On other matters, CHICAGO and CENTRAL NEW YORK asked that the publication of the banns of matrimony be made obligatory throughout the Church. MARYLAND, ATLANTA, and SOUTHERN VIRGINIA adopted resolutions encouraging the presentation of a health certificate before marriage. MARYLAND also asked for the elimination of the saloon; for legislation against race-track gambling; and appealed to Christians to promote social reform in penal institutions. FLORIDA protested against appropriations of money by the State for the support of denominational schools. IOWA endorsed a bill to prohibit more than six days labor in a week in certain industries. SACRAMENTO created a Cathedral Corporation. LOS ANGELES adopted memorials to General Convention asking that remarriage after divorce be entirely prohibited and that a higher degree of theological education be required of candidates for the ministry. A memorial fund is here in course of being gathered for the proper commemoration of the twentieth anniversary of the foundation of the diocese. SOUTHERN VIRGINIA created a Sunday School Commission and a Social Service Commission. OLYMPIA created a House of Churchwomen. MISSOURI invited the next General Convention to St. Louis. ATLANTA asked that the General Convention would delay the erection of Racial Missionary Episcopates until the southern dioceses could come to agreement in the matter. NORTH DAKOTA sent its convocation offering for flood and tornado relief through THE LIVING CHURCH EMERGENCY FUND.

ERIE

THE reply of the diocese to the Fond du Lac communication was in the form of a committee report to the effect, "That they did not consider it advisable, inasmuch as the whole matter of the change of name of the Church is still pending. As the precise name seems necessary in at least two of the seven places—namely, in the promise of conformity made by a Bishop-elect, during the consecration service, in the judgment of your committee it would seem well to leave the matter as it is until such time as the name of the Church shall be decided."

On this subject Bishop Israel spoke as follows:

"It has been many years since the Church has been apparently so disturbed as at present by the discussion of the change, or correction, of the name. Both clergy and laity have been inundated by a flood of letters, pamphlets, and books. Every point, pertinent and impertinent, seems to me to have received more than due attention.

"To my mind there can be but one ultimate conclusion, and that is the assumption on the part of our branch of the Church Catholic of a name more seemly and more indicative of our heritage than the present one.

"What that name shall be, and when that change shall come, are both serious uncertainties. One thing is sure, while steps may be taken at the present General Convention looking forward to such change, no definite action can be taken, as the subject must first be referred to the

various dioceses for consideration. Consequently I hope it will be understood at this convention, while the subject is a most important one, it has not yet been brought before the Church by the only body that can do so authoritatively and that our discussion of the subject, if any arise upon the floor, is just a little previous.

"If the subject is brought up, I request, as your Bishop, to whatever conclusion the majority may lean, that freedom of speech may be granted to both sides and that the spirit of loving consideration for the feelings of the individual may prevail. I trust also that there will be no attempt to hamper the deliberations of those elected to represent us in the General Convention by binding resolutions. We pray before and during our councils that the Holy Ghost may guide us into all truth, and it is not seemly to instruct our representatives so that they will be compelled to be excluded from the operation of this prayer when offered at the General Convention.

"To go up to so important an administrative body with minds sealed to new arguments and clearer light, whether for or against the subject, displays both narrowness and prejudice.

"We are made Christians by a sacrament of the Church, and consequently at one and the same time become Churchmen and Christians. This is our heritage and nothing in earth, or sky, or sea, should be allowed to alter our personal and individual relations in the Body of our Lord."

The Bishop also touched upon the need of better parish records, and urged the coöperation of both clergy and laity in the work of the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Society for the Increase of the Ministry, and in connection with an increased clerical support, for the Society for the Aged and Infirm Clergy. He also expressed his appreciation and gratitude to the diocese for the generous provision of a handsome episcopal residence at a cost of some \$32,000.

The principal elections resulted as follows:

Standing Committee—The Rev. Martin Aigner, the Rev. H. W. Jones, the Rev. G. F. Potter, the Ven. R. S. Radcliffe; Colonel E. V. D. Selden, Hon. H. Alvan Hall, Major J. W. Reynolds, Hon. Josiah Howard.

Secretary, the Rev. Walter Archbold, North East, Pa.
Treasurer, Mr. Turner W. Shacklett, Erie (re-elected third time).
Chancellor, Mr. Harry K. Gregory (Trinity, New Castle).
Registrar, the Rev. Harry L. Taylor, Ph.D. (Trinity, Erie).

Deputies to General Convention: The Rev. Messrs. Martin Aigner, W. Strother Jones, D.D., J. E. Reilly, D.D., W. H. Overs, Ph.D.; Mr. T. W. Shacklett, Hon. Josiah Howard, Hon. H. Alvan Hall, Colonel E. V. D. Selden.

Alternates: The Rev. W. E. Van Dyke, the Rev. F. M. S. Taylor, D.D., the Ven. D. E. S. Perry, D.D., the Rev. W. H. Jones; Major J. W. Reynolds, Mr. M. W. Jamieson, Mr. Severn P. Ker, Mr. John Dick.

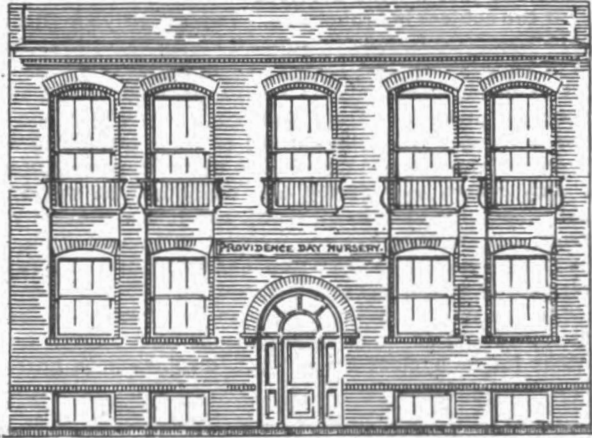
On Monday, May 26th, a very successful Sunday School Institute was held, presided over by the Rev. J. E. Reilly, D.D., chairman of the Sunday School Commission.

CHICAGO

THANKSGIVING to Almighty God for the convalescence of the Bishop, who was able to preside at the sessions during the greater part of each day, was the first and most important act of the convention. Endorsement was given to measures pending before the state legislature concerning marriage and divorce presented by the Illinois Commission on that subject. A resolution proposed by the Social Service Commission was adopted asking "that the publication of the banns of matrimony be once more made obligatory on the American Church, and that we recommend that the General Convention of the Church be memorialized looking to a law on this subject binding upon the whole Church in these United States."

The convention was held at the Cathedral on Tuesday and Wednesday of last week with a large attendance, Bishop Toll celebrating at the opening Eucharist, and a sermon on the Sunday school situation being given by the Rev. C. H. Young. The first of the principal events of the afternoon session was the appearance of Bishop Anderson, who took the chair after the service of the morning, and who remained with the convention as chairman until nearly five o'clock. On the following day also Bishop Anderson was able to preside until about five o'clock, Bishop Toll substituting each day after that hour. Bishop Anderson gave no charge to the convention, but commended to them the two new building projects now before the diocese, (a) the completion of the new building for

Providence Day Nursery, to cost over \$10,000, (2) the erection of the new buildings imperatively necessary also for the Church Home for Aged Persons, at a possible cost of over \$75,000. The sum pledged for diocesan missions was about \$23,500, and a great step forward was taken in the action of over forty parishes and missions in officially accepting, for the first time in any diocesan convention in Chicago, an apportionment for general missions, reaching some \$15,000, as well as the above sum for diocesan missions. Those



NEW BUILDING FOR PROVIDENCE DAY NURSERY, CHICAGO

which did not accept fully both apportionments stated, through their delegates, that they would do their best in each instance.

Bishop Anderson proposed that next Lent there should be large and wide-spread efforts to hold parochial missions, at strategic points all over the diocese, as well as the noon-day daily services downtown. The plan was warmly received, and a committee was appointed to confer with the Bishop as to the whole scheme and its details.

The diocesan commission on Social Service had collected an interesting exhibit of the Social Service work now being carried on through several of the parishes, this exhibit being placed in the chapel of the Cathedral, and attracting great interest throughout the convention. The Bishop reappointed the former members of this commission.

The historic "Church Extension Committee" was renamed "The Committee on the State of the Church," and the Rev. Dr. W. O. Waters was appointed chairman. The change in the title of this committee, and of the Sunday School Commission, were the only instances of renaming any thing mentioned during the convention, as the great subject of the Name of the Church was not brought before the convention at all. The Sunday School Commission was renamed the Diocesan Board of Religious Education, and a new canon forming the same was adopted. The delegates to the Sunday school convention of the Fifth Department are the Rev. C. H. Young, the Rev. G. W. Laidlaw, the Rev. George M. Babcock, Messrs. T. I. Stacey and F. D. Hoag.

The expenses of the Social Service Commission (up to \$500) and those of the Board of Religious Education (about \$700) were added to the budget of the diocese, which remains at about \$19,000 a year.

The election for Standing Committee resulted as follows: The Rev. J. H. Edwards, the Rev. Dr. Herman Page, the Rev. Dr. John Henry Hopkins, Messrs. W. E. Ritchie, G. H. Webster, and Dr. J. H. Chew. The committee met for organization during the day, electing the Rev. J. H. Edwards as president, and Dr. Page as secretary.

After eight ballots, the following were elected as deputies to the General Convention: The Rev. Charles Herbert Young, the Rev. William Otis Waters, D.D., the Rev. James Samuel Stone, D.D., the Rev. Frank Erwin Brandt; Messrs. David B. Lyman, Charles L. Chenoweth, Henry Stephen Hawley, and Edward P. Bailey. Alternates, the Very Rev. Walter Taylor Sumner, D.D., the Rev. George Craig Stewart, the Very Rev. William Converse De Witt, D.D., the Rev. Norman Orlando Hutton, Mr. Charles A. Street, the Hon. Jesse Holdom, Mr. George Higginson, Jr., and Mr. Ernest Reckitt.

Fully 225 clergymen and laymen assembled at the Hotel La Salle on Tuesday evening, May 28th, for the Church Club reception and dinner. Bishop Anderson was unable to be present, having been fatigued by the work of guiding the convention during the afternoon. Mr. Courtenay Barber presided, and the addresses were by Bishop Toll, Mr. John W. Wood, and the Rev. Dr. Herman Page. "The Church," said Bishop Toll, "has grown 100 per cent. stronger in the last few years. The contributions have increased 150 per cent. in the last fifteen years. It is most encouraging to note that young men are offering themselves more freely during the year now closing than in any year of the previous decade. There is every reason to be optimistic in the outlook for Christ and His Church." Mr. John W. Wood stated that the contributions of the Church for domestic and foreign missions have increased several hundred per cent. during the

last ten years. Dr. Page dwelt on the methods of enlisting laymen in the work of the Church. The whole evening was memorable for its interest and enthusiasm.

Some 540 members of the Chicago branch of the Woman's Auxiliary assembled at Grace church, Oak Park, for the twenty-ninth annual meeting of the Auxiliary, on the morning of Thursday, May 29th. Bishop Toll was the celebrant. The sermon was an earnest missionary message from Bishop Van Buren, the text being St. John 12: 32. "Preaching the Cross, and bearing the Cross for Christ, will always win"—so this strong, vibrant message declared.

The total raised in money and boxes during the year reached the handsome sum of \$36,297.17, to which should be added the envelope offering of the morning towards the United Offering (\$1,877.50), and the open offering of \$100 for Miss Langdon's work in Alaska, making \$37,274.27. Of this sum, \$16,053.64 was the total of the valuation of the 362 boxes sent out during the year. There were 290 boxes sent by the Woman's Auxiliary, and 69 by the Junior Auxiliary. The total amount now in hand for the United Offering of 1913 is \$5,899.41, and to this will be added on the Day of Prayer (during the latter part of September), whatever will be collected during the summer. The speakers of the afternoon were the Rev. Thomas Jenkins of Fremont, Ohio, formerly of the mission in Alaska, who gave a spirited description of true missionary work, and an eloquent appeal for the deepest consecration to its highest ideal; the Rev. J. E. Curzon, secretary of the Fifth Department, who brought encouraging data from the home base as well as from the mission field, and Miss Margaret Hobart of the Church Missions House. The officers were mainly reelected, as follows: Mrs. Frederick Greeley, president; vice-presidents, Miss Katherine D. Arnold, Mrs. Vinny B. Fullerton, Mrs. W. D. C. Street, Mrs. R. H. Lawrence, and Mrs. J. E. Otis, assisting the president; Mrs. E. A. Kirkland, in charge of the monthly meetings; Miss Janette L. Sturges, in charge of the Providence Day Nursery; Miss Harriet Houghteling, in charge of the Junior Department; Mrs. Herman B. Butler, in charge of the United Offering; Mrs. William A. Bishop, in charge of the Babies' Branch; Mrs. Clinton P. Lampman, committee on Efficiency and Promotion; treasurer, Mrs. George O. Clinch; corresponding secretary, Mrs. John J. MacDermid; recording secretary, Miss Mary R. Morrell; educational secretary, Miss Clara Griswold.

The diocesan president was unable to be present, owing to the death of her sister, Miss Scudder, that same morning. Bishop Toll presided at the afternoon session. The year's work takes rank among the largest in the history of the Chicago Branch of the Auxiliary.

As preliminaries to the diocesan convention there were held the annual meeting of the Guild of All Souls', at St. Bartholomew's church, and the forty-eighth Local Assembly meeting of the Chicago chapter of the Daughters of the King, at Christ church, Woodlawn, Chicago. These meetings were held on Monday, May 26th, and will be more fully described next week.

MARYLAND

THE convention was chiefly occupied in discussing the resolutions recommended by the Social Service Commission, which were adopted in form stated below. With respect to the Name of the Church a memorial was adopted to the effect "that the convention of the Protestant Episcopal Church of the diocese of Maryland deems any change of the name of the Protestant Episcopal Church in the United States of America, or in the title page of the Book of Common Prayer, to be inexpedient at this time"; and also that in General Convention, on a vote by orders, "the voting weight or strength of the several dioceses be better proportioned to the number of communicants represented." In accord with this resolution the convention voted to have the committee on canons take in consideration the subject of lay representation in the diocesan convention and report next year.

In his address the Bishop suggested "certain supreme possibilities in service" in connection with the General Convention, relating to "our missionary endeavor," religious education, unity, social service, and support of the clergy. He regretted the current discussion on the Name. "In no other arena of difference and dispute," he said, "has partisanship ever more completely merged itself into pride, and pride into prejudice . . . than in the arguments upon this question." "Satan, not God, is the author of a controversy which provokes such a situation."

The convention voted to increase the Bishop's salary to \$6,000 a year, and also that hereafter in the missions of the diocese the minimum salary of a married missionary shall be \$1,200 a year, with a house, and of an unmarried man \$800 a year. Final and affirmative action was taken on the change in the constitution which provides that hereafter the convention shall meet on the last Wednesday of October instead of May; so that the convention will not meet again for seventeen months, or until October 28, 1914. At the missionary meeting held Wednesday evening, encouraging reports of the work of Church extension accomplished during the year were presented and the committee of missions was authorized to apportion

\$27,000 for the missionary work of the diocese for the period beginning May 1, 1913, and ending September 30, 1914.

The Social Service Committee of the diocese, consisting of the Rev. Charles Fiske, D.D., Rev. Romilly F. Humphries, Rev. Herbert Parrish, Rev. James L. Smiley, and Messrs. William F. Cochran, E. Allen Lycett, Charles E. Falconer, and J. Smith Orrick, presented a most interesting and valuable report, relating to (1) The Vice Problem, (2) The Saloon Problem, (3) Race Track Gambling, (4) Conditions in Penal Institutions, and (5) Social Democracy. Most of the session on Thursday was taken up in discussing their report and the resolutions offered by the committee. After a very thorough and spirited debate the following resolutions were adopted: (1) "That it is the sense of this convention that the clergy of this diocese should encourage the presentation for health certificate from a reputable physician to the effect that those whom they are to join in marriage have neither an incurable or communicable disease"; (2) "That this convention expresses its conviction that the ultimate and complete elimination of the saloon, as it now exists, is a necessary step towards the cure of the drink evil, and particularly that it places itself on record as favoring such measures as will remove the liquor question from the sphere of politics and permit of its solution on a moral and social basis, through the passage of such legislation as will enable the whole matter of licensing the sale of intoxicating liquors to be settled by referendum to the people, whose interests are vitally concerned therewith"; (3) "That this convention recommends such reasonable legislation as may be introduced at the next session of the legislature looking to the final abolishing of all forms of race-track gambling in this state"; (4) "That this convention appeals to the Christians of the state to use their influence in every way for the promotion of social reform in our Penal Institutions, as conditions demand."

The elections resulted as follows: Standing Committee—The Rev. William M. Dame, D.D., Rev. Edwin B. Niver, D.D., Rev. W. H. H. Powers, Rev. Edward T. Helfenstein, and Messrs. Joseph Packard, Henry D. Harlan, William B. Hurst, and Herbert M. Brune.

Deputies to the General Convention—The Rev. Edwin B. Niver, D.D., Rev. Charles Fiske, D.D., Rev. A. B. Kinsolving, D.D., and Rev. William C. Hicks; Messrs. Joseph Packard, Edward Guest Gibson, Blanchard Randall, and George R. Gaither.

Alternate Deputies—The Rev. William M. Dame, D.D., Rev. Edward T. Helfenstein, Rev. Percy F. Hall, Rev. A. C. Powell, D.D., and Messrs. Edward N. Rich, Thomas Fell, J. Clarence Lane, and Herbert M. Brune.

The annual business meeting of the Maryland branch of the Woman's Auxiliary was held in the Pro-Cathedral, Baltimore, on the afternoon of May 27th with a large attendance. The Auxiliary refused to accept the resignation of Miss Mary R. Snowden, who has been president of the Junior Department from its beginning, and elected her honorary president, and Miss Mary B. Pitts as active president. Other officers generally were re-elected. The number of parish branches is now fifty-seven. During the year the Auxiliary has contributed \$600 to the Bishop for special work in the diocese besides raising a large amount for other missionary fields and needs. The Bishop asked the Auxiliary for \$750 during the coming year towards building parish houses, and it was voted to give him that amount. Interesting and helpful addresses were made by the Rev. Hugh Birekhead, D.D., rector of Emmanuel Church, Miss Ridgely of Cape Mount, Africa, and Bishop Murray. At the close of the meeting the members were delightfully entertained at the episcopal residence by Bishop and Mrs. Murray.

Introductory to the meeting of the diocesan convention, a well attended missionary rally in behalf of Church extension in the diocese was held in the Memorial church, Baltimore, on the evening preceding the convention. Bishop Murray presided and also spoke, briefly reviewing the missionary work and needs of the diocese. Stirring addresses were made on various phases of missionary work by the Rev. J. H. Boosey of St. Margaret's, Baltimore; the Rev. Charles A. Hensel of the Church of the Redeemer, Govanstown; the Rev. F. C. F. Shears of Severn Parish, Anne Arundel county; the Rev. J. E. William of St. Paul's parish, Frederick county; the Rev. S. Hilton Orrick of Westminster, and Mr. Randolph Barton, Jr., of St. Mark's, Pikesville, Baltimore county.

FLORIDA

THE Fond du Lac resolutions relating to the title-page of the Prayer Book were referred to a committee, which reported "that such action is inadvisable, because any change in the legal title of the Church should be final, and to be consistent, should occur not only in the Book of Common Prayer but also in the Hymnal and in the Constitution and Canons"; and also that "The diocese of Florida ten years ago resolved that a change in the legal title of the Church was desirable and that the title should be The American Catholic Church. Your committee re-affirm and re-commends that resolution." Agreeably to the recommendation of this committee, it was voted unanimously that it is the sense of this council that any change of the title page of the Prayer Book or of the legal name of the Church is inexpedient at this time. Protest was

made against the plan of appropriating money by the state to the support of schools that are practically denominational schools, and urging further that "teachers in public schools should be forbidden from wearing the garb of any religious order or church or society or organization." Provision was made for the creation of a Social Service Commission, and the diocesan paper, edited by the Rev. J. H. Brown of Pensacola, was taken under the control of the council.

The Bishop spoke of a number of matters to come before General Convention, especially the proposed amendments to the Constitution. He commended an elective Presiding Bishopric. As for the Name he felt that there should be no change until there is a practical unanimity in the Church. He believed it a foregone conclusion that there would be a change, and he tersely answered some of the objections to it. He felt that every one should declare himself in a definite way, and for himself spoke in favor of the term "American Church."

There was an extended report of the committee on Christian Education and Sunday School Work, which presented the need of that phase of the Church's work; and, at their request, the council endorsed the standard curriculum of the General Board of Religious Education, and also urged that the clergy and Sunday school teachers would take the correspondence course of teacher training. The diocese of Georgia, through its secretary, sent a communication asking the council of the diocese of Florida to stand by the dioceses of South Carolina and Georgia in the position they have taken in opposition to the Racial Missionary District Plan. But the Bishop of the diocese stated that he had done all in his power to bring about the very thing that South Carolina was opposing, and also to oppose the Suffragan Bishop canon. The council refused to take any action on the matter and laid it on the table.

The Standing Committee elected is, the Rev. V. W. Shields, D.D. (president), the Rev. L. Fitz-James Hindry (secretary), the Rev. John H. Brown; Messrs. H. C. Bedell, H. E. Dotterer, Harry E. Osborne.

Deputies to General Convention: The Rev. Messrs. V. W. Shields, D.D., L. Fitz-James Hindry, J. William Foster, D.D., John H. Brown; Messrs. W. W. Hampton, William M. Corry, John S. Bond, J. Stuart Lewis.

Alternates: The Rev. Messrs. James H. Davet, William Wyllie, J. Lindsay Patton, G. H. Harrison; Messrs. W. A. Bours, D. A. Finlayson, C. B. Rogers, R. M. Cary.

IOWA

AS in so many other dioceses, the question of the Name was discussed, being introduced by Mr. George F. Henry, near the close of the convention, in the form of a memorial asking that General Convention would not take action on the subject. This was decisively defeated, by the clergy voting against the measure, two to one, and the laity upholding it by a majority. Indeed Mr. Henry only retained his seat in General Convention by a majority of one in the clerical vote. The convention endorsed a bill to prohibit more than six days labor in a week in certain industries. The canons concerning missionary work were changed so as to give a more flexible and better method of administration of missionary affairs, which from henceforth will be largely developed under the direction of the Bishop-Suffragan; who at this convention was formally placed in charge of the missionary work in the diocese.

Bishop Morrison's address contained a strong presentation of the Catholicity of the Church and of the peculiar character of Anglican Catholicity in its Protestant modification.

"The Catholic Church," he said, "will survive all the partial expressions of the faith. The Catholic Church, the pillar and ground of the truth, until Christ come again, will build her altars and make the great oblation, pleading the death of Christ, and to each faithful and loving soul the living Christ will come in the Holy Communion age after age until He comes to end the present order and to reign in all hearts for ever and ever. Undoubtedly there will be great changes. The Catholic Church will find itself some day at home in the modern thought, and some one, another Thomas Aquinas, will interpret the faith in the terms of modern knowledge, and the Catholic verity will seem reasonable and the Catholic faith will be accepted by an age which accepts as a matter of course historical criticism; an age of science, an age of a scientific psychology, and by a world which is dominated by Socialism and democracy. It will be a faith, not of denial and protest, but of affirmation. It will be the Catholic faith and Catholic worship and Catholic life which will, when all things have been shaken, survive."

"The fact is that the Anglican Communion is at once Catholic and Protestant. For four hundred years these principles have not only found expression in two great schools of thought, they have modified each other, and no Anglican is either entirely and consistently Catholic or is he ever entirely Protestant. For this reason the members of the Protestant churches do not understand us, nor have they

perfect confidence in us. There is a chasm between us and we try in vain to bridge it. We Anglicans look at the Incarnation, the Atonement the sacraments in a way an ordinary Protestant does not. We cannot get away from our heritage, nor change the atmosphere. We yearn for fellowship and unity of action with all Christians, but continuity and authority hold us to priesthood, to an altar, to the memorial sacrifice offered at that altar. We feel within ourselves the consciousness of a Catholic life; we have a reverence for the voice of Catholic consent in the great councils of the undivided Church; the language of St. Paul is the expression of our loving and joyful conviction as to what the Church is—the Bride, the Body of Christ, the pillar and ground of the truth."

Change of Name, he felt, would not in itself bring about the end that was to be desired, and he felt that such change may well wait the "slowly developing consciousness of Catholic life within the Episcopal Church." His judgment therefore was that the change should be deferred beyond the present time.

Deputies to General Convention: The Rev. Messrs. Marmaduke Hare, M.D., Davenport; Charles J. Shutt, Des Moines; John Arthur, Cedar Rapids; W. D. Morrow, Spencer; Messrs. C. D. Jones, Independence; J. K. Deming, Dubuque; G. F. Henry, Des Moines; and Major Samuel Mahon, Ottumwa.

Alternates: The Rev. Messrs. William C. Hengen, Ottumwa; George W. Hinkle, Waterloo; J. C. Sage, Keokuk; W. D. Williams, Iowa City; Messrs. Arthur Cox, Iowa City; G. H. Jackson, Council Bluffs; E. H. Doolittle, Council Bluffs; T. W. Place, Waterloo.

The Standing Committee and the other committees are practically the same as last year. The convention, following a custom of recent years, opened its session on Sunday, May 25th, with two early celebrations of the Holy Eucharist and a choral celebration at 11 o'clock. This was beautifully rendered, and was attended by a congregation which filled the church. The sermon—an eloquent one—was preached by Bishop Partridge, who, again in the evening, was one of the speakers at the mass meeting, when other addresses were delivered by the Hon. George F. Henry and the Rt. Rev. Harry Sherman Longley, Bishop Suffragan.

A session of the diocesan council of the Brotherhood of St. Andrew was held in the afternoon, under the presidency of John P. Montrose, and addresses were made by Bishop Longley and Bishop Partridge, Rev. John C. Sage and Joseph J. Ayres.

The diocesan branch of the Woman's Auxiliary held its annual meeting simultaneously with the convention, and transacted considerable routine business.

OREGON

THE diocese adopted a memorial to General Convention in regard to the Prayer Book which is identical with that of the diocese of California, endorsing the Round Table measures of 1910.

The Bishop showed that there are more clergy at work in the diocese than at any previous time in its history. The Bishop Scott Grammar School is to be opened in September on the farm secured at Yamhill. The Board of Church Extension had the most successful year in the history of the diocese, over \$14,000 having been collected from all sources and disbursed during the year. The Bishop closed his address with a call to a more vigorous Church life. The Lord Bishop of New Westminster, British Columbia, was an honored guest at the convention.

The elections resulted as follows:

Deputies to General Convention: The Rev. Messrs. H. R. Talbot, Portland; Horace M. Ramsey, Portland; Charles W. Robinson, Oregon City; C. W. Baker, Roseburg; Mr. R. L. Glisan, Portland; Dr. S. E. Josephi, Portland; Mr. H. D. Ramsdell, Portland; Mr. R. J. Brock, Portland.

Provisional Deputies: The Rev. Messrs. P. K. Hammond, Eugene; H. D. Chambers, Portland; E. H. Clark, Portland; W. A. M. Breck, Portland; Dr. H. B. Leonard, Eugene; Mr. Frank Spittle, Astoria; Mr. W. C. Alvord, Portland; Mr. A. C. Newill, Portland.

The convention closed with a stirring missionary meeting. In connection with the session of the council there was a meeting of the Oregon Clericus, which requested the convention and the diocese to call the attention of the state and city educational boards to the lack of any teaching of moral ethics in the public schools of the state.

The Woman's Auxiliary of the diocese also held its annual session, which included an address by the Bishop of New Westminster.

SACRAMENTO

THE creation of a Cathedral corporation with seventeen directors was the most important business of the third annual convention.

The Bishop spoke of the diocese as in excellent condition and praised the vital spirit which animates it. He asked for the formation of a Cathedral corporation and told of the progress of the Cathedral movement in the diocese.

The following were elected members of the Standing Committee: The Rev. Messrs. C. E. Farrar, John T. Shurtleff, E. A. Osborn,

James T. McGovern; Messrs. Geo. Wenigar, W. W. Lyman, W. B. Lardner, Judge N. P. Chipman.

The following were chosen as Deputies to General Convention: The Rev. Messrs. Edwin A. Osborn, Chico; Isaac Dawson, Sacramento; H. A. R. Cresser, Red Bluff; Chas. E. Farrar, Sacramento; Messrs. C. W. Bush, Woodland; Geo. Wenigar, Vallejo; Colonel W. W. Lyman, St. Helena; J. Dunlop, Applegate.

The Woman's Auxiliary also held its session with a sermon by the Bishop.

MINNESOTA

IT was a routine convention, held at St. John's church, St. Paul, with only local matters under review.

In regard to the change of name, Bishop Edsall expressed himself as "quite willing to see the whole matter dropped, if this can be done without making it appear that we regard our present name as really satisfactory." The treasurer reported that owing to special five-year pledges made for the purpose, provision had been made for the salary of the Suffragan Bishop and there was a balance in the treasury on May 1st to the credit of the Episcopate Fund of \$992.72. The members of the Standing Committee were reelected.

Deputies to the General Convention: the Rev. I. P. Johnson, D.D., the Rev. James E. Freeman, D.D., the Rev. Julius A. Schaad, the Rev. E. E. Lofstrom, Mr. William H. Lightner, Mr. H. C. Theopold, Mr. C. B. Lyon, Mr. John R. Vanderlip.

Alternates: the Rev. E. N. Schmuck, the Rev. C. C. Rollit, the Rev. William P. Remington, the Rev. A. E. Knickerbocker, Mr. J. G. Pyle, Mr. W. D. Lawrence, M.D., Mr. E. H. Foot, Mr. V. M. Watkins.

The council elected as members of the Board of Missions for three years the Rev. E. B. Woodruff, the Rev. W. S. Howard, the Rev. P. K. Edwards, the Rev. C. E. Haupt, Mr. John Dale, Mr. C. M. Morse, Mr. G. G. Whitney, and Mr. J. B. Robinson; and to fill vacancies on the Board the Rev. W. P. Remington, the Rev. J. A. Schaad, and Mr. Spencer L. Fraser.

Delegates to the missionary council of the Sixth Department: the Rev. E. E. Lofstrom, the Rev. A. E. Knickerbocker, the Rev. E. B. Woodruff, the Rev. J. A. Schaad, the Rev. A. Chard, Mr. H. C. Theopold, Mr. G. G. Whitney, Mr. G. H. Lugsdin, Mr. E. H. Foot, Mr. A. A. McKechnie.

Delegates to the Sixth Department Sunday school convention: the Rev. A. E. Knickerbocker, the Rev. E. E. Lofstrom, the Rev. A. Chard, Mr. H. C. Theopold, Mr. G. G. Whitney, Mr. A. A. McKechnie. Alternates: The Rev. J. S. Budlong, the Rev. S. Kilbourne, the Rev. C. E. Haupt, Mr. S. S. Fraser, Mr. W. H. Lightner, Mr. Lloyd Peabody.

Immediately after the adjournment of the council the Board of Missions organized by the election of the Rev. C. Edgar Haupt secretary and treasurer. The schedule of grants prepared at the last meeting and amounting to the gross sum of \$12,175 was adopted. A committee of five was appointed to revise the method of levying apportionments on the parishes and report at the next meeting.

The council was preceded by the semi-annual meeting of the Woman's Auxiliary, when addresses were made by both Bishops of the diocese, by the Rev. E. B. Woodruff, the Rev. C. C. Rollit, and Miss K. Sleppy. The women are undertaking to raise a memorial scholarship for Grace Harmon Edsall in St. Mary's Hall. Returns were received for the United Offering to be presented in New York in connection with the meeting of the General Convention and the total was found to be \$3,100, which it is hoped to augment before October.

LOS ANGELES

TWO memorials were addressed to the General Convention: one asking that remarriage after divorce be made uncanonical, the other that a higher degree of theological education be required of candidates for the ministry of the Church.

The convention decided to devote to Church extension, the Memorial Fund, to be known as the Jubilee Fund, of at least \$20,000, to be raised for 1915, in commemorating the twentieth anniversary of the founding of the diocese. The Very Rev. William MacCormack, D.D., was appointed chairman of this committee.

Great enthusiasm was manifest over the report of the acquirement during the year of the magnificent property of the Columbian Hospital, and the moving of the Good Samaritan Hospital to this new and perfectly equipped institution. Next in enthusiastic welcome was the account presented by the head master, the Rev. R. B. Gordon, of the Howard School.

Two matters aroused discussion, and were deferred to next year for settlement: The proposed canon giving authority to the Bishop and the Standing Committee to alienate, for the purpose of founding new missions, areas from established parishes; also the proposal to place the missionary budget of the Board of Missions on the assessment list in place of the apportionment list.

An advance in the interests of Social Service was made in setting aside one evening during convention for a popular meeting for Social

Service topics. Another advance was made for the Board of Christian Education in placing the support of its work on the convention assessment list. A special committee was appointed to arrange for the opening of a Seaman's Institute.

Elections were as follows:

Deputies to the General Convention: The Very Rev. William MacCormack, D.D., the Rev. C. L. Barnes, the Rev. R. L. Windsor, the Rev. M. C. Dotten, Ph.D., Dr. J. E. Cowles, Mr. C. M. Gair, Mr. W. T. Hadley, Mr. W. C. Mushet.

Alternates: The Rev. G. H. Cornell, D.D., the Rev. Henry Quimby, the Rev. C. E. Spalding, the Rev. A. M. Smith, Mr. F. C. Valentine, Mr. Augustus Davies, Mr. H. Ivor Thomas, Mr. Alfred Moore.

Standing Committee: The Rev. A. G. L. Trew, D.D., the Rev. R. B. Gooden, the Rev. M. C. Dotten, the Rev. C. E. Spalding, Dr. J. E. Cowles, Mr. A. G. Brett, Mr. A. S. Ormsby, Mr. H. H. Duryea.

The annual rally of the Sunday school children of Los Angeles and nearby towns was held in St. Paul's Pro-Cathedral on Sunday, May 18th. The Bishop, officers of the Board of Christian Education, and the clergy filled the chancel, and a thousand representatives of the Sunday schools made up the congregation. Reports were read giving the amounts of the Lenten offering and the Bishop's banner for the highest percentage of attendance was awarded to Trinity Sunday school. The speaker for the day was the Rev. Robert L. Windsor, who told of the life and labors of David Livingstone.

On Monday the Sunday School Association met to hear the report of its secretary, the Rev. E. L. Howe, and to listen to the addresses of Miss Davidson of St. John's, Los Angeles, upon Primary Department work, and the Rev. Percival Smithe of Pomona on Teacher Training. At this meeting the unique success of the Rev. C. S. Mook in Teacher Training at Whittier came in for appreciation. Mr. Mook has been conducting Teacher Training lectures, not only for the teachers of the Church, but for the united teachers of the various denominations of the town as well. The suggestion was made that Teacher Training would be much advanced if carried on in union with the work of the denominations, though this raised the question as to whether or not there is a Church Pedagogy and Psychology distinct from that of the denominations. At the evening session two papers were read by Bible class teachers. Mr. C. M. Coen of St. John's, Los Angeles, read a paper on Church History, and Mrs. J. H. Crawford of Epiphany, Los Angeles, read a paper on The Morning Prayer. The evening sessions were brought up to great interest when the Bishop of the diocese took up the theme of the Continuity of the Church and explained his plans for perpetuating the teaching on Church Continuity. He has made a unique collection of relics to be incorporated into the new Cathedral, which it is now announced as about to be built on the site of St. Paul's Pro-Cathedral. He has the following relics completing every period of Church Building, beginning with the British, and Saxon, down through the Norman, Plantagenet, Lancaster, York, Stuart, Tudor, Hanoverian, and the Colonial:

A tile from St. Martin's, Canterbury; a piece of foundation stone of Peterborough Cathedral, 1170; a tile (thirteenth century) from Westminster; a piece of stone from Hursley church; a tile from Stratford-on-Avon church; a chip from corner of St. Martin's-in-the-field, London; a stone from St. Giles, Cripple-Gate, London; a piece from Henry VII's chapel, Westminster Abbey; one-fourth of capital of column from St. Paul's Cathedral, London; a brick from the original church at Jamestown; also a piece of beam from Winchester Cathedral, placed there by Bishop Walklin, cousin of William the Conqueror.

These pieces, all authenticated, are to be placed in the columns of the new Cathedral. Arrangements have already been made for this building on the site of the present St. Paul's Pro-Cathedral in the very heart of the business of the city. The architect, Mr. Goodhue of the firm of Cram, Goodhue & Ferguson of New York is on his way now to Los Angeles, to attend to its construction. The proposed cost is \$150,000, and an endowment of \$15,000 a year has been arranged for.

Tuesday, the 20th, was devoted to the annual meeting of the Woman's Auxiliary of the diocese and the attendance was the largest yet known. The officers of last year were reappointed. A new project was announced by Deaconess Wilde, that of opening a Home for Children in Los Angeles. The Rev. George Davidson delivered an address upon the International Responsibility of Christianity, were raised the missionary endeavors of the Church to a world-wide plan of calling for the grandest possible conceptions of duty and opportunity. The Rev. John R. Atwill of Alhambra spoke upon The Responsibility of Parents for the Christian Education of their children.

Annual meetings of the Brotherhood of St. Andrew and the Daughters of the King were held on Friday, May 23rd, in St. Paul's Pro-Cathedral.

MISSOURI

AN invitation to General Convention to hold its sessions of 1916 in St. Louis was authorized. Showing in his address the advance made in the diocese, Bishop Tuttle observed that in

the whole state 6,257 communicants; now in the half of it there are reported 8,015. Then Bishop Robertson reported 536 confirmed in the year, now the two Bishops in this diocese report 559. Then the whole state gave about \$2,000 for diocesan missions, now the diocese of Missouri gives over \$8,000. The Bishop then spoke of the opportunity in China for great constructive work.

The Bishop Coadjutor's address in the afternoon gave a detailed account of the missions under his care, showing nearly all the vacancies of a year ago filled. The one exception touched on a subject which ought to be handled in a vigorous manner by every diocese. At Kirksville there is a State Normal School, and also a College of Osteopathy. The student body numbers about 1,400. The mission there cannot with its own means do what ought to be done among the students. A similar situation exists with regard to the parish at Columbia, the seat of the State University, with some 3,000 students. Committees were appointed to propose joint action to the diocese of Kansas City in dealing with both these places, since both have state institutions.

The change of a diocesan secretary is always important. Mr. C. Hunt Turner, who has served during three conventions, declined reelection owing to pressure of business affairs on his time. His successor is the Rev. C. E. Remick, who has been assistant secretary, and has done all the work of issuing the journals. A new departure for this diocese was the appointment of a Social Service Commission, consisting of the Rev. Messrs. G. F. Taylor, H. W. Mizner, and G. E. Norton, and Messrs. H. P. Knapp and Paul Griffin.

The Deputies to General Convention were elected as follows: The Rev. Messrs. J. Courtney Jones, Z. B. T. Phillips, Edmund Duckworth, and James Wise; and Messrs. F. J. McMaster, T. K. Skinker, Jas. M. Bull, and George A. Randolph.

Alternates: The Rev. Messrs. B. T. Kemerer, H. W. Mizner, A. Brittain, and C. F. Blaisdell; and Messrs. H. L. Chase, E. C. Carter, A. B. Ridington, and E. H. Lycett.

Missionary and other financial reports were satisfactory.

The Rev. Dr. J. J. Wilkins addressed the convention forcefully on the five million dollar pension fund. He cannily informed the lay portion of it that experience has shown that the pensioned workman is worth ten per cent. more than the unpensioned one. The committee on State of the Church reported against any action on the decree "*Ne temere*."

On the evening of the first day the Bishop gave a reception to the convention, at his residence, which was largely attended. The second evening was devoted to a missionary service, held usually in St. Peter's church. The Rev. Mr. Duckworth gave a most interesting address on the life of David Livingstone. Bishop Johnson spoke on the power, *dunamis*, given us for the purpose of witnessing for Christ, and drew a fine illustration from the power of the Keokuk dam.

ATLANTA

THE council first adopted by a vote of 40 to 4 a resolution that a change of name be not favored "until such change shall, with practical unanimity, express the common consciousness of the members of this Church," and then afterward reconsidered and tabled the resolution in order that no view at all might be expressed. Regarding the racial episcopate, the council resolved that General Convention be petitioned to delay final action on the memorial of the Seventh Department until all the Southern dioceses have had more time in which to consider the matter. A resolution asking for legislation requiring physical fitness of the parties applying for holy matrimony was adopted.

Speaking of the Name of the Church, Bishop Nelson said: "That this is the Catholic Church in the United States and in all America is about as clear to me as anything can be." He pointed out that though there are other branches of the Catholic Church in the United States, none other claims or assumes to be the American Catholic Church, "even should they subdue and attach every Christian in America." He hoped that in view of the acrimony with which the discussion was being carried on it would not come to a vote at the coming General Convention. "The Church can afford to wait until her children understand each other better, and meanwhile justify by word and deed her unassailable position, until they can agree to drop a partisan designation for one more truly descriptive of her character, aims, and prospects." He hoped that there would be no memorial or instructions from this diocese, and believed that the time to declare the convictions of the diocese, as one of the diocesan units, is after the first formal action has been taken by General Convention.

His reference to that question, together with the Fond du Lac Memorial and the resolutions of a conference at Gainesville in 1911 unanimously asking the council to take action in favor of change, was referred to a committee, of which the Rev. Dr. Wilmer was chairman. Its report was that "Your committee are in favor of giving to our Church a name that shall more clearly indicate her

distinctive characteristic of partaking of the spirit of the Reformation without breaking our historical continuity as a branch of the Apostolic Church in which, in the Creeds, we declare our faith—thus representing the middle way between two extremes. But realizing that a change of name at this time would probably be misunderstood by many Christian brethren outside our own communion and would certainly cause pain and grief to many within; we, therefore, feel constrained to go on record as not believing in the desirability of any change of name at the present time.

"We believe, however, that the intelligent and fair-minded discussion of the subject necessarily brings to light important principles vital to the constitution of the Church as a whole."

Deputies to General Convention: The Rev. C. B. Wilmer, D.D., the Very Rev. C. T. A. Pise, D.D., the Rev. John H. Bunting, the Rev. Troy Beatty; and Messrs. Thomas Egleston, Z. D. Harrison, T. H. Nickerson, Seaton Grantling.

There was an evening missionary service and also the annual meeting of the Woman's Auxiliary. At the latter the Bishop gave an address at the opening service and there was a corporate Communion and Quiet Hour. Mrs. Nellie Peters Black spoke on China, Mrs. Frank D. Holland on Negro Work, and an address by a native Chinese attending the state university, marked the annual programme. An especial memorial of Mrs. H. C. White, a former diocesan president, was offered. A Junior officer, Miss Mary Pearson, made a notable address on educational lines. The sessions were presided over by Miss Rosa Woodberry, secretary, in the absence of the president, Mrs. E. Le Conte Furman, who is ill, and was greatly missed.

SOUTHERN VIRGINIA

A MEMORIAL against any change in the name of the Church was adopted. A Sunday School Commission and also a Social Service Commission were created and a memorial to General Convention adopted in favor of the requirement of a health certificate from the bridegroom prior to the performance of any marriage.

Bishop Randolph presented an extended consideration of the abuses in the Roman Communion which seemed to him to make any change in the title of this American Church improper.

"The title of the Church," he said, "embodies the fundamental principles of its doctrines, its rights and ceremonies, and its constitutional laws. In expunging the title Protestant we are opening the door for the elimination and the repeal of the laws of our diocese and our general Church organizations. . . . The word Protestant carries with it the right of private judgment, the Bible as the rule of faith and practice, and thirdly, the all-embracing doctrine of justification by faith. If the Catholic party is strong enough to remove Protestant from our title, they are strong enough to change the laws and the doctrines and liturgies to conform to Catholic principles of faith and practice. May God help us to face the exigency, and to realize what it is that we are asked to do. We cannot hold on to Romanism and Protestantism in the same faith, because the one is based upon the denial and the renouncing of the other."

Bishop Tucker, the Coadjutor, also declared that "it would seem little less than disastrous to bring about a change such as that implied in the elimination of the word Protestant from the name of the Church." An extended series of preambles were adopted with a resolution to the effect that the diocese "respectfully and earnestly protests against such proposal, and instructs its representatives to said General Convention to oppose the same under whatever form it may assume." It was declared that any change, no matter what the new name might be, will misrepresent the Church, introduce confusion, retard the great cause of Christian Unity, and "will not represent the will of the majority of the communicants of this Church, because of the absence of proportionate representation in the General Convention as now constituted."

CENTRAL NEW YORK

THE convention dealt with a number of matters of interest. General Convention was asked to restore the requirement for bans of matrimony. Protest was made against the *Ne Temere* decree. The Name was discussed at length, on the basis of majority and minority reports on the Fond du Lac proposition, the former favoring and the latter opposing change. No action was finally taken.

Despite the inclement weather that prevailed during the entire session, the convention, at Utica, was largely attended. Eighty-seven clergymen and 116 lay delegates were registered and many Church people of the city were present. Missions and Social Service had their place and Religious Education was given much consideration at a meeting of the Sunday school convention in Grace church, at which the Rev. W. W. Smith, M.D., and the Rev. William E. Gardner were the principal speakers.

The opening service of the convention was on Tuesday afternoon and the larger part of the evening was given to the subject of

missions. The Rev. W. J. Sniffen, Archdeacon of Western Massachusetts, spoke on diocesan missions, particularly as such work is done in his own diocese. The Rt. Rev. Arthur S. Lloyd, D.D., president of the General Board of Missions, gave an inspiring address on the work in the larger field of the nation and the world.

Bishop Olmsted, after giving a brief outline of the events in the diocese during the preceding twelve months, and calling attention to the importance of carefully kept parish records and communicant lists, spoke of the good work done by the Girls' Friendly Society and the importance of the work of the Board of Religious Education and the Social Service Commission in the diocese. He urged better support of the clergy, saying, "there has been unusual difficulty this past year in securing clergymen to occupy the places made vacant by the usual clerical procession." He felt that the small and uncertain stipends paid was a serious wrong. Concerning the Name of the Church he regretted "the bitterness that has arisen on the subject." "The terrible apprehension which has been aroused, particularly in the minds of the laity, that the movement is in favor of eventual submission to Rome, is without foundation. I am quite sure that the very large majority of those who wish the word Protestant to be omitted, are thoroughly loyal to the Anglican Reformation, and have no more desire to restore Popery, than the large majority of the other side have to establish rationalism and to deny the Virgin Birth of our Lord, as some of the clergy of this Church are doing to-day in New England. There may be a few disaffected ones on both extremes, but they do not count at all in the grand total. The chief objection to the word 'Protestant' is, in my judgment, that it is indicative of division, and consequently is out of place in the name of the Church of our Lord Jesus Christ. Individuals may call themselves so if they choose; and one part of the Church may protest against the action of another part; but to put the word into the name of the Church itself is altogether improper; and moreover, altogether unnecessary."

"I cannot readily believe that any one of us would wish, in his last hour, when the minister of God kneels at his bedside and prays, that he should say 'O God, whose days are without end and whose mercies cannot be numbered, grant that we may be gathered unto our fathers, in the Communion of the Protestant Episcopal Church.' The Prayer Book has it, 'in the Communion of the Catholic Church,' and, as you know very well, that doesn't mean in the Church of Rome." He asked that no instruction be given to the deputies from the diocese.

The question of the "Change of Name" was brought before the convention by a resolution to accept the majority report of a committee created one year before to consider a reply to a communication from the diocese of Fond du Lac advocating the elimination from the Book of Common Prayer of the words "Protestant Episcopal" in the several places where they occur. Four members of the committee of seven advocated that these words be stricken from the Prayer Book, but reported that they did not recommend the adoption of any new name. They "believed that this elimination will be more generally acceptable to the laity of the Church than any other of the proposed changes (with the possible exception of the adoption of the title proposed in the General Convention of 1910) and that, therefore, it will make for harmony."

Three of the committee had returned a minority report strongly favoring the retention of the words "Protestant Episcopal." A long and animated discussion followed. Those opposed to the adoption of a broader and more comprehensive name for the Church tried to avoid a direct vote on the majority report and sought to delay action by parliamentary means. On three motions to postpone action they were largely out-voted. The debate continued till a late hour, and then, feeling that the comparatively small number present might not be held to be thoroughly representative, the framers of the majority report, through their chairman, moved that the matter be indefinitely postponed. This was done, it was stated, because the friends of the change of Name did not wish to take a seemingly unfair advantage of the others nor appear to force legislation. The votes taken before this had already shown that the majority of those present favored the dropping of the words from the Prayer Book.

The question of "Votes for Women" in parish elections was introduced in the convention and created much earnest discussion but was postponed for consideration at the next convention.

The following members of the Standing Committee were elected: The Rev. E. H. Coley, D.D., Utica; the Rev. William DeL. Wilson, Syracuse; the Rev. Karl Schwartz, Ph.D., Syracuse; the Rev. James K. Parker, Waterville; and Messrs. Edgar L. Emerson, Watertown; William D. Dunning, Syracuse; John R. Van Wigenen, Oxford; and George T. Jack, Syracuse.

Deputies to the General Convention go uninstructed as follows: Clerical—the Rev. H. G. Coddington, D.D., of Syracuse, the Rev. A. R. B. Hegeman of Binghamton, the Rev. Octavius Applegate, D.D., of Utica, the Rev. W. B. Clarke of Seneca Falls; Lay—Hon. Charles Andrews of Syracuse, Mr. T. R. Proctor of Utica, Mr. Lewis H. Leonard of Owego, and Mr. Frank L. Lyman of Syracuse.

The Provisional Deputies are: Clerical—the Rev. Arthur B. Rudd of Elmira, the Rev. W. W. Way of Cortland, the Rev. W. R. McKim of Oneida, and the Rev. Richmond H. Gesner of Oswego; Lay—Hon. George Underwood of Auburn, Mr. J. Francis Day of Utica, Robert C. Scott of Baldwinsville, and H. L. Preston of Jordan.

OLYMPIA

THE total apportionment for missions and diocesan work was fixed upon parishes and missions at a ratio of 16 per cent of parish expenditures. A canon providing for the organization and maintenance of a House of Churchwomen, to meet coincidentally with the convention next year, was adopted. A diocesan seal was adopted.

The convention met in St. John's church, Olympia, May 27th and 28th. Before the opening of the convention proper a well attended meeting under the auspices of the Social Service Commission was held, the Rev. Edgar M. Rogers, presiding. William Savery, Ph.D., professor of Ethics at the Washington State University, was the chief speaker, his subject being "The Church and Social Ethics." George F. Shelby also spoke from the topic, "How can the best results be obtained from Churchmen."

The convention opened with a choral celebration of the Holy Eucharist the following morning at 10 o'clock. The Rev. T. A. Hilton of St. Clement's, Seattle, was the preacher. The Bishop's address dealt largely with diocesan institutions and the value of a settled clergy. He said that fully one-half of the whole diocesan roll had been changed in the year. After reading his official statistics he briefly referred to the change of Name and declared that the Church needed a new heart much more than it needed a new name. This was the only reference to the matter during the whole convention.

The Social Service Commission reported the accomplishment of much service during the year, particularly at the state legislature where it labored to secure a minimum wage and the adoption of the plan known as the "Iowa Red Light Law."

Elections were as follows: Deputies to the General Convention, Clerical—The Rev. Messrs. E. V. Shaylor, R. J. Arney, F. T. Webb, S. H. Morgan; Lay—Charles Shepard, N. B. Coffman, George P. Jacobs, and H. Daniels.

Standing Committee: The Rev. H. H. Gowen, C. Y. Grimes, R. J. Arney, F. T. Webb; and Messrs. F. M. Padeford, E. C. Arnold, P. C. Kaufman, H. F. Garrettson.

TEXAS

THE statement heretofore published to the effect that the Rev. H. Percy Silver was *unanimously* elected Bishop Coadjutor is challenged by the rector of St. Paul's Church, Waco, the Rev. W. P. Witsell, who reprints in his parish paper the editorial view of the election expressed by THE LIVING CHURCH, saying that his own view "coincides substantially" with it, and then adds:

"There seems to be so much misunderstanding as to the action of the clergy relative to Mr. Silver's nomination by them that it seems well to say that the vote of the clergy was *never* made *unanimous*. Mr. Silver received as his highest vote 13 out of 20. A motion was offered to make it unanimous. With *painful* reluctance and as the result only of deep conviction, earnest objection was presented. The motion was immediately withdrawn, and the final vote stood 13 for Mr. Silver and 7 scattered among other clergymen."

Deputies to General Convention were elected as follows: Rev. Messrs. C. C. Kramer, P. G. Sears, John Sloan, and W. P. Witsell; Messrs. C. L. Johnson, G. F. Taylor, Rufus Cage, and C. P. Macgill. Clerical alternates—Rev. Messrs. G. B. Norton, M. P. Worsham, and W. W. Daup. Lay—Tom J. Lamb, Sterling Myer, W. S. Simpkins, and A. S. Cleveland.

DELAWARE

THE following were elected alternates to the General Convention: The Rev. Messrs. William H. Laird of Wilmington, Alban Richey, D.D., of New Castle, Charles H. Holmead of Wilmington, E. H. J. Andrews of Milford. Lay alternates: Hon. Charles M. Curtis, Trinity Church, Wilmington; Henry B. Thompson, Trinity Church, Wilmington; H. V. Lyons, St. Peter's Church, Lewes; A. N. Willets, St. Anne's Church, Middletown.

SPRINGFIELD

The Rev. H. C. Goodman (not Goodwin, as printed in THE LIVING CHURCH) is an alternate deputy to General Convention from Springfield.

SPOKANE MISSIONARY CONVOCATION

THE Fond du Lac resolutions introduced a spirited debate. A motion to lay on the table was lost, and on the final vote on endorsing the proposition the clergy voted 9 to 5 in favor, but the lay vote resulted in a tie, 13 to 13, and there was therefore no action taken.

There was a novel result of the election of delegates to General Convention. Mr. J. P. M. Richards of Spokane was selected as lay delegate on the second ballot. Later ballots gave Dean William C. Hicks of All Saints' Cathedral, Spokane, a majority in the clerical order, and the Ven. Archdeacon Henry J. Purdue a majority in the

lay order, other candidates dropping out. When it became apparent that it would be impossible to secure an election, after conference between the two candidates and the Bishop, it was decided to decide the matter by drawing lots. By this method Dean Hicks was chosen delegate and the Archdeacon alternate. A part of the agreement is that each will serve half time at the General Convention. Both men voted yes on the Fond du Lac proposal. Mr. M. H. Reeves was chosen lay alternate.

The third day of the convocation was given over to a Sunday school institute at Holy Trinity church, together with the meeting of the Woman's Auxiliary. This is the first time in the history of the district that the Auxiliary has had a special time for meeting. The gathering was well attended both by the women of the city and by those outside. Miss Maud Whitley of Spokane was chosen president, Mrs. Wilson Johnston, secretary, Mrs. H. E. Bacon, treasurer, Mrs. H. S. Collins, superintendent of Junior branches, and Mrs. Robert S. Gill superintendent of Babies' branches.

NORTH DAKOTA MISSIONARY CONVOCATION

THE convocation supported the movement for the change of Name in resolutions passed with only two dissenting votes and in form printed below. The convocation offering was for flood and tornado relief and was sent for that purpose to THE LIVING CHURCH EMERGENCY FUND.

Meeting at Devils Lake on Sunday, May 25th, all the clergy and an unusually large representation of the laity were present. Bishop Biller of South Dakota preached the opening sermon. In his annual address Bishop Mann commended highly the law recently enacted by the legislature, which prohibits the marriage of the feeble-minded, epileptics, insane, common drunkards, those in the advanced stages of tuberculosis, or who are afflicted with any contagious venereal disease. He also expressed the hope that all the clergy would make use of the provision made by the state educational board, which allows a certain credit in the regular high school course to those who pass examinations in a prescribed course of Bible study.

In regard to the name of the Church, the Bishop showed the narrow and misleading implications of the present title and observed that that which creates "a wrong and repellant notion" is a "stumbling block," "and, when possible, stumbling blocks should be removed." The title should be "a purely local one. It must not attempt dogmatic definitions or devotional forms." He felt therefore that it should be purely geographical—"The Church in the United States." So he trusted that when the day comes for our Church to assume—not by indirection, but by straightforward action—a full and final name, it will be one which simply says this is a Church for the American people, letting the word 'church' cover all the power and glory."

After full discussion the following resolutions were passed with only two dissentient votes:

"In view of the consideration bearing upon altering the present legal title of the Church, which consideration has been progressing for some years last past, be it

Resolved, By the Church in North Dakota: (1) That the present legal title by which this Church is known is inadequate and misleading. (2) That if a change is made in the same, it is our opinion that, both according to ancient Catholic custom and historical and theological fact, the name should be either The American Church, or The American Catholic Church. (3) That the adoption of said name, or any other, is advisable and right only when the General Convention can take such action with practical unanimity. (4) That while we regret the spirit in which the discussion has been carried on in some quarters, we still feel it wise to continue its consideration until some final solution be reached."

Delegates to General Convention chosen are Rev. G. F. Childs (Casselton) and Senator W. B. Overson (Williston). Alternates, Rev. J. S. Brayfield (Jamestown) and Mr. E. J. Chamberlin (Devils Lake).

At an informal gathering the officers of the Woman's Auxiliary asked the clergy as to their sentiment in regard to the Iowa plan, proposed to the Auxiliary, of substituting money gifts to the clergy in place of missionary boxes. The clergy unanimously voted against it.

The state Auxiliary was in session at the time of the convocation. Its meetings were characterized by their usual snap and interest. All reports showed a healthy increase, in particular that of the treasurer of the United Offering, which is at present 70 per cent. larger than ever before. Miss Mary Smith, educational secretary of Minnesota, was present, and conducted a number of Mission Study classes, as a demonstration for the women present. These were much enjoyed, and sent many home resolved to take up the work thus presented. Mrs. George Hancock of Fargo gave an excellent lecture on Alaska on Monday evening, following which a pleasant reception took place. During this, Bishop Mann presented to the rector of Devils Lake, the Rev. E. A. Clattenburg, and his wife, a chest of silver which had been secured by the parish as a gift to mark regret at their approaching departure, and appreciation of the three year's work which the rector has done among them; one fruit of which is the beautiful guild hall recently completed, in which the sessions of the convocation were held.

SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

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

WORK AMONG THE FOREIGN-BORN IN CONNECTICUT

THE work of the Connecticut diocesan Commission on Church Work among the Foreigners is chiefly in collecting and disseminating information, and publishing in foreign languages a statement concerning the Episcopal Church, which sets forth briefly the history, Catholicity, creeds, sacraments, and ecclesiastical year of the Church. The change in Connecticut's population is a matter of supreme moment. Its people are no longer for the most part of English lineage. So far as traditions of lineage and language go, it is not New England but New Europe; and to forget this, the Rev. J. Chauncey Linsley of Torrington, writes me, will work disaster to the Church in Connecticut: "Not the growth of the Church only but its very life depends upon how we meet these conditions. The clergy recognize this and in their various parishes are working most faithfully. As illustrating what is being done by parochial clergy, permit me to give statistics of a recent Confirmation class in a large growing parish in which one-third of the communicant list and more than one-half of the financial support come from those of foreign parentage. The Confirmation class, numbering 59, showed upon analysis the following composition: Austrian parentage, 2; Danish, 1; English, 7; French, 11; German, 7; Irish, 3; Scotch, 2. Total foreign parentage, 33; American parentage, 26. I do not refer to this as exceptional, but rather, I believe, as typical. It is a demonstration of what can be done, and an earnest of the larger work which must be done if this branch of the Church Catholic is to be true to its trust, fulfil its mission, and continue its growth with the growth of population. That much work of this kind is being done quietly and effectively is a cause for rejoicing."

The directorates of the banking, manufacturing, and mercantile institutions of Connecticut bear many an honored name of foreign extraction. In like manner Mr. Linsley believes that vestries and clergy lists will contain the names of faithful, earnest men, sprung from a foreign land.

An interesting example of the teaching power of the Holy Communion among the foreign born who in their old homes were accustomed to a liturgical service has been in Hartford, where a Protestant minister, once a Roman priest, of an organized congregation of foreign born, all formerly accustomed to a liturgical service, wished his congregation to know of the sacramental teaching of our branch of the Catholic Church. He accordingly sought out and asked one of the city rectors for permission to bring his congregation to the parish church at an hour when the Holy Communion was to be administered, that his people might witness the service. He did not ask that members of his congregation be allowed to receive the sacrament, but that they might see the manner of its administration. The rector wisely consented, and provision was made that this congregation of foreign born, with their pastor, should occupy the gallery at the time of the mid-day Eucharist. The result has been the coming into our Church, after due time and proper steps, of this minister and his entire congregation.

Only two states in our union exceed Connecticut in percentage of foreign born, and these are its neighbors, Massachusetts and Rhode Island. Hence the opportunity and the duty. "For while we do not," as Mr. Linsley, who is chairman of the committee, declares, "and will not set up altar against altar; while we do not seek to divide, detach, or proselytize, we cannot ignore the claims upon us of multitudes who are unattached, are enrolled in no Communion, and are receiving no religious ministrations."

NEW YORK CLERGY ON HEALTH CERTIFICATES

Recently the New York Social Service Commission took a referendum on the Duhamel bill requiring a health certificate for marriage, with the following results:

Number of replies received to date 66 (including the rectors of most of the important parishes).

Question 1. "Do you regard this as matter for legislative regulation?" Yes, 55; Doubtful, 7; No, 4

Question 2. "Do you regard the provisions of the Duhamel bill as practical and desirable?" Yes, 48; Desirable, but doubt if it is practical, 6; No, 1.

Question 3. "Would you suggest any modifications of this measure?" Thirty offer various suggestions; twelve would substitute "infectious or communicable" for "venereal" diseases; eight offer various modifications to guard against evasion of the law; five would have it to apply to men only.

Question 4. "Have you any recommendations for dealing with the conditions upon which the Duhamel bill bears?" Sixty-two answers; twenty-one suggest various provisions for education of the young in matters of sex; ten suggest the adoption by the Church, or our own Cathedral, of the marriage regulations in force at the Chicago Cathedral.

A more detailed report will be issued when the replies are all in, but in commenting on those already in, Secretary Gilbert said: "The number and the character of the replies to our request for an expression of judgment on the Duhamel bill have abundantly justified our effort to learn the mind of the diocese on this important matter. We are confident that the replies already in hand will constitute, when compiled, a document of real weight and influence."

PENNSYLVANIA DIOCESAN COMMISSION

In its annual report to the diocesan convention, the Commission on Social Service of the diocese of Pennsylvania declared: "The Social Service Commission is now a part of the official life of the Church. . . . Consequently, as an integral feature of the official life of the Church, it deserves the same respect and consideration due to any other authorized department of Church work. This fact, so soon as it is recognized, will have its influence on the attitude of all loyal members of the diocese towards the Social Service Commission. They will naturally be observant of its reasonable appeals and will generously aid it in the fulfilment of its legitimate functions."

ONE OUT of every ten of all the wage-earners employed in the manufacture of cotton, is reported by the Bulletin of Manufacturers just issued by the Census Bureau to be under sixteen years of age. In this connection the National Child Labor Committee points out that the textile industries are still the largest employers of children in factories. The largest percentages of factory workers under sixteen are to be found in south Atlantic states and Alabama, and the next largest in Rhode Island and Massachusetts. These figures, however, do not include the great child-employing occupations, such as the mercantile establishments, messenger service, home workers, and street trading.

A MUNICIPAL HOME or tenement house for destitute widows with children has been opened in Havre by the City Bureau of Charity. The American consul reports that he believes this is the first institution of its kind to be established in France, that its immediate popularity has been demonstrated, and that it meets a great need in local municipal charities.

THE COMMONWEALTH CLUB of California has published a most interesting report on the industrial accidents bill which has recently been passed by the California legislature. Copies of it can be had of the club, at 153 Kearney street, San Francisco.

"TEETH, TONSILS, ADENOIDS" is the title of a pamphlet by Dr. George W. Goler, the health officer of Rochester, and issued by the Metropolitan Life Insurance Co. of New York. Designed for its policy-holders, its lessons for all.

THE UNIVERSITY OF NEVADA is taking an active part in encouraging the planting of trees throughout the state. This year several thousand trees were given by the University to children.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

PROPORTIONATE REPRESENTATION

To the Editor of *The Living Church*:

MAY I be allowed an opportunity to suggest a few considerations on the subject of Proportionate Representation in General Convention, which is being strongly urged in various quarters? As belonging to a small diocese which would lose voting weight by the proposed change, I desire to be perfectly fair, and I recognize the force of a good deal that may be said in its favor, though I am here rather suggesting *cons* than *pros*. As belonging to a diocese which for many years (since 1836) has had proportionate representation in its own convention, I can speak with some experience.

1. Before the change is made there is needed a canonical definition of "a communicant" (which General Convention has hitherto shrunk from giving). Otherwise there will be continual opportunity for criticism and suspicion, since the voting value of a diocese will be in part at least based upon the number of its communicants. Are all persons who have been confirmed to be reckoned as communicants (unless they are actually under discipline), and on the strength of a privilege which they do not use, to be counted?

Likewise there must be much more careful registration of communicants. When I was in Boston and yearly supervised a very numerous communicant roll, I was convinced that nothing but some sort of central clearing house, to which all parochial lists (in the city at any rate) should be submitted, would serve if Proportionate Representation were introduced, as was proposed, in the diocesan convention. Names might be on more than one parochial list. (They are often on lists in more than one diocese.) Some parishes in Massachusetts reported in round numbers, "about 950"; others with much greater precision.

2. The above considerations will suggest that the change proposed should be tried first in diocesan conventions, and in large dioceses with large cities, before it is applied to General Convention.

3. According to the scheme proposed in the resolutions adopted by the Washington convention, no change would be made in the number of deputies from each diocese. This would leave General Convention an unwieldy body as at present, with continual growth, while the complication of varying values to a diocesan vote, some fractional, would be introduced. Some of us would much prefer to see the membership of General Convention reduced. One gain would be to have an odd number of deputies in each order from each diocese (e.g. three instead of four); this would lessen the number of "divided" dioceses in a vote by dioceses and orders. (The present tendency to make General Convention a great ecclesiastical reunion, or a picnic with innumerable side-shows, is to my mind greatly to be deprecated; but here very likely I shall find few sympathizers.)

4. True, Proportionate Representation would not be gained by this scheme. It would be attempted only in the matter of votes. A large diocese naturally has a larger number of qualified clergymen and laymen from whom deputies may be chosen. The Church is deprived of the service of many men who would be of great value on the floor of the Convention and on committees, because the number of deputies from a large diocese (centering in a large city) is so small, while with the same number of representatives many small dioceses send deputies of lesser weight. If we are seeking a body really representative of the whole Church, let us not confine our thoughts to votes but take account likewise of voices. A very few men casting a comparatively large vote might provoke a good deal of discontent.

5. If I am asked how Proportionate Representation works in Vermont, I should first explain that since 1897 we have attempted to make the diocesan convention as fully as possible representative of the whole diocese. All clergymen canonically and actually resident have a vote. No distinction is made between parishes and organized missions. Delegates with equal privileges for all purposes are elected according to the number of communicants in each congregation. We vote by orders, but never by parishes, etc.

But then (1) Vermont is probably unique among dioceses in not having more than one parish or separate organization in any place. (2) We have no sharply defined party lines, and little discussion of "burning questions." The present proposal with reference to General Convention is made distinctly in view of party cleavage. (3) Before a recent episcopal election great care was taken to remove possible causes of question or challenge as to rights of membership and voting. (4) The absence of a legal definition (which should be not merely diocesan) of a communicant is always felt to be a possible cause of difficulty, which in a larger diocese and with party cleavage would be greatly increased.

ARTHUR C. A. HALL.

Burlington, Vt., May 22, 1913.

THE CHURCH IN CHINA

To the Editor of *The Living Church*:

IN your article of March 15th headed "Friction in China," you interpret the name of the Church known as "Chung Hua Sheng Kung Hui," as, "the Church in China." Will you kindly allow space for a correction? The official and legal title can only mean "The Holy Catholic Church," or with the full title, "The Chinese Holy Catholic Church."

Those are the words we use in the Creed to say, "I believe in the Holy Catholic Church," and if in the Creed it means Holy Catholic Church, on the title page of the Prayer Book it can hardly mean "The Church in China," for the Chinese words "Sheng" and "Kung" are on the title page as well.

Article I. of the Constitution of the missionary district of Hankow, says: "The Holy Catholic Church, in the district of Hankow is in communion with the Protestant Episcopal Church in the United States of America and is subject to the jurisdiction of the Bishop of that Church appointed for Hankow. When the Chinese Church shall have been duly organized, the House of Bishops of the American Church shall be requested to allow the Church in the district to join the General Synod of THE CHINESE HOLY CATHOLIC CHURCH."

There is no mention of "The Church in China." Indeed, if a letter were so addressed it would shortly appear at the dead letter office, and might probably emerge with this superscription, "Try Holy Rollers."

True, our Protestant friends object to our name. It naturally is a shock to them to realize suddenly that for years they had been entertaining Catholics unawares. But as has been admirably said, the issue has to be met. Are we Catholic or Protestant in our heritage? By the leading and guidance of the Holy Spirit the Anglican Missions in China have taken their own name.

Two plus two eternally makes four. "Chung Hua Sheng Kung Hui" can only mean "The Chinese Holy Catholic Church." The wildest flight of imagination could not possibly translate that Chinese title into the Church in China any more than one could square a circle.

Very truly yours,

FRED'K. G. DEIS, Priest.

American Church Mission, Hankow, China, April 21, 1913.

ON CERTIFICATES OF HEALTH

To the Editor of *The Living Church*:

ICANNOT keep still any longer. My voice may be a mere squeak against the roar of premature enthusiasm. We are getting hysterical, we laugh and cry with the crowd at the last fad, and neither wisdom nor truth are necessarily with those who shout the loudest.

That the aim of the science of Eugenics is a most laudable one is one proposition and true; that it is the business of the Church to promote it by requiring health certificates of those intending matrimony is another thing as futile as improper.

Marriage is not to be put in the same category as cattle breeding. That there are persons who ought not, in a proper regard for the welfare of the race, to marry, is most true, and it is the business of the medical profession, perhaps, to shew the reasons why; and it is the business of the Church, perhaps, to shew the strong moral reasons, and appeal to the highest motives of self-sacrifice, with a view of restraining such persons. But the influence must be moral; the restrictions must come from the conscience of the contracting parties and not from any outside restraining force. It is simply another phase of the old error of making people religious by acts of legislation. Unless the restraint comes from the educated conscience it will be unavailing and only lead to vice. The measure of real effectiveness of any law in the community is the consent of the ruled. You may refuse state or Church sanction to a given union, but you cannot prevent the union except as you can educate the mind and conscience of the people. And the law becomes simply the witness to the enlightened self-control of the community.

Important as physical health is, it is not the only consideration. Discipline is the highest end of this life. Moral discipline is more valuable than physical restraint. That there may be proper places for the exercise of that is of course true, but they will be comparatively rare, and to submit the whole population to a revolting condition because of a few abnormal cases is to say the least unjust.

An awakened sense of parental responsibility will do more than anything else to correct the evil contemplated. Let social ostracism fall on the offender against one-standard-law of social purity. Teach children self-restraint in all their habits, the supreme demands of

honor and duty and self-control. Abolish at any cost the co-education of youth in their teens in public and high schools, where half the mischief is done.

Disease is part of the entail of sin. Estrangement from God had involved us all, and while we ought to do all that lies in our power to relieve the sum of human suffering, to attempt that without the training of the conscience, mind, and will, in a word without the vital agency of religion, is vain. The suffering that comes from sin is part of the divine way of correcting us and warning us from the dangerous ways of sin.

When all has been done that human ingenuity can devise to enable us to escape the consequences of sin's presence in our midst, it will baffle us and the result appear, in spite of our eugenics and any other proposed palliatives.

The certificate proposed will fail. First it will always be possible for persons to obtain certificates from some licensed physician. When conscientiously withheld by one, another will be sought, and one will be obtainable. Persons who would be judged by every one preëminently fitted for the marriage estate will have defective, diseased children. Those denied will have healthy offspring. The secret sources of inherited disease lie too deep, may be unsuspected, and leap into virulence when least expected. Or suspected disease may lie quiescent or even be neutralized, and vigorous, healthy children be raised to the honor of the commonwealth and glory of God.

Some of the sweetest, noblest, holiest lives, in which the height of noble character has been reached, have been those who have borne together the burden of sickness and pain. They would rather have had all the pain than not had each other. Heroism is nobler than utilitarian eugenics. God blast the error!

Snow Hill, Md.

Yours,
W. FRED ALLEN.

GUILD OF THE HOLY GHOST

To the Editor of *The Living Church*:

I SHALL be much obliged if you will kindly allow me the privilege of your columns to announce to our members that, in view of the discontinuance of the use of the English Intercession Paper, the date for receiving intercessions and matter for the American Leaflet has been extended to June 10th. The next issue will be on July 1st instead of June 1st. My letter to the English Leaflet making this announcement arrived too late for insertion.

Yours faithfully,

F. J. BARWELL-WALKER,

St. George's Church, Hancock, Mich. Superior-General.

TITLES AND THE PROVINCIAL SYSTEM

To the Editor of *The Living Church*:

ONE feels grateful, after reading in your current issue the article *Provincial Organization*, to find that progress is being made in an important matter which has been before the Church for some time but of which we have heard little of late.

One clause in that article seems to call for a little comment. "No new hierarchical titles would be needed. The chief Bishop of a province . . . would want no more ambitious title than President . . ."

Perhaps—with becoming modesty—he wouldn't. But are we not likely to make a blunder in not conferring upon him the traditional title of *Archbishop*?

1. Just because it is an hierarchical title. For this, being a Catholic Church, has an heirarchy; why disguise that fact?

2. One of the arguments against the correction of our dreadful legal title, perhaps the strongest argument, is found in the statement that to remedy the matter now is not the same thing as choosing a name *de novo*, i.e., some of those who would retain the present title would not have voted for it in 1789. Why make a similar blunder now in order to hasten a system which is bound to commend itself in the near future?

3. One of the distinguishing marks of the Catholic Church is that she never translated her hierarchical titles (not even into Latin), but adapted them to the several tongues in which she has proclaimed the faith. For *Bishop* connotes something different to *overseer*, *priest* something different to *elder*, and *deacon* something different to *minister*. Surely, the reasons against a departure from this traditional practice are more than merely antiquarian.

Being a Catholic Church and having a hierarchy, let us walk honestly, proclaiming these facts in the titles both of the Church and of her officers.

Lyndonville, Vt., May 16, 1913.

Yours very truly,

JOHN COLE MCKIM.

SCIENTIFIC SOCIALISM

To the Editor of *The Living Church*:

I GATHER from the letters of the Rev. Frs. Gamble and Bell, in your issue of the 24th, that I failed to make myself clear in regard to scientific Socialism. I said that scientific Socialism is incompatible with the Christian religion. I did not mean to hint or imply anything further. We seem to stand in need of definitions. By scientific Socialism I refer to that philosophy of history and economics first worked out by Marx and Engels and

advocated by Liebknecht, Bebel, Kantsky and others; represented everywhere to-day by the thorough-going, orthodox, Marxian wing of the Socialists (as distinct from the Revisionist school of Bernstein), and taught by the Syndicalists in France and the I. W. W. in America. Confining the term to this teaching does not imply that other varieties of Socialists—Revisionists, for example—are unscientific any more than confining the term "Progressive" to a certain political party implies that the Democrats are unprogressive.

With the above definition clearly understood it is, I believe, easy to show that scientific Socialism is essentially an anti-Christian philosophy.

I cheerfully accede to Fr. Bell's quotation, and agree that in so far as Socialism is understood to mean merely "a system under which the State is to own all the productive businesses and manufacturing of a country," "there is nothing on the face of that proposition which is contrary to Christianity or Catholicism." Obviously not; that is merely a question of economic polity.

Cambridge, Mass., May 23rd.

HERMANN F. ARENS.

MOTHERS' DAY—MOTHERING SUNDAY

To the Editor of *The Living Church*:

REGARDING Mothers' Day, recently referred to by E. A. Lemoine, we should not forget that the Anglican Church already celebrated such a day, set apart by pious custom long before Miss Jarvis made her commendable plea for it. I refer to Mothering Sunday (Fourth Sunday in Lent). It was the old-time English custom for sons and daughters to visit their parents on that day, and also to attend service at their own parish church, thus emphasizing their loyalty to both natural and spiritual mother. It was the custom for young people away from home in farm or domestic service to receive a holiday upon this date, that they might perform their pious duty, taking an offering to the church and some dainty (in old times, I believe, a simmel cake) to their mother. There were certain dishes that always appeared in the Mothering Sunday dinner, in provincial England; an octogenarian in my own family tells me that in her youth, in Worcestershire, this dinner always included roast fillet of veal, stuffed with savory dressing, and accompanied by cauliflower, followed by a boiled batter pudding.

I do not know whether Mothering Sunday is now a thing of the past in Anglican observances, but I hope not; it seems a pity that it should only be revived as a novel outside observance, by which the continuity of Churchly custom is a loser.

Yours faithfully,

Maywood, N. J., May 26th.

E. T. ROYLE.

To the Editor of *The Living Church*:

THE proposal of Mr. Le Moine to observe "Mothers' Day," so-called, upon the Feast of the Annunciation of the B. V. M., is a great improvement upon the Protestant arrangement. Would it not be well to call the attention of the Protestant world to Mothering Sunday, the Fourth or Mid-Lent Sunday? It is an old English custom to observe the day, and in many Catholic countries it has been observed for centuries. I note by the public press that a number of our churches have observed "Mothers' Day." Why not continue the old custom of the Catholic Church without adopting another modern innovation?

Howe School, Howe, Ind., May 27th.

JOHN H. MCKENZIE.

PROPHETS AND THE "BLUES"

To the Editor of *The Living Church*:

THOSE reading the gratuitously distributed copies last week of two recent issues of a new publication issued by a parish in the beautiful Hudson Valley might have been reminded of its editor when last Monday in the morning lesson they read the sad words of poor Elijah. THE LIVING CHURCH is condemned, the *Churchman* is "smoked out," the Commission on Faith and Order is ridiculed, the Board of Missions is shown to be not only in error but, contrary to the financial reports latest at hand, is on its sure path to a catastrophe, not to mention the fact that the majority of the House of Bishops has erred in deliberate judgment.

These are but illustrations from two issues.

At times when a man has worked tremendously hard he is in danger of feeling that everything is going straight to destruction. He then needs a good rest that the mental equilibrium may be restored. Elijah similarly had the "blues." God revealed surprisingly cheering data to Elijah. Those of us who know the splendid work in his own parish of this modern prophet, may well feel from reading these issues that he has overworked.

S. W. LINSLEY.

"THE REAL OLD VIRGINIA"

To the Editor of *The Living Church*:

"RUTH," it is said, "hurts." Misrepresentation and slander unfortunately have a like effect. I wish to call the attention of your readers to the many inaccurate statements quoted by you in your issue of May 10th, from the article of Mr. A. G. Bradley in *Blackwood's*. In this article, you say, he "seeks to depict" "the

Real Old Virginia." One of two things is evident: either he associated with the large middle class, which forms the greater part of the population of every state in the Union, or he deliberately misrepresented those whose hospitality he abused.

"American historians of discrimination have long ago shown that there was very little to choose in this respect (i.e., aristocratic birth) between New England and Virginia. . . . Both were essentially of middle-class origin." To what historians does he have reference? He speaks of the "shadowy ancestor" as a "young adventurer." etc. I wish, briefly to refer him to the progenitors of a few of the many families now represented in Virginia by men whose lives honor their noble sires.

Robert Carter, the first of that name in Virginia, and an ancestor of Robert E. Lee (General), was a man of such great wealth that he was known as "King Carter." This "young adventurer" gave to his county, first a church building, then a court-house, a school-house, and a jail. His portraits now in the possession of his descendants, show him carefully and elegantly dressed in the costume of his period. Of the two families, the Carters and the Lees, Thomas Nelson Page has this to say in his *Robert E. Lee, the Southerner*. "The history of no two families in Virginia was more indissolubly bound up with the history of Virginia than that of the Lees and the Carters. Thus Lee was essentially the type of the Cavalier of the Old Dominion to whom she owed so much of her glory. Like Sir Walter Raleigh, he could number a hundred gentlemen among his kindred and even at his greatest he was in character the type of his order."

Dr. Robert Wellford, the founder of the Wellford family in Virginia, took with him to Fredericksburg the following introduction from General Washington (this "young adventurer" was a full-fledged surgeon):

"BRUNSWICK, N. J., July 6, 1778.

"DEAR SIR:

"Dr. Robert Wellford, late of the British army, leaves here for the purpose of settling in Virginia, in the town of Fredericksburg, and will have the pleasure of presenting this to you. He is a gentleman highly spoken of in his profession and deserves every countenance and support from us, for his great humanity, care, and tenderness to the sick and wounded of our army in captivity; hence it is I take the liberty of recommending him to your civilities. I am, with sincere regards and affection, dear sir, your most obedient servant. GEO. WASHINGTON.

"MR. WM. FITZHUGH, ESQR."

Colonel John Page, the progenitor of the great clan of Page, gave in 1678 the ground for the church and graveyard of Old Bruton parish. In an *Historical Sketch of Bruton Parish*, by the Rev. W. A. R. Goodwin, A.M., rector of the parish, are these words: "Old Bruton church has well withstood the devastating touch of time. . . . Through its ancient tower entrance passed the Court processions of Colonial days—the governors with emblazoned emblems, betokening the authority and majesty of old England's Kings and Queens; the Council of State, composed of men whose names will ever live in our nation's history. . . . Here, in pew officially assigned, elevated from the main floor and richly canopied, sat the proud and imperious Francis Nicholson, the devoted Edmund Jennings, the dauntless Spottswood, Drysdale, Gooch, Dinwiddie, Fauquier, Berkeley, Lord de Botetourt, and Dunmore. . . . Around the church, side by side with the peers, warriors, scholars, and statesmen of the past in their sculptured tombs . . . sleep."

The first Randolph, William, of Turkey Island, was a man of means, character, and influence, a fitting representative of the noble family to which he belonged.

President Nelson, General Nelson, and Secretary Nelson, whose official title was Secretary of the King's Council in Virginia, were far from being "shadowy ancestors" "whose shades would be surprised by the respect accorded them."

Richard Bland, who wrote *An Inquiry into the Rights of the British Colonies*, which tract has been called the first spark of Revolutionary fire," was a man of broad culture.

By reference to Browning's *Americans of Royal Descent*, to Burke's *Peerage*, and *The Sceptred Race*, by Annah Robinson Watson, it will be seen that the progenitors of a number of the old families in Virginia had not only the blood of the nobility of old England but that of her Kings and Queens coursing through their veins.

The length of this communication prevents my discussing the distinguished forbears of the Dandridges, Bruces, Beverleys, Spottswoods, Marshalls, Amblers, Mayos, Tylers, Harrisons, Pendlatons' Armisteads, and many others whose "names are deathless," and whose children's children do well to render them that honor which is justly their due. Yours very truly,

Elkins, W. Va., May 20, 1913.

B. M. HOOVER.

WORK AMONG FOREIGNERS AT HOME

To the Editor of *The Living Church*:

AT the last General Convention a committee was appointed to report to the ensuing Triennial shortly to meet in New York City, as to the duty of the Church to foreign-born people and their children now residing in the United States.

The Bishop of Bethlehem was made chairman of this committee. The undersigned was elected its secretary.

In the course of the investigation which is being pursued, a letter was issued to our Bishops in the United States, containing the following inquiries:

"I. What proportion of the population of your diocese is foreign born, or the children of foreign-born parents?

"II. Are these people generally, whether in rural or urban communities, grouped in colonies following national and racial differentiations, or is absorption taking place through distribution?

"III. So far as you can state from experience or observation, are they noticeably loyal to the Churches in which they were reared, and do the priests or pastors of those Churches adequately minister to them?

"IV. If not, what, if any, specific and definite work among them has been inaugurated by our Church? And with what success?

"V. What suggestions have you to make to the committee relative to the question, 'What is the duty of the Church to our foreign-born population and their children?'

"VI. How shall the Church best discharge that duty?"

Manifestly the problem before us cannot be solved in a day or a decade. Nevertheless, we are persuaded, some beginning toward its solution should be made. And to this we are moved by the recognition of an imposing responsibility, hitherto more or less disregarded, and a present opportunity now and for the future to be seized, we hope, as part of the Church's missionary and aggressive policy.

Naturally we are desirous of obtaining all the information possible on this most important subject. Doubtless there are others besides the Bishops who may be able to enlighten us.

With the hope that some of your readers may kindly assist us by statistics, advice, or suggestions, I write to request them to communicate with me as early as may be convenient, assuring them of my own and the committee's grateful appreciation of their aid. Terre Haute, Ind., May 26. (Rev.) JOHN E. SULGER.

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH

To the Editor of *The Living Church*:

AS the time for the meeting of the triennial Convention draws near, questions naturally suggest themselves to Churchmen, and among them these questions have occurred to me because of the fact that I have often heard it said by Bishops and clergymen of our Church that one does not become a member of the Protestant Episcopal Church by Confirmation, and I ask myself the question, "How then does he become a member of the Protestant Episcopal Church?" I have in mind a member of my own family who was baptized by a Presbyterian minister and has never received any other baptism. Did she, by such baptism, become "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven"?

So far as I know, such baptism is universally recognized by our Bishops and clergymen as a valid baptism. That being so, it would seem to follow that the answer to the question just put must be in the affirmative.

Later, after having passed her thirtieth birthday, she was confirmed by a Bishop of the Protestant Episcopal Church; but surely, she was not during the years intervening between her baptism in infancy and her Confirmation a member of the Protestant Episcopal Church. During the last fifteen years of that time she was a member in good standing and a communicant with the Presbyterians. When and how did she become a member of the Protestant Episcopal Church, if not by Confirmation? Yours truly,

Cleveland, May 31st.

U. L. MARVIN.

BRIEF VIEWS ON THE NAME

To the Editor of *The Living Church*:

I WISH to underscore every word in the letter of the rector of St. Luke's, New York, in a recent issue. "American Apostolic" was likewise commended by the Bishop of Los Angeles. It is ancient, correct, eirenic, and attractive. "Catholic" will draw only the negligible few who would as soon have the Roman brand. It will repel hundreds of thousands who want the reality but abhor that particular designation. Why on the title page would not "Christ's Holy Church" be better than "Holy Catholic Church"? That term is and will be divisive and repellent. (Rev.) FRANK M. BAUM..

To the Editor of *The Living Church*:

PLEASE print the enclosed in connection with the discussion of the change of name. I am afraid lest haste make waste.

We owe too much to the Reformation to speak unwisely, unkindly, or in any way to despise that word. We are truly Catholic and must insist that "Greek" or "Roman" are not one bit more justifiable than "Anglican" or "American" Catholic. We are clearly entitled to be so designated that we shall be known as Catholics, but we cannot afford to be unduly influenced by the sense of our rights or by the slurs of others. We are a large family and therefore should not take the risk of having to break up housekeeping for the sake of putting a name sign on the front door. Crystal Falls, Mich.

JOHN H. DAVIS, M.D., Priest.

LITERARY

RELIGIOUS

The Creed and Real Life. By the Rev. Hon. James G. Adderley, M.A., Vicar of St. Gabriel's, Birmingham. With Introduction by the Rt. Rev. Edward Lee Hicks, D.D., Bishop of Lincoln. London: Wells Gardner, Darton & Co. Milwaukee: The Young Churchman Co. Price \$1.00; by mail \$1.10.

It has been stimulating to read this little book. Its pages bristle with ideas. Father Adderley's thesis is no new one, the connection between dogma and life; but he treats it with a freshness and unconventionality most refreshing to the weary taster of books. From the first page the book forces one to think. Even in the introductory note, wherein the author acknowledges himself "compelled by Act of Parliament to work a system which he feels to be almost entirely unsuited to the age in which we live," he makes the reader "sit up and take notice."

The book is at once a plea for dogma and a protest against what is commonly thought to be the dogmatic spirit—the tone and temper of mind which makes doctrine a mere shibboleth, crams it down men's throats, and insists upon it with little or no effort to ground it in human experience or to show its necessity and energizing power.

In contrast with the current impatience of doctrine that would substitute a creedless gospel for the gospel creed, Father Adderley shows that what the world needs is not less doctrine, but more, if only it be the expression of a living faith; not indifference to creeds, but a vitalizing of the creeds. "The value of the truth is that it assists life, makes life, induces life." The very chafing against dogma and authority has its good side, in that it is throwing us back upon experience. Men are being made to think more and more about their religion and what it involves and means. It would be foolish to injure or decry the modern spirit; as a matter of fact, "not one of us in his inmost heart allows any dogma to be forced upon him." What we need is to show that the creed is the source of life and can be translated into terms of conduct, can approve itself to the conscience by its moral and social fruits.

Along these lines Father Adderley deals with such questions as the Incarnation, the Atonement, the Church and its ministry, the Sacraments, the unity of the Church, our relations with the denominations. He points out what men of his school do not always recognize gladly, what we may learn from "outside," how the heart is warmed when it finds itself in union and sympathy with other forms of religious thought, how necessary it is to emphasize and appropriate in practice what is positive in their teaching instead of decrying what is negative or erroneous, and how from such an attitude we may gain a willingness to revise some of our own stereotyped methods and arrive at a greater elasticity in our work and worship. There are passages here that remind one of the large-hearted charity of Father Dolling.

It need not be pointed out to those who know Father Adderley's work in the slums of a great city that the book throbs with the social consciousness. It is along this line that some of the best things are said. For instance, the emphasis on the need of "social penitence." Canon Body once said, "I hope for little from London indignant, but I expect great things from London repentant." In the same spirit Father Adderley asks whether we are approaching social evils in a spirit of penitence, whether, for example, we ask if possibly the socialists, who are almost the only people to indict the whole present system and plead for a fundamental change, may not be something more than atheists and fools, as we generally call them. Again, the plea for "missions to the upper classes." If the Church is really to deal with social problems, he says, it must be represented by its best men in every department of society. Yet, "the Church is still content to approach the rich only to get money from them to spend amongst the poor, whereas it should be getting at the souls of the rich. . . . To do this effectively we must be willing to recognize the changes that have come over the whole field of thought in society at large. We can never treat people exactly as our forefathers did, whether rich, intellectual, middle class, or poor."

And so the reading of this little book (it numbers only 134 pages) has been a delight. We should like to see the subject treated more exhaustively, along such lines as Dr. Peile followed in his Bampton Lectures of several years back. Father Adderley is content to give what he calls "a collection of stray thoughts" of a busy priest enjoyed in a work of social welfare; the ideas are merely "thrown out," not systematically developed. But they are "seed thoughts," and the charm of the book lies in the fact that it makes us do a lot of thinking for ourselves. C. F.

The Parting of the Roads. Studies in the Development of Judaism and Early Christianity. By Members of Jesus College, Cambridge. New York: Longmans, Green & Co. Price \$3.00.

The title of this volume suggests that the subject in general

may be some sort of breach between tradition and criticism, or between dogmatic Christianity and critical scholarship; in other words that it may be advanced Modernism. This, however, is not the case. The "parting of the roads" (not, we think, a very felicitous title) is between Judaism and Christianity, and that as set forth in the divergence between the Scriptures of the Old and New Testaments. The attitude of the different contributors, among whom are included Dean Inge and Dr. Foakes-Jackson, is conservatively critical, and on the whole constructive. The Introduction sets forth the purpose which lies behind the essays as a whole, *viz.*, to show the different factors which entered into what Dean Inge does not hesitate to call "Catholic Christianity" in the early days of the Church. Three essays are devoted to Judaism, How the Old Testament came into being, The Devotional Value of the Old Testament, and Judaism in the Days of Christ. The following essays are on Some Characteristics of the Synoptic Writers, St. Peter and the Twelve, The Theology of St. Paul, The Johannine Theology, The Breach between Judaism and Christianity, and a concluding chapter on Revelation.

The Old Testament is discussed sympathetically, and while it is firmly insisted that it cannot legitimately be used as a primary source of doctrine in the Christian sphere, yet that it does come with Divine authority as an illustrative witness. This really means that the old Puritan use of the Old Testament can no longer be maintained, and that is distinctly different from discrediting the patristic use of the Old Testament, as the fathers held essential Christian truth, while the Puritans abandoned or denied certain truths of an essential nature.

It is reassuring to read in such a volume that "Reason has its right place in religion, but it becomes mere arrogance when it displaces Faith; there is a point at which reason, human reason, must give way to Faith." Petrine theology is assigned a higher place in the development of the Church in the Apostolic Age than is ordinarily accorded to that apostle. In general a strong weight is thrown on the side of the Ministry as of Divine institution, the Divine and Eternal Sonship of Christ as a chief cause of the rupture between Judaism and Christianity is asserted, and the value of the continued witness of subsequent Judaism to a pure monotheism is pointed out. The position of the concluding essay in discussing Inspiration is significant from its bold refusal to confine Inspiration to the books of the Bible. Inspiration is not to be regarded "as a supernatural phenomenon manifested only in the distant past." The inspiration of the Church is asserted and the principle is laid down that "If the Church and its members are to grow up into the 'measure of the stature of the fulness of Christ,' a consciousness of the abiding presence of the Holy Spirit is a primary necessity." This is directly in line with the true position as to the authority of the Church.

TRAVEL AND DESCRIPTIVE

IN THE Macmillan Travel Series there is issued a volume on *Panama: the Canal, the Country, and the People*, by Albert Edwards. Parts of the work have already appeared in the magazines, but woven with much new matter they combine to present a complete and very readable volume of nearly six hundred pages. The history of the land, mingled with the stormy history of Central and South America, and the history of the Canal, afford an entrancing story. The narrative of the final Panama revolution, covering the vexed question of the relation of Americans to it, is, of course, the climax of interest. "Just how it happened," says the author, will probably never be known. It must be borne in mind that, as Mr. Roosevelt pointed out, there had been fifty-three revolutions in fifty-seven years. . . . The real question is in regard to the violation of the treaty with Columbia. Had Columbia's blackmailing effort justified our sudden change in front in the matter, . . . ? . . . I am inclined to think we were justified. But most of us would feel better about it, I think if our government would accept the invitation of Columbia to submit the matter to The Hague Tribunal." [The Macmillan Co., New York.]

A TRAVEL BOOK by Dr. Francis E. Clark, founder of the Christian Endeavor Society, is entitled *Old Homes of New Americans*, and is a study of the varied people of the Austro-Hungarian monarchy in their home land. Dr. Clark feels that Americans do not sufficiently appreciate these Slavs and Magyars who have come so profusely to our shores. Certainly they rise in one's estimation as he learns what they have accomplished in their home land. We all need the sort of information that is so interestingly given in this book. [Houghton Mifflin Co., \$1.50; by mail \$1.60.]

It is impossible to be just if one is not generous.—Joseph Roux.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

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

THE Standard Curriculum of the General Board of Religious Education is, as we saw in these columns some weeks ago, a statement of principles and ideals for the proper training of Church children in our Sunday schools. It does not, our readers will remember, recommend any text books. For various reasons the Board is not as yet prepared either to recommend any series or group of courses or to prepare and publish with its own imprint a new series.

It has fallen therefore to the lot of individuals or to diocesan organizations, as it might fall to Departmental Sunday School organizations, to prepare such lists of text books as will help the average Sunday school worker or the parish priest who has not ready access to a collection of materials, to choose the books with which he may supply his teachers and classes and so put the Standard Curriculum into effect in any individual school. The editor has been asked to prepare such a list and therefore makes the following suggestions and recommendations.

THERE ARE three kinds of text books published at present. The old-fashioned question and answer books, that most of those who are abreast of the modern methods condemn as fundamentally wrong in method, are still for sale and still used in some schools. Where the teachers are entirely untrained they may possibly meet a present need, and with some modification and application they could be used along the lines of the Standard Curriculum. We do not advise this, nor do we recommend it where anything better can be introduced, or where the teachers will try to follow better plans. But we do recognize that there are teachers and schools where there is no knowledge of the methods along which the source books are developed, nor the training that would enable the faithful teachers in such schools to use such books. So we have attempted to suggest a selection of books of this kind.

The second kind of books is made up of the so-called source-method books, either those published by the New York Sunday School Commission and the non-denominational books of the Pilgrim Press and similar series, or the more advanced volumes of the Bible Study Union Lessons (Scribner's) and the *Constructive Bible Studies*, published by the University of Chicago.

The third kind of books is the English Manuals, which differ radically from these last American books in that they do not contemplate the pupils having any lesson books at all. They are simply teachers' manuals, setting forth how the lessons should be prepared, presented, and learned by the pupils. There are three series of these: the Marden Manuals, the London Diocesan Manuals, and the National Depository books. Of the last we cannot speak from knowledge.

It is quite obvious that the first question that must come to the front and be answered is, what sort of text books shall a school use? The answer will depend wholly upon the answer to a second question: What sort of training have the teachers? If they are trained teachers, or are ready and willing to be trained and work out in detail the suggestions and methods that underlie the newer books, then these books should be chosen without further question. Whether the choice shall fall upon the American or the English books may not be so readily answered. In many ways the English method is the best. It is quite clearly that to which, in our judgment, we are coming. We may not have reached that goal as yet. It demands much greater preparation and is much more ready for failure in unskilled hands than are the American books, but if the suitable teachers can be secured, we believe that there is a distinct advantage in the English books and so we have prepared and strongly commend a scheme that is almost entirely built up from them.

The majority of schools will, however, choose from the American group. Of these, as was said when we reviewed the Scribner's series, we cannot commend as a whole the non-

Church series. There are capital books in the *Constructive Bible Studies*, and in the *Bible Study Union* series the junior books are very good from a standpoint that is not only patient of, but accepts, the revised conception of Biblical history that advanced scholarship teaches as true. Of the Church books the best published, as a whole series—in fact the only series that meets the need as it now stands—are the New York Commission books. We wish that we could commend all these with equal confidence, both as to method and as to application. Some of them are excellent; one or two need thorough revision e.g., volume I. of the Church History (which we are glad to say, is to be re-written next year). It is a quite unsound plan, from the point of view of method, to follow virtually the same method in all grades. The subject matter must change. This is our foundation statement in a graded course. The method to be used in presenting this matter must change with it. This is a principle equally important that has not been so widely recognized. It is on this side especially that the *Constructive Bible Studies* and the *Bible Study Union Series* are so far in advance of most other books. But to method must be joined soundness in the faith for books to be used in our Church schools, and it is here that we find ourselves in opposition to the last named series.

SUCH BEING the factors that must be considered and the materials for use, we have ventured to prepare four schedules of text books:

- A. The old fashioned question and answer books.
- B. The modern Source books, of a Churchly character.
- C. A suggested group of liberal books, not Churchly in standpoint.
- D. An arrangement of English books.

The subjects of the different years of the Standard Course are as follows:

- Grade I., Primary, Year 1: Bible Stories.
- Grade II., Primary, Year 2: Bible Stories.
- Grade III., Primary, Year 3: Bible Stories.
- Grade IV., Junior, Year 1: Old Testament Biography.
- Grade V., Junior, Year 2: Old Testament Biography.
- Grade VI., Junior, Year 3: Stories from the Life of our Lord.
- Grade VII., Junior, Year 4: Personal and Social Duties.
- Grade VIII., Junior, Year 5: Missions of the Church.
- Grade IX., Senior, Year 1: Advanced Study of Life of our Lord.
- Grade X., Senior, Year 2: History of the Church.
- Grade XI., Senior, Year 3: Christian Doctrine.
- Grade XII., Senior, Year 4: Story of the Hebrews.

In the schedules that follow the grade numbers alone will be given.

SCHEDULE A.—OLD-FASHIONED QUESTION AND ANSWER BOOKS

Grade I. For the Primary Department there are very few books of this class, and almost none follow the lines of the Standard Course. Perhaps as satisfactory a selection as could be made would be the Joint Diocesan Primary leaflet. We would suggest, in addition to the telling of Bible stories, simple lesson books for this department.

Grade II. *Church Teaching for Little Ones*. Miss Tew.

Grade III. *A New First Catechism and the Gospel Story*. A Second Catechism. By a Clergyman's Wife.

Grade IV. Tissot Series of Church Lessons: Old Testament.

Grade V. *Practical Question Book on the Bible*. Miss Robinson.

These two courses are not quite along the lines of the Standard, and the former needs expanding, as it is too short.

Grade VI. *Tissot Series of Church Lessons: Life of Christ, Sayings of Christ*. These two should be combined in proper order.

Grade VII. *Church Catechism Explained*. By Two Priests.

There are no text books for the Personal and Social Duties alone, and this explanation of the Catechism is introduced as a substitute.

Grade VIII. *Winners of the World* (Gardner), followed by *Ways and Teachings of the Church* (Haughwout).

Grade IX. *Questions on the Life of Christ*. Miss Robinson.

Grade X. *Catechism of Church History*. C. E. Gardner.

Grade XI. *Doane Manual of Christian Doctrine*, Senior Grade,

or *Definite Church Teaching*. Healy. (Mowbray.) This last is a strong setting forth of the Catholic Faith.

Grade XII. *Systematic Bible Study*. Miss Robinson.

Alternates for Grades VI. and IX. can be found in the leaflets as published by Jacobs, and set forth by the Joint Diocesan Committee.

In suggesting the above schedule, let it be said again that it is only as a help to those who cannot use the newer books and that it is distinctly to be remembered that it is meant for use along with the other material of the curriculum.

SCHEDULE B.—MODERN SOURCE-METHOD BOOKS OF
A CHURCHLY CHARACTER

Primary Department, Grades I-III. *Love, Light, and Life*. Mabel Wilson. A new book by Miss Murray of St. Mark's Sunday school, Evanston, Ill., is expected from the press of The Young Churchman Co., during the summer. Teachers will find in this the best guide for these years. The title will be *Handbook for Primary Teachers in Church Sunday Schools*. The book will be advertised in ample time by the publishers, and will be ready for the reopening period in the autumn.

Grades IV. and V. *Hero Stories of the Old Testament*. Years 1 and 2. (N. Y. S. S. Com.)

Grade VI. *Junior Life of Christ*. (N. Y. S. S. Com.)

Grade VII. *Christian Ethics for Younger Children*. (N. Y. S. S. Com.) *Bible Lessons on Christian Duty*. Hayes.

Grade VIII. *Winners of the World*. Gardner. To which should be added *Ways and Teachings of the Church*. Haughwout.

Grade IX. *Senior Life of Christ*. (N. Y. S. S. Com.) *Lord and Saviour Jesus Christ*. Hobson. This is one of the English books.

Grade X. *Manual of Instruction in Church History*. Shinn. When published, the N. Y. S. S. Com. new volume on Church History.

Grade XI. *The Children's Heritage*. Oakley (S. P. C. K.). *Definite Church Teaching*. Healy (Mowbray).

Grade XII. *History of Old Testament Times*. N. Y. S. S. Com. For the volume on Missions, Mr. Gardner's lessons in *The Young Churchman Missionary Magazine* could be substituted.

SCHEDULE C.—SELECTION OF LIBERAL BOOKS

These are not written for Church schools, and do not therefore take the Church standpoint, and can only be used in our schools with care and constant remembering their position.

Grades I-III. Pilgrim Press Series, or the Bible Study Union Series (Scribners). In some ways the former are to be preferred.

Grade IV. *Junior Bible, Early Heroes and Heroines*. Bible Study Union.

Grade V. *Kings and Prophets*. Bible Study Union.

Grade VI. *Life and Words of Jesus*. Bible Study Union. *Life of Jesus*. Gates (Chicago Univ. Press.). Both of these must be used with great caution from the doctrinal side.

Grade VII. *Christian Life and Conduct*. Bible Study Union.

Grade VIII.

Grade IX. *Life of Christ*. Burgess (Chicago Univ. Press.).

Grade X. *Landmarks in Christian History*. Bible Study Union.

Grade XI.

Grade XII. *Studies in Old Testament History*. Gray (Chicago Univ. Press.).

SCHEDULE D.—ENGLISH MANUALS

Grades I-II. *New Methods in the Junior Sunday School*. Hetty Lee (National Depository).

Grade III. *God's Love and Care*. Kirzebaum. London Manual (Longmans).

Grade IV. *Marden Manual, Grade I*. Old and New Testament Stories.

Grade V. *Marden Manual, Grade II*. Old and New Testament Stories.

Grade VI. *Marden Manual, Grade III*. Life of Christ.

Grade VII. *Catechism: Faith and Action*. Lester. London Manual (Longmans).

Grade VIII. There is no book in the English Series covering this topic. Mr. Gardner's book or his lessons in *The Young Churchman Missionary Magazine* should be used.

Grade IX. *Our Lord and Saviour Jesus Christ*. Hobson. London Manual (Longmans).

Grade X. *Marden Manual, Grade VI*. Story of the First Thirty Years of the Church of Christ.

Grade XI. *Catechism: Prayer and Sacraments*. Stevenson. London Manuals (Longmans).

Grade XII. *Marden Manual, Grade V*. Story of the Ages before Christ.

In following this series the order of the senior grades should be changed to the following: Grades IX, XII, X, XI, or XII, X, IX, XI.

The editor of this Department will be very glad to receive any suggestions or comments on the above schedules. Schedule D is, in our mind, the best; Schedule B is very good. Schedule A should only be used as a last resort and a makeshift while fitting for one of the other two. Schedule C is not commended nor is its use advised.

NOBLESSE OBLIGE

By HARRY S. TURNER, JR.

ACROSS the street from my apartment is the home of what I assume must be a very rich man, for the house is very ornate, and is surrounded by an iron fence and hedge, which also enclose a garden—a thing almost unheard of in New York. The flowers that grow in this garden are very beautiful. They are roses and big white and red peonies.

I was thinking this morning as I sat by the window that I had never seen anyone in the garden; in fact, I did not remember to have ever seen anyone about the place, except a man who I imagine is the butler. He answers the door and takes the mail from the postman. The curtains are always drawn, or nearly so.

After the postman left this morning I fell to speculating about the occupants of this big, silent house, and while I was engaged in that occupation, I noticed two shabbily-dressed little girls come down the street and stop and stand on tip-toe to look over the hedge. One of them must have been about eleven years old and the other a little younger. They stood and looked for quite a while, and then they walked on a way, talking to each other.

In a minute I saw them turn and come back, and the larger of the two lifted the other up and over the hedge and into the garden. I saw her walk up to one of the peony bushes and pull one of the biggest and reddest, then I saw her reach for another, and then—the door of the house opened and out rushed a smartly-dressed woman.

Even from across the street I could see that she was greatly excited. Holding her skirt up with one hand, she grasped the child with the other, and was apparently rebuking her. The child began to cry and I could see that she was begging piteously, while her friend or her sister, which ever it was, on the outside of the fence, was the picture of consternation as the woman tried to drag the child toward the house.

The scene interested me so that I put on my coat and hat and went out and across the street. "Oh please! Oh please, I'll never do it again. Oh please! Oh please!" I heard the child screaming as she sat on the ground and had to be dragged along.

"You little thief," replied the woman, "I'll teach you to steal flowers. Smithers," she called to the butler, "get an officer."

I hardly knew what to do. Of all the things in the world that I abhor it is officiousness, and one never knows both sides of a question. Just then a rather frayed individual, whom I had not before noticed standing beside me, asked, "What's the row?"

"The child's been stealing flowers," I answered.

The shabby-genteel person opened the gate and walked quickly up to the woman and the struggling child, who were almost to the door by this time. Raising his soiled and battered straw hat, he asked, politely, what the trouble was.

"There's no trouble," snapped the woman, "except I caught this little thief stealing my flowers. Caught her red-handed and I'm going to have her arrested as a lesson."

The dingy gentleman appeared to hesitate. I saw him take a quick survey of the house, the garden, and the woman, and then he looked at the child. He did not appear for a second to understand the situation. Next I saw him fumbling in his pockets with both hands. He withdrew them and in the palm of the right hand were a dime and a nickel.

"If this'll pay for what she did, and you'll let her go," he said, holding the money toward the woman, "you're welcome to it."

I saw the woman turn pale and then a deep red and then I saw her stoop and kiss the child.

"I forgot myself," she said, turning and smiling a little mistily at the man, "and I thank you."

And I wanted, to thank him too, but I didn't know how.—*The Mirror*.

THE LIFE of Jesus was an active life. He would have His followers devote their lives to such activities as talent and opportunity render possible and advisable. Here again consecration to the highest ideals of the Master's life should dominate. He would have us not only perform useful service and do good, but so throw ourselves into the work we do and strive to accomplish that which needs to be accomplished that the measure of our achievements shall be the full measure of possibilities under the circumstances that surround us.—*Selected*.

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 10—Dioc. Conv. Conn., Lexington.
- " 11—Dioc. Conv., West'n Mich.
- " 15—Dioc. Conv., Montana.
- " 18—Dioc. Conv., Vermont.
- " 25—Miss. Conv., Wyoming.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

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

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. Daito of Tokyo.
The Rev. C. F. Sweet of Tokyo.

Personal Mention

THE REV. STEPHEN H. ALLING of Pittsford, N. Y., has accepted a call to the rectorship of St. James' Church, Sault Ste. Marie, Mich., diocese of Marquette.

THE REV. CHARLES EDWARD CRUSOE, for more than five years connected with the mountain work in the diocese of Lexington, has resigned his position as Superintendent of that work and becomes the rector of Cople parish, Westmoreland county, in the diocese of Virginia. Address, Hague, Va.

THE REV. FREDERICK HARRISON DANKER, who has been missionary in charge of Emmanuel Church, Winchendon, Mass., has resigned and will assume charge of St. Luke's Church, Worcester, Mass., on the second Sunday in June.

THE REV. J. WENDEL DAVIS has entered upon the rectorship of Trinity Church, Marshall, Mich.

THE REV. DR. F. J. HALL of the Western Seminary, Chicago, is moving to New York to take the chair of Dogmatics in the General Theological Seminary. His permanent address hereafter will be 418 West 20th street, New York City. Letters during the summer, until September 1st, should be addressed to him at Onkama, Michigan.

THE REV. H. G. HENNESSY of Colorado, Texas, has been elected secretary of the convocation in North Texas, to whom communications should now be sent.

ON JUNE 1st the Rev. CHESTER HILL assumed charge of St. Andrew's Church, Big Rapids, Mich.

THE address of the Rev. W. CHESTER KIRK is changed from 484 Milwaukee street to 362 Newport avenue, Milwaukee, Wis.

THE address of the Rev. SAMUEL P. KELLY is changed to 3754 Powelton avenue, Philadelphia, Pa.

THE REV. ALVIN P. KNELL has resigned the rectorship of Grace Church, Chicopee, Mass., and accepted that of Trinity Church, Brooklyn, Conn.

THE REV. SAMUEL B. STROUPE, who has been ordained to the diaconate, has been put in charge of the church at Hickory, N. C., District of Asheville.

THE address of the Rev. E. B. TAYLOR until the middle of September will be Wilmington, Essex Co., N. Y.

THE summer address of the Rev. STUART L. TYSON is Bay Shore, N. Y.

ORDINATIONS

DEACONS

MILWAUKEE.—At Nashotah chapel, Monday, May 26th. RAY WARREN MEYERS, ROBERT DEWHIRST VINTER, and ALBERT LEOPOLD OTT were ordained deacons by the Bishop of Milwaukee. The candidates were presented by the Very Rev.

Dean Larabee, and the sermon was preached by the Rev. J. B. Haslam. For the summer Mr. Meyers will have charge of work at Fort Atkinson and Jefferson, Mr. Vinter at Alderley, and Mr. Ott at Burlington, Wis., and all of them will return to Nashotah for their senior year in the autumn.

WASHINGTON.—Bishop Harding ordained four deacons in the Bethlehem chapel of the Cathedral on Trinity Sunday. These were Messrs. DAVID R. COVELL and LOUIS E. L. SILLS, both graduates of the General Theological Seminary, and Messrs. W. E. ROACH and L. M. W. RIKER. Mr. Roach is an M.A. of William and Mary College, Va., and Mr. Riker a member of St. John's, Annapolis, Md., and of the Virginia Theological Seminary. Mr. Sills has become assistant at All Angels' Church, New York, Mr. Covell at St. Stephen's Church, Washington. Mr. Riker goes to the General Theological Seminary for a post graduate course, and Mr. Roach goes to Utah.

DEACONS AND PRIESTS

FOND DU LAC.—In Grace church, Sheboygan, on Sunday, June 1st, the Bishop of Fond du Lac ordained to the priesthood, the Rev. Messrs. WILLIAM HENRY JORDAN and ARTHUR GEORGE WILSON. They were graduates of this year's class at Nashotah. He also ordained to the diaconate Messrs. CUTHBERT WALTER COLBORON, HENRY STANLEY RUTH, ARTHUR ALFRED BURTON, EARL CARL SCHMEISER, all Nashotah students. They were presented by the rector, the Rev. A. Parker Curtis.

PRIESTS

MINNESOTA.—On April 17th, in Christ church, Albert Lea, the Bishop Suffragan of Minnesota advanced the Rev. DUNCAN WEEKS to the priesthood. The Rev. W. S. Studwell presented the candidate, the Rev. George H. Mueller read the Litany, and Bishop McElvain preached the sermon. The Rev. George C. Tanner, D.D., the Rev. C. W. Holmes, and the Rev. Albert Twitchell were also present and assisted in the service and in the laying on of hands.

PITTSBURGH.—On Sunday morning, May 25th, at Christ church, Pittsburgh, the Bishop of the diocese advanced to the priesthood the Rev. FRANK ORR JOHNSON, minister in charge of the parish. The sermon was preached by the Rev. G. B. Richards of Emmanuel Church, and the candidate presented by the Rev. A. C. Howell of Sewickley. The Rev. Mr. Johnson is a late accession from the Presbyterian communion.

QUINCY.—On the Second Sunday after Trinity, in the Church of the Good Shepherd, Quincy, Bishop Fawcett advanced to the priesthood the Rev. JAMES HERBERT DEW-BRITTAIN and the Rev. RICHARD BOLTON. The former becomes priest in charge at Griggsville and the latter at Mendon. The Rev. Dr. J. M. D. Davidson was the preacher and the Rev. W. D. Cone, presenter.

TEXAS.—At the Chapel of the Holy Trinity, Paris, France, May 27th, by the Bishop of Texas, the Rev. WALTER OVID KINSOLVING.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY.—D.D. upon the Rt. Rev. WILLIAM FAIRLIE WEEKS, Bishop Coadjutor of Vermont. [Voted but not yet conferred.]

NASHOTAH.—D.D. upon the Rev. HOWARD BALDWIN ST. GEORGE, professor of ecclesiastical history at Nashotah House.

SEABURY DIVINITY SCHOOL.—D.D. upon the Rev. WILLIAM H. GARDAM of Ypsilanti, Mich.; the Rev. ALBERT W. RYAN, D.C.L., of Duluth; and the Rev. JAMES E. FREEMAN of Minneapolis.

DIED

BALDWIN.—Entered into Life Everlasting on the morning of May 12, 1913, at the home of her son, William O. Baldwin, Upper Montclair, N. J., SARAH FRANCES LITTLE, widow of W. O. BALDWIN, M.D., of Washington, D. C. Interment in Washington.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her!

CLAUSON.—Entered into the rest of Paradise, from the home of her father, Walter B. Clauson, in Rockland, Sullivan Co., N. Y., on May 20, 1913, JESSIE LEONARD CLAUSON, aged 41 years, after a protracted illness patiently and trustfully borne. Interment at Evergreen Cemetery, Rutland, Vt., where the committal service was said by the Rev. Joseph C. Reynolds, rector of Trinity Church.

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

JONES.—In Milwaukee, May 29, 1913, LOUISE VAN DYKE, daughter of Charles Perez and Louise Van Dyke JONES.

"There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
Father, in Thy gracious keeping
Leave us now Thy servant sleeping."

MEMORIALS

RT. REV. T. A. JAGGAR, D.D.

The following minute on the death of the Rt. Rev. THOMAS A. JAGGAR, D.D., formerly Bishop of the diocese of Southern Ohio, was passed unanimously by the convention of the diocese of Southern Ohio, held in St. Paul's church, Columbus, Ohio, May 21-22, 1913:

Thirty-eight years ago, this diocese in its primary convention chose THOMAS AUGUSTUS JAGGAR, rector of Holy Trinity Church, Philadelphia, for its first Bishop. He came to the people feeble in numbers and distracted by internal dissensions. The few years which God gave him to do his work in the full maturity of his powers were marked by blessed results. His strong, manly sermons, his charming personality, his large, catholic spirit, his purity and integrity of character, and above all his comprehensive, tolerant, and loving sympathy with those who differed from him, gradually effected a great change in the feelings of his diocese. When he was compelled to ask for a Coadjutor and laid down his staff, he left a harmonious and strengthened diocese. In the swift changes of our American life, there are few left of those who welcomed him and know him as our Bishop, but his memory is blessed and the convention puts upon its record, its appreciation of his noble life and of the sorrow, not of those who have no hope, that his useful life has been ended.

J. M. BOYD.
D. W. RHODES.
E. P. BRADSTREET.

MARY L. MACK HALL—Act. 90

Early in the morning of the 24th of last April, the sweet and gentle soul of MARY L. MACK, widow of the late William Frederick HALL, entered into life eternal at her late residence in Washington, D. C.

She was born in Alstead, N. H., the daughter of William and Betsy Brown Mack. Her childhood was spent in Marlow, N. H., and in her early girlhood, her family moved to Bellows Falls, Vt., where she married William Frederick Hall. In 1850 Mr. Hall with his family moved to Washington, D. C., where he lived up to the time of death in 1884.

During the Civil War, Mrs. Hall showed her patriotism by her unwearied ministrations to the sick and wounded soldiers in the hospitals at Washington, as well as in her own home to the weary and worn. Mr. Hall acted as a volunteer State Agent for Vermont, and as such distributed relief supplies to the soldiers from his state, in cooperation with his wife's own work. The remembrance of this loving charity on her part occupied her mind up to the last moments of her life here.

Mrs. Hall was one of the original members of the parish of the Church of the Incarnation, Washington, D. C., when it was founded in 1865. She was ever held in most loving esteem for her life and her work in the parish. From 1884 to 1895 she resided in Chicago, Ill.

She is survived by two sons, Frederick H. Hall of Chicago, Ill., and Frank H. Hall of East Saugatuck, Mich., and Miss Edith Hall of Washington, D. C.

Let light perpetual shine upon her!

RETREATS

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

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.

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 OFFERED—CLERICAL

ATTRACTIVE accommodations and board in historic suburb of Boston (thirty minutes by trolley to Cathedral) offered during August to a priest in return for early Celebrations and Matins with sermon on the five Sundays. Preference given to clergyman from country town. For particulars address RECTOR, St. John's Church, Arlington, Mass.

POSITIONS OFFERED—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.

WANTED—Young man, preferably college graduate and prospective candidate for holy orders, to act as dormitory master and teach lower grades in new boys' school. Small stipend, but opportunity for study under direction. Pacific Coast, country, beautiful surroundings. Send references. Address "SCHOLA," care LIVING CHURCH, Milwaukee.

ASSISTANT to editor of THE LIVING CHURCH especially for preparation of "copy," proof-reading, etc. Address EDITOR THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST WANTED in Church School; training choir and teaching English. Music, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST—CHOIRMASTER desires change. Seventeen years experience in American Church. Strict Churchman, English Cathedral (Lichfield) training. In present position over five years. Advertiser is also Supervisor of Music in large school district. Expert in Voice Culture. Good organ and teaching field essential. Highest references from Bishop, Dean, leading clergy, and organists of diocese. Address "COUNTERPOINT," care LIVING CHURCH, Milwaukee, Wis.

AS MATRON or Housekeeper by educated, experienced, practical economical middle-aged Churchwoman. Between first and fifteenth of September. Locality immaterial. References furnished. Address "HOUSEKEEPER" care LIVING CHURCH, Milwaukee, Wis.

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.

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

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.

AN ENGLISH LADY requires position as housekeeper or assistant in institution or school. Age 35. Several years experience. Excellent testimonials. Miss STERRY, Iowa Falls, Iowa.

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.

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

VESTRIES NEEDING CLERGYMEN

SEVERAL YOUNG PRIESTS are on the list for opportunities at \$1,200 to \$1,600. Fine records. Address CLERICAL REGISTRY, 147 East 15th street, New York, late 136 5th avenue.

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.

ALTA 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.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. T. CROW-HURST, 568 10th street, Oakland, Cal.

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

FOR SALE—Three-manual Johnson pipe organ, needing only slight repairs to be in A-1 condition. A bargain if purchased at once. For terms, etc., address J. T. SREARNS, Burlington, Vt.

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.

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address MISS BALCOLM, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

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

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

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.

FREE LENDING LIBRARY

THE Sisters of the Holy Nativity have a free Library of Church books to be lent to the clergy and laity. For Catalogue apply to LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, 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.

SUMMER RESORTS

THE TEN-ROOM COTTAGE, known as "The Chalet," Philadelphia Hill, Catskill Mts., can be rented for this season at only \$300. It has been completely renovated and painted out side and in; has new bath-room; hot and cold water upstairs and down; broad verandahs, open fireplaces—fine westerly view, stable, 6 acres ground. Church near, Catholic services, a few cultured neighbors, trout fishing. Address "A-1," care LIVING CHURCH, Milwaukee, Wis.

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.

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."

Nearly 1,400 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 300 missionaries abroad and 800 native clergy and other helpers—look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends. Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.
THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Extracts From the Records of the Vestry
At a stated meeting of the Vestry of St. Bartholomew's Church, in the City of New York, held May 8th, 1913, it was on motion

Resolved: That the Vestry of St. Bartholomew's Parish consider any proposed change in the name of the Church, by which the word "Protestant" is eliminated, or the word "Catholic" is introduced, as tending to confusion of thought and possible misconstruction and therefore to the prejudice of peace and unity in the Church.

Resolved: That they consider the effort to change the name of the Church as unwisely made while the representation in the General Convention is no indication of the mind of the Church.

(Signed) WILLIAM H. BUTTERWORTH,
Clerk of the Vestry.

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

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

THE AMERICAN CHURCH UNION

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

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.

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.

THE FLOWER SERVICE

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

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The prices here given are the net prices in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

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EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

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The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service, Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

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In full cloth, stamped in ink. \$25 per 100. Single copies .35.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.

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THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

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

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

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Brentano's, Fifth Ave. above Madison Sq.

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Jamaica Public Supply Stores.

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BOOKS RECEIVED

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

LONGMANS, GREEN & CO. New York.

The First Principles of the Church. Essays and Notes. By Charles Alfred Barry, M.A., Vicar of Clifford. Price \$1.25 net.

THE MACMILLAN CO. New York.

In the Vanguard. By Katrina Trask. Price \$1.25 net.

STURGIS & WALTON CO. New York.

Getting Together. Essays by Friends in Council on the Regulative Ideas of Religious Thought. Edited by James Morris Whiton, Ph.D. (Yale), author of "Miracles and Supernatural Religion," etc. Price \$1.50 net.

SHERMAN, FRENCH & CO. Boston, Mass.

The Garden of Life and Other Poems. By Anne Richardson Talbot. Price 75 cents net.

The Dirge of the Sea-Children and Other Poems. By Kenneth Rand. Price \$1.00 net.

The Witch of Golgotha. By B. Pesh-Mal-Yan. Price \$1.35 net.

THE YOUNG CHURCHMAN CO., Milwaukee

Human Questions and Divine Answers. Short Sermons Expressly Written for Lay Readers in the American Church. By Gershom Mott Williams, Bishop of Marquette. Price \$1.35 postpaid.

FUNK & WAGNALLS CO. New York.

The Walled City. A Story of the Criminal Insane. By Edward Huntington Williams, M.D., formerly Assistant Professor of Pathology and Bacteriology, State University of Iowa; formerly Assistant Physician at the Matteawan State Hospital for Insane Criminals; Assistant Physician at the Manhattan State Hospital for the Insane, etc. Price \$1.00 net.

PAMPHLETS

LONGMANS, GREEN & CO., New York.

The Response of Woman to Her Call To-day. By Arthur W. Robinson, D.D., Vicar of All Hallows, Barking by the Tower. Price 20 cents.

THE SHERWOOD PRESS, INC. New York.

George Hill Bottom. A Sermon Preached in Grace Church in New York on Whitsunday, MCMXIII. By Charles Lewis Slattery, D.D., Rector of the Parish.

FROM THE AUTHOR.

Christian Education. By the Sister Margaret Clare, Mother Superior, C.S.M.

THE CHURCH AT WORK



ROBERT KILGOUR
Bishop of Aberdeen,
1768-86



ALEXANDER JOLLY
Bishop of Moray,
1796-1838



JOHN SKINNER
Coadjutor and Bishop
of Aberdeen, 1782-1816

HISTORIC PORTRAITS PRESENTED TO BERKELEY DIVINITY SCHOOL

HISTORICAL PORTRAITS AT BERKELEY

A RECENT gift to the Berkeley Divinity School, Middletown, Conn., is a fine engraved portrait, dated 1810, of Bishop John Skinner of Aberdeen, Scotland, one of the consecrators of Bishop Seabury in 1784. The portrait is presented by the Rt. Rev. Dr. William Andrew Leonard, of the class of 1871, Bishop of Ohio. The school has recently been presented also with a portrait of Bishop Kilgour and also one of Bishop Jolly, who was present and "held the book" at Bishop Seabury's consecration; so that the gift just received is specially appropriate and acceptable.

DEAN SUMNER IN OKLAHOMA

AN EVENT of unusual importance occurred in the city of Shawnee, Okla., on May 22nd, when the Very Rev. Walter T. Sumner, D.D., Dean of the Cathedral of SS. Peter and Paul, Chicago, delivered an interesting and powerful address in Convention Hall to the Woman's Chamber of Commerce and the general public on Social Service. He illustrated how each person in his own community can help remedy present-day evils. He discussed child labor, convict labor, marriage health laws and constructive charity. On the evening of the 23rd he delivered the commencement address at the High School auditorium, hundreds being unable to gain admission. It was a masterly lecture upon the theme "The Civic and Social Responsibility of the Educated." He prefaced his lecture proper with a treatment of the development of the child from before birth to his school days. Dean Sumner's deep sympathy with the downtrodden and oppressed, and his unselfish devotion to the cause he represents, together with his charming personality, made for him many friends in the Southwest.

SOCIAL GATHERING OF DEAF-MUTES IN BALTIMORE

GRACE MISSION to the Deaf, Baltimore, which is under the pastorate of the Rev. Oliver J. Whildin, General Missionary to the Silent People of the South, held its annual spring festival in the parish hall of Grace and St. Peter's Church, Baltimore, on May 16th. Among the 200 people present were the associate rectors of Grace and St. Peter's Church of which the mission is a depart-

ment, the Mayor of Baltimore, relatives and friends of the deaf-mutes, and a large number of the silent people. Mayor Preston made a most felicitous address commending the work of the mission, which, in his capacity of vestryman of Grace and St. Peter's Church, he had known for a long time. He advocated Christian fellowship and Christian cheerfulness as two of the most necessary virtues for a people that would be truly happy. Especially are they necessary, he said, for deaf-mute people who are necessarily deprived of many of the ordinary opportunities of social enjoyment. "True and permanent happiness," he concluded, "is found not in wealth, not in social position, not in fame—these may give comfort and ease only—but in helping and cheering others on the way and in maintaining a good conscience towards God and man."

QUARTER CENTURY CLOSES AT LAWRENCEVILLE SCHOOL

THE TWENTY-FIFTH anniversary of St. Paul's School, the Church's normal and industrial school for negroes, at Lawrenceville, Va., was celebrated May 21st and 22nd, together with the annual commencement exercises. There was a remarkable series of addresses by graduates of the school, from various sections of the country, representing various trades and callings: negroes who have succeeded in making themselves useful citizens, and who wanted to come back and give the credit to St. Paul's. One of these former pupils of the school, a farmer of Brunswick county, drew a beautiful picture of the work that St. Paul's was doing for the race, quoting from the message of Christ to St. John, "The blind see, the deaf hear, the poor have the gospel preached to them." He spoke especially of the dozen or more graduates of the school who were in the ministry, as "centres of righteousness," carrying on the work of the school, and spreading the influence for good in all parts of the country. Besides the former pupils of the school, there were two special speakers, Hon. E. P. Buford, Commonwealth's Attorney for Brunswick county, spoke of the good will of the white people of the county towards St. Paul's and said that during his twenty-two years of office as prosecuting attorney for the county, he has never had before him any one who had been a pupil of St. Paul's, charged with any crime. The anniversary address was delivered by Mr.

John W. Wood, secretary of the Board of Missions.

Of the many favorable impressions the visitors at these exercises carried away with them there were possibly two that will be especially lasting. It is evident that the school teaches a practical kind of religion and morality. The county records were pointed to with pride, showing that the criminal expenses of Brunswick county were less than those of any other county in the state, and that negroes own more land here than in any other county. But the chief impression made was the universal tribute of affection and admiration paid by all the speakers to the founder and principal of the school, Archdeacon James S. Russell. For twenty-five years this faithful leader of his race has struggled with conditions that would have overwhelmed many a strong man. The school, now providing for the education of about 400 students, boys and girls, from many states and countries (four from Africa this year), is almost entirely dependent upon voluntary contributions. From unavoidable causes the condition of the school's finances at times has been such that the principal was advised to close the school and give it up. But he was not that kind. St. Paul's to-day is the evidence of his faithfulness and zeal. One who was present at these exercises could only wish that he were able at one stroke to secure them from all fear of future financial troubles, and to make sure that, for this cause at least, the good work of St. Paul's School might never be hindered.

G. F. S. SERVICE IN PROVIDENCE

THE ANNUAL SERVICE for the G. F. S. in Rhode Island was held on Saturday, May 17th, at 4 P. M., in All Saints' Memorial church, Providence. The attendance was remarkably large, nearly filling the spacious church which seats 900. The Girls' Friendly choirs from St. John's and Grace Churches led the long procession and the rector, the Rev. Arthur M. Aucock, D.D., conducted the brief opening service, concluding with memorials of Mrs. Frank E. Richmond and Lillian Frances Munroe, who have died during the year. The congregation stood during the reading of the memorials and the prayer which followed. The sermon was preached by the Rev. Frederic C. Lauderburn, rector of St. Stephen's Church, Boston. After the service a reception, supper, and entertainment were enjoyed in the parish house.

PHOGRESS AT RACINE, WIS.

St. LUKE'S CHURCH, Racine, Wis., has now reached the conclusion of improvements undertaken during the two and one half years' rectorship of the Rev. Frederick Spies Penfold. The church itself dates from 1865 and was considered in its time and for its neighborhood an unusually dignified and Churchly edifice. No serious improvements

a balcony for Sunday school classes, kitchens, choir rooms, and lavatories. The parish house connects by a passage with the church and between them is the chapel. This building, built many years ago for a choir room, has been remodeled and makes a beautiful and adequate chapel, complete in every respect and seating eighty people. It is used for the daily celebrations and for Lenten ser-

vice on the part of the family. Mr. French, though very much younger, in conjunction with Mr. Wood had been in close touch with Mr. Smith and ever since with the members of his family. He had assisted in laying the body to rest, vested in surplice and stole, and had himself placed the chalice and paten in his hands that were buried with him. He spoke, therefore, with feeling and appreciation of him who had always been held up to the younger clergy as one of Bishop Fulford's most faithful and worthy men. The remarkable signs of Church strength in the parish of Sutton—the restoration of the church, its new and well ordered rectory, and its lately completed and well equipped parish hall, the zeal and warmth of Church people, the dignified, reverent, and well kept village church—show that the work there has in no way gone back in the successive charges of those who have followed Mr. Smith.



GUILD HALL CHURCH
St. Luke's Parish Buildings, Racine, Wis.

however had been made since its building. It has now been thoroughly overhauled and renovated inside and out. Stone steps and balustrades have been erected in place of wood; the basement has been excavated and bricked up, with concrete floors and masonry bins; steam heat has been substituted for hot air; an indirect system of electric lighting (probably the first in any of our churches) has been installed; two thousand feet of vitrified tiling covers all aisles and passages; hardwood has been laid under the pews; marble steps have taken the place of wooden ones in the choir and sanctuary; the sanctuary has been deepened five feet and paved

with mosaic white tile; a new carved black walnut choir screen has been put in place, and over all a slate roof. In addition to these improvements a modern parish house has been built containing of an auditorium, vices, as well as for occasional needs. All four buildings (including the modern and commodious rectory) connect with each other and it is doubtful whether there is in the Middle West a plant more complete and workable. The church has been beautified by Tiffany finish on the walls (the gift of an individual), by a memorial stone altar, and by beautiful and costly crosses and candlesticks as well as a multitude of accessories, largely individual gifts. In all \$30,000 have been spent, of which only \$5,000 remains in the form of a debt. With it all, the spiritual life of the parish has not suffered, but ninety persons have been confirmed in the last two classes, and in the nine months beginning September 1, 1912, something over 2,200 communions have been made.

B. S. A. CHAPTER HOLDS OUTDOOR SERVICES

THE BROTHERHOOD OF St. ANDREW. St. Helena's Chapter No. 1991, of Boerne, Texas, held on Sunday afternoon, May 18th, on the public plaza of the city, the first of a summer series of open-air services for the benefit of the agnostic Germans who compose a large part of the population of Kendall county. Brotherhood men read the service from the *Evening Prayer Leaflet*, hymns were sung to the accompaniment of a brass band, and Chief Justice W. S. Tly delivered a masterly and convincing address upon the truth and beneficent influence of Christianity.

These services are in addition to the regular order of worship, and held outside of the parish church. The Chief Justice is a Presbyterian; only one of the promised speakers is a Churchman, Judge S. G. Tayloe of the district bench. All are laymen. The next address is to be by Col. Charles S. Diehl (a Lutheran), editor of the *San Antonio Light*. At the closing service of the series the address is to be by Governor O. B. Colquitt.

LEGACIES AND BEQUESTS

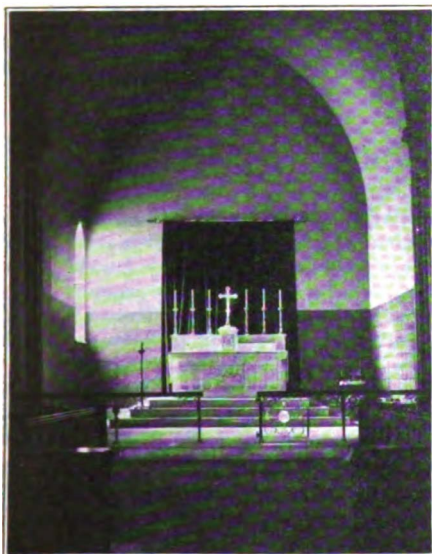
BY THE DEATH of Miss Maria Gregory of Paris, France, a number of legacies left by the late Charles R. Gregory for St. Louis institutions came to their final beneficiaries. Some \$600,000 were left by him, to be held for the benefit of Miss Gregory, his sister, during her lifetime. Christ Church Cathedral is to receive \$50,000, St. Luke's Hospital and the Episcopal Orphans' Home each a like amount. The University of Missouri at Columbia is the residuary legatee, and is expected to receive about \$350,000. This is to be used, according to the terms of the will, for the assistance of young men getting their education.

DEAF-MUTE WORK IN ST. LOUIS

THE ANNUAL REPORT of St. Thomas' mission, the deaf-mute congregation of St. Louis, shows a very healthy state of spirit and finances. There are now 105 communicants. Of the expenditures of \$504.59 for the year, \$248.38, or nearly one-half, were for benevolences and canonical offerings, listed under sixteen heads. The congregation has been housed for thirty-eight years in the Cathedral, and now uses Bofinger Chapel at the same hour that service is going on in the larger place. The deaf-mute priest, the Rev. J. H. Cloud, is also a teacher. He has traveled during the past year from Ohio to California, holding services in twelve dioceses, attending various gatherings of deaf-mutes, reaching a total of 2,600 of his companions in silence.

NOTABLE CANADIAN PRIEST COMMEMORATED

A SIMPLE, quiet, and unobtrusive ceremony was performed in the village of Sutton, in the province of Quebec, reviving many tender recollections of a worthy and faithful man of God. On Wednesday, May 21st—being the twenty-fifth anniversary of his death—a tablet set up on the wall in the sanctuary of Grace church, Sutton, was dedicated to the memory of its first rector, the Rev. John Smith, for twenty-six years in charge of that parish and for the greater part of the time rural Dean of Brome. The ceremony was very touching in several respects but notably from the marks of earnest reverence for the name of Mr. Smith on the part of old and young, which the numbers gathered together showed. The service was taken by the Rev. Herbert Charters, the present rector of Sutton, assisted by the Rev. Arthur French of St. John the Evangelist's, Montreal. In the course of a little address made by the latter, he renewed in the minds of those who were present, fond recollections of him whose memory they were called together to witness to by the erection of this



NEW SANCTUARY AND ALTAR.
St. Luke's Church, Racine, Wis.

with mosaic white tile; a new carved black walnut choir screen has been put in place, and over all a slate roof. In addition to these improvements a modern parish house has been built containing of an auditorium,

CHAPEL IN MEMORY OF DR. MUHLENBERG

BISHOP BURGESS officiated at the dedication of St. Paul's Chapel, College Point, L. I., on Sunday, May 18th. The new church is a memorial to the late Rev. Dr. William A. Muhlenberg, founder of St. Paul's College, from which College Point gets its name. The Rev. Dr. Henry Mottet, Dr. Muhlenberg's successor as rector of the Church of the Holy Communion, New York City, assisted in the services and preached the memorial sermon. The new church cost about \$13,500. The Rev. Benjamin Mottram is vicar of St. Paul's Chapel.

LEGACY FOR WASHINGTON CHURCH

MRS. THYRZA V. McILHENNY by her will made May, 1910, has bequeathed to St. Thomas' Church, Washington, D. C., \$3,000. Of this amount \$1,000 is to be used for a memorial window to her late husband and \$2,000 is left at the disposal of the rector and vestry. Mrs. McIlhenny, who had been a member of St. Thomas' for many years and one of the most interested and most devout, died at the beginning of this month.

MEMORIALS AND OTHER GIFTS

AN INTERESTING OCCASION at St. Andrew's church, Pittsburgh, Pa., was the inauguration of the new organ, on Monday evening, May 26th. The church was crowded with a congregation composed of representatives of various city and suburban parishes, as well as its own parishioners, and all were much pleased with the organ. It is the gift of Mrs. F. S. Bissell, and her sister, Miss M. L. Jackson, and was built by the Skinner company of Boston. Assisting the organist, Mr. Webber, were three other organists prominent in the city, Messrs. Gaul of Calvary; Hall, late of Trinity; and Steiner of the Jewish Temple; each of whom took turns in interpreting the several numbers of the programme. A mixed vested choir of forty voices rendered the Hallelujah Chorus, Tours' *Gloria in Excelsis*, and an anthem of Brahms.

ON ST. MARK'S DAY two memorial vases were placed in the chantry of St. Mark's church, Mauch Chunk, Pa. (the Rev. Walter Coe Roberts, rector), in memory of Mrs. Sarah C. Brown, a devoted servant of the Church, who exemplified great patience and faith in her long continued illness, dying July 21, 1911, at the age of 82. The vases were presented by two daughters, Mrs. O. Jarrard and Mrs. Charles E. Sayre.

A NEW two-manual pipe organ is shortly to be installed in St. Paul's church, Brunswick, Maine (the Rev. E. D. Johnson, rector). It will cost \$1,600, half of which sum has been contributed by Mr. Andrew Carnegie. By the will of Mrs. Viola Phipps, recently deceased, of Brunswick, a non-Churchwoman, the parish receives \$1,000 for investment.

MEMORIAL ALTAR AT VIRGINIA SCHOOL

THERE has been erected at the Woodberry Forest School, Orange, Va., an altar in memory of two sons of Dr. and Mrs. John F. Bransford, who were drowned while at their summer home in Chesterfield county, Virginia, in August 1911; the elder brother, Alfred Baker, giving his life in the attempt to save his younger brother, Henry. While in swimming, Henry became involved in a treacherous current. He called to his brother on the shore for help. Without a moment's hesitation Alfred plunged into the stream, only to be engulfed by the same current which had swept his brother beyond the reach of human aid. A faithful negro servant, who had accompanied his young masters to the river, made a frantic effort to reach them in an old

boat. The boat was overturned and the river claimed the servant as a third victim. Alfred and Henry were the only children in the family, and their father was so prostrated by the shock that he died a few weeks after the loss of his sons.

Dr. Bransford is well remembered as the surgeon on the *Gloucester* during the Spanish-

give four lectures on "The Practical Study of Church History"; the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, will give two lectures on "Homiletics" and two on "Pastoralia"; the Rev. Henry A. Atkinson, Secretary for Labor and Social Service of the Congregational Church, will give four lectures on "Social Problems"; the Rev.



MEMORIAL ALTAR AT WOODBERRY FOREST SCHOOL, ORANGE, VA.

American War, to whom Admiral Cervera was entrusted when he was captured, badly wounded. For his gallantry during this engagement, Dr. Bransford was presented with a medal by Congress. His wife was Miss Lizzie Baker of Augusta, Georgia.

The altar was dedicated and consecrated in the beautiful chapel recently erected at Woodberry Forest School, at a special service conducted by the Rev. Karl M. Block, chaplain of the school, the Rev. Robert S. Carter, rector of St. Thomas' Church, Orange, and the Rev. G. Freeland Peter of Washington, D. C. It is of Carrara marble and was made in Italy from designs by Brazer & Robb of New York. The reeded is a massive panel of purest white marble, on which is sculptured in bold relief a lifelike representation of the Last Supper after the famous painting by Leonardo da Vinci. On the sides of the altar are the following inscriptions in sunken gold leaf. On the right side: "To the glory of God and in loving memory of Alfred Baker Bransford, aged eighteen, born Augusta, Georgia, November 20, 1892. He lost his life in the effort to rescue his brother from drowning in the James River, Virginia, August 24, 1911. 'He loved me and gave himself for me.' Galatians 11: 20. 'It was said unto her, the elder shall serve the younger. Romans 9: 12.' On the left: "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62: 3.

ALBANY SUMMER SCHOOL

THE SUCCESSFUL Summer School for the clergy at the Albany Cathedral, which has been held during seven years past, is arranged also for the present year, to be held from Monday afternoon, June 23rd, to Friday afternoon, June 27th, at the buildings and grounds of St. Agnes' School. There will be three lectures each morning, one in the afternoon, and a conference in the evening, together with the daily services at the Cathedral. The Rev. Edward S. Drown, D.D., of the Cambridge Theological School, will give four lectures on "Christian Ethics Compared with other Ethical Ideals"; the Rev. Arthur W. Jenks, D.D., of the General Seminary, will

Robert Edward Wood of Ichang, China, will give a conference on "Missions"; the Rev. William E. Gardner, secretary of the General Board of Religious Education, will give a conference on "The Church at Work on Religious Education"; Robert H. Gardiner, Esq., of Gardiner, Maine, will give a conference on "The World Conference on Faith and Order"; Prof. Henry N. Ogden, C.E., Cornell University and New York State Health Department, will give a conference on "Public Sanitation and What the Clergy Can Do to Help." Information may be obtained from the Rev. G. H. Purdy, Warrensburgh, N. Y. There is an entrance fee of \$5.00 and a charge for board and lodging of \$5.00.

A CALIFORNIA SUMMER SCHOOL

PLANS have been made for a ten day Summer School to be held at Redondo Beach, Cal., July 8th to 18th. At this school Dean Colladay of Salt Lake is to give a course of lectures on the Acts and Epistles.

WOMAN'S AUXILIARY MEETINGS

THE ANNUAL MEETING of the Woman's Auxiliary and Parochial Society of East Carolina was held in the parish house of St. Stephen's church, Goldsboro, Tuesday, May 20th. Encouraging reports were received from all the officers. The United Offering treasurer reported \$1,382 in bank for all the diocese except St. James' parish, Wilmington, which for the last three years has given as much as the rest of the diocese put together. This amount is \$500 more than the United Offering amounted to at the corresponding time in 1910. At the corporate Communion the offering sent by each society, and known as the Bishop's Fund, amounted to \$428.62.

The resolution of the Pennsylvania branch, that the entire United Offering of 1916 be devoted to the training, testing, sending, and support of women for mission work at home and abroad, and to the care of such as are sick and disabled, was heartily endorsed.

Miss Emery's annual letter was read, and

it was moved and carried that the Auxiliaries would follow as far as possible her two suggestions, namely: First, that we should try to have a study class in the Bible as well as missions during the year; and, Second, that we have a special day in the fall on which to have a corporate Communion, with the thought of our special work in mind, and a special prayer for God's blessing upon it. The day selected by this diocese was the last Friday in October.

It was a great privilege to have at the council again Miss Grace Lindley of the Church Missions House. Her earnestness, zeal, and enthusiasm are always felt and responded to by those who come in touch with her. Her appreciation of the work done in this diocese in mission study was also most gratifying.

The climax of the meeting, in the nature of a surprise to nearly all present, was when it was announced that Miss Venetia Cox, an excellent and accomplished young woman, of Winterville, N. C., had offered herself to the Board of Missions for training.

At the meeting of the Junior branches a resolution was adopted that a special service for the Sunday school be held annually on Whitsunday, under the auspices of the Juniors, and the offering, to be known as a Birthday Gift to our Mother the Church, be given to the Juniors for their United Offering Fund.

IN MICHIGAN the annual meeting of the diocesan branch occupied two days well filled with activities. The Juniors reported a pledge nearly \$75.00 in advance of last year, also seventeen study classes held. The Bishop and the Rev. Dr. Sayres gave addresses on the second day and the Educational Secretary gave a brief outline of mission study work in Michigan since its formal beginning seven years ago. The work has steadily increased until this year some thirty classes were held, thirteen being new fields. Mrs. Atkinson made an appeal for more leaders. Miss Julia C. Emery and the Rev. R. E. Wood of Ichang, China, were the honored guests. Both of these gave helpful talks in regard to the work of the Auxiliary and the Church in general. The annual pledges were found to aggregate

A QUARTERLY MEETING of the Rhode Island branch of the Auxiliary at Edgewood, May 22nd, was well attended and profitable in spite of cloudy skies. The chief speakers were the Rev. George W. Davenport and the Rev. Arthur M. Sherman. Mrs. Thornley spoke on behalf of Rhode Island's share in the United Offering, and reports were read on the progress of the work in the various fields in which the Rhode Island branch is interested. Miss McVickar, the president, was unable to attend on account of poor health. more than \$3,000.

SOUTHERN OHIO JUNIOR AUXILIARY

THE SIXTH ANNUAL meeting of the Junior Auxiliary in Southern Ohio was held May 10th at Calvary church, Clifton, Cincinnati. The meeting was opened at 10 o'clock with Holy Communion, celebrated by Bishop Vincent assisted by Mr. Flinchbaugh, rector of the parish, of which more than a hundred partook. The Woman's Auxiliary showed its interest by a goodly representation and the goodly number of young Junior members gave promise for the Woman's Auxiliary of the future.

The roll call at the business meeting which followed showed an attendance of about 300, representing twenty-three out of thirty branches active in the diocese. The first annual meeting, six years ago, had forty members present. Reports read from the different branches showed activity in all lines of work; a greater amount of box work having been done than ever before, and a keen interest shown in the mission study of Japan. The

total disbursement of all of the branches for the year aggregated \$1,184.

After luncheon an hour was devoted to a helpful leaders' meeting, during which time the Juniors were entertained by the Calvary branch. At 3 o'clock an interesting and profitable stereopticon lecture was given by Canon Charles G. Reade on China, the subject for the mission-study work for the coming year.

CHURCH OPENED AT MARATHON, N. Y.

THE NEW St. John's church, Marathon, diocese of Central New York, was opened for services on Thursday, May 22nd. The work is new as well as the church. Regular services were never held in Marathon until May 1910. In that month a mission was given by the Rev. William R. McKim of Oneida and the Rev. William H. Hutchinson of Ithaca, members of the diocesan "Society of Mission Priests." So great was the interest aroused that a Sunday night service in a hall was at once established, beginning May 22nd, and the work put in the care of



ST. JOHN'S CHURCH, Marathon, N. Y.

the Rev. W. W. Way, rector of Grace Church, Cortland. One year later the parish was incorporated and the church opened for worship, just three years to the day from the date of the beginning of regular services. There was a celebration of the Holy Communion in the morning; in the afternoon ten persons were baptized; and at 4:30 the procession of choir, clergy, building committee, vestry, congregation, visitors from out of town, citizens of Marathon formed and marched to the church, singing "The Church's One Foundation." At the church door a pause was made while fitting prayers were offered and then in the church Evening Prayer was said with festal *Te Deum*, anthem, and hymns. The preacher was the Rev. Karl Schwartz, Ph.D., rector of the Church of the Saviour, Syracuse.

The architects are Upjohn & Carable, New York. All agree that it is a remarkably fine specimen of a little village church. The construction is stone foundation, frame-stucco walls and slate roof, all in the most solid, thorough workmanship and of first-class materials. The church will seat about 125. The organ, chancel furniture, and art windows will be added in time. There are now thirty communicants and a congregation of about 100 souls. There is a Sunday school and an excellent vested choir. The church is to remain under the pastoral care of the Rev. Warren W. Way of Cortland.

"CHURCH HOUSE" OF PROVIDENCE

A NON-SECTARIAN rescue work known as Church House has had a large share in the Church life of Providence. Founded and at first maintained under Congregational auspices it soon passed into the control of a non-sectarian board of which the late Bishop McVickar was the head and to which he gave much of his time, encouragement, and money. Bishop Perry succeeded to the presidency of

the board upon becoming the Bishop of Rhode Island and has aided in every way in his power the good work. On Sunday, May 25th, the new house containing a beautiful chapel, was dedicated with an appropriate service by Bishop Perry. In the chapel has been placed a large bas-relief of Bishop McVickar in bronze designed by Louis L. Leach of Providence. The Bishop is seen in his robes standing, three-quarter length, front view, holding an open book. The inscription at the base reads, "Bishop William N. McVickar, Servant of Christ, First President of Church House." Since the Bishop's death his sister, Miss E. C. McVickar has taken a great interest in the work and aided it materially.

CHURCH CLUB MEETINGS

THE CHURCH CLUB of Newark enjoyed a lecture by Dr. Howard A. Kelly of Johns Hopkins University, Baltimore, giving the reasons and proposing a cure for what he called the present prevalence of immorality; and addresses by Dean Grosvenor of the Cathedral of St. John the Divine, New York, and Dr. Archibald Mercer of Newark, explaining the advantage to the diocese of the construction of a Cathedral, as features of its annual meeting on the evening of May 20th. In the election of officers Mr. Edward O. Stanley was chosen as president.

THE ANNUAL MEETING of the Church Club of Maine was held at the Lafayette House, Portland, on the evening of May 22nd. Mr. Irving A. Avery, Portland, was elected president, Messrs. Silas B. Adams, Portland, Robert H. Gardiner, and Henry v.B. Nash, Wiscasset, vice-presidents, and Mr. Robert W. DeWolfe, secretary-treasurer. A banquet, held in connection with the Cathedral Club, followed. The principal speakers were the Rev. G. W. Davenport, secretary of the First Missionary Department, and the Bishop of the diocese, the Rt. Rev. Robert Codman, D.D. Mr. Davenport spoke of the present day as being one of great issues, and dwelt upon the need of men, and especially laymen, who were equal to the demands of the hour; and the Bishop gave a most interesting account of his winter trip to the Nile.

MONDAY EVENING, May 26th, the last meeting of the season of the Michigan Church Club was held in Detroit. The club was exceptionally fortunate in having secured as the speaker the Very Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass. Dinner was served to 115 guests, after which Dean Hodges addressed the club on the topic, "Some Present-day Difficulties of the Ministry." The address was given the closest attention by those present. The Rev. Dr. Faber of St. John's Church gave an interesting *resumé* of the recent diocesan convention.

NASHOTAH COMMENCEMENT

THE DAY OPENED with a sky heavily overcast, with a tendency toward rain, which seemed imminent at the hour for the 10:30 service, when the clouds darkened still more, and loud sounds of thunder made the prospect even more threatening. Fortunately, however, no rain fell.

The 7 o'clock train from Milwaukee brought a considerable number of the friends of Nashotah, and others came by trolley. In spite of the unpromising weather enough people gathered to fill the chapel at the principal service of the day. The service was, as always, well rendered, Dean Larrabee being the celebrant and the student-body forming the choir. The robust tone of such a number of male voices gave the service a unique character which was very impressive. A striking introduction to the service was the Bidding Prayer, said by Bishop Webb. The sermon, an excellent one, by Bishop Griswold

of Salina, was addressed especially to the students.

Diplomas to the four graduates, and the B. D. degrees, in course, to the Rev. Edmund J. M. Nutter, and Rev. Wm. J. Vincent, and out of course to the Rev. Frederick D. Butler, were conferred by Dean Larrabee sitting in his chair at the entrance to the chancel with the professors of the institution standing on either side of him. There were four in the graduating class, Messrs. Arthur W. P. Wylie, Howard D. Perkins, Wm. H. Jordan, and Arthur C. Wilson. Bishop Webb, as president of the trustees of Nashotah House and in behalf of the board, conferred the honorary degree of D.D. upon the Rev. Canon Howard Baldwin St. George, who for many years has occupied the chair of Ecclesiastical History and Liturgies in the institution and has shown himself to be an instructor of unusual gifts.

As the service drew to its close the skies brightened, so that it was possible for the Dean to hold a reception at about 12:30 at the entrance of the new library. As the temperature was delightful and the grounds beautiful in their wealth of spring verdure, the place and time seemed to be ideal. At 1 o'clock, as usual, luncheon was served in Shelton Hall, the guests being seated at tables, during which brief and inspiring addresses were made by Bishop Weller of Fond du Lac and Bishop White of Michigan City.

The day was ushered in by a celebration and corporate Communion of the students in the chapel at 7 o'clock; and at the same hour, in the oratory in Bishop White Hall, there was a requiem celebration for the departed alumni, who were remembered by name.

At the trustee meeting on the previous day stress was laid upon the fact that the income of the institution from invested funds is not nearly enough to carry on the work, and that Nashotah is still dependent very largely on the offerings of Churchmen for "Daily Bread."

APPRECIATION OF ALASKA OFFERING

THE CHILDREN'S remarkable Lenten offering of \$580 at Fairbanks, Alaska, has already been noted in these columns. The following appreciative acknowledgment has been made by the missionary secretary:

"MY DEAR MR. BETTICHER:

"That was an astonishing telegram you sent us from Fairbanks, Alaska, on March 24th. To think that an *Alaskan Sunday school* could give \$580 for its Easter offering almost takes one's breath away! We know it means much hard work in the past."

SEABURY COMMENCEMENT

THE GRADUATING exercises of the Seabury Divinity School were held on Tuesday, May 27th, at 11 A. M., in Seabury Hall. By authority of the faculty and trustees, the president, the Rt. Rev. S. C. Edsall, D.D., conferred the diploma of the school upon Robert James Long of the senior class. As a result of the correspondence course of studies, the degree of Bachelor of Divinity was conferred upon the Rev. Thomas J. Lacey, A.M., and the Rev. Frank H. Hallock, they having done the work, completed the course and submitted satisfactory theses. The honorary degree of Doctor of Divinity was conferred upon the Rev. William Gardam of Ypsilanti, Mich., the Rev. Albert W. Ryan, D.C.L. of Duluth, Minn., and the Rev. James E. Freeman of Minneapolis. The preacher of the occasion was the Rt. Rev. F. A. McElwain, D.D. A reception was held at the close of the service and a collation served to the assembled company at one o'clock.

The fiftieth annual meeting of the Alumni

of Seabury Divinity School was held in Fairbault on Monday, May 26th. A banquet was served in the refectory at seven o'clock. The Rev. F. C. Coolbaugh, D.D., of Cloquet, Minn., president of the association, acted as toastmaster. Bishop Edsall spoke on "Seabury and the Church"; the Rev. William H. Gardam, D.D., on the "Education of the Clergy"; Mr. Robert J. Long for the class of 1913; the Rev. William H. Knowlton on "Old Seabury," and the warden, the Rev. F. F. Kramer, D.D., on "Visions of the Future." There were also impromptu addresses by the Rev. George C. Farmer, D.D., the Rev. Francis L. Palmer, and Bishop McElwain. The Rev. Duncan Weeks on behalf of some of the alumni and students presented a handsomely framed picture of Bishop McElwain, formerly warden of the school, to be hung in the hall.

The Holy Communion was celebrated at 7 A. M. on the morning of May 27th, in the Oratory, and the annual meeting of the Alumni was held in Johnston Hall at 9 A. M. The treasurer reported that the scholarship fund in memory of the late Bishop M. N. Gilbert now amounted to nearly \$7,000. In recognition of the service to the Church rendered by the Rev. Francis L. Palmer in the publication of his biography of Bishop Gilbert, he was unanimously elected an honorary member of the Alumni Association.

On the morning of May 27th, at 10:30 o'clock, Bishop Edsall, assisted by the warden, the Rev. F. F. Kramer, D.D., and the Rev. Francis L. Palmer, dedicated a new bell recently hung in the tower of Johnston Hall, the gift of the Rev. and Mrs. Francis L. Palmer. The inscription on the bell is: "Dedicated to the memory of William Randall Palmer and Clara Skeele Palmer by their children. A. D. 1913. *Beati mortui qui in Domino moriuntur.*"

NEW ENGLAND ASSEMBLY, B. S. A.

THE ANNUAL CONVENTION of the New England Assembly of St. Andrew's Brotherhood was held at Portland, Maine, on Saturday, May 24th. On the evening before the delegates met at the Cathedral parish house, where supper was served in the lower hall, followed by a reception, which was greatly enjoyed by the large company of guests and hosts, in the upper hall.

The greater part of the Saturday morning session, which was held in the Cathedral parish hall, was devoted to addresses. Bishop Codman welcomed the delegates. The connecting link between men and service, he said, was prayer. It was necessary to realize that only by giving one's self up and making life an oblation can one accomplish for Christ what is desired. He spoke also of the importance of beginning the day with Holy Communion, and then going out from that to help the first man or boy the Brotherhood man may meet. The Bishop greatly regretted his inability, on account of duties in another quarter of the diocese, to be present throughout the convention.

He was followed by Mr. Robert H. Gardner, a former President of the Brotherhood, who in turn welcomed the delegates, and then spoke, among other things, of the opportunity for work among immigrants. He cautioned his hearers against proselyting, and urged them to show the new comers that they were interested in them as human beings needing sympathy and brotherly advice. "We must first convince them," he said, "that we are their friends, and after they have learned something of our language we can talk to them on religion and tell them what our Church stands for." Mr. A. M. Hadden, New York City, was the next speaker. He urged all to pray for the national convention, to be held in New York in the autumn, and emphasized the importance of realizing the spiritual privileges for which such a gathering stood.

Some preliminary business was then

transacted, after which Mr. J. A. Birmingham, secretary of the Canadian Brotherhood, spoke of the work in his country. He regretted the lack of interest on the part of so many laymen everywhere in vital religious things, and reminded his hearers that here was a great opportunity to assist the clergy in their work.

A Junior conference was held at two o'clock, and a Senior conference at three, at which the Rev. E. A. Pressey, rector of Trinity Church, Portland, gave the opening address, on "The Achievements of the Ideal Life." Said the speaker, among other things: "I believe that the Brotherhood man is one who stands for the highest accomplishment—to win, to achieve, for himself and for others the ideal life, and this is his glory. What is this ideal life? It is one in which the ordinary field of activity and the ordinary powers are augmented. His ordinary, everyday life he retains, but he adds something more. The Brotherhood man is a man living in the midst of the busy world and making a truly serious use of his gifts and powers for the benefit not only of himself but of others."

Mr. Birmingham, the Canadian secretary, next spoke. It was inspiring, he said, to think of the 25,000 men and boys, 4,000 of them in the Dominion, who make up the Brotherhood on this continent, but added that the aim of the Brotherhood should always be quality rather than quantity.

The following officers were elected: President, H. S. Bowen, Brookline, Mass.; vice-president, C. G. Cunningham, Worcester, Mass.; secretary, Charles H. Smith, Providence, R. I.; treasurer, Abel Holbrook, New Haven, Conn.; chaplain, the Very Rev. F. L. Vernon, D.D., Portland, Me. Keene, N. H., was chosen as the next place of meeting.

Several conferences were held in the evening. Mr. Frank Westervelt, New York City, conducted a Senior conference on "Family Devotions"; Mr. J. A. Birmingham, a Junior one on "Boys' Work in the Chapter," and Mr. A. M. Hadden, New York, still another conference of the Juniors on "Why Did I Join, and What has the Brotherhood Taught Me?"

On Sunday there was a corporate Communion at the Cathedral, preparation for which was made the evening before by Canon Schuyler of the Cathedral staff. At the second celebration, 10:30, the preacher was Dean Vernon of Portland, chaplain of the Assembly. At 2:30 p. m. there was a mass meeting at the new city hall, which was preceded by a recital on the grand Kottschmar organ, the second largest in the country. There was a very large number present, and the speakers were the Hon. Rathbone Gardner, Providence, R. I., who spoke on "Opportunities for Christian Service," and the Hon. Frederick Fosdick, ex-Mayor of Fitchburg, Mass., who subject was "Partnership."

In the evening a service was held at St. Stephen's church, where Secretary Birmingham of Canada gave another earnest address.

The convention was, from beginning to end, a great success.

NEW ENGLAND WORKERS IN CONFERENCE

AN INTERESTING CONFERENCE was held at St. Paul's Cathedral, Boston, on May 28th, at which representatives from the Woman's Auxiliary, Girls' Friendly Society, and Sunday School Organizations of the dioceses of the New England Department were present. Bishop Lawrence celebrated the Holy Communion at 10 o'clock, after which the business session was held, the Department Secretary for Missions, the Rev. George W. Davenport, presiding. The Department Secretary for Sunday Schools, the Rev. Frederick E. Seymour, gave an address on "What the Sunday School can Contribute to Missions." The Rev. Dr. Mann of Trinity Church, Boston, spoke on "Departmental Consciousness," urg-

ing the awakening and developing of larger vision in missionary life.

Much interesting discussion followed along the lines of the aim of the conference which was to correlate the various missionary forces of the Department, so far as the organizations represented are concerned, and after luncheon, which was served in an adjoining room, the conference resolved to leave with the two Department secretaries the formulation of a statement embodying the opinions of the conference, to be sent to every rector in the Department. The formation of parochial and diocesan committees, embracing all the missionary forces therein, for the systematization and strengthening of the work of the Church, was suggested.

Those present were asked to take back to their respective dioceses and organizations the inspiration which the conference gave to the work, and also to recommend that St. Michael and All Angels' Day or the Sunday nearest thereto be observed throughout the Department as a Day of Intercession for Missions, at the commencement of the winter's work. This was a suggestion of the Woman's Auxiliary of Connecticut, heartily endorsed by the conference.

This gathering was entirely unofficial, diocesan representatives being invited by the two Department Secretaries, but it proved a helpful medium for mutual discussion, and it may eventually lead to future organization on a more permanent and Departmental basis.

DEATH OF REV. HENRY M. GREEN

THE DEATH of the Rev. Henry Milton Green, missionary at Pine Island, Minn., occurred last week, two days after that of his wife. Both bodies were taken to Darlington, Wis., for interment, Mr. Green having been missionary at that point during a long term of years. Mr. Green was graduated at Nashotah, 1875, and ordained by Bishop Welles as deacon in that year and as priest in 1876. He was missionary at Mazomanie, Wis., till 1879, then at Darlington till 1891. After that he was successively in charge of work at Canton, Ohio; Fostoria, Ohio; Crookston, Minn.; Kalispell, Mont., and Pine Island, Minn.

FIRE IN NEW JERSEY CHURCH

ON OPENING the Church of the Holy Comforter in St. George avenue, Rahway, N. J., on Monday morning, May 26th, the building was found to be full of smoke. Investigation showed that cushions, carpets, and books had been ruined by fire, which had burned out without damage to the building. A fire alarm had been sounded during the night but no one was able to find the fire, which is now thought to be of incendiary origin.

TEXAS CHURCH WRECKED

ONE OF THE INCIDENTS of the tornado of last March was the destruction of Christ church, Jefferson, Texas, on the evening of the 19th. Since that time the work of rebuilding has been under way at a cost of \$1,600. The attempt is being made to complete this without debt and the funds at the present time lack some \$250 of being sufficient. The work at this place had been resumed after the church had been closed two years. The general missionary, the Rev. D. Griffin Gunn, had finished raising funds to put the rectory in order for a resident missionary and had started on the work of raising funds to put the church in repair. When the storm came it tore out the windows, wrenched the church building, and left it with broken glass, plaster, and debris, wholly unfit for use. Assistance is therefore needed from outside the community.

LANTERN TOWER FOR BROOKLYN CHURCH

RESIDENTS of Brooklyn fifty years ago saw the building of a land mark, the stately spire of the Church of the Holy Trinity, Clinton and Montague streets. A few years ago this stonework was found to be crumbling, and the spire was taken down. Like conditions were found in the walls of the church, and extensive repairs were made. Now it is proposed to erect a handsome lantern tower on the foundations of the old spire. All but \$9,000 of the cost of the improvement has been raised. An appeal is made so that the work may begin at once.

BROOKLYN PARISH KEEPS ANNIVERSARY

GRACE CHURCH, in the Williamsburg district of Brooklyn, recently celebrated its sixtieth anniversary. Historical sermons and addresses were made by the rector, the Rev. William G. Ivie, and by the Rev. Dr. Henry C. Swentzel. Mr. Ivie has been rector for twenty-two years. During his rectorate the church building has been improved, the house next door has been purchased for a rectory, and the one adjoining has been secured and fitted up as a parish house.

CORNERSTONE LAID FOR CLEVELAND CHURCH

THE CORNERSTONE of the new St. Mary's church, Cleveland, located on Woodland Heights (the Rev. J. L. P. Clarke, rector), was laid by Archdeacon Abbott, acting for the Bishop, Sunday afternoon, May 25th. Several of the other clergy of the city were present and took part in the service. The Rev. Thomas G. C. McCalla, rector of All Saints', made a felicitous address, and the Rev. George I. Foster, rector of the Good Shepherd, led the music with an orchestra. The building, mostly of concrete and brick, is under roof, and has a seating capacity of 300. There will also be finished basement for Sunday school and parish purposes, and attached to the recess chancel, ample rooms for vestry and organ. The building when finished will cost about \$16,000.

BISHOP LEONARD GOES ABROAD

THE BISHOP OF OHIO and Mrs. Leonard sailed from New York on the Cunard steamer *Ivornia*, Saturday, May 24th, for the continent, to be absent until the last of September. Prior to his departure the Bishop placed the Standing Committee in charge.

FOR CONSECRATION OF ARCHDEACON BABCOCK

THE DIOCESE OF MASSACHUSETTS has received the canonical consent of the Standing Committees to the consecration of Archdeacon Babcock to be Bishop Coadjutor and it is to be hoped that the consent of the Bishops may be received in time to fix the date on June 17th. It was intended originally to have the consecration in the early fall, but Bishop Lawrence is anxious to have the new diocesan in active service before he goes abroad on June 23rd.

CINCINNATI'S FAREWELL TO DEAN MATTHEWS

A RECEPTION was given on the evening of Thursday, May 29th, by the trustees of St. Paul's Cathedral, Cincinnati, to the Very Rev. Paul Matthews, Dean-elect of the Cathedral of Our Merciful Saviour, Faribault, Minn., and Professor-elect of the chair of Ethics and Evidences at Seabury Divinity School, and to Mrs. Matthews; Dean Matthews having resigned his position at the head of the Cincinnati Cathedral. There was a large

attendance not only of the congregation but of the clergy and representative laymen of the city. A magnificent silver chalice, beautifully chased, was presented to the Dean by Bishop Vincent inscribed as from the Bishop, clergy, people, children, and teachers of the Cathedral. Bishop Vincent spoke feelingly of the Dean's splendid work in the Cathedral for nine years and his work prior to that time for eight years at St. Luke's.

ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Notes of the District

THE BISHOP has given notice that the district convention which was to have been held at Lenoir on June 18th, will meet at Brevard on June 25th.—THE CLERICUS, a gathering of the clergy in the convocation of Waynesville, will meet on the second Tuesday in each month with the Rev. Dr. Swope at Biltmore.—THE REV. WYATT BROWN has entered upon his duties as rector of Trinity Church, Asheville, and held his first service last Sunday. The new church, built on the same spot occupied by one burned two years ago, is nearing completion and will soon be ready for occupancy. Meanwhile the congregation will use the Sunday school room in the basement.—THE spring Confirmation classes have been unusually large. The Rev. Charles Mercer Hall, late of Kingston, N. Y., has spent the winter in Asheville on account of his health. He had charge of Trinity Church during Lent and at the close of the season presented a class of forty-seven. He has since prepared another large class which the new rector will soon present for Confirmation. The Hendersonville mission (the Rev. R. N. Wilcox, rector) had a class of twenty and there is another class in waiting. At Christ School, Arden, there was a class of twenty-two and another class is in preparation. From the whole mountain section the reports are as good.

BETHLEHEM

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

Diocesan Notes

ON THE MORNING of Whitsunday a special offering at Christ church, Reading (the Rev. Frederick Alexander MacMillen, rector), for the purpose of making certain improvements to Wood chapel and installing an auxiliary steam heating plant for the church to make up for the deficiency in the present hot-air system, amounts to \$625.00.

ST. MARK'S CHURCH, Mauch Chunk (the Rev. Walter Coe Roberts, rector), has sent \$67.87 to the flood-stricken district of the Middle West, the amount being divided between Bishop Vincent and Bishop Francis. Calvary Church, Tamaqua (the Rev. Wallace Martin, rector), sent \$20 to Bishop Vincent of Southern Ohio.

PACKER COMMANDERY No. 23, Knights Templar, attended the service at St. Mark's church, Mauch Chunk, on the evening of Ascension Day. Eighty plumed and uniformed knights were present, including some from Lansford, Lehighton, and other towns. The Rev. Walter Coe Roberts, rector, preached the sermon.

CALIFORNIA

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

Convocation at Berkeley

THE SAN FRANCISCO CONVOCATION enjoyed an all day session at Berkeley recently, consisting of a quiet day for the clergy conducted by the rector, the Rev. E. L. Parsons. There was afterward an evening session in St. Paul's church, San Francisco, at which a lecture was given on Healing in the Church; What has been done, and what can be done. The chief speaker was the Rev. Thomas

Parker Boyd, who is conducting in San Francisco the Emmanuel Institute of Health. Mr. Boyd is demonstrating that all the helpful forces of the universe, so far as they are available for mankind, are available in and through the Church; that it is not necessary to go beyond the Church to get any good thing that is obtainable either in the mental, moral, or spiritual realms, and that when mental, moral, and spiritual harmony with God is established, then physical health or wholeness follows as a necessary corollary in many cases.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Improvements at the Cathedral

THE ARCHWAY has now been completed in the mortuary chapel at the Cathedral, and the enlargement adds considerably to the dignity and spaciousness of the building. The cenotaph to the memory of Bishop Grafton, with the remains of the late Bishop, will be placed under this archway in time to commemorate the anniversary of his death, which took place August 30th, last year.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Anniversary at Jeffersonville

ST. PAUL'S CHURCH, Jeffersonville, celebrated the fifth anniversary of the Rev. A. Q. Bailey as rector in Ascension-tide. A large number of those confirmed during the time made their communions on Sunday. The Sunday school, as a surprise to the rector, presented the mystery play, "The Church and the Light," published in the February issue of *The Young Churchman*. The joint meeting of the Auxiliaries of Jeffersonville, New Albany, and Grace Church, Louisville, was held the week following. Bishop Van Buren made the address.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

New Parish at Woodhaven

ST. MATTHEW'S CHURCH, in the Brooklyn Manor section of Woodhaven, Long Island, has become an incorporated parish. The Rev. James Stuart Neill, who came from Philadelphia about a year and a half ago was elected rector.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Diocesan Notes

THE NEW parish house and Sunday school building of St. Matthew's Church, Houma, was dedicated by the Bishop on Sunday, May 18th, with a special service. The building is constructed to house the Sunday school, to afford meeting place for the parish organizations, and to serve the purposes of a parish hall. It can be used to enlarge the seating capacity of the church also, being built adjoining the church, and provided with flexi-fold horizontal curtains between church and parish house. When these curtains are raised, the two are thrown into one. On Monday and Tuesday were held in St. Matthew's church the sessions of the convocation of South Louisiana, of which the Rev. Gardiner L. Tucker, rector of the parish, is Archdeacon. Missionary services were held on Monday and Tuesday nights, with addresses by the Rev. Messrs. C. B. K. Weed of Lake Charles, R. H. Prosser, the Archdeacon, and the Bishop. At the corporate Communion on Tuesday morning the sermon was preached by the Rev. John T. Foster of the Church of the Annunciation, New Orleans.

A MISSIONARY SERVICE was held in the neighboring parish of St. John's, Thibodaux,

on Wednesday, the day following the convocation, arranged at the request of the Woman's Auxiliary of St. John's. Addresses were made by Messrs. Weed, Prosser, Tucker, and by Dr. Mackenzie, the rector of the parish. St. John's, Thibodaux, though formerly one of the strongest parishes of the diocese, has suffered much by the removal of its parishioners. It is situated in one of the strongest and most intense Roman Catholic communities of the state. The people of the Church are doing splendid work in holding together. The Woman's Auxiliary, in particular, was recently reorganized and has conducted a mission study class, has given very largely to diocesan and general missions, and is a thoroughly active and progressive organization. To Mrs. O. Z. Bartlett is due largely the credit for the new life and splendid work of the Auxiliary.

THE WOMAN'S AUXILIARY of Trinity, New Orleans, has undertaken the support of a missionary in the field. The Children's Home Guild of the same parish will train ten of the girls of the Home in professional dress-making this summer, and will give one of them a course in domestic science at Newcomb College. The Rev. R. S. Coupland, the rector, has recently helped to inaugurate a child-saving campaign in New Orleans, making arrangements to open milk depots, and supply pure milk for the nursing babies. District nursing will also be undertaken in connection with this, with the special object of teaching mothers the care of children. The movement has aroused great interest in New Orleans, which is a city notable for the extent and variety of its charitable works.

GRACE CHURCH, New Orleans, is preparing to build a handsome new church on its lot at Canal and Marais streets, and has architect's plans in preparation. The new site was acquired by purchase quite recently, at a cost of \$27,500. Grace church is the centre of a very active work among the institutions of the city, the prisons, hospitals, asylums, and homes, and will be even better situated in its new location, for this work, besides having the advantage of a site on Canal street, the main thoroughfare of the city, and the dividing line between the French and American sections. The Rev. A. R. Edbrooke is the rector of Grace Church.

MASSACHUSETTS

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

Diocesan Notes

THE REV. CHARLES N. FIELD, S.S.J.E., who has been abroad for some time, is expected home by June 3rd, coming by the St. Lawrence river route. Father Powell and Father Burton leave in a short time for England to attend the summer retreat and chapter of the Society at Cowley, in July. Father Burton will return the last week in August and Father Powell will return about a fortnight later. Father Bull, superior of the Society, will be at Nashotah for a retreat for priests, June 4th to 7th. Sunday, June 8th, he will spend at Madison, Wis., and preach there. On the following Monday he will conduct a retreat for women at Kemper Hall, Kenosha, Wis., and will be back in Boston by the 14th. During the week beginning June 22nd the fathers of the Society will be in retreat at St. Augustine's farm, Foxboro.

THE LAST MEETING for the season of the Massachusetts Diocesan Club of the Girls' Friendly Society is being held June 6th. There will be an election of officers, reports from committees and the annual service. At the annual diocesan service of the society held in Trinity church 1,800 members were present, with 34 of the clergy in the choir stalls. The most inspiring feature of the

exercises was the recital in union of the Girls' Friendly prayer at the close.

THE REV. THATCHER R. KIMBALL of the Mission of the Epiphany, Dorchester, arrived home from his world tour on Sunday, June 1st, accompanied by Mrs. Kimball. They have been away about a year and Mr. Kimball made a special study of the missions of the Church while in the East. The return trip was made via Japan, Honolulu, and San Francisco.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Service for Acolytes

A SERVICE for acolytes was held at St. James' church, Goshen, on Saturday morning, May 24th, attended by clergy and acolytes from cities within a radius of a hundred miles. Bishop White delivered the sermon, the service consisting of a choral Eucharist.

MISSOURI

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

St. Louis Notes

THE GRADUATING EXERCISES of St. Luke's Hospital Training School for Nurses, St. Louis, were held on the evening of May 20th, when twelve students received their diplomas at the hands of Bishop Tuttle. The address was made by the Rev. B. T. Kemerer, vicar of St. George's. It was of a particularly practical nature, with regard to the work and responsibility of a nurse. A good number of former graduates were present. On May 22nd the alumnae of the school held a banquet at the Hamilton Hotel, at which all the members of the class and thirty other alumnae sat down. It is unusual that so many can get away from their duties at one time.

ON MAY 14th the Rev. Z. B. T. Phillips and Mrs. Phillips opened the newly acquired rectory of St. Peter's Church, St. Louis, with a house-warming, and many parishioners and friends attended. The house is next to the church, and is a spacious one, well adapted to the use for which it is intended.

NEWARK

EDWIN S. LINES, D.D., Bishop

Organization of Standing Committee

THE NEWLY ELECTED OFFICERS of the Standing Committee of the diocese of Newark are: President, the Rev. D. Stuart Hamilton; secretary, Archdeacon Carter, 96 Elm street, Montclair, N. J.

NEW JERSEY

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

Chapel for West Berlin

A COMBINED chapel and parish house has been erected for Trinity mission, West Berlin, and was opened by the Archdeacon on Trinity Sunday. A number of memorials were dedicated at the same time. The Archdeacon also baptized three adults and eight children, and on the same day six children at Berlin. These are fruits of the faithful work of lay readers in this mission.

OHIO

WM. A. LEONARD, D.D., Bishop

A Memorial Service

A SERVICE memorial to the late Rev. Francis Thompson Howell Finn, who died May 2nd, was held in St. Paul's church, Cleveland, where Mr. Finn was curate at the time of his death, Sunday morning May 25th. The sermon was preached by the rector, the Rev. Walter R. Breed, D.D., who was constantly at Mr. Finn's bedside during his last days, and who loved him as did every one

else who knew him. The altar and chancel were beautifully decorated with flowers brought by the parishioners and members of the Sunday school.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Nurses Graduate

THE SAINT MARGARET MEMORIAL HOSPITAL has just graduated its first class of nurses, three in number. The Baccalaureate sermon was preached by the Bishop of the diocese in the chapel of the hospital on the afternoon of Trinity Sunday, and the three graduates were presented for Confirmation by the chaplain, the Rev. Frederic Welham. The music was furnished by the boys of the vested choir of Calvary Church. The commencement exercises were held on Tuesday afternoon, short addresses being made by Mr. H. B. Phillips, treasurer of the Board of Trustees, and the Hon. George W. Guthrie, president of the board, who also presented the diplomas. The Woman's Auxiliary of the hospital held a reception on the lawn at the close of the exercises, the day being the anniversary of the birth of Mrs. Shoenberger, of whom the hospital is a memorial.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Appointments for Miss Lindley

MISS LINDLEY, from the Church Mission House, has appointments at Rock Island June 10th, Peoria, 11th, and St. Mary's School, Knoxville, 12th.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop
Service for Servers—Diocesan Notes

THE RHODE ISLAND League of Servers held its sixth annual service and meeting at Trinity church, Bristol, on Wednesday afternoon, May 28th. On account of the vacancy in the rectorship, the Rev. William R. Trotter, rector emeritus and president of the league, officiated. It was a very interesting and inspiring service. About sixty acolytes and servers were in the procession together with the Rev. Messrs. H. Bassett, McCoy, and Dana, from Providence; the Rev. Dr. Fiske, preacher for the occasion, and the Rev. W. R. Trotter, officiant. A beautiful new banner made by the Sisters of the Holy Nativity for the league was carried in the procession. The Rev. Dr. Fiske preached from the text found in Psalm 122: 9, "Because of the house of the Lord our God: I will seek to do thee good." A bountiful collation was served in the parish house after the service. The business meeting which followed was presided over by the Priest Superior, the Rev. William R. Trotter, and the election of officers resulted in the retaining of those who had served during the past year. Priest Superior, the Rev. William R. Trotter; Priest Director, the Rev. Charles E. McCoy; secretary, Mr. Charles Westcott; treasurer, Pardon R. Kenney. An invitation to meet at the Church of the Epiphany, Providence, next year was accepted. The evening closed with a dramatic sketch in the parish hall.

THE REV. SIMON BLINN BLUNT of Dorchester, Mass., was the special preacher at the twenty-eighth anniversary service of St. Augustine's Guild of St. Stephen's Church, Providence, on Sunday, May 25th. There was a large attendance of the guild members and a good general congregation.

THE Church of the Good Shepherd, Pawtucket, has been planning for a new organ for some time and raising the necessary funds to accomplish its object. On Thursday night, May 22nd, its hopes were realized when a splendid new organ was solemnly dedicated by the Bishop.

UTAH

FRANKLIN S. SPALDING, D.D., Miss. Bp.
Priest to Marry

THE MARRIAGE of the Rev. Paul Jones of Logan, Utah, and Miss Mary Elizabeth Balch of Coronado, Cal., will take place in Christ church, Coronado, on June 14th. No announcements will be sent out.

WASHINGTON

ALFRED HARDING, D.D., Bishop
The Clericus

A MEETING of the Clericus, held at the residence of Archdeacon Williams recently, was one of the best attended for some time past. Rev. Canon Blake read a paper on "Parish Responsibility and Development," which was very favorably received. Among those who spoke on it were Bishop Harding, Dr. McGrew, the Rev. W. J. D. Thomas, the Rev. F. B. Howden, and the Rev. Henry Thomas. The latter clergyman extended an invitation to the Clericus to go to Hyattsville for its next meeting, which was accepted.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop
Diocesan Notes

AT A MEMORIAL SERVICE for deceased members of the Col. Shunway Camp, Spanish-American War Veterans, held May 25th, the officers and enlisted men of the Second Massachusetts Infantry stationed in Worcester attended and the devotional exercises were conducted by the chaplain of the regiment, the Rev. Walton S. Danker. The Second Regiment served with credit in the Santiago campaign of the Spanish-American War.

THE RECENT ANNUAL MEETING of the Woman's Auxiliary, held at Greenfield, was well attended. The speakers were Bishop Davies, the Rev. George W. Davenport, secretary of the First Department, and the Rev. Charles E. Snavely, in charge of Holy Trinity Church, LaGloria, Cuba. Mrs. Lawton S. Brooks, president, of Springfield, presided at the business meeting.

THE REV. S. W. LINSLEY, rector of the Church of the Reconciliation, Webster, commemorated the twelfth anniversary of his ordination to the priesthood on Trinity Sunday. He was presented with a handsome oak desk and a typewriter by his parishioners.

THE ANNUAL MEETING of the G. F. S. of Western Massachusetts was held May 22nd in Christ church, Springfield. The sermon at the annual service was preached by the Rev. Donald Kent Johnston, curate at All Saints' church, Worcester.

THROUGH the efforts of the Rev. Albert Parker, rector of St. Paul's Church, Gardner, a ministerial union has been formed in Gardner and at the first meeting for organization Mr. Parker was elected president.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop
Hobart College—G. A. R. Service—Buffalo Notes

THE PROGRAM and list of speakers for the eighty-eighth commencement of Hobart College, Geneva, has just been issued. The Rev. Joseph A. Leighton, who for fourteen years was chaplain of Hobart and is at present professor of philosophy at the Ohio State University, will deliver the Phi Beta Kappa oration on commencement day, Thursday, June 19th. The baccalaureate sermon will be preached Sunday evening, June 15th, at Trinity church, by the Rev. Arthur B. Hunt of the General Theological Seminary.

ON SUNDAY AFTERNOON, May 25th, a me-

morial service for the members of the local G. A. R. Post and Woman's Relief Corps, and the Spanish War Veterans was held at St. Stephen's church, Olean, when the rector, the Rev. James W. Ashton, D.D., preached the sermon on "Reminiscences of the Great Struggle," in which Dr. Ashton participated and was wounded while serving before Petersburg.

AN UNNAMED FRIEND has recently given \$200 for the endowment fund of St. James' Church, Buffalo (the Rev. Charles H. Smith, D.D., rector), and the rector has decided to transfer \$746 from special offerings for the parish which, with \$54 received some time ago from the estate of Mrs. Farr, will make another thousand to add to the fund, which now amounts to \$8,500.

THE COMMENCEMENT office of St. Margaret's School, Buffalo, will be said at the Church of the Ascension, Wednesday evening, June 5th. The Rev. Charles A. Jessup, D.D., the rector, will present the diplomas.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
Clericus at Cuero

THE SPRING MEETING of the Clericus was held, preparatory to the diocesan council, in Grace church, Cuero (the Rev. Upton B. Bowden, rector). The Rev. Messrs. L. S. Bates and R. Y. Barber discussed The Sunday School; the Rev. J. W. Sykes and the Rev. George W. Hurlbut the "Change of Name"; the Rev. P. T. Prentiss "The Church and Civic Questions"; and the Rev. Albert Massey "Is Christian Unity Possible?"

CANADA

News of the Dioceses

Diocese of Toronto

THE PREACHER in the church of St. Mary Magdalene, Toronto, on Whitsunday, both morning and evening, was the Rev. Guy Pearse of the Community of the Resurrection, Milfield, England.—It is expected that the new Pearson Memorial pulpit will be

HOW COCA COLA REFRESHES

The remarkable success which has attended the sale of Coca-Cola has been explained in many different ways. Some have attributed it to "good advertising"; others, to "efficient management," others, to its "delicious flavor" and still others to the fact that it was the first in the field of "trade-marked" soft drinks.

In this connection, the opinion of a manufacturing chemist who has analyzed Coca-Cola and studied its history for many years, will prove interesting. He attributes the popularity of the drink in large part to its quality of refreshing both mind and body without producing any subsequent depression. He points out the fact that the chemical composition of Coca-Cola is practically identical with that of coffee and tea (with sugar added) the only material difference being the absence of tannic acid from Coca-Cola. He points to the laboratory experiments of Dr. Hollingworth of Columbia University and of Dr. H. C. Wood, Jr., of Philadelphia which prove conclusively that the caffeine-containing beverages (coffee, tea, Coca-Cola, etc.) relieve mental and muscular fatigue by rendering the nerves and muscles more responsive to the will, thus diminishing the resistance produced by fatigue. These experiments also demonstrate the fact that the caffeine group of beverages differ from the stimulants in that the use of the latter is followed by a period of depression which calls for more stimulation, thus resulting in the formation of a "habit."

placed in Holy Trinity church, Toronto, and dedicated some time in June. The Bishop of the diocese and the Assistant, Bishop Reeve, will be among the preachers at the services, two Sundays having been set aside for the celebration of the event.—**THE PREACHER** in St. James' Cathedral Toronto, on May 11th, at evensong, was the Rev. Tissington Tatlow, general secretary of the Student Christian Movement in England, who is making a tour of the world visiting Anglican Churches in the interest of his work, which has letters commending it from the Archbishop of Canterbury and the Bishops of London and Winchester.—**THERE WAS** a large attendance at the meeting May 17th, of the local assembly of the Brotherhood of St. Andrew in St. Clement's parish, Eglinton.

Diocese of Montreal

AN ORDINATION was held in Christ Church Cathedral, Montreal, by Bishop Farthing, on Trinity Sunday. The preacher was the Dean of Montreal, the Very Rev. Lewis Evans. Nine were ordered priests and two deacons.—**A SURPLUS** of \$1,000 with the debt practically paid off was the welcome news brought before the concluding meeting for the year, in May, of the Board of Governors of the Montreal Diocesan Theological College. Principal Rexford has left on his tour of the Holy Land. Dean Evans presided. The report showed the college work to have been most successful, and the salaries of professors had been raised by \$500 each, the tutor's remuneration being also increased. The coöperative movement was favorably commented on.—**THE DEATH** of Rural Dean Robertson, rector of St. Peter's Church, Cookshire, took place May 13th. He had been at work for twenty years in the same parish. He was graduated at Bishop's College, Lennoxville. He was specially interested in Sunday school work, and was a member of the committee appointed by the General Synod for that work.—**THE MOVEMENT** for Church unity along Protestant lines is receiving some support and the Rev. Dr. Symonds of Christ Church Cathedral, and the Rev. A. P. Shoford of the Church of St. James the Apostle, both in favor of the movement, went to Toronto the third week in May to address a congregation in the Church of the Redeemer, Toronto, on the subject. It is stated that three hundred clergymen and one thousand laymen, living in various parishes from Halifax to Vancouver, signed the letter advocating a form of union. It is thought that as a result of the meeting in Toronto a Canadian League for Church Unity will be formed.

Diocese of Ontario

DEAN BIDWELL, Bishop-elect of Kingston, will be consecrated in St. George's Cathedral, June 24th. It has been suggested that a complimentary dinner should be tendered on the evening of that day to Bishop Mills and the Bishop Coadjutor.

Diocese of Huron

THE WORK of dismantling the old church of St. Paul's, Sherburne, was begun May 12th. The building has been in use for forty years, but is now unsuited to the work of the parish and is to be replaced by a new one.

Diocese of Rupert's Land

THE MATTER of greatest interest to come before the diocesan synod, which opens in Trinity Hall, Winnipeg, June 3rd, is the question of division of the diocese. The centre of the new diocese would be Brandon.

A LARGE number, both clergy and laity, were present at the laying of the cornerstone of the new St. Matthew's church, Winnipeg, on May 7th, by Archbishop Matheson. The Primate also gave an address, in which he said how much pleasure he felt in being able on this occasion to act both in the capacity of Archbishop and Past Grand Master of the Masons. The ceremony of laying the stone

was according to the rules of the Ancient Free and Accepted Masons. It is only eight years since the first service for St. Matthew's parish was held in a private house. The new church will cost \$100,000.

Diocese of Kootenay

THE SEVENTH annual meeting of the Woman's Auxiliary of the diocese was held in May at Nelson. Mrs. de Pencier, wife of the Bishop, gave an interesting address on the Thankoffering Fund. The sum needed to supply a completely furnished bed in the hospital at Kaifeng, Honan, China, was voted and for a child's cot in the same hospital.

THE CANADIAN SYNODS

Diocese of Quebec

THE DIOCESAN SYNOD opened May 27th. Bishop Dunn in his charge dwelt at some length on the subject of Church Unity and said in part, "I feel it to be my duty to solemnly warn you, my dear brethren, against any action however charitable and however plausible it may appear to be on the surface, which would tend to lower the Church standard in regard to the orders of her ministry, the existence of which she most clearly traces back as founded upon Holy Scriptures. No one yearns more than myself for an absolute unity amongst all the Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour, and it is because I am convinced that the proposals recently put forth, no doubt with the best of intentions, in a circular letter entitled 'An Appeal on Behalf of Christian Unity,' would hinder rather than forward this happy consummation, that I am constrained to utter again to-day with all the authority of my office, this solemn warning." Touching upon the subject of the Revision of the Prayer

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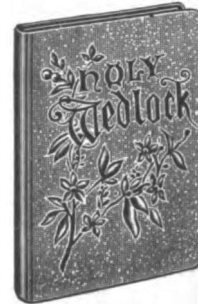
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Book, the Bishop said he was still very doubtful whether the time is yet ripe for producing a Canadian Prayer Book of any permanent type. He thought that present conditions might be fully met by the exercise of a reasonable elasticity in the use of our Prayer Book, under the direction of each Bishop, according to the needs of his own diocese. Dr. Paterson Smyth, in his sermon before the synod urged circumspection in the steps to be taken on behalf of Church unity.

The diocese has suffered a great loss in the death of Rural Dean Robertson, rector of St. Peter's Church, Cookshire, for twenty-six years.

Diocese of Niagara

THE ANNUAL session of the diocesan synod opened in St. Catherine's May 28th. Bishop Clarke in his charge said he sympathized with the good intentions of some of the Anglican clergymen to bring about Church Union, but he added that he had absolutely no hope of their promoting union in the way indicated by them.

A WORD ABOUT MY CHURCH PAPERS

FORMERLY I scanned them to see whether there was anything noted in their passages which would serve me in any way. It required but little time, and did me little good. Besides, it tended to give me a rather poor opinion of their value. That method was bad in every way. I have learned better. My plan now is to take time to give each paper a careful examination, weighing what I read, and giving the statements time to make an impression which shall be lasting. I do this because that is the only way to get any adequate return for the time and labor expended. The result has been enlightening.

It occurred to me this morning, as I laid down the last one after a study of all of them, that it might be well just to tell of one beneficial outcome. Here it is: I get more subjects for sermons from a consideration of the contents of my Church papers than any other source except the Bible. The subjects are more practical, and touch the needs of the life of to-day better than those which come to me from any other source. Better than any other literature they reflect current life. They are the telescope with which the eager pastor scans the great battle-field of the twentieth century. With their aid he discerns the ever varying situation where the forces of good and evil contend for success. The view helps him to see where he is most needed, where he can be most helpful. One fault of the average pulpit is its remoteness from the aching hearts which sit before the preacher on the Lord's Day, or would sit there if they had not come to the conclusion that waiting there for help would avail them nothing.

One embarrassment must in fairness be stated; and that is a plethora of subjects that there is not time to discuss them all. To escape from that difficulty I shall have to smuggle into my Wednesday night meetings disguised and condensed sermons full of love to men. It will be necessary also to present two great subjects at each Sunday service, one of them, to be sure, greatly condensed, but full of that which lodges in the hearer's heart.—THE REV. G. K. MORRIS, D.D., in *Pittsburgh Christian Advocate*.

FAITH is the secret of joy because it begets comfort. If we are in trouble and a friend tries to console us, his words are a mockery unless we believe in him. He may be sincere, but if we doubt his sincerity, we destroy the benefit of his sympathy. Just so, the promises of God are valid only to him who believes. If one's heart is breaking and he reads, "Let not your heart be troubled," the comfort will depend on whether he is a doubter or believer.—Rev. R. S. Smith.

PATRIOTIC DAYS

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

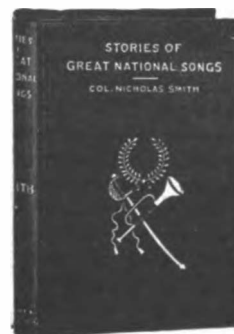
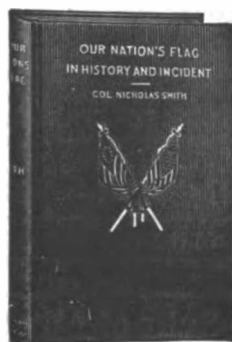
Are all Days when the American Flag will be displayed, and Public Schools will make much of the several occasions. Attention is therefore called to Col. Smith's standard work on the Nation's Flag

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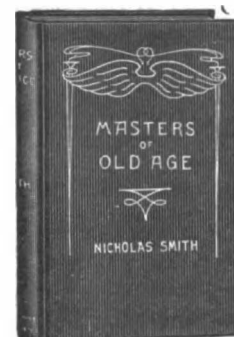
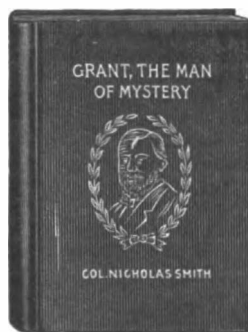


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Published by **The Young Churchman Co.** Milwaukee, Wis.

The Magazines

AN ARTICLE in *Blackwood's* on "A Land of Law and Laxity" criticizes American administration of justice. But we wonder whether the following generalization may not be based, like the tales of some mediaeval travelers, on the author's inner consciousness rather than on fact: "The prisoner at the bar is simply accommodated with a seat right amongst the lawyers, who are ranged round a table piled with law books in the fore part of the court. If you visit a court of justice far enough west, you may observe the said prisoner at the bar, or rather the gentleman at the law library, with his feet easefully elevated on a volume, and with a cigar in his mouth. When the prattling children of a murder-accused man are allowed to keep toddling back and forth from the knee of their father to the knees of the jury seated a few feet away, it is distinctly apt to interfere with unswerving justice."

"TENDENCIES OF MODERN ART," by Mr. John Bone, in the April *Edinburgh News*, is a trenchant and well-written article. It shows how modern English art has passed beyond the impressionistic period into another whose leader, Mr. Augustus John, "already occupies a position for which there is no parallel in our history" in that his art has for its content democratic and revolutionary ideals of the most uncompromising kind. Oriental influence in modern art is touched upon in an interesting way. "Mr. George Moore, in one of his early essays, raised this interesting speculation: What would have happened to Japanese art if a cargo of the Elgin marbles had been wrecked on the coast of Japan? A speculation that is more to the taste of our day is: What might have happened here if, before the Renaissance, a cargo of Egyptian and Assyrian figures had found its way ashore on both sides of the channel? Each year, however, sees more and more examples of the ancient art of the East assembling in European museums, and the impact of this penetrating expressiveness upon the more sensitive minds of our generation is probably one of the causes of the dissatisfaction with the whole trend of art that is now becoming manifest all over Europe. But the more potent influence has been the new knowledge of Chinese art which has moved Western artists to the greatest heart-searchings. The whole art of the Orient is at last receiving respectful study—its significance as well as its form—and the artists are beginning to follow the students, and their studies are carrying them far in directions that seem like madness to their older contemporaries. For instance, the Indian many-limbed figures, which a generation ago were dismissed as barbaric

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and debased forms of art, are now thought no more strange than the customs and forms of the Greeks, and it has become the focus of discussion whether they do not represent further possibilities of making sculpture more symphonic or processional, the many limbs it is argued, having power to suggest infinity. In a word, the question is raised whether the drift of art was really westward. After dealing with the Post-Impressionists, Mr. Bone concludes with a comparison between France and England. The English have an incurable gift, called "Spirit of Compromise," for taking an ideal, domesticating it, and making it something with which they can live harmoniously. Life must be pleasant and seemly. The French have a gift for making life fit an ideal—"or be damned." It was they who had the Revolution and the Commune. The continuous, laborious, seriousness so characteristic of the French mind is alien to the English. "None of our national bogeys are really dangerous. No anarchists, Jesuits, or Post-Impressionists can ever have their will with us. South Kensington and Hammersmith can sleep safe o' nights, well guarded by the Spirit of Compromise, formidable to Art as to Anarchy."

"THE CHARACTER and Genius of Mr. Lloyd George" comes in for criticism and appreciation in the *Fortnightly Review* for May. The Rev. Dr. J. V. Morgan, the author of this article, speaks of Mr. Lloyd George as a standing refutation of the belief that once prevailed in England that education at one of the great public schools or universities was essential to those who aspired to great positions in the State. The English statesman is in his lack of training like Lincoln, who had only six months' schooling. "He studied grammar by the fitful gleam of the open fire, and mastered Euclid after he had attained his majority. His library consisted of few books—the Bible, Shakespeare, *Pilgrim's Progress*, and *Aesop's Fables*. On such reading he founded a pure and classical style. It is related of him that he would ride fifty miles after the day's work was done to borrow a book which he wanted to read. The hearts of all nations have been touched by the career and marvellous achievements of the man who was a common laborer, rail-splitter, clerk in a village store, deputy surveyor—for which position he qualified himself after receiving the appointment—captain in the Black Hawk war, postmaster of such an insignificant village that he jocularly said he carried the office in his hat, a member of the state legislature, and so poor when he first entered that body that the clothes he wore and the horse he rode as he journeyed were paid for with borrowed money, and a country lawyer with a library of about twenty-two volumes when he was elected to the Presidency. . . . One marvels at the perfection of his style, its exquisite literary quality, its strength and simplicity, and its tremendous sweep—scriptural, instructive, free from indiscretion, pretence, and ambiguity."

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WE'VE SEEN it stated so often that it has grown stale that "one touch of nature makes the whole world kin." The "touch of nature" descended upon Omaha on the evening of Easter Day. And recently there came into the *World Herald* office a Chinaman, who modestly failed to leave his name. He did leave, however, \$120, and with it a little note—"In token of sympathy with the tornado sufferers. From the Omaha Chinese."

God bless you, John Chinaman, with your yellow skin, your slant eyes, and your inscrutable face with its thousands of years of sad and patient racial history behind it! Our white man's money has gone out to your own people in times when the great turbulent floods went pouring over China's teeming

plains. Our missionaries have penetrated the vastnesses of your ancient civilization preaching that you are our brothers, too. Nevertheless the idea never quite got under our skins, we must confess. But it's there now. We've mocked your pigeon English and your mincing steps and your pigtailes—and dreaded you a bit, too, even as we mocked. We've speculated on "the yellow peril" and read, in the lurid magazines, of how your deft, long fingers were itching to plunge into our hatred hearts. We've idly wondered if you really did despise us as you washed our linen and served us your chop suey and performed your menial tasks with that enigmatic smile forever on your lips.

It's different now. The whole world is kin after all. That \$120 earned nickel by nickel; that little note, "In token of sympathy for the tornado sufferers, from the Omaha Chinese," has taught us more than we could learn from many ponderous volumes. You're Brother John after all.—*World-Herald* (Omaha).

WORK in every hour, paid or unpaid; see only that thou work, and thou canst not escape the reward. Whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.—*Emerson*.

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