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# The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—MAY 30, 1914

NO. 5

NEW YORK 37 EAST 28th STREET

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 Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

**OFFICES**

- Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica-  
 tion office.)
- Chicago: 19 S. La Salle Street (Advertising headquarters).
- New York: 37 East Twenty-eighth Street.
- London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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- UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in  
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 tions on cover, when available, charged extra according to location. To  
 secure yearly rate for variable space, at least five lines must be used  
 each issue. Copy must reach Chicago office not later than Monday  
 morning, for the issue of that week.
- Length of column, 160 lines. Width of column, 2 3/4 inches. Pages,  
 480 lines total.
- Address advertising business (except classified) to 19 S. La Salle  
 Street, Chicago. C. A. Goodwin, Advertising Manager.

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## Memorial Day

Unbroken nor disturbed is the rest  
Of our brave soldier dead. Their grass-grown graves  
Lie thick, so thick, in this fair land where waves  
The flag they served, the symbol of the best  
High bond that ever gave a nation zest  
In war or peace, one blessed cord that saves  
The darkest hour when valiant man behaves  
As 'fore his God, and thus fulfils his quest.  
There let them sleep, those bodies in the dust,  
While their free souls from some far wondrous height  
Perchance look down on this their martyr day  
And then plead on before the God we trust,  
"That war shall cease". For this more glorious fight  
I see their mighty cohorts in array.

JOHN GRIXSTON CURRIER



# EDITORIALS AND COMMENTS

## Seeking the Truth

WE treated last week rather briefly and hastily of the Declaration set forth by the Canterbury House of Bishops with respect to matters at issue in the English Church. We spoke briefly of the reasonableness of the Bishops' contention that "the denial of any of the historical facts stated in the Creeds goes beyond the limits of legitimate interpretation," etc. Perhaps it may not be amiss if now we pursue the subject somewhat further, for there is undoubtedly in the minds of many a certain haziness as to the relation between the Church's positive declaration of Truth and that "Seeking after Truth" which is the noble quest of the student in original research.

Of course the circumstances that have led up to the Canterbury Declaration have grown out of the Open Letter of the Bishop of Zanzibar and its widespread discussion. Although the press and the general public have fastened upon only one point raised by that important document, yet Dr. Weston himself has made it quite clear that he attaches far more importance to those sections of his letter which refer to "Modernism." That he himself has no objection to scientific study of theology is evident, for Dr. Sanday is said to consider that Dr. Weston's work on the Incarnation, *The One Christ*, is the weightiest contribution made to Christology in this century. Dr. Weston is not a mere obscurantist, shutting up theology within narrow limits. Rather is he a liberator, who would free it from the shackles of a modern convention that calls the most obvious truths in question. The Bishop of Zanzibar is pleading for more freedom of thought, not for less.

There are some obvious limits to the list of debatable questions in the theology of the Church. We cannot treat as an open question the existence of God. As Churchmen we are not at liberty to deny the doctrine of the Blessed Trinity. But there is a tendency in some quarters to regard these restrictions as both irksome and needless, if not as positively injurious to the cause of truth. It is not a little doubtful whether this attitude is not due to the witchery of a phrase and that a modern phrase. We are not told in the Bible to be seekers after truth. We are told twice by St. Paul to obey the truth. We are advised to seek knowledge, to seek peace, to seek God, but only once does the popular modern phrase occur, and that is in the word of Jeremiah to the renegade city of Jerusalem: "See now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." And there Jeremiah is referring rather to truthfulness than to the body of religious truth. Every man had become unjust and untrustworthy.

But men seem to be captivated by the phrase till they imagine fondly that the work of the Church is to search for the truth about God, as if it were a search for the unknown. We have Scripture for it that we are not called upon again to lay the foundations. The whole attitude of the Catholic Church is that she has received a revelation of the truth from God, and that our work is to obey that revelation, to find out its full flavor by putting it into daily practice, to search out its bearing on the trials and tribulations, on the problems and perplexities of this miserable and naughty world. In the eyes of the Church it is silly to seek for the truth as one seeks the unknown in the depths of a desert.

Now in speaking of Modernism Bishop Weston has made it quite clear that it is this attitude of which he complains. He cites four examples of subjects which lately have been put on what he calls "the official list of Open Questions," viz: Episcopacy, Sacraments, the Bible, and the Lord Christ Himself. Of the first the Kikuyu Conference affords a striking illustration, and as such he cites it and as such he treats it in his Open Letter. Being a question largely mixed up with practice and with practical policies in the Mission fields, it has struck the imagination of the Anglo-Saxons more forcibly than the deeper theological questions which hold the larger place in the Bishop's mind. There can be no doubt as to the answer of the Church upon that question, as the Canterbury Declaration suggests. That was settled for us when the Church of England deliberately asserted in the Preface to the Ordinal

the historic fact of the existence of the Threefold Ministry. Those who disagreed went out from her. And from their point of view they were both logical and right.

There is nothing wonderful in the form taken by the attempt to assert a right to freedom of discussion. The claim itself is one that the Church has always recognized. The Schoolmen exercised it freely; to them nothing was prohibited. But between a theoretical freedom to discuss all manner of questions and the practical value of such unlimited discussion, between the general principle and its specific application in any given case, there may be and probably must be a definite line drawn. There is a difference between the right to discuss a question of theology and the right to deny the conclusion adopted authoritatively by the Church. The right of the individual to deny the doctrine of the Church is not disputed, but the right of the individual priest to deny the doctrine while continuing to hold the teaching office is decidedly open to question. Even in purely human affairs this is regarded as an axiom. No one denies Mr. Roosevelt's right to broach certain political opinions. But no one denies, least of all does Mr. Roosevelt deny, that such opinions may be incompatible with longer continuance in official leadership of the Republican party as at any time constituted. As that was, and is, a human organization, Mr. Roosevelt made the legitimate attempt to convert the party to his views. Failing that, he adopted the only alternative and formed a party of his own. He could have retired to an unofficial position and so have remained a nominal Republican. But as a leader, as a candidate, both sides recognized that he must subscribe to the party platform, or retire. Sir Robert Peel in England carried the Tory party with him in the Repeal of the Corn Duties. Mr. Gladstone could not carry the Tory party with him, so he became a Liberal. Had Sir Robert failed, he must either have joined the opposite party, or have started a new one.

It is sometimes forgotten that a like obligation rests upon official leaders in matters ecclesiastical. No social stigma attaches to dissent from the Church. But there is, properly, the greatest possible reluctance to abandon an association with whose official views the individual has lost sympathy. Far be it from us even to seem to minimize the sin of schism. But when inclusion is purchased at the price of moral consistency, it does seem too high a price to pay. No man may with impunity trifle with his conscience. Yet it verges closely upon such dangerous trifling, when a man persuades himself that a non-natural and forced interpretation of official documents, and that not in one point but in many, is the only interpretation which will allow him to continue in his office. In such a case retirement from official position seems to be the only moral course.

But it very seldom happens that the issue is so clear cut. Most often there are a thousand cross currents at work. A man finds himself out of agreement with the official teaching of the Church on one or two points, while he is at one with it in regard to a large number of other points. Then the question arises, is the point on which he differs from his brethren of sufficient importance to justify him in forsaking their communion? He has many ties that keep him. He is known only in the Church of his birth. He knows no other form of the Christian religion. He has been accustomed to the rhythm of the Book of Common Prayer, to its system of public worship. All these motives operate to keep him in his allegiance. And he may conclude that while his opposition to the teaching of the Prayer Book on certain points creates an undesired and unenviable notoriety for him, yet it is rated beyond what its intrinsic merits entitle it to. So he stays where he is. If he does not preach his individual heresy, if his Bishop does not withdraw his license to preach altogether, we shall have no quarrel with him for remaining where he is. But we will try to convince him as a brother of his error.

IT IS ALREADY CLEARLY recognized that there are moral errors which by their nature deprive a man of the right to be en-

trusted with the functions of the Sacred Ministry. Our Canons of Discipline are sufficiently clear on this point. But it is not so generally recognized that there are also Canons which insist that certain limits of freedom must not be overstepped in theology. An error is deadly in so far as it is attractive to the witnesses. Sins against morals are not dangerous to others, unless the moral standards of the community or of the witnesses be low in that particular point. They are a grave source of scandal; but that is a different matter. The people are on their guard against copying the bad example of an unworthy minister. But they are by no means so thoroughly on their guard to avoid his theological errors. We have drifted into the unhappy way of supposing that such errors are of small effect. Sometimes, perhaps, they are; the Bishop of Zanzibar is pleading for the avoidance of errors that are far reaching. Theological differences in regard to Episcopacy, and the Sacraments, and the Bible, carry with them important differences of opinion with regard to the methods of work employed by God and the Holy Spirit in His dealing with the souls of men. It is of much consequence to know whether God speaks directly to souls without intermediary, or only by intermediary when all else fails, as is the contention of most Protestant theories, or whether God uses human intermediaries as His normal way in preparing souls to have direct access to Him, as is the contention of Catholic theology. As formally as possible the Church seems to be committed to the latter view. "Is there outside myself an infallible guarantee that anything is a gift of God to my soul? Can I be sure that I am in receipt of God's grace?" Catholics answer Yes, Protestants say the grace depends entirely upon our faithful reception of it. It is surely no act of bigotry or of tyranny to ask that the official Ministry of a religious body be unanimous in its answer to this question.

Nor can it be conducive to clear thought to doubt the authenticity of the Bible. There are still plenty of problems left with regard to the formation of the Canon of both Testaments, with regard to the text of both Testaments, with regard to the exact status of the Books commonly called the Apocrypha, to exercise the ingenuity of scholars. But serious calling in question of the credibility of the Miracles, or of large sections of the Bible, forms no part of Christian theology. It is an error of the same nature as calling in question the Personality of the Lord Christ Himself. It overlooks the witness of the living Church to the truth of the Books and of the Faith for which she contends. It is open to anyone to deny that Faith. But it is not open to an officer to deny her Faith and still continue to hold office in her.

Primarily it is not a question of freedom of thought. That concerns the individual only. It is primarily a question of the best method of protecting the spiritual interests of the laity. It is a false sacerdotalism that treats this question as though the rights and immunities of the clergy were the chief thing involved in it. A man in the pews of a Church has a right to expect that he will be taught the judgment of that Church. No Presbyterian expects to hear his minister insist upon the necessity of Episcopal Orders for the guarantee of sacramental grace. He has a right to expect Presbyterian doctrines to be enunciated from a Presbyterian pulpit. An Anglican layman has a right to expect that he will hear sermons consonant with the language of the Book of Common Prayer. And it is this that the Bishop of Zanzibar is pleading for. It is his opponents who are pleading for clerical privilege. The Bishop is advocating the rights of the laity.

Seekers after truths we may be. But seekers after Truth we are not. "I am the Way, the Truth, and the Life." It is no quibble. The Truth has been revealed. True details as to the relation of that Truth to every-day matters are being made known every day. It would be hard to draw a fine line of distinction between what is and what is not debatable. The application of a rule is beset with difficulties. But the limits which the Bishop of Zanzibar seeks to impose tend to clarify thought, to defend the rights of the laity to definite instruction, to free the clergy from fruitless and wearisome journeys on false scents, and to leave them free to undertake their proper work, which is the building up of souls in the most holy faith of Jesus Christ, the Son of God and Son of Mary.

**F**ROM time to time there is a good deal of talk about the foreign immigrant element in America and a great many disparaging remarks made concerning our foreign born population. There seems to be a feeling on the part of a very con-

### The Spirit of the Immigrant

siderable number of native Americans, many of whom are descended from the immigrant stock of the previous generation, that the present immigrants come here only for pecuniary and material reasons. Then something happens to show that these men have higher ideals and aspirations. One of these events recently occurred and that was the landing of the troops on Mexican soil. Among the first elements of our population to offer their services to the nation were various groups of the newer immigrant races. The *American Leader* is responsible for the statement that the American-Greek veterans of the late Balkan War, who performed such gallant service for their Fatherland, were particularly eager to volunteer to fight under the flag of their adopted country. Hungarians and other racial groups likewise offered to organize regiments. The Poles, through several of their largest and strongest organizations, proffered their services to the number of several thousand. Even the Mexicans of New Mexico wanted to take the field against their former countrymen in any capacity in which Uncle Sam saw fit to use them.

To reënforce this statement, the *American Leader* published in a recent issue the offers of these various race groups, making this comment thereon:

"This desire on the part of our newer citizens to uphold the dignity and honor of the nation whose principles and freedom attracted them here, is proof positive that those who think that the vast number of immigrants come here purely from sordid motives of personal gain are gravely in error. This new citizenry is patriotic and is as ready to defend the country against a foreign foe as are the native born. Another instance of their loyalty is read from the roster of those who have already been killed or wounded in the first engagements in Vera Cruz. The foreign born and its native sons have yielded up their measure of sacrifice during the country's hour of need."

**S**OMETIME last winter we referred editorially to a danger that the *Nippon Sei Kokwai*, or Japan Church, might become seriously compromised by acceptance of a pending federation proposal. It is a pleasure to learn that the danger has passed at least for the present. It was found that a majority of the Bishops in the Synod were opposed to the proposition, and it was shelved by reference to a committee of Bishops and others to report three years later.

Gradually, we believe, Churchmen are seeing and appreciating the distinction between federation and coöperation; between accepting a dangerous platform framed by and for others and enunciating our own platforms.

And as they see and appreciate these vital distinctions, the danger of compromise will be past.

**T**HE *Southern Churchman* announces that its editor in future will be the Rev. E. L. Goodwin, D.D., while Mr. J. Leslie Oakley, who has heretofore been assistant to the late business manager, Mr. Frederick W. Baker, now becomes managing editor. Dr. Goodwin, the editor-in-chief, is a distinguished Virginia presbyter and deputy to General Convention, and one of the most useful and thoughtful members of the important Committee on Constitutional Amendments in the House of Deputies. He is a clear thinker and a scholar. THE LIVING CHURCH very gladly extends its congratulations to him and to the constituency of the *Southern Churchman* upon his appointment to succeed the lamented Dr. Clark.

### ANSWERS TO CORRESPONDENTS

W. J. P.—(1) Latter Day Saints are identical with Mormons.—(2) Mormons have missionaries about constantly, laying great stress upon their missionary duty. We cannot say whether they ever travel "in disguise."—(3) A Churchman should generally not attend sectarian revival services.—(4) The U. S. Census recognizes fourteen distinct bodies of Baptists.

N. B. S.—There is no significance in the particular number or arrangement of Altar lights. The customary six tall lights are quite modern.

BEHOLD and see thy Lord thy God that is thy Maker, and thy endless joy. See thine own Brother, thy Saviour, my child; behold and see what liking and bliss I have in thy salvation; and for my love, rejoice with me. How should it now be, that thou shouldst anything pray me that pleased me, but that I should full gladly grant it thee; for my pleasure is thy holiness, and thy endless joy and bliss with me.—*Mother Julian*.

## THE GUEST OF LOVE

FOR WHITSUNDAY

**B**UT the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Such, in a degree, is the office of love. Love remembers; love learns; and love is lightened to understanding.

In the Gospel for the day "love" is used by our Lord ten times. The "love" of which He speaks is not, perhaps, human love; but it is close akin; for even grace-less love is blessed into grace by the Holy Spirit. Thus, love is fruitful of the gifts of grace wherever found. Mother-love is practically the same the world over, at least for a season. The mating spirit develops heroic qualities among even savage tribes. Damon and Pythias never heard of the Christ, yet they have given to the world an imperishable story of fraternal love. The religions of darkness have furnished their saints whenever their devotees learned love for the brethren; and in more or less measure the Holy Ghost has always guided the loving. Devotion is always Comforted!

Love projects one into the mind of the beloved; and, therefore, love understands. Loving association makes the lovers alike. We see this in the case of couples that have spent a long life together. They think alike, understand the other's unspoken thought, and grow into a likeness of expression. Love transmits "family traits" and features and form. Love follows the law of love, or, as we may otherwise put it, love *obeys*. These thoughts apply to mere human love; but the same general and underlying principles obtain in the life of the spirit.

The gift of the Comforter presupposes love of Jesus Christ first. Really to love Him must mean to obey Him—to keep His commandments. Without love we can never have the mind which was also in Christ Jesus; but to love Him makes us grow more and more into His likeness. As we grow more like Him we shall love the thing which He commands; and obeying Him and loving Him, He will manifest Himself unto us.

We cannot hope to understand that which we do not love. We may learn a great deal *about* it; but to *know* it is impossible unless we love it. There must be a "passion" before we know.

The scientist must be wedded in love to some form of truth; otherwise he discovers nothing but by chance. It is love that gives "knack," just as it is love that develops "tact," or "touch." However we use or misuse words there is the basic idea of devotion that becomes the foundation of all knowledge and skill. Musician, artist, poet, dramatist, machinist, scientist—all these "love" their work if they do it well.

In material knowledge there is, of course, a natural aptitude along certain lines. One is a "born" this, that, or the other; and each of us is inclined to follow a natural bent. But in matters of the spirit no class or type of man can be said to excel others in spiritual gifts. In the Kingdom of God there is neither bond nor free, male nor female, enlightened nor barbarian, rich nor poor, wise nor foolish. The saints have sprung from every walk of life, from every class of society. The only shibboleth that secures our crossing the fords is "Love of Christ"; and whether it be a Paul or the humblest, shabbiest, kneeling worshipper, lost amid the shadows of some great temple, it is the "love of Christ" that constraineth; and to them that love Him does He send the gift of the Comforter.

Merit does not always win in this world, nor do goodness and courage and honor always find place and success. The "chances" are overwhelmingly against any extraordinary degree of attainment; and we find so many better equipped, naturally. But think of the twelve. Jesus did not pick and choose His followers as a man of the world must surely have done. Luke the physician and Matthew the petty official were all that showed "talent" as far as worldly position indicates; but they were chosen nevertheless. Are we?

It is not in natural gifts that we learn God; nor by them that we shall be judged. Love and obedience to Jesus are hosts to the Comforter. The Spirit is the Guest of love.

R. DE O.

I BELIEVE that love reigns, and that love will prevail. I believe that He says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven, but they shall be made, by the wisdom of God, the basis on which He will build blessings."—*Thomas Erskine*.

## Blue Monday Musings

By Presbyterian Ignotus

**S**UMMER is a-coming in," the old English ballad begins, and with it comes the *wanderlust*. Just to open an atlas and see the map of Europe is temptation; an English postmark brings up visions of Norman church-towers, ivy-clad inns, rosy-faced children, and the hushed peace of a sleepy countryside not yet modernized out of recognition; one turns over last summer's photographs reminiscently and wonders how many of the same places must inevitably be revisited before one's conscience will allow the addition of new regions. Letters from friends in foreign parts stimulate the fever.

Here is a childish scrawl from the North Country, dated St. Mark's Day:

"There are such a lot of flowers in bloom just now, in the garden and in the fields and lanes. The marsh-marigolds are out, and the larch-trees are lovely in Loughrigg Wood; it is one mass of green. I hope you are coming to Grasmer this summer."

Another message from Veere tells about Digna's thirteenth birthday, gives all the news of the Zandyk children, and ends:

"Surely, you will come back to Veere this year, to stay at the Toren and make more pictures of us."

And the very prince of Scottish lads, brave in his naval cadet's uniform, yet, thank Heaven, still a child, hints that early issues of American postage-stamps would be acceptable, and subscribes himself, "Your loving little friend," which, somehow, sounds better than the much more business-like signature which American young gentlemen of fifteen affect.

I remember a forest-path that climbs steeply up to Aeschlen über Gunten, from which the matchless panorama of the Jungfrau range is seen superbly; I can hear the wind rustling the larches round Laghi Ghedina, in Ampezzo; Our Lady of the Bildchen beckons from her tiny chapel on the crag, above Vianden; Salvatore uprears its purple shadow above Paradiso, mirrored in Lake Lugano; the ice-caverns round Pontresina dazzle with their intense fairy-blue; Irish children, bare-legged, smiling, murmur the sweetest of salutations, "God save you kindly," where Glengariff stretches its cool verdure down to the sea; and the water plashes over the dam by the mill-house near Melrose, while the hospitable miller's wife bids a stranger welcome as she did years ago. The magic spell has fallen: D.V., I sail June 23rd, on the *Laconia*.

THE LITERARY SUPPLEMENT of the London *Times* announces a new book by a hitherto unheard-of writer, whose purpose is to prove that our Blessed Lord is an allegorical character, like "Everyman," invented by the early Church to be the central figure in a sort of mystery-play, and with nothing historical about Him. It is not a new idea: the German Professor Drews launched something much like it several years ago. But the really significant fact is that the author is a Congregational minister. When some excellent champions of immediate reunion of all bodies even nominally Christian, consider that Congregationalism, *e.g.*, has absolutely no standards of faith other than those which any local group can fix or destroy, and that the whole tendency among Congregationalists to-day is away from the old Faith, they will perhaps realize that union with them would mean separation from all who hold the historic doctrine of Christendom. Does someone think I put the case too strongly? On May 4th, in Pilgrim Hall, Boston, Dr. A. W. Vernon of the Harvard Congregational church of Brookline, explicitly denied the Virgin Birth, and said that "people in Brookline" would not accept such teaching as that of the Gospels. A gallant defender of the old Faith, Dr. Conrad, declared that Dr. Vernon's address, on "What We Believe About Jesus," might have been made by a Buddhist or a Confucian, but it was not the Gospel that could convert the world. Quite true; yet Dr. Vernon's status in the Congregational body is as good as Dr. Conrad's, and he is responsible only to his own local organization.

ONE CANNOT HELP smiling a little, however, at the characteristic insolence of misbelief: "Out in Brookline people will

not believe the Virgin Birth"! We have three churches in Brookline into which no one can be admitted a member except upon affirmation of the Virgin Birth. Probably a third of the population is Roman Catholic. There are Methodists, Baptists, and Presbyterians whose loyalty to that truth is unquestioned. Yet because Dr. Vernon and his Unitarian and "liberal" Congregational associates deny it, he presumes to speak for "the people of Brookline." It is the familiar egotism which talks of "the consent of sound scholarship," and of "all thoughtful men."

MY FRIEND the rector of St. Nicanor's touched a very sore spot the other day, as we were talking things over generally. "Why is it," he asked, "that so many of us read the service abominably? Singing is another matter; not every man has a tuneful voice or a correct ear, and it is unreasonable to expect choral services from every priest. But reading is a plain necessity for any sort of Church ministration except to the deaf; and yet there are multitudes of clergy who have never learned the fundamentals of that art. The first thing, of course, is to be heard distinctly; nothing else matters without that. Force and volume are therefore required; and no man should ever be allowed to stand at the altar or the lectern of a parish church who cannot make himself heard by everyone in the congregation (the deaf alone excepted). This means, too, that he shall not require them to strain their ears, or torment them with sentences half of which are audible and half die away into mumbled incoherencies. Then, the reading must be pleasant to hear; that is, neither doleful and dismal like a funeral knell, harsh and dissonant, with nasal cacophonies trumpeting through it, nor flippant and exaggeratedly conversational; but clear, melodious, and duly modulated. And finally, it must be interpretative, not mechanical; the reader must give the sense as he understands it. The deadly monotone, uninflected, unvaried, is even worse than the elocutionary manner, because less intelligent. If I were Bishop, I would refuse to ordain any man until he could fulfil these three conditions; and my parishes would rise up and call me blessed—even if I scattered dispensations from Hebrew by the dozen!"

St. Nicanor's has been having a hard experience lately with gabbling inaudibility, and the rector spoke feelingly; but I agree with him. Don't you?

PROF. B. W. BACON'S *Christianity Old and New* has a delightful printer's blunder, which will make the author recall that misprint in the Psalter: "Printers have persecuted me without a cause":

"The Hellenistic mind was absorbed with the idea of personal immorality by participation in divine life."

WHEN OUR yellow newspapers are howling for the annexation of Mexico, and the Powder Trust, the Steel Trust, and the Oil Trust are making common cause against the pledged word of the nation, these lines of William Watson's are worth re-reading:

"THE TRUE IMPERIALISM

"Here, where the tide of conquest rolls  
Against the distant golden shore,  
The starved and stunted human souls  
Are with us more and more.

"Vain is your Science, vain your Art,  
Your triumphs and your glories vain,  
To feed the hunger of their heart  
And famine of their brain.

"Your savage deserts howling near,  
Your wastes of ignorance, vice, and shame—  
Is there no room for victories here,  
No field for deeds of fame?

"Arise and conquer while ye can  
The foe that in your midst resides,  
And build within the mind of Man  
The Empire that abides."

MOULD US, great God, into forms of beauty and usefulness by the wheel of Providence and by the touch of Thy hand. Fulfil Thine ideal, and conform us to the image of Thy Son. In Thy great house may we stand as vessels meet for Thy use. We are little better than common earthenware, but may we be cleansed, and purified, and filled with Thy heavenly treasure. Dip us deep into the River of Life, and give refreshment by us to many parched and weary hearts.—*F. B. Meyer.*

## RESOLUTIONS OF CANTERBURY LOWER HOUSE RELATING TO MARRIAGE

"That this House considers the proposals of the majority of the Royal Commissioners, for providing additional grounds for divorce, inadmissible on any interpretation of the teaching of Christ which has been accepted in the Church, and would feel bound to oppose legislation to give effect to these proposals."

"That having regard to the experience of other countries in which the proposed additional grounds are allowed, this House is of opinion that, in the interests of the community, it would be inexpedient to legalize them in this country."

"That this House considers that the principle of nullity of marriage is applicable only to cases in which there has been absence of consent, or absence of capacity in the parties to the marriage, or one of them, or the existence of any other diriment impediment."

"It is essential that the State should recognize the right of the Church to define for her members the nature of marriage, and the conditions under which, from the moral and spiritual point of view, it may be validly contracted."

"That the State is in duty bound to safeguard the liberties of the Church in such disciplinary dealing with her members as may be necessary for the vindication of her own law."

The Living Church News Bureau }  
London, May 12, 1914 }

THE foregoing resolutions show in brief compass the results of the debates on marriage legislation in the Lower House of the Canterbury Convocation.

The matter was introduced in a report from a Committee on the Marriage Laws with reference to the recommendations of the Royal Commission on Divorce. The committee in their report expressed the opinion that the majority of the commissioners had attached undue weight to mere popular sentiment. They regretted that persons holding such prominent places in the public life of a "Christian Nation" should have agreed to recommend to the legislature proposals which paid no regard to the teaching of Christ, to the law of the Church based on that teaching, or to the experience and practice of the greater part of Christendom through many hundreds of years.

The Archdeacon of Oxford, chairman of the committee, introduced the subject, but the Bishop of Southampton, who had a large share of the work of preparing the report, took charge of the resolutions submitted to the House.

THE BISHOP OF SOUTHAMPTON proposed the first of the resolutions as printed above. He would have preferred that the minority of the commissioners had refrained from expressing the opinion that it was impossible there should be a repeal of the Divorce Act of 1857; for the passing of that act was a calamity to the country. Churchmen ought to keep before themselves as an ideal the repeal of that act. In the state of South Carolina a Divorce Act had been repealed with great advantage to the state. The resolution was carried *nem. con.*, as was also the second, upon which there was no discussion.

With respect to the third of the resolutions, it was introduced in the following phraseology: "That this House considers that the principle of nullity of marriage is applicable only to cases in which there has been absence of consent, or absence of capacity in the parties to the marriage or in one of them, or to cases in which from the fact that marriage has not been consummated, absence of capacity may be presumed."

CANON WOOD (Cambridge) pointed out that "consent" made the marriage, and not "consummation"; and that these words, "from the fact that marriage has not been consummated," and so on, in many cases would not represent the facts at all.

It was at his suggestion that the form was changed to that finally adopted and printed above. This was adopted and then the two remaining resolutions were also adopted.

The consent of the House was then readily obtained to the resolution declaring that the Act of 1857 ought so to be amended as no longer to enjoin or permit the "re-marriage" in church of any divorced persons.

And finally, in respect of the committee's series of resolutions, the House agreed at once that the defendant in a divorce suit for adultery should be declared incapable of "marrying" the person with whom he or she has committed adultery.

Among other resolutions passed by the House was one approving generally of the principle of a "living wage."

J. G. HALL.

DID NOT Jesus say, "I am the door of the sheepfold"? What to us is the sheepfold, dear children? It is the heart of the Father, whereunto Christ is the Gate that is called Beautiful. O children, how sweetly and how gladly has He opened that door into the Father's heart, into the treasure-chamber of God! And there within He unfolds to us the hidden riches, the nearness and the sweetness of companionship with Himself.—*John Tauler.*

## WHAT DOES THE CHURCH OF ENGLAND STAND FOR?

Bishop of London Gives Answer to the Diocesan Conference

### CONFERENCE OPPOSES PRAYER BOOK REVISION BY A NARROW MAJORITY

The Living Church News Bureau }  
London, May 12, 1914 }

THE London diocesan conference was held several days last week in the Great Hall of the Church House, Westminster, and with perhaps a "record" attendance of clergy and laity. The conference opened with the singing of the Prayer Book Version of the *Veni, Creator Spiritus*, followed by the saying of the Apostles' Creed and Lord's Prayer and Collects. The Bishop of London, in his presidential address, dealt mainly with the subject of "What the Church of England Stands For."

The question, the Bishop said, had been asked them from the mission field "in tones which have made themselves heard from one end of the Church to the other, and it has to be answered." It was all very well to talk about the "comprehensiveness" of the Church, but, as had been well pointed out lately (by the Bishop of Oxford), to be comprehensive in a right sense, you must have a backbone. A jelly fish was in a sense comprehensive, but once acquiesce in the "jelly-fish theory" of the Church and they might as well cease to exist. If the English Church really had no backbone, it was only another cause of disunion. But the Bishop believed intensely that it *does* stand for something, and he did not think, after reflection, that he could put it better than in the words which he used on the spur of the moment at the Mansion House at a public meeting the other day: "The Church of England stands for: (a) Scriptural Truth; (b) Catholic Order; (c) Evangelical Zeal. As to the appeal to the primitive Church, and especially to Holy Scripture, a quotation was given from the Bishop of Oxford's Open Letter. To take an illustration, the Bishop continued, in effect, such a position ruled out the possibility of teaching the Immaculate Conception of the Blessed Virgin Mary as an article of faith and also the idea of "a faith preserving presidency" in the Bishop and Patriarch of Rome; and on the other hand, it ruled out any denial of the miraculous facts of Christianity, such as the Virgin Birth of our Lord, and the Resurrection of His Body from the Tomb. (Applause.) The second point, Catholic Order. A statement had been circulated in the diocese of London which many clergy had been asked to sign (for presentation to the Upper House of Convocation at its recent session). By the paragraph relating to the ministry of the Church, the Bishop was profoundly puzzled. The truth of the matter was, he said, that some persons in the Church, in their desire for unity, "have not thought out their own principles." The Bishop called attention again to the "weighty words" of the Bishop of Oxford, who said in part in this connection: "I do not think that my Evangelical friends will find it easy to formulate a theory of the essentials of a Christian ministry other than the Catholic theory. But surely, before they can pass without disaster into the welter of Christian bodies, they need a firm and intelligible theory." The English Church certainly holds, the Bishop of London pointed out, the Catholic theory of the Christian ministry. As to Evangelical Zeal, if there had been more of it in earlier days, the Church would never have lost the followers of Wesley. But who could say that Churchmen were not showing it now? The Bishop, in conclusion, said he had spoken at greater length to them than he had ever done before, as there was a considerable spirit of unrest abroad, and he wished to allay it. He was convinced that, if they held to the principles which he had indicated, the Church would come stronger and more united out of the trial.

The business sessions of the conference were given up to the subjects of Divorce, Diocesan Finance, Readjustment of the Relations of Church and State, and Prayer Book Revision. A breezy incident in the discussion on Finance was the attack on the policy of the Finance Board by some members of the conference of the cantankerous Protestant sort. LORD WOLMER, M.P., moved a resolution welcoming the appointment by the two Archbishops of a committee on Church and State. He said they refused to be "black-mailed"—if he might use the term without being offensive—into Disestablishment by being told it was the only way they could secure proper liberty for the Church. LORD HALIFAX urged more freedom from "the pernicious influence of lawyers," who, he said, were "so tied up by their own red tape" that they forgot that the object of the law was to get a satisfactory and sensible solution. (Laughter.) The Rev. Mr. LACEY said that Mr. McKenna (the Home Secretary) and Mr. Ellis Griffith (another Minister) had admitted to him that if, after the passage of the Welsh Bill, the four Welsh Bishops presented themselves at the Upper House of Canterbury Convocation and insisted on admission, that clause of the bill excluding them would inevitably remain a dead letter. The resolution was passed with few dissentients.

SIR EDWARD CLARKE, K.C., the lay protagonist of the Protestant

party in the Church, moved a resolution expressing the opinion that the published proposals of the Houses of Convocation for the revision of the Prayer Book were not calculated to promote the unity of the Church. PREBENDARY PENNEFATHER, a leading representative of the Revisionists, moved an amendment expressing the hope that when Convocations of Canterbury and York had agreed, the changes in the Prayer Book would be such as could be "accepted and approved by all sober, peaceful, and conscientious sons of the Church of England." THE PRESIDENT (the Bishop), who had spoken favorably in his address of the present scheme of revision, announced the voting for the amendment as follows: Clergy for, 82; against, 48; laity for, 103; against, 105. As the amendment was not carried by both orders it dropped. The resolution was then put to the whole conference and carried by 151 votes to 149. Prayer Book Revision, so far as it has gone in the Convocations, was thus evidently thrown over by a combination of men so diametrically opposed in their Church view as, notably, Mr. Athelstan Riley and Sir Edward Clarke.

J. G. HALL.

## SPIRITUAL AND FAITH HEALING

Investigation Made by a Clerical and Medical Commission in England

REPORT HAS NOW BEEN ISSUED

The Living Church News Bureau }  
London, May 12, 1914 }

THREE and a half years ago a conference of representatives of the clergy and of the medical profession met in St. Paul's Chapter House to discuss the rapid development of so-called "Spiritual" and "Faith" healing movements, and to consider such results as had been claimed for them. A special committee was then formed, and a year later an enlarged committee was appointed. The report of this committee is now published under the title of "Spiritual Healing: Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith, and Mental Healing." (Macmillan 1s.) The members of the committee included the Dean of Westminster, chairman, and Sir Dyce Duckworth, vice-chairman. In presenting their conclusions the committee state that they are of opinion that the physical results of what is called "Faith" or "Spiritual" healing do not prove on investigation to be different from those of "mental" healing or healing by "suggestion." They are forced to conclude, after the most careful inquiry, that "faith" or "spiritual" healing, like all treatment by "suggestion," can be expected to be permanently effective only in cases of what are generally termed "functional" disorders.

J. G. HALL.

## ENGLISH NOTES

The Living Church News Bureau }  
London, May 12, 1914 }

THE following interesting item of news regarding the Kelham community has appeared in the *Times* newspaper under the heading of "Welsh Mountain Hotel as a Priory":

"The Snowdon Range Hotel, which is familiar to tourists in North Wales, has been taken by the Society of the Sacred Mission, a Church of England community of men whose Church house is at Kelham Hall, between Newark and Southwell.

"The Bishop of Southwell is the visitor of the society, which has had already more than ninety men ordained. Kelham Hall is now full, and it is intended to use the Snowdon Range Hotel as a house of rest and a holiday resort for missionaries from abroad, as well as for tutors and students requiring a change."

It appears that the ships being built at Birkenhead for the National Steam Navigation Company of Greece have been fitted with a "little church" on board each vessel. Surely all ocean lines should be equipped with a similar feature.

In almost every part of the country on Sunday last, at the churches and other places of religious worship, thanksgiving was offered for the gift and blessing of physical sight, and a coöperation in the cause of the blind. A special prayer was said, and the special hymns sung included "Abide with me," which was written by the Rev. Henry Lyte, great-grandfather of Mr. C. A. Pearson, the Hon. Treasurer of the National Institute for the Blind, on whose initiative the national thanksgiving was organized. Among those who preached in London on the subject of the thanksgiving was the Bishop of London, at St. Paul's in the evening, where there was a special service.

J. G. HALL.



## MISSIONARY WORK IN ZANZIBAR

LETTER FROM THE BISHOP OF ZANZIBAR

DEAR MR. EDITOR:

**Y**OU are kind enough to ask for some words about Zanzibar diocese, and in the hope that they may bear fruit in offers of service, I send you a few.

The diocese of Zanzibar is divided into four Archdeacons, one consisting of the Islands of Zanzibar and Pemba, which are under the British flag, and three in German East Africa, Magila, Zigualand, and Rauma. We do not pretend to deal with more than a small part of the area of the jurisdiction assigned to us; but have concentrated in certain well defined districts. Roman and Lutheran missions are at work in the country, and practically we each keep to our own peoples.

Our own peoples include Bondeis, Ziguas, Shambalas, Yaos, Makuas, Makondes, and the coast people who are called, often inaccurately, Swahilis. We attempt to use these dialects, but our main work is done in Swahili, and no man need be afraid of attempting to acquire it.

The European Staff consists of priests, bookkeepers, carpenters, nurses, and women teachers; while Africa has provided us with priests, deacons, subdeacons, readers, and school teachers.

Our Christians are mainly agricultural, but some of them are clerks and skilled artisans. Life in the diocese is an odd mixture of uncivilized paganism and a half-civilized commercialism; we are just beginning to face the difficulties that commerce brings.

Africans make very devout Christians, but, like Europeans, their moral difficulties are a burden to them; and they are often hard put to it to stand up against the pressure of the heathenism that surrounds their homes.

All the grace that God's Sacraments can give is at their service, so long as the supply of priests is kept up.

As things are we cannot possibly supply a Sunday Mass within reasonable distance of all our people; although all of them know that it is their privilege as well as their duty. Nor can we easily arrange for the confessions of those who live far from our central stations.

The development of plantations under European supervision has taken many Christians away from home, and we are unable to accept offers from the planters of opportunities for ministering to our people. And of course every missionary diocese has its share of changes and loss. Thus it comes about that at the present moment the diocese is in dire need of at least six priests, without whom pastoral and ministerial care of our flock will be most seriously set back. Again, we need some lay schoolmasters, for our central school. Their work would not be of an advanced nature, far from it; but the African teachers depend for their method, etc., upon what we can bring from home. At present we have no lay master in the diocese! I imagine that the rule against marriage is a hindrance, and no doubt the impossibility of returning to a good position at home, if Africa does not suit, is an added difficulty.

Devoted nurses and women-teachers we are granted according to our ability to support them; for the women's work we need money, the workers are always at hand.

The work of a missionary has, of course, its trials and difficulties; but given a person who can live with others, and is not too dependent upon luxuries, it has many charms. The people to whom we go make us very welcome; they certainly help us to feel that we are needed! Above all, the missionary has a special vocation from our Lord Himself. And it would be well if more of us took stock of ourselves and our response to present vocation, and set ourselves in such an attitude as would make it possible for God's Voice to reach us. Maybe He wants us where we are: it is however possible that He wants some of you readers in Africa. I am sure that God wants six priests and some schoolmasters to come to Zanzibar; it is not for me to say more. But we can at least pray that those whom Christ's hand is touching may respond to Him, and come.

I thank you, dear editor, for letting me voice our needs in your columns. May God bless you, and all your readers, and use you to His Glory.

1 Greek street, Soho Square.

Yours very sincerely,  
FRANK ZANZIBAR.  
—*Christian Warfare.*

## LARGE FIGURES AT NEW YORK PARISH

## Extensive Work at Grace Church

New York Office of The Living Church }  
37 East 28th St. }  
New York, May 25, 1914 }

**I**N his Eastertide letter to the parish of Grace Church, the rector, the Rev. Dr. Slattery, tells of progress in the great parish. More than 4,600 people attended the services of Good Friday. The parish has this year given for general missions \$23,149.28 and for diocesan missions \$2,271.50, together with nearly \$2,000 for special missionary purposes. The Easter offering, in addition to the Lenten offerings of the children, was \$64,020.14. The Sustentation fund of the parish amounts now to nearly \$100,000. Dr. Slattery explains that delay in building the Huntington Memorial Chapel at the Cathedral is due to the fact that the foundation rock was found to be defective for the purpose, and it was necessary to go much deeper than had been anticipated, thus involving much greater expense than had been provided for.

The annual meeting of the trustees of the General Theological Seminary was held on Tuesday, May 19th. **Meeting of G. T. S. Trustees** There was an unusually large attendance and the Bishop of Newark presided. The proposed new statutes were adopted with minor alterations. Bishop Lines was elected chairman of the board of trustees; the Rev. Dr. Lawrence T. Cole, secretary, and Mr. John A. Dix, treasurer. To fill a vacancy in the quota of trustees elective by the alumni, Dr. Dix was nominated by the Rev. Dr. J. Nevett Steele at the request of the executive committee of the associate alumni, and was duly elected.

The annual meeting of the trustees hereafter will be held in January, and there will be a stated meeting in commencement week. The commencement exercises, after this year, will be held on the first Thursday in June, which change will prevent a conflict of dates with a number of diocesan conventions.

Commencement week this year began on Monday, May 25th.

Elaborate preparations are being made by the Consistory of the Russian diocese for the services to be held in St. Nicholas' Cathedral, East 97th street, on Monday morning, June 1st, though the reception and dinner that had been arranged for the same evening in the Biltmore Hotel, have been abandoned at the Archbishop's request. The invitation which has been sent to some of our prominent clergy concludes with these words: "to say farewell to the Most Reverend Platon, Archbishop of North America and the Aleutian Islands." The hours of service are 9 A. M., celebration of Mass; 11 A. M., *Te Deum* service and addresses. At noon there will be an informal reception in the Consistory rooms.

St. Peter's parish, Port Chester, which is vacant by the resignation of the Rev. Charles E. Brugler (removed to Lakewood, N. J.), has been placed by the Bishop in temporary charge of the Rev. Dr. Burleson, secretary of the Board of Missions. **Rev. Dr. Burleson at Port Chester** The Bishop Suffragan visited the parish on May 17th and confirmed a fine class of 39. An excellent spirit pervades the parish and there is a most hopeful outlook for good work. As yet no call has been extended.

At North Salem there has during the past year been a parish house erected, a vested choir introduced, and a number of gifts given, including a processional cross, while the congregations have doubled. The vestry recently presented the rector, the Rev. John Sylvanus Haight, with a five-passenger touring car as a tribute to his energy and earnestness.

## JAPAN CHURCH REFUSES FEDERATION

**R**EPORTS from the triennial General Synod of the Nippon Sei Kokwai, or Japan Church, held in Kyoto in the middle of April, show that the proposition for accepting the federation principle was considered at length, and was finally referred to a committee, consisting of all the Bishops and six others, to report at the next General Synod three years later. The ablest speakers, for and against, were two Japanese, one a clergyman and the other a layman connected with the American Church Mission.

Our information is that if the question had come to a final vote it would have been vetoed by a majority of the Bishops, and it is believed that an effective quietus has been put on the plan.

IT IS DECREED in the providence of God that, although the opportunities for doing good, which are in the power of every man, are beyond count or knowledge; yet, the opportunity once neglected, no man by any self-sacrifice can atone for those who have fallen or suffered by his negligence.—*Juliana H. Ewing.*

THE PARTING blessing of our Lord was changed in the moment of its utterance into a pledge of eternal love, of unfailing and ever-watchful care for the well-being of His people.—*John Ellerton.*

## NEW CHURCH OPENED IN PHILADELPHIA

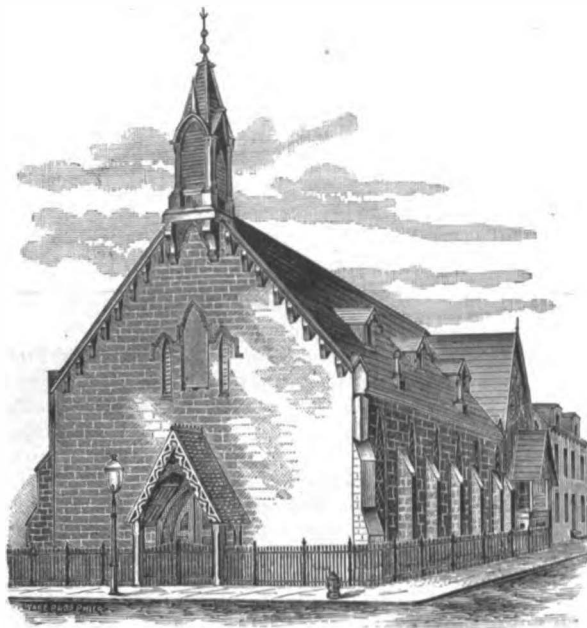
Steps Narrated Which Have Led to Present Church of the Redemption

### OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, May 25, 1914 }

THE most important Church event of the week in this city was the opening of the Church of the Redemption, Fifty-sixth and Market streets. The first service was held on Wednesday evening, May 20th, and was Evening Prayer and Confirmation. The Bishop Suffragan preached the sermon and confirmed 41 candidates. The rector, the Rev. Albert E. Clay, read the service, which was rendered with the aid of the vested choir of the parish of about 40 voices.

The church, which seats about six hundred, was filled with a congregation of about eight hundred people. Several of the clergy of the neighboring parishes were vested and in the chancel. The Bishop's sermon was in the nature of a charge to the



CHURCH OF THE REDEMPTION, PHILADELPHIA  
(Old Building)

Confirmation class. He congratulated the parish on the successful effort it had made in building such a commodious and beautiful church structure, but said that he would reserve his remarks on this subject until the Sunday after Ascension day when he would be with them again in the morning. On Ascension day the celebration was for the corporate Communion of the Woman's Auxiliary of the parish. The week's celebration will conclude on Wednesday evening, when a reception will be given to the rector by the combined parishes of the Redemption and St. Barnabas.

The opening of this church is the fulfilment of the hopes and expectations of many years. About twelve years ago the convocation of West Philadelphia, with the approval of Bishop Whittaker, bought a large piece of ground on the corner of Fifty-sixth and Market streets. On this was erected a small frame building in which services were conducted under the direction of Dean Gilberson. In a short time a priest was placed in charge. But for some years the progress of the work was slow. The neighborhood was not built up and the surroundings were not favorable for Church work. About eight years ago the Rev. Fleming James, Ph.D., was put in charge. From that time rapid progress was made. But the problem was that common to all the parishes in West Philadelphia, there were no means with which to build. Dr. James was able to secure, with the aid of friends, a sum of money with which he built a stone rectory and a parish house. The arrangement of the parish house is unique in Church annals. The first floor has five or six stores, which have been rented. The second is equipped for Sunday school purposes and for the meetings of the organizations of the parish. On this there was a large mortgage which is amply taken care of by the rentals from the stores.

The Bishop of the diocese included this mission, which was

called St. Anna's, in his scheme of the six churches which were to be built, one each year, in the diocese. In December 1912, the parish of the Redemption, which has worshipped in the church at Twenty-second and Callowhill streets since 1845, decided to close its work there and merge with St. Anna's mission. This move on the part of the Redemption was necessitated by the entire change of the character of the old neighborhood and the building of the boulevard by the city. Old Fairmount, the home of the Redemption, had been a substantial old residence section, but the Eastern peoples had moved in and driven the older citizens out. The congregation moved to West Philadelphia.

The old parish of the Redemption had been founded by the Rev. Dr. Ducachet, and was developed by the Rev. Dr. Durborow, then a young man just out of the Divinity school. Under his wise direction the new work grew very rapidly, outgrowing the original buildings and requiring larger accommodations. On October 1, 1875, the Rev. Thomas R. List began his rectorship. He remained in charge of the parish until its consolidation with St. Anna's, when he was made *rector emeritus*. With the proceeds from the sale of the buildings a pension was established for the *rector emeritus*, and the new church building which was opened last week was erected.

The new church is in the perpendicular style of English Gothic, and dimensions are as follows: Length over all, 116 feet. Width, including transepts, 48 feet. Chancel is 29 x 34 feet, and the nave 44 x 76 feet. The height of the building is



CHURCH OF THE REDEMPTION, PHILADELPHIA  
(New Building)

60 feet from the ground to the ridge pole. The seating capacity is about 600 with provision for a choir of about 60 voices.

Under the building a large basement has been built for the accommodation of the rapidly increasing Sunday school. The entrance to the church is by way of a vestibule at the southwest corner. The floor of the aisles and chancel is patent flooring which is almost noiseless. The interior walls are of Chestnut Hill stone and are a gray warm tint. The roof is of dark heavy timber.

The altar, which is a memorial, is of a dignified character, about nine feet long surmounted by a canopy, and with a dossal and curtains of a rich red. The chancel is sufficiently large to take care of a fair sized function. The pulpit is also a memorial. Several memorials are in prospect. When these are completed there will perhaps not be a church in the diocese more dignified and Churchly.

The new buildings of St. Barnabas' Church, memorial to the late Rt. Rev. Ozi W. Whitaker, D.D., will be consecrated on the evening of St. Barnabas' Day. The minister in charge has sent an invitation to the neighboring parishes with their rectors to be present.

#### Consecration of St. Barnabas'

At the meetings of the North Philadelphia and Germantown convocations, held last week, the time of the members was chiefly devoted to the apportionment for missionary work in the diocese. Under the new canon the Missionary committee has increased the apportionment to each convocation. This in turn is apportioned to each of the parishes. Many of the parishes feel that they are carrying all the financial burden they can now, and have protested against the increase made necessary this year. There is also a feeling of protest against devoting the time of the convocations to finances. The officers of the Germantown convocation were reelected.

#### Convocation Meetings

In the North Philadelphia convocation, the Rev. John A. Goodfellow, who has served five terms of four years each, declined further nomination. The Rev. Llewellyn N. Caley, with the approval of the Bishop, was elected to the office of Dean. The other officers were reelected.

The commencement exercises and alumni meetings of the Philadelphia Divinity School will be held Thursday, June 4th. There will be a celebration of the Holy Communion in the chapel of the school at 7:30. The commencement exercises will be held in the Church of the Atonement at 11 o'clock. After the meetings of the joint boards and the alumni association there will be a reception at the Dean's residence. In the evening the essay will be read. The preacher at the commencement exercises will be the Rev. Carl E. Grammer, D.D.

#### Commencement At Divinity School

The Sunday school of St. George's Church, West End, have an unusual way in which they celebrate Easter Day. Instead of receiving gifts as is customary, the scholars all contribute to the buying of a religious picture, to be placed in the school room. Last year a large copy of the Sistine Madonna was secured, this year a copy of Mathias Schmid's remarkable picture entitled "Woman, Why Weepst Thou?" has been purchased. These are to go on the walls of the new building when erected. The rector reports that the contract for the new parish house has been awarded. It is expected that the building operations will be begun at once. This will give this parish a much needed addition for the conduct of its growing work.

#### Novel Easter Practice

### CHURCHWOMAN 106 YEARS OLD

**I**F Mrs. Rebecca Kissick, of Philadelphia, lives until September 14th, she will be 106 years old. Born in Germany, while a small child she was brought to this country and with her parents settled in Lancaster county, Pennsylvania. In early girlhood she took up residence in Philadelphia, where she has resided since.



MRS. REBECCA KISSICK

When the Church of the Redemption was organized in what was called Fairmount, a portion of the city near the park by that name, at Twenty-second and Calowhill streets, Mrs. Kissick became an active member and worker. Until her removal to West Philadelphia she continued a faithful and devout communicant of that parish. Upon taking up residence in West Philadelphia, where she still resides, she attended services in the Church of the Holy Comforter. In spite of the fact that Mrs.

Kissick became a widow with a large family of small children she has never failed in her duty to her church. She had been regular in attendance until she reached the age of 100; from then until two years ago she attended the Easter day services and made her communion. Since that she has been too restless to remain throughout a complete service. She has not failed however in reading her service and Bible daily.

Mrs. Kissick is a woman of remarkable vitality. On her 100th birthday a remark was made to her that her life must have been an easy one to attain such an age. To this she replied that at fifty years of age she was left with a large family to care for and educate. She did this unaided, by the hardest kind of work. In her nineties she was assisting a prominent funeral director by laying out the dead. Until a few weeks ago she busied herself with small household duties.

### BISHOPS VOTE FOR WOMAN SUFFRAGE

**I**N connection with the Woman Suffrage bill in England, which was lately defeated by a small majority in the House of Lords, it is interesting to observe that the Archbishop of Canterbury, the Bishop of London, and four other Bishops voted for the bill, and no Bishop voted against it. The Bishop of London described himself as a convert to the movement, although there was a note of personal feeling when he said that to place a bomb under his throne in St. Paul's was hardly a tactful way of winning him over. The franchise grievance must be removed, just as they were endeavoring to remove the grievance of Ulster.

### THE CHICAGO SCHOOL BOARD IMBROGLIO

#### How the Majority Were in Contempt of Court

#### DEATH OF REV. A. V. GORRELL

Sunday School Institute, Daughters of the King, and Brotherhood  
Assembly Meeting

#### CHOIR WORK AT AURORA

The Living Church News Bureau }  
Chicago, May 25, 1914 }

**T**HE daily papers have had so much to say of late about the Chicago School Board, and its threatened jail sentence, that it may be of interest, Dean Sumner being a prominent member of the board, to have the facts stated.

Last July Mayor Harrison appointed four men as members of the Chicago Board of Education, to fill vacancies. Before he appointed them he secured from each of them a letter resigning from the board. These letters the mayor kept in his safe, as a precaution, awaiting future developments.

The developments came along in due time. The result was such a furore that Mayor Harrison published these letters of resignation, and thrust these four men from the board, putting four others into their places. The crux was the attack made upon Mrs. Ella Flagg Young last fall and winter, by a bare majority of the board, which majority included these four men appointed last July. This bare majority tried to eject Mrs. Young from the position of superintendent of public schools. The attempt brought practically all respectable Chicago to its feet, in a stentorian protest. Mayor Harrison's action at that time, in accepting those four resignations, dated last July, and in placing on the board four men favorable to Mrs. Young, resulted in her reinstatement as superintendent, which position she now holds.

The four displaced men at once took the matter into the courts, and a short time ago they secured a decree from a Chicago judge, ordering the Board of Education to recognize these four men as still members of the board, thus overthrowing Mayor Harrison's action in forcing their resignations as illegal. The majority of the board, among them being Dean Sumner, preferring to be loyal to Mrs. Ella Flagg Young, stoutly refused to obey this judge, holding that they would not do this until the highest courts had passed upon the question. Whereupon the judge declared them in contempt of court, and threatened them with a thirty days' jail sentence. These gentlemen then considered the matter squarely, and on learning that rarely if ever, in the history of Illinois, has a higher court done anything but confirm the action of an inferior court in citing anybody for contempt of court, they finally decided to accept the judge's ruling, and to admit and to recognize the four original appointees of last July; which they did, as handsomely as possible. There was nothing to be gained by further resistance inasmuch as the legal forces and the legal technicalities were all against them. The only satisfactory feature of the whole affair is that these four men's time expires with the coming July of 1914, so that they cannot do much to oppose the superintendent and her noble work for Chicago's swarming thousands of school children, in so short a time. So far they have done nothing in opposition.

The Rev. Abraham V. Gorrell, an aged and retired priest connected with the diocese of Iowa, but residing in Chicago, passed to his rest on Saturday, May 23rd, at his home in this city. He was a native of Pennsylvania, and came into the ministry of the Church after service for a number of years in the Methodist ministry. He is survived by four children. Mr. Gorrell was 83 years of age.

#### Death of Rev. A. V. Gorrell

On Tuesday, May 19th, the South Side Sunday School Institute met at St. Paul's Church, Kenwood, with about 160 officers and teachers present. Evensong was said at 5:30 o'clock, with a devotional address by the Rev. W. B. Stoskopf. At the business session which followed the supper in the parish house, the Rev. W. G. H. Studwell, rector of St. Mark's, was elected president of the Institute for the new year, the Rev. W. G. Harter, curate at Trinity Church, Chicago, being chosen as vice-president, and Mr. Frederick Teller, of Christ Church, Woodlawn, secretary and treasurer. The executive committee for the new year will be chosen later. The address of the evening was also by the Rev. W. B. Stoskopf, rector of the Church of the Ascension, and the topic was "The Influence of the Sunday School on the Home through Prayer and the Sacraments." All of our other Sunday School Institutes have centered

#### South Side S. S. Institute

their meetings this year around the religious development of the Home.

That same afternoon and evening the fifty-first Local Assembly meeting of the Daughters of the King was held at the Church of the Epiphany, with a large attendance.

#### Daughters of the King

Fully 100 daughters were present at supper, and a number came in addition for the evening service and address. At 4:30 P.M., the Devotional Hour was conducted by the Rev. Herbert Prince, rector of the parish. The business meeting followed, and supper and the social hour occupied the time until 8 P.M., when Evensong followed, in the church, the sermon being by the Rev. Arthur Rogers, D.D., rector of St. Mark's Church, Evanston. The offerings were devoted to the work of the Order, which is expanding under the presidency of Miss Constance Prescott, of Epiphany chapter.

On Wednesday evening, at St. Andrew's Church, there was held the Local Assembly meeting of the Brotherhood of St. Andrew. The men met at a conference before supper (it has been the rule for some time that the Chicago Brotherhood men pay for their suppers, at thirty-five cents per plate, at these Local Assembly meetings, and there were several addresses.

#### B. S. A. Meeting

The attendance was excellent, including 140 delegates representing 29 chapters, and there were eleven of the clergy also present. The conference was opened by Mr. Frank C. Shoemaker, who has served the Assembly as president during the year. The opening devotions were led by the chaplain, the Rev. L. E. Potter of St. Simon's, Chicago. Mr. W. M. Hammond, vice-president, then took charge of the meeting, in the absence of Mr. J. Lawrence Houghteling, the new president of the Local Assembly, who was out of the city.

Mr. Courtenay Barber presented the data concerning the forthcoming twenty-ninth annual convention of the Brotherhood, which is to be held at Atlanta, Ga., from Wednesday, October 14th, to Sunday, October 18th inclusive, and for which the men to some extent pledged themselves at this meeting. The three special features which the National Brotherhood is endeavoring to keep in mind this whole year were then discussed, Mr. Herman G. Seely of the Redeemer chapter speaking about the Men's Bible Class; Mr. Franklin Spencer, the district secretary, stressing the importance of increasing Church attendance; and Mr. James M. Hart of St. Martin's, Austin, telling about men's corporate Communion. So far as can be learned, the Chicago Brotherhood men are paying more attention this year than ever before to the Men's Bible class work, and are beginning to build up attendance of men outside the Brotherhood, at the monthly men's corporate Communion. Practically every chapter in the diocese has its own monthly corporate Communion, but not all have thus far begun to invite men outside the Brotherhood to receive with the chapter at these celebrations. This work is bound to grow steadily. At 8 o'clock adjournment was taken to the church, and Evensong followed, the hymn-singing being hearty in the extreme, and the sermon, by the Rev. F. E. Wilson, being a strong charge to the men to deepen their spiritual life and to widen in their activities. The theme of the sermon was "The opportunity of the Churchman in Personal Service To-day."

Part of the development of the parish life at Trinity, Aurora, under the Rev. F. E. Brandt's active leadership, centers around the choir. On the afternoon of Rogation Sunday, May 17th, there was an unusual service

#### Music by United Choirs

of Evensong at 5 P.M., sung by the combined choirs of the Aurora parish and of Christ Church, Joliet, making a chorus of some seventy-five voices. The music included selections from "Elijah" and Mendelssohn's motett, "O For the Wings." Smart's *Te Deum* in F was sung before the recessional. Mr. Davis, the organist of Christ Church, Joliet, gave an organ solo and also played for the service. It is planned to hold a choir festival next October at Trinity, Aurora, to be participated in by the combined choirs of Christ Church, Joliet, the Redeemer, Elgin, St. James', Dundee, Calvary, Batavia, and Trinity, Aurora.

The commencement services of the Western Theological Seminary took place on Ascension Day, with receptions in the afternoon and evening, to which wide-spread invitations were extended by the Dean and faculty.

#### Commencement at W. T. S.

The many friends of the Rev. C. A. Holbrook, of Aurora, are congratulating him on his convalescence from two severe operations lately sustained at St. Luke's Hospital. He is gaining rapidly, and is at his home in Aurora.

#### Rev. C. A. Holbrook Convalescent

TERTIUS.

IT EXCEPTS nothing, "do all"; it instances only the very least things, what our Lord includes under "daily bread," that so we may stop at nothing short of all, but our whole being, doing, thinking, willing, longing, having, loving, may be wrapt up, gathered, concentrated in the One Will and Good Pleasure of our God. Does any again ask, How can such little things be done to the glory of God? Do them as thou wouldst do them if thou sawest Christ by thee.—*E. B. Pusey.*

## CHRISTIANITY AND SOCIALISM

[FROM THE CONVENTION ADDRESS OF THE  
BISHOP OF MINNESOTA]

THE year has been marked by an unusual number of internal disturbances between Capital and Labor. The Industrial Workers of the World, Syndicalists, and in a lesser degree, the Western Federation of Miners, have taken positions which threaten our internal peace and the peaceable enjoyment of private property by our citizens.

With the details of struggles which have afflicted other localities it is not my province to deal. But there are certain fundamental principles which should, it seems to me, form a part of the practical creed of every Christian man:

1. The absolute supremacy of the law, and implicit obedience to it by rich and poor alike.

2. The laws should be such as in the light of passing experience will promote fair equality of opportunity among all men, curbing individual selfishness and greed, and yet guaranteeing to each man the peaceable possession of the results of his own brain, skill, and toil, together with a fair and reasonable income from his inherited or accumulated possessions.

3. The public welfare is superior even to private right, and the individual and the corporation, while protected from spoliation and confiscation, must so use their own as not to injure another but to conserve the superior rights of society as a whole.

Such principles, while expressing the "rule of reason," also are declaratory, as I humbly believe, of the Mind of Christ and the Will of God. If a condition is to continue whereby class is arraigned against class, until at last industry is paralyzed and our industrial system breaks down, it would be a repetition of the period in Jewish history where "there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor" (Zach. 8:10).

But by obedience to God's laws, by respect for law and order by rich and poor alike, by honest endeavor to deal justly with our fellow-men, we can secure a return and continuance of God's blessing as we slowly work out the intricate problems of human rights.

### HAPPINESS

*Happiness, do I hear them say?*

They want the newest automobile  
The world can beg or borrow or steal;  
The biggest and best of everything—  
The handsomest gown, the costliest ring;  
An incandescent brighter than day,  
A round of song, and no need to pray.

*Happiness: and they cross the sea*

In the finest ship afloat on the deep;  
And when the day is over, they sleep  
'Neath covers of silk and linen and lace;  
But whatever the clime, wherever the place,  
There hangs in the air the unuttered plea:  
"Why cometh happiness not to me?"

*Happiness: aye, while they ride in state,*

I pay a nickel to ride a mile;  
And through the window I softly smile  
Because I have done my ironing well;  
Because at the even I can tell  
My homely news to my tired mate,  
While the oven cools and the dishes wait.

And while these others demand a rose

As big as a bowl, I know a spot  
Where a red geranium grows in a pot;  
No orchestra that is fit for kings—  
But a yellow bird that flutters and sings;  
While through a muslin curtain there blows  
A scent that grass in the cutting throws.

And while they travel on sea and land,

These others who for happiness go,  
I watch my dear son manly grow;  
I stitch his blouses, I patch his tears,  
I hear his boyish, straight-forward prayers:  
And Happiness dwells at my right hand—  
Why can these others not understand?

LILLA B. N. WESTON.

## In Memory of Bishop Robinson

Memorial Sermon Preached at the Convocation of the Missionary District of Nevada, Reno, Nevada, May 6th  
By the Rt. Rev. FRANKLIN S. SPALDING, D.D., Missionary Bishop of Utah

*"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—St. John 15: 19.*

IT is not easy, to-day, to define clearly and sharply, "the world." Twenty centuries of Christian teaching and living have not been altogether in vain, but have raised moral standards everywhere in Christendom. The leaven of the Truth of Christ, while it has not leavened the whole, has had an uplifting influence upon social, industrial, and personal life. This we most gratefully acknowledge. But we must also realize that this very progress creates new dangers. We are tempted to let well enough alone. The blurring of the edges of right and wrong, which results when wrong is diluted, confuses conscience. It is not as easy to decide whether we ought to join in amusements, engage in business operations, accept artistic satisfactions which are parts of the life of a semi-Christian world, as it was when amusements were frankly brutal, business was unblushingly dishonest, and art was intentionally indecent. Perhaps there never was a time when it seemed more possible to serve successfully two masters.

There is, however, one choice which is as definite as ever. It is the choice between making other men serve us, and giving our lives to the service of others. The difference between the world's proposal and Christ's proposal in this respect is as definite now as it every was. The world's motto is "Every man for himself." Its type of a successful man is one who has cleverly exploited other men to his own advantage. In sharp, unmistakable contrast is the Christian ideal:

"This is My commandment, that ye love one another. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you."

The only offering acceptable to Jesus Christ is the offering of life. He gave Himself, and He demands that we give ourselves. The world permits a man to distinguish between his life and his output and accepts payment in terms of product instead of life. The world awards, for example, a lawyer his dole if he writes a brief—whether he be an honest man or not. It permits the physician to collect his fee in return for the operation he performs or the prescription he writes, without the least regard to his personal life. The world gives its large rewards to business men who loan money or sell goods in an entirely impersonal way. Indeed, in proportion as the man of worldly wisdom has adopted the world's methods and standards, he gives as little as possible of himself with the particular commodity in which he deals. He shares his product of however great or however little value it may be with his neighbor, but it is none of his neighbor's business what his life is; that belongs to himself. Corporations have no souls, and every man who is doing business in the world's way is a corporation. There is no possibility of confusing this characteristic of the modern world with the requirements of Jesus. "I gave My life for thee; what hast thou given for me?" He asks and He is not satisfied with any offering of things in return.

"Love so amazing, so divine  
Demands our lives, our souls, our all."

It is not only in the world of business that we note this contradiction of the Christian ideal, we see it in the world of social life. Even women are catching the world spirit, and in what is called the "Feminist Movement" are expressing a desire to pay their obligations in things rather than in life. Leaders of this movement protest against the old idea that woman is dominantly a wife and a mother and demand that she be considered primarily a producer of values which can be expressed apart from life. They insist that woman has too long been giving herself, and that the time has come for her to claim for her sex the right which the world gives to man of living her own life, in her own way, for her own personal satisfaction. She also must be allowed to pay her way with a larger or smaller part of the impersonal creation of her hands and her brain.

Quite clearly women have a right to all that men have right to. On that question there can be no debate. All the demands which women have ever made for rights and privileges in the state are unquestionably in order in the movement for fuller life; but if the time shall ever come when women forget as fully as many men have forgotten that social rights involve personal duty, it will be a fatal day for humanity. Students of the social and ethical development of the race insist that it was on account of the long months of helplessness of the human infant that mother-love came into existence, and that through that most sacred expression of utter self-forgetfulness, unselfishness became a possession of human character. Whatever contribution emancipated woman may make to the life of the race, she must not be allowed to deceive herself into thinking that any product of her hand or brain can ever equal the gift of life and love which every mother makes simply by being a mother. That is the gift of life itself and is more precious than any of life's by-products.

If the world's proposal that man meet his obligations to God and his fellows by giving his things instead of himself is being accepted even by those to whom humanity owes its altruism, it is hardly to be expected that the Christian minister should escape like temptation to meet his obligation to his Master by giving less than his life. To our shame it must be admitted that many of us are yielding to this very temptation. A type of clergymen has come into existence in the past few years who feels that his life is his own and that all the people have a right to is a limited part of his time and his thought. A sermon on Sunday, often on a subject of his own personal interest rather than for the comforting and strengthening of the congregation, a limited willingness to see people only during definitely appointed office hours, an official superintendence of parochial organizations, a perfunctory performance of the rites of the Church, and a long vacation during the heat of the summer, is the scheme of duty adopted by certain clergymen to-day. They, too, are accepting the world's theory that every man's life is his own, and that he can pay his debt to society by giving a mere portion of his product. When you and I, my brothers, became ministers in the Church of Jesus Christ, we deliberately forswore any such compromise. "Will you"—ran the solemn questions—"be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ: and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" "Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?" Thus we pledged our lives to Christ and, through his Church, to our fellow men. May He forgive us for our forgetfulness and our disloyalty! May He recall us to our duty! May He make us ashamed of our excuses, of our false measures of success, of our cowardly unhappiness because our unworthy efforts are not appreciated! May He help us to say out of honest hearts, "If we had done all things we would be unprofitable servants. Forgive us for our failure to be faithful even over a few things."

Christ speaks to us through conscience which never ceases its call to consistent loyalty. The prayers and praises of the Church, however familiarity may breed inattention, summon us back to more wholehearted service. We cannot remember His inestimable benefit, in the highest act of Christian worship in which we are privileged to represent His Body the Church, without being moved "to offer and present unto Him ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." And yet, perhaps He pleads with us more lovingly and more urgently "through the good examples of all those His servants who having finished their course in faith, do now rest from their labors," than in any other way. It was through the Incarnation of the Eternal Word in the Man Jesus that God saved the world. May we not say that it is through the Embodiment of His Spirit in the lives of His saints that He ever brings His wanderers back to Him?

We meet here in His house to-day to yield to Him most high praise and hearty thanks for the wonderful grace and virtue declared to us in the life of HENRY DOUGLAS ROBINSON, who was the choice vessel of His grace and a light of one world in his generation.

His life was one of constant victory over that world spirit which refuses to give life and wishes only to give things. He was for almost the whole of his life, a teacher, a great and a successful teacher. There is no more divine work given to men than that of teaching. God's own Son, who for us men and for our salvation came down from Heaven, was a Teacher. The salvation of the world must always depend upon teachers. One qualification the successful teacher must have: he must be willing to give his life to his scholars, and to make that life first so pure, so truth-loving, so just, that it is worth their having. He cannot be a real teacher and think of himself. Youth does not know what gratitude means. It is the age of appropriation, taking as its right whatever is given, and yet so supreme and so hesitating that it will only accept from a teacher of whose love and truthfulness it is absolutely sure. An unselfish sense of duty, a Christ-like willingness to give, expecting nothing, are the necessary qualifications of the true teacher. This is especially true of the teacher of boys. The tact needed to control them must be absolutely honest; the example offered to inspire them must be manly and courageous; the love which alone can win them must be entirely unselfish.

I wish we knew fully the story of his development as a teacher from the years of his apprenticeship at San Mateo, to the time of his mastery of the art and science of imparting life and truth at Racine. We knew him only after he had attained the prize of his high calling. To my mind the task he succeeded in demanded just those unworldly qualities of Christlike character which are so rare to-day, yet are so uncalculably important. He did not have the opportunity of building up a great school of his own. He was called to the unselfish task of rebuilding another man's life work.

No other man can ever be associated with Racine in the way the name DE KOVEN is associated with it. He built its buildings, he gave it its reputation, he created its tradition. When Dr. DE KOVEN passed away, the loss was so great that no one could compensate for it however great his devotion might be, and slowly, in spite of the efforts of loyal friends, the institution which had been a training school of many of the Church's most loyal sons lost influence and value. Then one of its sons came to the rescue. Beginning his service to his Alma Mater as one of less important teachers, by his faithfulness in a low place he was called up higher and higher, until as warden, Henry Douglas Robinson brought Racine College back to its old place of Christian intellectual leadership. But, for him, there was in this achievement no personal glory. He had indeed caused flesh to come to the old bones and the spirit of life again to animate them, but his reward was not in terms of a personal success. Racine, men said, was again the Racine that de Koven had founded. The man who had saved it, who had, in order to save it, given in self-forgetful devotion his very life, could not be given the credit he deserved, and he did not want credit. But as you and I to-day estimate his service, we must feel that his success was even greater than the success of the man who had no years of discouragement and failure to overcome, and his spirit more Christlike in its self-forgetfulness than even that of the man who was recognized as one of the greatest teachers America had produced.

II. And then at the height of his success as a schoolmaster he was chosen Bishop of Nevada. He had won deserved recognition not only as a teacher, but as an administrator, as a leader of men, as a preacher. If election to the Episcopate was to come to him as a reward for faithful service and deserved success, it would have been fitting that some one of the great dioceses in the centers of population should call him to be its overseer. There his powers of leadership would have numbers to lead, his gift of administration would have great trusts to safeguard, his eloquence as a preacher would attract and influence multitudes. Instead of being called to such a position he was elected by the House of Bishops to be Bishop of Nevada, in population and in parochial organization the smallest and weakest District in the American Church.

In theory all Bishops are equal; each a successor of the Apostles, a chief shepherd over the flock of Christ. But we are in the world, and in spite of our efforts not to be of it, we accept its standards of place and honor, and, judged by the world and by the Church, the rank of the Missionary Bishop is below that of the Diocesan Bishop. At the last General Convention I heard the question whether Missionary Bishops should be elected to dioceses discussed, and a Bishop of an eastern diocese said he favored such election because he thought the missionary episcopate was a good way of trying out, in work which was less important, promising young men. If they made good at the smaller task, they might safely be advanced to the really important office of administering a large eastern diocese. I once asked an influential Bishop why he did not nominate an able man in his diocese for a vacant missionary district. "He is too able a man; he has too philosophical a mind to be a Missionary Bishop," he replied. Not long ago I wrote to an eastern Bishop on behalf of a clergyman who had worked a number of years in the West and who had become discouraged at the lack of response and appreciation, but who, I felt sure, would do good work in a more appreciative environment. He replied that he would do what he could to help my friend find work in the East, but that it would not be easy because he had been so long "out of the line of promotion."

Because Henry Douglas Robinson was not of the world but was chosen out of the world by his Master Jesus Christ, he accepted at once the election. He gave up his post as warden of Racine College, and came to Nevada as its Bishop, and he gave his life to Nevada. None of us can fully appreciate what the acceptance of this call meant to him, though we all understand it enough to appreciate its sublime unselfishness. He gave up a work in which he had succeeded to undertake a new work in which he had had no experience. He exchanged a kind of service in which success could be seen by himself and recognized by others, for a task which has no visible measure of success whatever. You and I know that, work as hard as we will, we cannot expect to see any striking results here in Nevada. He left Racine, where he was guiding and directing a large staff of assistants, and where he was personally touching the lives of young men and receiving the appreciation of their parents and the gratitude of a large number of loyal alumni, to take charge of a missionary field in which he would never have under him so many subordinates, where he would lose almost entirely the personal relation to individuals which is the most precious thing in life, and where he would have to create, almost entirely by his own efforts, a group of men and women able and willing to support his work. He resigned the charge of an enterprise in which the financial responsibility was definite and practicable, to bear the load of heart-breaking care and worry involved in seeing opportunity after opportunity to lay foundations, to develop useful work, to win souls; and yet he utterly unable to seize them for his Master Jesus Christ, whom he loved better than his own life. And all this he saw clearly. He was not an Eastern man with only a romantic idea of "the great and glorious West." He had traveled repeatedly over the deserts and mountains of Nevada. Nor was he a Western man, whose life had been lived on the relatively small stage of the frontier, to whom

the office of Bishop of however insignificant a district might seem a great honor. He knew the character of the work the Church asked him to undertake, and he knew the personal sacrifice, as the world esteems values, the accepting of it involved. But he did not hesitate a moment. He was not of the world, and when his Master chose him out of the world of personal ambition and earthly success, he obeyed His voice, "content to fill a little place if God were glorified."

To the task to which Christ called him he gave all that he had of love, of administrative power, of spiritual force, of teaching ability, of prophetic inspiration. You and I know the temptation to carelessness and indifference because the men about us are careless and indifferent. Every man to whom I am speaking knows that substituting words for deeds, boasting for effort, exaggeration for fact, is the besetting sin of the West. With shame we must all confess that we have lowered our standards of industry, of study, of prayer, because there is not in the world of which we live the demand that we give our very best and give it all the time. But the man whom we remember to-day, and thank God we knew, never lowered his standards. He gave to the most seemingly unimportant duty, the most scrupulous care. Fearlessly, at home and abroad, he told the truth, but always speaking it in love. To two or three gathered together in a remote schoolhouse he preached Christ's truth with all the earnestness and care in preparation with which he had preached it in beautiful churches thronged with great congregations.

It is your privilege to have worked with him, to have tried to help him; it is my privilege to have known him for a few short years. May God save us from the sin of failing to be truer, braver, more unselfish servants of his Master and our Master, because of the inspiration of his life! There is but one way we can show our gratitude and manifest our sincerity, and that is by devoting ourselves more wholeheartedly to the work in which he was faithful unto death. There is but one way in which we can gain the power and the love we must have, and that way was his way. Every worldly ambition we must set aside. All worldly prizes we must despise. All temptations to personal ease and comfort we must conquer. What though the world hate us? What though the world refuse us the recognition and the honor it gives to its own? He whom we know and loved is one of a great crowd of witnesses which encompass us about; "wherefore let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

## SELF-SACRIFICING WORK

BY ZOAR.

SO likewise ye, when ye shall have done all these things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do. The time is passed when these words sounded harsh, almost unjust, to the writer, for the older we become, the more clearly we realize all that we have left undone, the time, the opportunities wasted, yes, we know that we may not even boast of having done well the little we have done. We are indeed "unprofitable servants." It is only when we grow older, when the inward light grows brighter, that we learn, that—to do our duty—wherever and whatever it may be, we must do more than our duty, soar far beyond the little thought: "This, and no more is required of me"! Far beyond indeed, for if our work is not based on self-sacrifice, generous, loving self-sacrifice, it is but of little worth to the world, to ourselves and to others.

Here rises the vision of two women both engaged in the same kind of work. One, the most self-sacrificing character we have ever met; one so truly following the Master in His great humility, so faithfully serving God, so patiently training His little ones in the responsible position to which He has called her, that words fail to describe her. Yet all this is done so simply, so naturally, that those who live with her do not realize her greatness until they go out into the world and compare. Surely, "at that Day" all who have been trained for their life's work by that gentle Christian will rise up and call her blessed.

The other, whose whole work is for self: self-glorification, self-aggrandizement, self-advertising and yet, so thoroughly self-deceived that she cannot perceive the flimsy foundation on which her work is built. The startling contrast between these two lives teaches the deepest lesson of what alone is worth while in the eyes of Him with whom we have to do. God forbid we should judge her who is still blind to the law of self-sacrifice, but we may well take warning and examine our own work, probe our own motives, for the mistakes of others should help us to see our own mistakes, yet those in their turn should prevent us from judging others. Let us judge ourselves. Is our own life unselfish? Is our work self-sacrificing?

## Diocesan Conventions

**T**HE conventions reported in this issue all show progress in the Church, but few of them have details of great interest outside their local work. All of them accepted their rightful place in the Provincial Synods and elected delegates. VIRGINIA chose the Rev. Wm. Cabell Brown, D.D., to be Bishop Coadjutor. TEXAS made the attempt to elect a Bishop Coadjutor, but failed, and postponed the matter until next October. SOUTH CAROLINA by resolution expressed preference for the Negro Suffragan System as contrasted with the Racial Missionary District. RHODE ISLAND appointed a commission to investigate the subject of the franchise for women in the parish and in the diocese. WESTERN NEW YORK considered and killed a proposition to establish "proportionate representation" in its council. EAST CAROLINA extended the franchise to women in parish elections, and started a laymen's forward movement with a view toward promoting an every member canvass throughout the diocese.

### VIRGINIA ELECTS A BISHOP COADJUTOR

**T**HE chief business transacted at the Virginia diocesan convention was the election of a Bishop Coadjutor. The Rev. William Cabell Brown, D.D., missionary in Southern Brazil, was elected by a large majority of both orders on the first ballot, his election afterward being made unanimous.

The convention opened on Tuesday morning, May 19th, with the customary services, and the election was taken up Wednesday afternoon.

There were nominated in addition to Dr. Brown, the Rev. W. A. R. Goodwin, D.D., rector of St. Paul's Church, Rochester, a former rector of Bruton parish church, Virginia; the Rev. Thomas C. Darst, rector of St. James' Church, Richmond; the Rev. W. H. K. Smith of South Carolina; the Rev. W. D. Smith, D.D., of Winchester, and the Rev. W. G. Pendleton. Dr. Smith of Winchester withdrew his name as a candidate. Dr. Brown was elected on the first ballot, receiving of the clergy 49 votes; of the laity 59 votes. Of the scattering votes, of the clergy Mr. Darst received 8, Mr. Pendleton 9, and Dr. Goodwin 17. Of the laity, Dr. Goodwin received 6, Mr. Darst 5, and Mr. Pendleton 3. On motion the election of Dr. Brown was declared unanimous.



REV. WM. C. BROWN, D.D.

The Bishop-elect is about 55 years of age and is a native of Virginia and he is an alumnus of the Virginia Theological Seminary. Soon after his graduation he went as missionary to Brazil and has been engaged in this noble work for the past twenty-five years. He is Dean of the Theological Seminary in Brazil, and an examining chaplain. At the last General Convention Dr. Brown was elected Missionary Bishop of Cuba, but declined.

The question of clergy pensions was discussed and Mr. Monell Sayre delivered an address explaining the proposed system. This question was finally referred to a committee of five, who are to report to the next annual council. It was resolved that the diocese enter the Provincial System with the proviso that it may withdraw at any time without prejudice. The subject of eugenic marriages came up again this year. A report was submitted in which it was stated that "there had been a marked increase in the Church's power to win attention and regard for right ideals of masculine purity." A resolution was passed that the entire report of the Social Service Commission be printed in pamphlet form. The closing hours of the council were devoted to a long discussion of the ultimate annihilation of the traffic in intoxicants. A resolution was adopted "calling upon all Christian men to give their influence and activity to a constructive effort" towards the "diminishing of the consumption and sale of intoxicating liquors."

On the two evenings respectively there were meetings of the Sunday school commission and the diocesan missionary board.

### TEXAS

**A**N attempt was made to elect a Bishop Coadjutor. The council sat with closed doors for the purpose of effecting a nomination on the first evening. Several ballots were taken, but as there was no approach to unanimity the meeting was ad-

journed. Next morning, upon the Bishop's announcement that no conclusion had been reached, the council chose a committee of five persons who should charge themselves with the duty of presenting for nomination for the office of Bishop Coadjutor the names of suitable persons. This committee is to report at a special meeting of the council to be held in Houston late next October, at a date to be more precisely determined by the Bishop.

At luncheon on the first day the Bishop was presented with a handsome loving-cup in celebration of his twenty years of episcopal rule and service in the diocese of Texas. The address of presentation was made in felicitous terms by the Rev. W. Postell Witsell, rector of St. Paul's, Waco, and member of the Standing Committee of the diocese. Congratulatory addresses were made by the Rev. John Sloan, rector of St. Mark's Church, Bay City, senior among the presbyters present, as representing the clergy; by Dr. William J. Battle of All Saints' Austin, Dean of the Faculty of the University of Texas, as representing the laity; and by Mrs. A. J. Dossett of All Saints', Cameron, as representing the women of the diocese. The addresses were happily conceived and they expressed with rare taste and marked sincerity the sentiment of honor and affection that the people of the diocese entertain towards their Bishop. Bishop Kinsolving, deeply touched, responded in memorable and inspiring words.

The afternoon of the first day was devoted to the ordinary business. At the missionary service in the evening the Rev. W. Postell Witsell of Waco, the Rev. P. T. Prentiss of Hempstead, and the Rev. Milton R. Worsham of Austin, delivered earnest and able addresses.

In his address to the Council the Bishop dealt with various matters of interest and importance, among them the election of a Bishop Coadjutor, the consent of the diocese to inclusion within the Province of the Southwest, and the project of founding at Austin, as the seat of the University of Texas, a theological seminary which should be in proper measure under the direction of the Province.

In accordance with the recommendations of the Bishop's address, the consent of the diocese to its inclusion within the Province was duly accorded and the action of the delegates to the Missionary Council at Muskogee in the formation of the Primary Synod was ratified. A resolution approving the legislation of the last General Convention in regard to a pension system for the clergy, etc., and directing the appointment of a committee on the "Church Pension Fund," was lost.

At the elections there were chosen for the Standing Committee the Rev. Messrs. Charles S. Aves, R. E. L. Craig, William P. Witsell, Messrs. A. S. Cleveland and H. L. Marshall. The following were elected delegates to the Provincial Synod of the Southwest: Clerical, Rev. Messrs. G. B. Norton, D.D., R. E. L. Craig, Peter Gray Sears, and M. R. Worsham; Lay, Messrs. A. J. Dossett, H. W. Smith, Rufus Cage, and Underwood Nazro.

In the absence of the secretary, the Rev. George L. Crocket, the Rev. William Hall Williams served through the council.

The Woman's Auxiliary of the diocese held their annual meeting at the time of the Council. The attendance was representative and the occasion was graced by the presence of Mrs. Kinsolving and several of the wives of the clergy.

### SOUTH CAROLINA

**T**HE passage of a resolution favoring the Negro Suffragan in preference to the Racial Episcopate; the dedication of a splendid memorial window to the predecessor of Bishop Guerry, the Rt. Rev. Ellison Capers, D.D.; the excellent reports of all the financial representatives of the diocese; the Bishop's statesmanlike and encouraging message, showing more confirmations within the past year than at any previous year in the history of the diocese; all of these helped to make this the 124th council of the diocese of South Carolina one of the best in the memory of anyone present.

Council convened at 10 o'clock on the morning of May 12th. Opening with a celebration of the Holy Communion, a most excellent and inspiring sermon on Christian Education was preached by the Rt. Rev. Albion W. Knight, D.D., formerly Bishop of Cuba, now Vice Chancellor of the University of the South. Bishop Knight's words fell on willing ears, and he gave a note of encouragement and hope in Sewanee's future. Giving not only financial facts, which showed that the future of the University's work is more secure than at any time in the past, he also gave the words of commendation from men prominent in the history of Education in the United States, as to Sewanee's place in the educational work in the South.

After the sermon came the unveiling of the window to Bishop Capers, seventh Bishop of this diocese. During the singing of hymn

176, the grandsons of Bishop Capers, who were to unveil this beautiful memorial, took their places in the sanctuary, and at the signal from Bishop Guerry disclosed the splendid work of art.

At the afternoon session Bishop Guerry read his annual address, giving many encouraging facts and figures. He spoke especially of the fact that this year one of the clergy of the diocese and four young women had volunteered for work in the mission field of the Church, and said that he felt that this showed one of the most encouraging signs in the life of the diocese. The evening session was given up to the Social Service Commission, with addresses on Condition of our Jails and Prisons, by the Rev. K. G. Finlay; on the Law and Order League of the City of Charleston, by the Rev. Walter Mitchell, a prominent leader in that work; and on "Effect of Social Service on Men," by the Hon. G. Cullen Sullivan of Anderson.

Practically the whole of the second day was given up to the thorough discussion, in a most clear and openhearted way, of the question of the Negro Suffragan plan, as opposed to that of the Racial District plan. At the close of the discussion, the following resolution was passed by a strong majority: "Resolved, That this Council hereby expresses its approval of the plan of a Suffragan Bishop, in preference to the Racial District plan, and that so much of the Bishop's address as treats of this subject be and the same is hereby referred to the Committee on Constitution and Canons, with instructions to draft the proper amendment or amendments to the Constitution and Canons, to provide for carrying said plan into effect, in the event of its final adoption, and to report the same to the next Council."

The financial reports all showed balances on hand, and many plans for improvement and progress. Probably one of the best of these plans was a call to all the churches to send their treasurers to the next Council for a conference with the finance committee of the diocese, looking to the better adjustment of the financial arrangements of the different parishes and missions. Such a conference cannot but be productive of good. It was also brought out that for five years past the diocese has paid or overpaid its apportionment for General Missions. Council also by a unanimous vote passed a resolution directing the Treasurer to pay to the General Board of Religious Education the amount asked for from this diocese for furthering the work of this important branch of the Church's work. The reports of the different Commissions, the Sunday School Commission especially, were encouraging, and showed marked progress. The offering on the second evening, the evening devoted to Missions, was given to the Jerusalem and Far East mission, whose representative, the Rev. F. A. DeRosset, is one of the clergy of the diocese, and who presented in a clear and convincing way the claims of this mission. A committee of seven was also appointed to look into the establishing of a girls' school within the bounds of the diocese. It was also brought out that the endowment of the diocese would probably be brought up to the hundred thousand mark within the next few months, in view of which it is very probable that a resolution looking to the division of the diocese will be brought at the next meeting of Council.

#### WESTERN NEW YORK

THE question which caused the most spirited debate was that of the proposition to change the basis of representation in the council, the new plan giving an extra delegate for every 300 communicants. Those in favor pleaded that such a system would revive interest in diocesan matters and foster a more democratic spirit, while those in opposition showed how the larger parishes would gain more control and the smaller parishes be left with but a single vote. The resolution amending the constitution in this respect was lost.

The council consented to become a part of the Second Province of the Church, and adopted resolutions and canons providing for the election of deputies and provisional deputies to the Provincial Synod, as follows: Rev. Messrs. J. A. Regester, D.D., H. F. Zwicker, David L. Ferris, Pierre Cushing; Messrs. A. B. Houghton, J. M. Prophet, John Lord O'Brian, Henry Adsit Bull.

Provisional Deputies to the Provincial Synod: Rev. Messrs. J. W. D. Cooper, G. S. Burrows, John C. Ward, Philip W. Mosher; Messrs. Harper Sibley, Matt. D. Mann, M.D., H. H. Glosser, M.D., E. H. Bynton.

The Rev. Harry P. Nichols, D.D., of New York addressed the council on the subject of the Church Pension Fund. The council approved the General Convention idea of unifying all the agencies of the Church for clerical relief, and authorized the appointment of a committee on the Church Pension Fund.

Another departure was giving power to the Sunday School Commission of the diocese to select and appoint (subject to the approval of the Bishop) a diocesan field secretary who shall give his entire time to educational matters, particularly those pertaining to Sunday school work.

The Standing Committee was reelected.

Bishop Walker delivered his charge to the council on Tuesday evening. He called the attention of the clergy to the flourishing condition of De Veaux College, and commended most highly those

who have brought about its success. Religious Education was a subject dwelt upon with much earnestness, and concerning it the Bishop said: "It is recognized that the failure to weave a teaching of God, His relation to man, man's privileges from Him therefor, into the curriculum of the school and university is to evolve an imperfect and crippled manhood; moral, intellectual, and even physical defects are the outcome of such incomplete education. Attribute the lack of this or that in a man to what we please, but plain science shows a limited capacity to grasp highest things and functions where the knowledge of God and the sense of God is not reverence, awe, honor, truth, and the like. These are the ennobling, unselfish, and softening influences in a man. They come of religion even in the cults of part of the savage world. The French Revolution and the Paris Commune of 1870 tell of a life and people from whom religion was practically banished in education. It is an established truth that the splendid, well-groomed human animal, or the intellectual giant, wanting in religious emotion and principle, makes not the man of highest efficiency."

Of Unity and Federation, he said: "There is clearly abroad, a very antipodal difference between the aim of our Commission on Faith and Order and the Federation of Churches. The former plans and prays for a genuine unity of all professing Christianity in one great Church, the other seeks a relationship which only federates a variety of churches having no cohesion and each maintaining its separate organization. The one idea is that there ought to be only one Body of Jesus, of which all should hold membership. The other is that the Master's petition to His Father for oneness of His children can be reached by cooperation, and a law of comity, governing the relations of a number of churches to one another. The conviction of the Bishops was that federation meant simply hindrance, not help, to a Christian unity. That only the Master's will is fulfilled as corporate separation is banished and as a vital unity is established, as all give heart and loyalty to one great fellowship where union is real in the Faith and worship and communion of Jesus Christ, the Body which is Himself indivisible. And so your fathers in God said 'Nay' to this nostrum for the healing of a broken Christendom and a wounded Church."

A charge on the rightful interpretation of the canons and rubrics and the subject of desecrating Sunday by sports, such as golf and motoring in lieu of church-going, as well the crying evil of the divorce situation were also dwelt upon by Bishop Walker in his address.

#### LOS ANGELES

THE diocese of Los Angeles gives up an entire week once a year to gathering up the year's work in most of the various departments. Beginning with an immense Sunday school rally on May 10th (Fourth Sunday after Easter), every morning, afternoon, and evening during the week until Friday was devoted to the bringing of all the activities of the diocese to a climax in a series of most inspiring and comprehensive meetings.

On Sunday afternoon over one thousand children from the Sunday schools of the city and neighboring suburbs gathered at the Pro-Cathedral attended by their teachers and friends. Each school marched into the church in procession headed by its own banner. The Bishop addressed the children and presented a banner given for the highest percentage of attendance during the year to the Sunday school of Trinity mission, Los Angeles, which reported an average attendance of 93 per cent. during the year. The Rev. R. L. Windsor delivered the address on the life and labors of Bishop Whipple, and the amount of the Lenten Offerings for missions from each Sunday school was given, a total of \$2,500 having been received.

On Monday the Board of Christian Education held its annual open meeting. Papers were given by Rev. F. U. Bugbee of Whittier, on Social and Missionary activities of the Sunday School; by Rev. G. F. Weld, of Montecito, on the Crisis of the "Teen" age; and by Rev. G. A. Davidson, St. John's, Los Angeles, on Stopping the Leaks, or Follow Up System. All papers were freely discussed. The Board has secured a large parcel of land on the sea shore at Melrose Mesa, where all the summer activities and camping out quarters are to be located in future, and where many Churchmen are securing locations for summer cottages, so that this will be a Mecca for the Churchmen of Los Angeles during vacation time.

Tuesday was Auxiliary Day and the women took the Cathedral by storm in their enthusiasm and zeal. There were 375 delegates reported present and about 100 others in attendance. The reports showed that during the year past \$5,500 has been expended by the Auxiliary in various ways. Boxes for Alaska amounting in value to \$2,000 have been packed and sent, and 17 boxes were sent to diocesan missionaries amounting to \$3,400. Last year's officers were re-appointed by the Bishop, and addresses on various phases of the work were given by assigned speakers. The treasurer of the United Offering reported that \$725 has already been given for the past six months, and Mrs. Joseph H. Johnson reported \$430 received and expended in furnishing altars for various missions, as well as altar cloths, vestments, and sacred vessels, and \$40 sent to the Board of



Missions in New York. The Departmental Secretary of the Eighth Department, Rev. Geo. C. Hunting was present and gave a stirring address outside of its proper sphere and expressed the hope that in future its activities might be confined to the one object of supplementing the needs of the Board of Missions, New York, while other members of parishes should be found to engage in diocesan and parochial enterprises.

The convention opened on Wednesday morning with a solemn celebration of the Holy Eucharist. The Bishop's address was devoted to two subjects: the development of the convocational system, and the great missionary problem confronting the Church at large and especially pressing at this time in California owing to the opening of the Panama Canal in the immediate future.

At the afternoon session the Provincial System was formally adopted without discussion, and the main subject considered was the method by which funds are to be raised for diocesan missionary work. The treasurer of the diocese, Mr. W. C. Mushet, supplemented his report with a strong and telling argument for a more equitable method of estimating the measure of financial ability of parishes, than the apportionment based on expenses alone. The convention finally, after much discussion, adopted a plan combining three methods, viz.:

The running expenses, as a basis: A graded scale of percentage thereon, instead of a flat rate; and, finally, An average of three years instead of one year as a basis.

The Standing Committee was reelected, as well as other officers.

The Churchmen's Dinner in the evening was attended by about 150 men. The speeches were of a missionary character, by the Bishop, Rev. G. C. Hunting, Rural Dean Weld, and Rev. M. E. Carver, who has recently returned to the diocese after many years service in foreign fields, especially in Latin America. It is no exaggeration to state that all through the day, the subject of missionary enthusiasm was maintained at a white heat.

The Treasurer of the diocese called attention to the fact that under the Employers' Liability Act the diocese and parishes and institutions are liable for injuries and disability which may befall rectors, organists, and paid employees of the same, and a resolution was adopted recommending parishes and missions and the diocese to take action immediately looking to insurance against losses which may arise from the operation of the act.

Many of those holding office on various committees were reelected. With the exception of the Missionary Committee, the members of which are Rev. G. Davidson, Rev. Baker P. Lee, Rev. C. I. Mills, D.D., and Very Rev. Wm. McCormack, D.D., together with the Bishop, the Archdeacon and the Rural Deans, Rev. C. L. Barnes, Rev. A. G. H. Bode, and Rev. Geo. F. Weld; the lay members being Messrs. W. C. Mushet, C. M. Gair, G. L. Bugbee, and E. D. Williams.

Those elected to the Provincial Synod are as follows:

Clerical—Rev. L. E. Learned, D.D., Rev. P. H. Hickman, Rev. A. M. Smith, Rev. C. S. Mook.

Lay—Messrs. F. C. Valentine, A. W. Morgan, J. A. Lamb, W. C. Mushet.

On Thursday evening a mass meeting was held under the auspices of the Social Service Commission, at which addresses were given on the following subjects: The Church and the Immigrant, Mrs. Frank A. Gibson, of the State Immigration Commission; the Church and the Law Breaker, by a Judge of the Superior court; the Church and Social responsibility, Rev. A. G. H. Bode, Rural Dean of Los Angeles convocation.

Friday was given up to the Daughters of the King all day, and in the evening the week's work closed with a joint meeting of the Girls' Friendly Society and the Brotherhood of St. Andrew.

#### EAST CAROLINA

**F**OUR important steps were taken by the council. First, the final adoption, by a large majority, an amendment to the Constitution allowing women to vote in parish elections. Second, the re-division of the diocese into two convocations and the provision for the employment of two Archdeacons. Third, the adoption of a resolution consenting to be included in the Fourth Province of the Church, and the election of delegates to the Primary Provincial Synod. Fourth, the organization of a diocesan Laymen's Forward Movement with a view to promoting an Every-Member-Canvass in every parish and mission in the diocese.

Bishop Strange, who has not been well since his severe illness at the General Convention last October, was sufficiently recovered to attend all the sessions of the council, to take part in the services and introduce the speakers, and to participate in much of the work of the council. He is growing stronger daily, and hopes soon to be entirely recovered.

The following were elected:

Standing Committee: Rev. B. F. Huske, president, Rev. R. B. Drane, D.D., Rev. C. A. Ashby; Mr. F. R. Rose and Mr. George H. Roberts.

Delegates to the Primary Provincial Synod: Rev. Messrs. W. H. Milton, D.D., B. F. Huske, J. H. Griffith, J. H. Dickinson; Messrs.

Geo. B. Elliott, B. R. Huske, J. G. Bragaw, Jr., Wm. Dunn, Jr. Alternates: Rev. Messrs. C. A. Ashby, Howard Alligood, J. T. Johnston, Archer Boogher; Messrs. R. R. Cotten, Dr. W. C. Galloway, W. G. Gaither, F. G. Jacocks.

#### IOWA

**T**HE convention did much routine work relating to the Church in Iowa and was marked by enthusiasm and harmony. As has become the custom in the diocese of Iowa, the sessions opened on Sunday with three celebrations of the Holy Communion in the morning, at the latter of which the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming, was the preacher. In the afternoon of that day a meeting in the interest of the religious and social work of the men of the Church was held, presided over by Bishop Longley, who made the opening address. Other speakers were Bishop Thomas, and Chaplain Pickworth of the Iowa Reformatory at Anamosa. Reports were made concerning work among men and boys in the parishes in the diocese, as well as from John P. Montrose, president of the Iowa Assembly of the Brotherhood of St. Andrew. In the evening a mass meeting was held in St. Paul's Church, the speakers being the Rev. Samuel H. Bishop, secretary of the American Church Institute for Negroes, whose topic concerned the work among negroes in the Church; Miss Alice French ("Octave Thanet") of Davenport, who read an interesting paper on "Shall we Part from Our Past?", and the Rev. Stanley S. Kilbourne of the General Board of Religious Education.

Corporate Communion of the Brotherhood of St. Andrew ushered in the second day's session of the convention, after which the annual address of the Bishop of Iowa and the annual address of the Suffragan Bishop were made. Bishop Longley's address was concerned with the mission field and outlined his policies and relation thereto, giving an insight into the methods of administration and the progress that had been made during the past year. On every hand are evidences of revived Church life, owing to the diligent care and oversight of the Suffragan Bishop and the working out of his plans for Church extension.

Bishop Morrison's annual address was a statesmanlike paper concerning itself largely with the questions "Why Does the Church Exist?" and "What is the Church Trying to Accomplish?" A full report of this address would be needed to convey adequately its deep insight into the question as to the Church's mission.

Financial reports showed the diocese to be in excellent condition. The Episcopal Endowment Fund especially has increased during the past year, now having passed the \$104,000 mark. Without exception the Standing Committee, the treasurer, registrar, and the chancellor are the same as last year. The following deputies were elected to attend the Primary Synod of the Sixth Province to be held in Minneapolis in October: Rev. Messrs. Arthur C. Lewis, A. G. A. Buxton, F. E. Drake, and John C. Sage; and Messrs. C. D. Jones, W. F. Cleveland, J. H. Bolton, C. J. Lamson. The Board of Missions will consist of Rev. Messrs. Hare, Hakes, Dysart, James, and Ford; and Messrs. Mahon, Swire, Jones, Bawden, and Jackson, together with the rural Deans. A rearrangement of the deaneries was adopted by which it is expected greater efficiency may be secured. The following Deans were nominated by the Bishop and confirmed by the convention: Sioux City deanery, Rev. C. E. Byram, D.D.; Muscatine, Rev. H. C. Garrett, D.D.; Des Moines, Rev. Dr. Grant; Dubuque, Rev. John Dysart.

The Woman's Auxiliary of the diocese of Iowa held its business sessions on Monday and Tuesday, opening with the annual addresses of the Bishop and the Suffragan Bishop. Later meetings were addressed by the Rt. Rev. Nathaniel S. Thomas, D.D., and the Rev. Samuel H. Bishop. An affecting part of the work of the sessions of the convention was the memorial tributes paid to the late Sarah Swazey Morrison, wife of the Bishop, when addresses were made by Dean Hare, Miss Alice French, and Mrs. Simon Casady.

The officers elected are as follows: President, Mrs. J. W. Watzek, Davenport; Vice-Presidents, Mrs. H. F. Longley of Des Moines, Mrs. Charles J. Shutt of Des Moines; Treasurer, Mrs. A. O. Cole, Clinton; Secretary, Mrs. George Allingham, Council Bluffs; Treasurer United Offering, Mrs. Jane Crawford, Davenport; Secretary of Church Periodical Club, Mrs. Cox, Iowa City.

#### RHODE ISLAND

**T**HE 124th annual session opened with a dignified and devotional service at 10 A. M. in Grace Church, Providence, May 19th. In his address the Bishop told of a new mission for colored people in Providence and of one for Syrians in Pawtucket, with the Rev. Cyrille Tootoonji as their licensed pastor. "Increased contributions resulting chiefly from the plan of systematic offerings where no large fortunes relieve the rank and file of their sense of responsibility; wholesome development of missionary, educational, and social organizations, and the training and employment of new reinforcements and

leaders in religious work, combine to tell the story of faithful service and wide administration on the part of the clergy."

After luncheon routine business was transacted until 4 o'clock, when the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, was given the floor to speak on the subject of Pensions for the Clergy. He explained the work and plans of the clergy pension committee of the General Convention. A committee of seven was appointed to take up the matter in this diocese. In the evening there was a service at Grace Church in the interests of Christian Education, with the Rev. Lester Bradner, Ph.D., as the speaker.

The elections resulted as follows:

Standing Committee, Rev. Arthur M. Aucock, D.D., Rev. Emery H. Porter, D.D., Rev. George McC. Fiske, D.D., Rev. Frederick J. Bassett, D.D., Messrs. James A. Pirce, Rathbone Gardner, John P. Farnsworth, Lewis D. Learned.

Delegates to the Provincial Synod, Rev. Frank W. Crowder, Ph.D., Rev. Charles A. Meader, Rev. Albert M. Hilliker, Rev. Stanley C. Hughes, Messrs. Lewis D. Learned, William L. Hodgman, Cyrus M. Van Slyke, William MacDonald. Alternates, Rev. Frederick E. Seymour, Rev. Samuel M. Dorrance, Rev. William F. Williams, Rev. Lee Maltbie Dean, Messrs. William L. Coop, Charles R. Haslam, Arthur C. Thomas, Walker Miller.

Delegates to the Sunday school convention, Rev. Lester Bradner, Ph.D., Rev. F. E. Seymour, Rev. H. C. Dana, Messrs. William L. Coop, Charles R. Haslam.

The Social Service Commission was appointed as follows: Rev. Albert M. Hilliker, Rev. William Pressey, Rev. Marion Law. Rev. Stanley C. Hughes, Messrs. Charles C. Mumford, Arthur A. Thomas, G. Alder Blumer, William MacDonald, Lauriston Hazard.

That part of the Bishop's address dealing with the subject of architecture was referred to a committee of three to report to the next convention as to the desirability of establishing a permanent commission to which all plans for churches and parish houses shall be submitted for approval.

The historic old "Narragansett Church" at Wickford with the land on which it stands, the McSparran monument, and other important historic memorials, were presented to the diocese of Rhode Island by the Rev. H. Newman Lawrence, rector of St. Paul's Church, Wickford, on behalf of the parish, with certain conditions, and accepted by the convention. This act, it is thought, will insure the perpetuation of this interesting historic monument and furnish opportunities for its greater usefulness.

A resolution which may develop into a matter of great importance in the convention of next year was introduced by Judge Mumford. It reads as follows: "Resolved, That the Bishop be and is hereby authorized and requested to appoint a commission of six, of whom at least two shall be laywomen of the diocese, to consider the present position of laywomen with reference to the parish and the diocese, how far it is desirable that women as well as men should take part in the administration of the affairs of the parish and the diocese, and what action would be appropriate to confer upon them this privilege if they deem wise to do so, and report to the next session of this convention." The "commission of six" to take under advisement the subject of the above resolution was appointed by the Bishop, namely: Judge Charles C. Mumford, Judge Darius Baker, Rev. Dr. Frank W. Crowder, Rev. Frank Appleton, Miss Mary Anthony, and Mrs. Howard Hoppin.

The convention accepted the apportionment of the Board of Religious Education of \$454 and authorized the committee on Christian Education of the diocese to apportion the amount among the several parishes.

#### MICHIGAN CITY

THE sixteenth annual council was held in St. James' Church, South Bend, Tuesday, May 19th. The Bishop's address dealt with diocesan affairs and with instructions on general Church matters. He brought out the fact that in the six months since the last convention, the number of persons confirmed is larger than that of the entire preceding year; the council is now held in May, the time of meeting having been changed at the last council, from November to May.

The Archdeacon made a report of his work in the southeastern part of the diocese, showing a steady development of interest in the Church. The diocesan Constitution was amended so as to deprive any parish or mission of representation which has not paid its quota of the assessment for diocesan expenses.

The Provincial system was unanimously adopted by the council. The following delegates to the Synod of the Fifth Province were elected: Rev. John H. McKenzie, D.D., Very Rev. W. S. Trowbridge, Rev. Edward W. Averill, Rev. B. F. P. Ivons, Captain H. S. Norton, Mr. E. D. Gaston, Mr. Archy Campbell, Mr. M. V. Starr. A board of Religious Education was chosen to cooperate with the Provincial and General Boards; also a Social Service Commission to work with the General Board.

The mission work of the Church was discussed at length, and to meet the increased needs of diocesan missions the assessment on parishes was raised from 7 to 12 per cent. of current parochial expenses. The diocesan officers were reelected, Mr. William G. Elliott

of South Bend, however, being elected Treasurer of Missionary Funds in place of Mr. Homer E. Johnson.

In the evening the delegates were entertained by the men's club of St. James' Church at a supper prepared and served by the women of Trinity Hungarian church. The orchestra of the Hungarian church played during the supper and afterwards the Hungarian men's chorus sang and Hungarian dances were given.

The annual convention of the Woman's Auxiliary met in St. James' Church on Thursday. It was preceded by a missionary meeting on Wednesday evening, when the Bishop made the address. At the early celebration the Auxiliary made its corporate Communion. The attendance at the convention was the largest in several years, several missions being represented for the first time. There was an exhibit of the work done by the Juniors of the diocese, and some of the Juniors of the parish gave a little play, "Mother Church and her Juniors." The Junior work in the diocese is an integral part of the Auxiliary work. The diocese was divided into three districts, with Fort Wayne, South Bend, and Michigan City as centers. These districts are to have sectional meetings in the fall and winter, their work to be summarized in the annual meeting. The officers appointed by the Bishop are Miss Alice Goldwaite, president; Mrs. Charles Egbert, first vice-president; Miss Mary May White, second vice-president; Miss Edna Johnson, recording secretary; Mrs. Ferdinand Boedefeld, corresponding secretary; Miss Frankie Haberly, treasurer; Mrs. John Hazen White, United Offering treasurer.

The constitution of the Auxiliary was revised. Various appointments were made: Mrs. James A. Baynton to be head of the Auxiliary work in the missionary districts; Mrs. Frances Haberly-Robertson to have charge of the diocesan circulating library; Mrs. K. Yewens to be correspondent of the Church Periodical Club.

The Auxiliary increased its pledge to the work of the Church from \$500 to \$800 a year.

#### SACRAMENTO

THE fourth annual convention of the diocese of Sacramento was held on the 12th, 13th, and 14th of May, in St. John's Church, Chico. The convention sermon was preached by the Bishop, taking for his subject, "Christ, Our Life." In his annual address the Bishop dwelt upon three encouraging features of American Church life: (1) Our Leadership in the work of reconciliation; (2) Zeal of the Woman's Auxiliary; (3) The clergy pension fund.

The convention voted to allow the apportionment of \$66 asked for the General Board of Education. It also favored the incorporation of the Home of the Merciful Saviour, a diocesan charity. It favored the Provincial System and elected the following clergy and laity to represent the diocese at the Synod in Seattle in October: The Rev. Messrs. P. G. Snow (Auburn), Charles E. Farrar (Sacramento), I. E. Baxter (Napa), William S. Short (Benicia), Judge Chipman (Sacramento), J. R. Dunlop (Applegate), W. R. Nixon (Loomis), W. L. Rutan (Sacramento).

The treasurer reported in hand \$65,700 for the Episcopal Endowment Fund and \$10,000 of a Diocesan Endowment Fund. A committee of three clergy and four women was appointed to consider the advisability of having a House of Churchwomen. Two fine addresses were made on Religious Education by Mr. J. R. Macarthur and the Rev. Charles E. Farrar.

The Rev. John E. Shea, missionary to the Indians, touched all hearts by the heroic and simple story of his work. He had by far the hardest trip of any of the delegates in reaching Chico. His work lies along the Klamath river in Siskiyou and Humboldt counties, in a country where there are no roads and the only way out is by walking or on horseback. He spent three days therefore in the saddle and half a day on a stage in reaching Eureka, Humboldt county, the nearest outlet. A liberal offering was given Mr. Shea for his work.

The Standing Committee was reelected, except that Mr. Bush of Woodland was substituted for Mr. Wienger of Vallejo. All future annual conventions will be held in the see city and parishes are expected to defray the traveling expenses of delegates. The convention voted to pay the travelling expenses of the members of the Standing Committee when attending meetings, and also provided for the traveling expenses of those attending the Synod.

The Woman's Auxiliary had a fine meeting and excellent reports, also an able sermon by the Rev. C. E. Farrar. A reception was tendered all delegates at the rectory and a most encouraging convention was concluded with the usual formalities.

#### WESTERN NEBRASKA CONVOCATION

THE twenty-fifth annual convocation of the missionary district of Western Nebraska met in St. Matthew's Church, Alliance, Neb. (Rev. G. G. Ware, priest in charge), on May 12th to 15th. At the opening service on Tuesday evening addresses were made by the Rev. J. N. Bates, missionary at Red Cloud and the clergyman of longest service in the district, who recalled some interesting reminiscences of the beginnings of the work of the Church in Alliance, where the work had been commenced by him in the early nineties. The Rev. C. C. Rollit, Department Secretary of the Sixth

Missionary Department, outlined the organization and methods of the Board of Missions.

On Wednesday, after early and late Eucharists, the Bishop delivered his annual address, and the various reports followed. In the evening the Very Rev. James A. Tancock, Dean of Trinity Cathedral, Omaha, preached the convocation sermon, emphasizing the importance and needs of the domestic missionary field.

On Thursday morning there was a corporate Communion of the Woman's Auxiliary at half past seven. At the close of this service the convocation reassembled and listened to a report of the Commission on Social Service, which was followed by a general discussion. The action of the General Convention in the matter of Religious Education was communicated to the convocation and it was decided to add the amount required for this purpose to the convocation assessment. The Rev. L. A. Arthur, rector of St. Stephen's Church, Grand Island, read a paper on "Constructive Churchmanship." The larger part of the afternoon was taken up with the discussion of the report of the Committee on the Bishop's Address, and with a Joint Session of the Convocation and the House of Churchwomen.

The House of Churchwomen of the district met on Thursday in the parish house. Mrs. G. G. Ware of Alliance was elected president; Miss Annie Kramph of North Platte, vice-president; Miss Eleanor J. Ridgeway of Lexington, secretary, and Mrs. Charles Gruenig of Mullen, treasurer. Addresses were made by the Bishop on the work of the district of Western Nebraska, by the Rev. L. A. Arthur on the work of the Social Service Commission, and by the Department Secretary on the Unity of Missionary Work. Miss Edith Willis read a paper on the work of the Junior Auxiliary. Mrs. Mahaffy discussed "Impressions made upon China through contact with Western Nations," Mrs. C. Barkalow discussed "The Study Class on China," Mrs. Florence Voss explained "The Home Study of the Holy Scriptures." The following additional officers were elected: Mrs. T. B. Estill, United Offering Treasurer, and Miss Edith Willis, President of the Juniors.

On Thursday evening a delightful informal reception was given by the ladies' guild. The Rev. G. G. Ware acted as toastmaster, and stirring speeches were delivered by the Bishop, the Rev. C. C. Rollit, and others.

On Friday morning the Rev. Lee H. Young presented a paper on "Apostolic Succession." The following delegates were elected to attend the first Provincial Synod of the Sixth Province at Minneapolis on October 9th next: The Rev. G. G. Ware of Alliance, the Rev. J. J. Bowker of North Platte, the Rev. John M. Bates of Red Cloud, the Rev. W. W. Wells of Valentine, Mr. W. S. Clapp of Kearney, the Hon. R. R. Harth of Grand Island, Mr. Charles Tully of Alliance, and Mr. Charles F. Gruenig of Mullen. A new and very enthusiastic committee, called the Committee on Special Needs of the District, was appointed.

The Rev. William S. Banks of Holdrege read a paper on "Church Teaching," and the convocation then adjourned to meet next May in Grand Island.

#### SALINA CONVOCATION

CONVOCATION began on May 12th with a choral celebration of the Holy Eucharist. The Bishop, in his address, reported that the intense heat of last summer, with the resultant shortage in the crops, had made the financial condition of the year more difficult than usual. The confirmations were almost as many as last year, when they had been above the average. Speaking of the institutions of the district, the Bishop said that the Cathedral Church showed advance in all departments of its work. Attention was called to St. Martin's School for boys, with its definite mission for the Church, the economy with which it was managed, that the nature of its work should make a general appeal to all interested in a careful supervision of morals and in religious training; and the congregation of St. Martin's was thanked for the successful and self-sacrificing labors of its members. St. Barnabas' Hospital was continuing its most useful ministry to the sick.

Viewing the work of the district as a whole the Bishop said that when the district had first been organized an intensive policy of development had been adopted with a view of strengthening existing centres of work whereby they might become sources from whence the influence of the Church would radiate to other places. To this end a constant effort had been made to secure strong and devoted priests to give their best energies to the work in hand, and while the difficulties had been great, the results had fully borne out the wisdom of the policy adopted. Now the time had come to undertake work of more extensive character. With this end in view the appointment of two Archdeacons had been determined upon, the Rev. Maurice L. Kain to have his headquarters at Hutchinson, and the Rev. Thomas A. Sparks at Salina. The Archdeacons would be able to strengthen the work in isolated places, to provide services during vacancies, and to help the parochial clergy in various ways. The Bishop desired the offerings made at the times of his visitations to be devoted to the support of the Archdeacons, as their work was distinctly a diocesan missionary activity.

At the business sessions of convocation most of the former officers were reelected, clerical and lay delegates were elected to the Provincial Synod; support of the Archdeacons, the episcopal endow-

ment, and other routine matters were discussed. An appropriation for the payment of expenses of delegates to the meeting of the Provincial Synod was made.

At the evening service the Bishop instituted the two new Archdeacons, and they were formally inducted into their stalls by the Very Rev. G. B. Kinkead, Dean of the Cathedral. Archdeacon Kain preached an inspiring missionary sermon, making a plea for an associate mission house.

The meeting of the Woman's Auxiliary began with a choral celebration of the Holy Communion. All the former officers were reelected with the exception of the Educational Secretary, to which office Mrs. Maynard of Kingman was elected.

#### NORTH DAKOTA CONVOCATION

HERE was a helpful series of services, addresses, reports, and essays, all of which showed vigorous work being done. The Bishop's address was stirring and practical. At the recommendation of the district Board of Missions, a change was made in the basis of apportionment and assessment from a per capita on communicants to a percentage of the amount spent by each congregation for current expenses, specifying what items this should include.

The report of the committee on the Church Hall gave rise to a motion for the appointing of a committee to secure funds for the building of an addition which shall contain a chapel room. This carried, and over \$700 was pledged at once. Resolutions in regard to the practice of polygamy by the Mormon Church were passed, and ordered sent to the President of the United States and to Congress. Improvements were reported in conditions of the Indians in the district, due partly to the circulation of the report on this matter adopted at the last meeting of the convocation, and, more largely, by the determination of the missionary, Dr. Beede, to see that the Indians have justice. Further improvements are promised by the Indian Department. Our numbers among the Indians, and the spiritual conditions, continue to improve. A preamble and resolutions in regard to a thankoffering in connection with the fiftieth anniversary of Bishop Tuttle's episcopate were reported in last week's issue.

There were also sessions of the Woman's Auxiliary and of the Clericus in connection with the convocation.

#### SPOKANE CONVOCATION

HERE was a brisk and, at times, heated debate in the convocation, meeting at Spokane, May 18th, over finances of the missionary district, drawn out by a resolution introduced to the effect that the convocation decline to receive the report of the treasurer, and refer it back to him for a new report. The debate took a rather wide range, in the course of which Bishop Wells, leaving the chair for the purpose, declared that he was accustomed to send itemized statements of all missionary transactions to the Board of Missions, and denying that there were any irregularities. The debate was finally ended by passing a resolution supporting the Bishop.

The members of the Council of Advice and other officials were reappointed. The following were elected as delegates to the Provincial Synod: The Rev. Charles E. Tuke, Walla Walla; the Rev. W. H. Bliss, Spokane; the Rev. Alfred Lockwood, North Yakima; the Rev. John G. Robinson, Pullman; J. H. Pelletier, J. P. M. Richards, George S. Brooke, Spokane; John M. Thompson, Pullman.

Board of religious education, elected: The Rev. W. H. Bliss, the Rev. J. C. Black, the Rev. H. H. Mitchell, the Rev. W. A. A. Shipway, the Rev. A. J. Palmer, Fred L. Kershaw, E. W. Trenbath.

Social service commission, elected: The Rev. Alfred Lockwood, the Rev. Charles E. Tuke, the Rev. Dr. Charles A. Bragdon, Robert Porter, Fred L. Kershaw, George B. Dresher.

The Woman's Auxiliary was also in session, and chose officers as follows: Mrs. C. K. Merriam, president; Mrs. Wilson Johnston, secretary; Mrs. J. D. Chickering, assistant secretary; Mrs. A. B. Kemp, treasurer; Mrs. H. E. Bacon, United Offering secretary; Mrs. J. Nielson Barry, editorial secretary; Mrs. H. S. Collins, Junior secretary, all of Spokane, and Mrs. C. E. Tuke, Walla Walla, Babies secretary.

#### THE LATEST

##### DEATH OF THE BISHOP OF OREGON

PORTLAND, OREGON, May 26th.—Bishop Scadding died this morning after a short illness. After the diocesan convention the Bishop had an attack of pleurisy followed by pneumonia. Funeral will be on the 30th.

THE LABOR of the baking was the hardest part of the sacrifice of her hospitality. To many it is easy to give what they have, but the offering of weariness and pain is never easy. They are indeed a true salt to salt sacrifices withal.—George Macdonald.

# SOCIAL SERVICE

← Clinton Rogers Woodruff, Editor →

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

## CENTRAL NEW YORK COMMISSION AT WORK

**T**HE Social Service Commission of the diocese of Central New York has held eight meetings, the last on May 9th, at which all the members were present save one. Among the questions considered was that of a proposed canon on provincial organization of social service. The resolution on the proposed enrichment of the marriage service which was laid on the table at the last meeting of the commission was taken from the table and unanimously passed, the resolution as passed reading as follows:

"WHEREAS, In general the Prayer Book is looked on as containing the essentials of the belief of the American Episcopal Church, and

"WHEREAS, By the shortening of the marriage service from the English form in deference to a now outgrown prudery, the divine institution of marriage as a means for the procreation of children and the avoidance of fornication, as well as for mutual love and helpfulness, has been suffered to remain entirely unmentioned in the formularies of our Church, and

"WHEREAS, these truths are being widely neglected to-day even by the children of the Church, and race suicide and fornication by married people are openly in the public press declared to be on the increase, and

"WHEREAS, In the absence of any announcement of the stand taken in such matters by the Church, any stand taken by our clergy upon such matters becomes merely an expression of personal opinion, on a par with the often frank expressions of opinion on the other side of those who do not recognize the alternative of continence and childbearing as ordained of God; now be it

"Resolved, That the Social Service Commission of the diocese of Central New York recommend, and we hereby do recommend, to the Commission of the General Convention on the Enrichment of the Prayer Book that our present marriage service be altered, to correspond as nearly as may be to the office of the solemnization of matrimony contained in the English Prayer Book now in use."

Provision was made for the establishing of a social service lending library for the use of the priests in the diocese.

A resolution suggesting the appointment of a committee of the diocese to have as its function the offering of mediation in case of strikes, industrial disputes, and other difficulties arising within the limits of the diocese in the relation of capital and labor was passed, and the Bishop was requested to set forth prayers for social service and religious education for use of the diocese.

## FOR "CHILDREN'S DAY"

"A Child Labor Programme for Children's Day" is the title of a leaflet just issued by the Junior Department of the Child Labor Committee (105 East 22nd street, New York). It contains sundry hymns and responsive scripture reading and includes two dialogues, one entitled "The Big Robbery" and the other "The Good Samaritan," dealing in a popular way with some phase of the child labor problem. The service, which is for use on the occasion of special children's meetings, winds up with Professor Simon N. Patten's "Social America," to be sung to the tune of "My Country, 'Tis of Thee." This hymn of Dr. Patten's is very well worth wider use, so it is herewith quoted:

"O, Gracious God, from Thee  
Comes Civic Purity  
And prospects bright.  
Long may our land be known  
As where the world was shown  
How character has grown  
In freedom's light.

"May all our acts be just,  
O, cleanse our hearts from lust  
And cruel greed.  
Let none their conscience sell  
By taking aught as spoil  
That others won by toil  
And badly need.

"Still higher realms, O God,  
Than mortals ever trod  
Extend before.  
O, may we all behold  
These glories yet untold,  
As we our lives unfold  
For evermore."

THE *Gospel of the Kingdom* is doing a helpful thing in considering from month to month the various planks of the declaration of the Federal Council of the Churches of Christ in America, the purpose being to interest Bible classes of the several religious communions in this work. The Federal Council is responsible for the principle, but the editor of the *Gospel of the Kingdom* (Rev. W. D. P. Bliss, a priest of the Church) is responsible for the concrete suggestions made to carry out these principles. The May number of the magazine deals with the subject of women and children in industry. It contains a most instructive article on the Consumers' League by Mrs. Florence Kelly.

A "HOUSE OF SOCIAL SERVICE" has been erected in the Stockyards district of Chicago. It has been erected primarily to house the district offices of the United Charities, but in order to make the work more effective, all the philanthropic organizations working in that district have been invited to make use of the building. It is being used by a sub-committee of the Visiting Nurses Association, by the Maternity Dispensary of the Lying-in Hospital, the Stockyards Dispensary of the Municipal Tuberculosis Sanitarium, and by the Children's Dental Dispensary.

GOVERNOR GLYNN of New York has signed an Optional Cities Bill under which the cities of New York state can select any one of half a dozen forms of charters. This is not quite so good as preparing one's own charter, but it is perhaps the next best thing. Governor Glynn has also signed the new charters for Olean and Buffalo.

THE CLEVELAND Department of Public Welfare has begun the issuance of a series of carefully prepared reports concerning certain social problems in that city. The first one issued deals with an investigation of housing conditions for workmen. It was prepared by Miss Mildred Chadsey, the chief inspector in the bureau of Sanitation.

AN APPOINTMENT BUREAU is maintained in Boston by the Women's Educational and Industrial Union, the aim of which is not only to fill positions for which applications are sought but to create new positions for women. This it does by keeping closely in touch with new fields of activity requiring women's services.

THE SUPREME COURT of the United States has declared that the Nebraska law making saloonkeepers liable for damages resulting from their sale of liquor is constitutional. The law in question permits wives and children of habitual drunkards to recover damages from saloonkeepers who sell liquor to their husbands and fathers.

A COMPREHENSIVE STATEMENT of the aims, ideals, and work of the Boy Scouts is to be found in the Fourth Annual Report of the Boy Scouts of America, which can be had from the office of the Scouts at 200 Fifth avenue, New York City.

THE American Social Hygiene Association has begun the publication of a bulletin to give current news with regard to its work. It is issued from the offices of the association, 104 West Fortieth street, New York.

# 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.

## NATIONAL PREACHING MISSION TO CONVERT CHURCH PEOPLE

To the Editor of *The Living Church*:

THE issues of the Church papers containing accounts of General Convention have at last percolated through our Alaskan mails, and one of the most interesting items is the proposal at the Convention (by the distinguished rector of St. Mark's, Minneapolis) of a National Preaching Mission.

To one familiar with conditions in the average home parish, and also in such fields as Alaska, or in such places as Nome (to which places so many so-called Church members come to get a fortune), it would seem that one of the things most urgently needed is the conversion of many of the Church people, and for this purpose a special campaign, made by a body of men on fire with a passion for souls and zeal for God and His Church, and anxious for the welfare of our country, going up and down the land, into large and small parishes, in city and country, preaching the first principles of the Christian Faith—Peace through Christ, Joy in God, Access to the Father through the Son, etc.—based on the Incarnation, the Atonement, the Resurrection, the Spirit, the Church, etc., and placing squarely before our people the issue of acceptance or rejection of Christ and His truths.

For what have we in so many places? Numbers of parishioners and communicants claiming and professing to be (and some of them sincerely supposing they are) devoted and faithful, who, however, plainly have never grasped the idea of Christ and His Kingdom, who have little or no idea of what it means to be a Christian or a Churchman, and who, instead of being a source of strength and inspiration to the whole body of the Church, are a disgrace and a by-word and a positive hindrance and enemy to the Cross.

And what is the root cause of all our troubles? Why do we have to weep and grieve over the neglect of the Church's services (the happiest moments on earth to the true child of God), the neglect of these for the sake of attendance on any and every little miserable distraction that is not worth a pin compared to one's obligations to the Kingdom of Almighty God, or to the joy and privileges of it; the lack of delight in Christ's banquet and other Sacraments provided for the nourishing and beautifying of one's soul; the deadness and dullness in listening to the reading and preaching of the precious Word of God; the lackadaisical and sporadic or bored attendance on any meeting, missionary class, etc., of the Church, and the miserable and contemptible excuses offered for the same, while the same persons are never absent from, or late at, clubs, lodges, dinners, parties, races, etc.; the stinginess and blindness in regard to the bringing of one's rightful dues and offerings to the Creator, and the proper support of His Church and all its enterprises; the shameful declaration that one "does not believe in 'missions' and that sort of thing," while pretending to believe in Christ at the same time; the laziness and indifference and imaginary excuses of parents in not getting their children off to the Church's school on Sunday once a week for half an hour, while they seldom fail to get them off every day to the day school for five days in the week.

Why is all this—why but that these so-called Church members have surely never known Christ, never realized that they are bought with the precious blood, and are no longer their own, but Christ's; that He and His Church is the first and foremost thing on earth, that worship of Him is the highest privilege and delight, from which nothing can prevent the sincere soul but the most positive obstacle; that, if they are truly born again, there will be no such state of affairs in their relation to the Church and its institutions.

In other words, such people have never been converted—have never known Christ. Possibly some of them will be surprised to hear that this apostolic Church even believes in conversion!

We need to go back and convert such people—multitudes who think they are Christians and true Church members. This is the reason that the Church as a body is so weak, that so many whose names are on the roll and are reported in the million communicants do not count for anything; that there is so much dead-wood in it, so much unutilized material, or so many as yet unvivid mummies (if we may use the expression)—so many as yet unresurrected souls—dead-weights, instead of being *alive unto Christ*.

We have been making the mistake (as Wesley said) of preaching to our congregations as though they were all converted. But there is no use to urge and beg and preach to people about Church attendance, Church support, "missions," reading Church papers, Sunday school and Auxiliary work, and attendance, etc., much less about becoming saints, unless they have been first converted. The question first must be: "Are you Christ's? If you *are*, you will be an example in these things we have mentioned. If you are *not*, for God's

sake say so and stand aside—don't stand in the way; take your stand definitely and honestly. Do not be a spy in the camp, or a hypocrite." Of course, there is no reason that any one should do this—no reason why any one should not heartily accept Christ as one's Saviour and Lord—if any one will but hear the message, and if it is properly presented.

Let us, then, have a special band of men who understand these things, who can give their whole time to the study of them, and the presentation of them to the parishes and Churches and missions, where the clergy in charge (already over-worked) cannot well do so, or whose message would not, somehow, be received in the same way, or make the same impression as an outsider's. Let the clergy in charge work up and prepare for the mission, and then let the missionary come and preach Christ, and let us see what will happen.

At the same time, we need a mission for preaching *unity, unity, unity*—showing that the Church can do little to win the world for Christ while Christians are divided into so many various sections. Our hands are tied, and, instead of presenting a solid front, we are scattered and weakened, and our energies are dissipated in trying to maintain several congregations where one would suffice, and where sincere Christian workers are divided among several congregations. For this condition, we also need a preaching mission—which possibly could be combined with the other. Perhaps the unity would follow with the conversion.

Yours faithfully,

G. D. CHRISTIAN.

St. Mary's Mission, Nome, Alaska, March 1, 1914.

## WOMEN IN THE CHURCH

To the Editor of *The Living Church*:

MY former remarks on "Women in the Church" have been "a word in season as from Him." The Lord's true disciples, men or women, do not complain of "subordinate" service. I can very well follow Mrs. Edmund Reed's argument, but woman's position before the Lord will be what He has made it until the end of time, notwithstanding what the world would goad us on to. Those who leave the Church and join non-sectarian societies in order to enjoy more distinction and hasten appreciation, do so at their own expense. They will miss the Church long before she will have had time to miss them. Our sphere is in *influence*, not in vehement self-assertion such as the present epoch witnesses.

Most men, when you help them and take the hard work off their hands, will say all kinds of pleasant things to you, even our Bishops; but this means practically nothing; the same men will speedily forget us when for some reason our ministrations must cease. Therefore "we serve the Lord Christ" and He wishes us to do what we can (always remaining in our sphere) and He never forgets nor belittles.

As Christian men and women work closely and ever nearer together, the woman's influence on all votes and plans for the Church cannot be lost. As a rule men in the Church are very courteous to women workers and heed what we say; it is thus we can bring to light our greater wisdom if it is there.

A helpmeet she was made, whether for the home or the Church, and her lot is a glorious one when she has come nearer her Creator and has learned to wield her prerogatives without malice. A woman had to say this; no man could very well do it, no matter how well he might understand the theme or how kindly he might feel about it. And she is well aware that she lives in an era when truth is unpopular.

In 1891 I happened to correspond with a clergyman, and in less than twenty-four hours after he had received my note he said in the pulpit words I had said to him. And the next day his sermon was published in the daily press; it had been a week day service. They were his words; that was as it should be; what I had said had been acceptable. The trouble is so many of us lack simplicity. Pride has never yet reflected anything correctly. So many of us in our eager haste to rush to the front and become voters forget that the making of those who will be foremost belongs to us.

May 19, 1914

CHRISTINE GAULIN.

## PROFESSOR GWATKIN'S CURIOUS VIEWS

To the Editor of *The Living Church*:

IT would seem that some of our noted professors have left the "common folk" so far behind that we are left to stumble as best we may. If (and it is a big If) it were not for what we might call an intuition of the sense and faith of Mother Church.

In Rev. Father Haughwout's excellent article on the Confirma-

tion rubric in your last issue, he refers to the Cambridge Professor of Church History.

Ordinarily we would attribute much weight to a professor of Rev. H. M. Gwatkin's standing. His fallibility is seen in the quotation by Fr. Haughwout. I would humbly point to another instance in the works of Prof. Gwatkin, on page 72, vol I., of Prof. Gwatkin's *Early Church History*, the IV. chapter is closed with these words: "We find no trace of Bishops in the New Testament."

To a common man this is a joke. The intuition of a serious common man leads him to question the views of such a professor. Put not your trust in professors (entirely).

Bellows Falls, Vt., May 18th. ALFRED C. WILSON.

#### MEN WANTED FOR ALASKA

To the Editor of *The Living Church*:

**B**ISHOP ROWE is in urgent need of at least three clergymen for the Alaska staff. The missionaries at Ketchikan, Nome, and Fairbanks are retiring from the field after five years or more of devoted service. Only one of these vacancies has been filled. The Rev. John W. Chapman comes from Anvik this summer on furlough. Bishop Rowe is especially anxious to provide for this place and has asked me to endeavor to find a priest who, if not ready to offer for five years or more in Alaska, would at least be willing to take Mr. Chapman's place in Anvik for a year. This is one of the most important Indian centers. It must not be left uncared for. I will supply particulars to anyone willing to go to Bishop Rowe's help.

Sincerely yours,

JOHN W. WOOD, *Secretary*

281 Fourth avenue, New York, May 19th.

#### THE CONFIRMATION RUBRIC

To the Editor of *The Living Church*:

**M**ay I add a few words to the discussion of the Confirmation Rubric?

I hope the rubric will not be changed, and at the last Lambeth Conference I opposed a determined effort to put the Conference on record as in favor of a lax interpretation. But I was obliged to admit then, as I admit now, that I have not always gone upon the stricter interpretation. I do not think the history of the American Church leaves us quite free. We inherit the record of many precedents, a history of emergencies, which do not make us wish to change our norm, but make it difficult to apply it in every case.

In no other country than ours is what is called in England Dissent so respectable, in the sense that it represents the actual Christian tradition of a majority of the people. A "dissenter" in England usually has something quite definite in his dissent. He has objected to the discipline of the Church; is in opposition to it. But with us he may never have seen the Church at all, and may have accepted Christianity freely as presented to him, having none of that spirit of opposition which has been conspicuous in the English fathers of dissent. He is not yet under our discipline, but our task is to win him if we can. We can hardly apply our discipline to him unless we get him, and we do not even have very much success in applying our discipline to our own people whom we have always had.

I do not recognize any right in myself to repeal a rubric, and I have great difficulty in justifying the practice of some in inviting to the Holy Communion publicly "members of other denominations in good standing," in so many words; for various reasons. Our formularies do not actually recognize the existence of separated bodies. So we are, with regard to denominationalism, in the same position as our Church was after the civil war with regard to the southern dioceses. We never officially recognized that they had left us. But the rubric which has received such an able historical exposition from Mr. Haughwout has also to be illuminated by our American Church history, with all its peculiar difficulties, and also considered as to its place in our formularies.

I take it, practically, that we are all glad when any of our fellow Christians come to our services. We do not favor, I hope, turning anyone out of our churches during the celebration of the Holy Communion, so long as they behave reverently. We are glad to have them see things done decently and in order. If the Grace of God works upon them so that they feel drawn to a closer approach to Him during the service, who will complain? And we have to take some responsibility for the form of our services. The longer exhortation is not always heard now, and the short exhortation is very plain, clear, and moving. Do we want to preface the short exhortation by any words which would make it apply only to members of the Protestant Episcopal Church? Or shall we go on with our worship, take the consequences which may come from the presence of other Christians than our own professed adherents, and wait for discipline and disciplinary regulations *till people get to them*, and begin to enquire about words in fine italic type at the conclusion of a service which is not very often used?

Or can we reasonably say that the unauthorized reception of sacraments, where the intention is devout, does any real harm? I really take it as a Providence that the short exhortation stands just where it does. It brought my people into the Church, in which I

find my joy and service; and they got to the discipline in due time, and submitted to it as soon as they had had a reasonable opportunity to understand it. I would not have a word changed in the rubric; but I would not reverse the order of the Prayer Book. All discipline has to be administered with discretion and depends not only on our rights but on our influence. A lenient administration of the law may best subserve that law, just as too much sharpness may entirely destroy the possibility of having the law administered at all.

Then, with efforts for Christian Unity, and Christian correspondence going on all around us, we will have to recognize that our discipline with regard to Confirmation is peculiar. No other historic Church, whose Confirmations we recognize, has exactly our discipline. We accept their Confirmations because we have an Article of Religion to the effect that all national Churches need not have absolutely the same customs, and this, too, is a reason for patience in the strict application of our rules. I was very much struck by something I heard Father Kelly say on his visit to Washington: "We need more preaching, authorized and *unauthorized*." And I am sometimes a little inclined to paraphrase that and say: We need more Communion with God, even where ancient precedents have been forgotten. For God Himself loves to advance almost further than His promises, and to pour out His Spirit, not only in Confirmation, but even on the unbaptized.

Faithfully yours,

Marquette, May 23rd.

G. MOTT WILLIAMS.

To the Editor of *The Living Church*:

**I**CANNOT but feel that in the discussion concerning the admission to Communion of those not confirmed, your correspondents are doing what Anglicans almost invariably do, namely, discuss something that is secondary instead of fundamental; not because they are not men of intellectual acumen, for they are; but because they are reluctant to go to the root of the matter lest they disclose a theological divergence between them that would be terrifying. The root of this matter is not the interpretation of the Confirmation rubric, but the unity, the authority, and the Catholic and apostolic order of the Church; and this question has been carefully avoided. So long as men are holding divergent opinions on the greater question no interpretation of the lesser question, the rubric, will be found satisfactory to all. The original direction as found in the Constitution of Abp. Peckham of 1281 unquestionably referred only to Church people, for there were no schismatics at that time, and if there had been they would probably have been dealt with in a much less mild form than merely being debarred from the Holy Table, as the Rev. Mr. Haughwout in your issue of May 16th intimates. Incidentally the rubric suggests that even in those palmy days of the Church there must have been considerable latitude of opinion in the matter of the relation of Confirmation to Communion, and that Confirmation as a prerequisite was not, as Rev. Mr. Haughwout asserts, a universal rule; otherwise, why should the direction have been necessary?

It is far more probable that it indicates the growth of the modern uniform Roman practice of admitting to Communion before Confirmation, and that it represents an attempt of the English Church to return to the primitive and apostolic practice of Confirmation as a prerequisite to Communion. Those among us who lightly regard Confirmation may be surprised to find that they are in agreement with Rome, where we may least expect to find primitive apostolic practice obtaining. The Anglican practice, however, obtains in the diocese of Marseilles (see *Catholic Encyclopedia*, vol. IV., page 216, col. 1). The direction was certainly not made for schismatics; the idea of making one would have been preposterous, for whatever disagreement of theological thought obtained in other matters, there was none about the unity of the Church; that was a passion.

Now then, while the rubric historically has no reference, and could not have any, to those not members of this Church, yet inclusively it must have reference to them as those who are not confirmed; otherwise, as THE LIVING CHURCH points out, the Church shows favoritism to those outside her fold; which is not unusual, for it used to be a common saying when I was in the seminary that if you wanted preferment in the Church you had better become a Methodist minister first. I did not receive the Holy Communion until after my Confirmation, and I did not think that I was being discriminated against, nor did I think the condition hard and severe; and why should a sectarian think so?

Then again, Confirmation as a prerequisite for Communion ought not to be regarded as a mere mechanical, isolated condition as in the discussion it so frequently is, else what of those who have been brought up in the Church and have received Confirmation, but are now affiliated with other religious bodies? Of this class there is a great multitude. Will anyone contend that those who are separate from the Church of their own volition should receive Communion at her altars? Here the fundamental issue of unity is more clearly defined.

The simple fact is, our clergy are ordained to celebrate the Holy Mysteries for the people of the Church which ordained them, or Churches in communion with this Church, and we have no ministry to others beyond that of our natural ministry as Christian men.

I do not believe that people of non-Episcopal bodies would present themselves at our altars if it were not for the unauthorized mushroom-and-gush invitation which some of our clergy give. Ordinarily they have sufficient good sense to understand that they are not expected to do so and they respect our attitude; should any so present themselves, surely charity and common sense should teach any discreet priest how to deal with it. Much more trying cases under the Confirmation rubric are those who have received Confirmation but are now affiliated with other religious bodies. Will THE LIVING CHURCH discuss this?

HERBERT G. PURCHASE.

Paterson, N. J., May 18th.

To the Editor of The Living Church:

**I**F, as is generally agreed, the rubric about admission to the Holy Communion applies solely to "our own people," does not the restriction in it as to them involve the admission of those members only who have been confirmed or are ready and desirous to be confirmed and of no others, whether in or outside of the Church?

The laws of a nation are made primarily for its own citizens; but does this fact permit the violation of those laws by foreigners? And, on the other hand, must not the latter be naturalized before they are entitled to enjoy the privileges conferred by the laws of their adopted country?

Again: the rules of any organization—civic, fraternal, or social—are made to govern its own members; but assuredly this does not allow non-members to break those rules, and much less to have greater privileges than the members themselves.

Reasoning from analogy, therefore, and conformably to logic and common sense, it would seem clear that, apart from the justifiable appeal to history, the rubric means to provide for the admission of only those members of the Church who fall within the two classes mentioned; all other members of it, and *a fortiori* all non-Churchmen, being necessarily excluded.

WM. H. BRUNE.

Baltimore, Md., May 19, 1914.

#### PRAYER FOR USE IN WAR

To the Editor of The Living Church:

**I** WISH to make amend to Mrs. Ehrhard for attributing the authorship of the "curious criticism" to her. I appreciate her good nature. As Alice said, "it's curiouser and curiouser"; for if there ever was an unwarranted war it was the Spanish War, which all informed students know would not have occurred had Congress been furnished the full text of the correspondence to the date. Personally I am unable to accept the principle of international spanking. I should hate to see a prayer written from the point of view of a "country unselfishly stepping in to aid the oppressed" added to the Prayer Book. I should prefer a prayer inviting Almighty God to visit the sins of such on their own pates, modeled on Ps. 69: 23, *et seq.*

OSCAR WOODWARD ZEIGLER.

Baltimore, Md., May 22nd.

#### ALABAMA AND THE PROVINCE

To the Editor of The Living Church:

**I** READ with interest your editorial on The Diocese of Alabama and the Provincial System. Whoever sent you the information did not do justice to the body of clergy and laity in our diocese, as represented in our last council. The facts in the case are these:

The Bishop read his address. In this address was expressed no uncertain attitude towards the Provincial System. Your quotations from his address are correct. Your statement of the *motive* of the council for voting as it did, was wrong.

After the Bishop read his address, a vote was taken to consider the advisability of the diocese taking under consideration the Bishop's recommendations. It was voted to do so.

Immediately after this vote was taken, the president of the Standing Committee of the diocese, Mr. McQueen, offered the following resolution:

"Be it Resolved, That this diocese give its consent to the Provincial System, and enter into the same."

This resolution received a second from many delegates. Before a vote was taken on the resolution, a long discussion followed. Nineteen clergymen and laymen spoke. It was evident to all present that with few exceptions, the delegates lacked too much information to justify a vote positively or negatively on the above mentioned resolution. Many of the speakers confessed that they had not kept up with the motive and purpose of this canon on Provinces enough to enable them to vote intelligently on the question.

It was therefore moved by one of the most representative laymen of the diocese:

"That as there are not enough sufficiently informed delegates at this council to enable the vote on Mr. McQueen's resolution to be an intelligent one; therefore, be it

"Resolved, That this council defer any action on the matter until next year, and that a committee of four from each order be elected to go to New Orleans next fall to attend the Province meeting, gathering all possible information while there as to the pur-

pose and motive of the Provincial System, the feeling and attitude, etc., of the dioceses in the Province, and report to the council to be held in 1915. And at this council definite action be taken on the subject."

This resolution was carried by a unanimous vote.

We do not try to excuse our ignorance of the matter, but I think we deserve some credit for trying to be as conscientious as possible in the consideration of such an important subject. We do not do things in this diocese just because others do them. We would rather go against the current for a little while, and run the risk of being misunderstood, if in so doing we could be convinced that the current does not run over a cataract.

I write you this to publish if you so desire. Otherwise to read as official information on the action and motive of our diocese.

I beg to be,

Sincerely yours,

WILLIS G. CLARK.

Secretary of the Diocese.

[We are very glad to have this information; and regret that the precise form of the resolution adopted had not been transmitted to us.—EDITOR L. C.]

#### RESPONSIBILITY FOR THE LUDLOW MASSACRE

To the Editor of The Living Church:

**M**R. WILLIAM H. WHITEHEAD in a letter published in your issue of May 16, 1914, makes such affirmations concerning what has been called the "Ludlow Massacre" of April 20th, that I supposed he had obtained positive evidence of the accuracy of his statements. He tells me, however, that he has relied chiefly on newspaper reports; he has interviewed no eye-witnesses, nor has he talked with anyone who was near the scene of action.

My own investigations lead to a conclusion different from his. During last December, January, and February, I visited Ludlow several times. I knew the people. I saw the pits which some of them had dug in anticipation of the attack which they were told the mine guards had threatened as far back as last October. Since the fight of April 20th I have interviewed some of those who were there that day, and have carefully followed the reports of investigators.

From the official roster it appears that the militia force engaged in this affair was largely composed of mine guards and other employees of the coal companies. One of the officers was Linderfelt who, months ago, was known by the strikers to have made threats against leading members of the colony. On December 31st I saw him train a rapid fire machine gun on the colony while a search for arms was in progress. He displayed this deadly instrument with evident satisfaction. On that day he cursed and abused a young man who was peaceably on his way to the postoffice, and who was in no way connected with the strikers, saying, among other things: "I am Jesus Christ, and my men on horses are Jesus Christ, and we must be obeyed; adding that the militiaman who had halted this young man could not be blamed "if he had taken the butt of his gun and hit you in the jaw with it." The evening before he had seriously wounded by a blow with his revolver a non-English speaking boy who was waiting for a train in the Ludlow station, and had assaulted and attempted to provoke to violence Tikas, over whose head he broke the stock of his rifle on April 20th. Linderfelt on this last named day, brought a machine gun (owned by the operators, but loaned to the militia) to a knoll near the colony. The first explosion of the day occurred when Major Hamrock (a saloon-keeper of Denver) fired a bomb or two; then general rifle firing began. Eye-witnesses testify that the tents were deliberately set afire by the militiamen. One officer says that he could not control the men who burned and looted the tents.

The coroner's jury which investigated the deaths of the women and children found that "The deceased came to their death by asphyxiation or fire or both caused by the burning of the tents of the Ludlow tent colony, and the fire in the tents was started by militiamen under Major Hamrock and Lieutenant Linderfelt, or mine guards, or both, on the 20th day of April, 1914."

In view of these facts, is the concluding statement of Mr. Whitehead's letter just: "The Union's enterprising press agency has filled the country with lies and calamity black as hell"? It may be that the absolute truth in regard to this matter may be unattainable.

Last October the "Social Service Resolutions" adopted at the General Convention called upon us all "seriously to take part and to study the complex conditions," etc. Are we doing so?

The President of the Colorado Fuel and Iron Company (Mr. Rockefeller's company) admitted in his testimony before the Congressional Investigating Committee that in February about two-thirds of the company's miners were still out on strike, though since October the militia had been in the field to protect those who wished to return to work. He disclaimed at the same time all responsibility for the violence and bloodshed that had occurred since his refusal last August to confer with the representatives of the union. Seth Low said in his address two years ago, as President of the National Civic Federation:

"The employer can decline, as he often does, to recognize a union, and in that way he can provoke strikes which, in their turn, result in violence. When he does this simply because he is unwilling to recognize a labor union he perpetuates, if he does

not create, a state of war in industry; and he must share the responsibility for this result when he acts so illogically."

A word as to the court-martial, in view of your note to Mr. Whitehead's letter. When a comparatively small body of men, like the organized militia of a western state, tries some of its members on grave charges, what result may we expect? Such a proceeding comes near being one where a man is judge in his own case. Many of the witnesses in such a hearing are liable to be tried on charges growing out of the same events. Moreover, most of these witnesses are subordinate in rank to the chief offenders. Even were such a court composed of the best men in the organization, the real truth could hardly be brought out, especially when feeling is as bitter as it has been here between most of the militia and the strikers. Would the public be satisfied with the trial of members of the *labor union by the union itself*?

JAMES H. BREWSTER.

Boulder, Colo., May 21, 1914.

#### MINING CONDITIONS IN COLORADO

To the Editor of the Living Church:

HERE is one sentence in the letter of Mr. W. E. Quarles that speaks eloquently much more than the author intended; it is this: "The living conditions are as good as can be expected in a mining camp." What these conditions are can be seen from an article in the *Outlook* of May 9th. May I quote a little, only a little, for the interested person can read for himself?

"It is twenty-five miles to a flower, a tree, . . . a lawn, a park, a farm, or a running stream . . . Equally inaccessible are the dentist, the priest, and the lawyer. There is only one place of public resort—the saloon . . . Thus we see that here is as nearly a moral and social desert as is possible to imagine in a civilized country . . . The percentage of illiteracy is about six times as great as that of the native whites of the state. Many of these people know nothing of America or American institutions, having been transferred from the immigrant ships to trains and transported directly to the coal fields.

The houses provided by the company are nearly all shabby, ugly, and small. There are some houses with four rooms, even a few with five, but houses of two or three rooms are far more numerous . . . In one town the only boarding-house for the single men of the Slavic population is the second floor of a tumble-down saloon building . . . There is absolutely no sanitation worthy of the name . . . In some instances the entire water supply of the town is pumped from the mines . . . The water is not even filtered. Company wagons peddle it to the people, selling it at twenty-five cents per barrel . . . The land in the villages is all owned by the companies."

The italics are mine.

Some of us are wondering why men are trying to blind us by telling us that the battle there is entirely over the recognition of the unions, when such things as the above exist. I have read all the defences of the mine-owners written to you, and I have never seen a flat denial of such statements as the above.

There is another thing to remember. These miners are foreigners; eighty-one per cent. are Italians, Mexicans, and Slavs. Imported by labor-exploiters, they are almost cut off from the social life of the outside world. No doctor, no priest, no school—only the saloon! Is it not a moral duty in a corporation to see that religion and education come to these people, especially a corporation of men calling themselves Christians? "Lord, when saw we Thee . . . ?" "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

H. P. SCRATCHLEY.

#### SERMONS . . . AND SERMONS

To the Editor of The Living Church:

I HAVE read with some interest the article "Sermons . . . and Sermons," in the recent issue of THE LIVING CHURCH, and I cannot feel that the writer touches at all the real reason. We have all listened to sermons that would certainly have left a much better impression had they been but half as long, but the tendency to-day is for shorter sermons on the part of the clergy, perhaps more than a demand from the laity.

The impression I have gathered from the *Life of Phillips Brooks* is that his "long" sermons were always "too short." I well recall the sermons on Friday evenings during Lent at the Church of St. Mary the Virgin in New York, when Dr. Christian would preach for three-quarters of an hour. One had to go long before the service began, to get a seat, and the congregation, fully three-quarters men—"tired business men and young clerks"—sat with unfeigned interest listening to the rector. Of course we are not all like Bishop Brooks or Dr. Christian in the matter of preaching.

But aside from the fact of sermons, whether they be long or just "fifteen minutes," I do not consider "Why don't men go to church" to be "the great conundrum" of to-day. It is truly a serious state of affairs. But why they should go and not get what they ought to is, to my mind, the real "conundrum."

The reason "why men don't go to church," or why people do not go to church, is that they do not feel that the Church has anything to give them which they cannot receive without going. And

they feel this way because they have never been taught that the true function of the Church is to convey divine grace (preaching, of course, has its place). And further, that the Church is the only organism (earthly in present organization) which can feed the soul.

If one's conception of the Church is merely listening to the preacher, I can well understand that a "time limit" in certain instances might be desirable.

All the inducements which a Protestant conception of the Church has to offer, may be had in the average home on any Sunday morning: excellent books of sermons, "long or short," to suit the reader's taste; splendid and learned articles and editorials on all questions of the day, even in the sphere of religion, through the medium of the newspaper and magazine; hymns may be sung and the Bible read. All this may be had in a comfortable environment without the bother of going to a church, or the obligation of a contribution. Of course one would miss the inspiration of the common worship(?)

On the other hand, if the true conception of the Church's function from the Catholic standpoint prevails, men will go to Church. For they believe and feel that divine grace can be a part of their lives in no other way excepting through the sacraments which the Church is commissioned to impart, for she alone is the "Body of Christ," the earthly dwelling of the Holy Spirit.

Once convince men of this truth, which, by the way, is the very reason for the Church's being, and they will be convinced, if properly taught. Then the problem—I can't call it a conundrum—of "Why don't the men go to Church" will be no more.

But we need in this process first to teach and convince the clergy.

Very truly yours,

ROBERT W. TRENBATH.

Trenton, N. J.

#### LORD, GOD OF HOSTS\*

Dedicated to the National Society of the Sons of the Revolution

Lord, God of Hosts, Who led our fathers hither  
And gave this western strand to freedom's cause,  
We praise Thy Name, Whose mercies never wither,  
And pledge obedience to Thy righteous laws.

Our fathers hoped in Thee and trusted surely;  
Thou didst deliver by Thy mighty Hand;  
Under the shadow of Thy wings securely  
Dwelt they at freedom in this favored land.

To us their sons give of Thy grace abounding  
That we may cherish liberty and law,  
By justice strong all baser breeds confounding  
Who hold not Thee, nor Righteousness in awe.

From foes without and foes within assailing  
Keep Thou our country through the changing days,  
From Mammon's pride and Anarchy's prevailing  
Guard Thou the State and prosper all her ways.

O God, we pray through centuries unceasing  
That this dear Land may be with freedom bright  
In justice strong and ever still increasing  
In peace and health, prosperity and right.

HAMILTON SCHUYLER.

\* This hymn has been set to music by Paul Ambrose, and is published and copyrighted by J. H. Schroeder, 10 East Sixteenth street, New York.

BARABBAS and Jesus cannot both live within us. One must die. Yes, every emotion of selfishness or worldliness in every soul plays the part of Barabbas. Good influences may have prevailed for a time, and they, or perhaps motives of worldly regard, may have put Barabbas in prison, and under some restraint; but the decisive, the fatal question, remains, Shall he die? Yes, he or Jesus. Nor is it only on great occasions and in fearful crises that this question comes to us. Every hour, every moment, when we resist what we must know to be the influence of our Lord, and, casting that aside, give the victory, under whatever pretence or name, to that which is indeed our own Barabbas, we then do all that we are able to do to crucify our Lord afresh. Every emotion which tempts us to refuse obedience to Him, "to make insurrection," to suppress and overcome whatever sense of right conscience gives—is not that the robber, rebel, murderer, Barabbas? We may have, indeed, imprisoned him, we may have resolved that he should die—shall we now release him from restraint, and let him go free? If we do, we know now what must happen—we know between what alternatives we choose.—*Theophilus Parsons*.

I AM AN instrument for His use; perhaps to bear burdens, as of pain, sorrow, or shame; perhaps to convey messages, writing, speaking, conversing; perhaps simply to reflect light, showing His mind in the commonest of all daily rounds. In only one way can I truly do anything of these; in the way of inner harmony with Him, and peace and joy in Him.—*Handley C. G. Moulton*.



# LITERARY

## FR. TYRRELL'S POSTHUMOUS VOLUME

*Essays on Faith and Immortality.* By George Tyrrell. New York: Longmans, Green & Co. 1914. Price \$1.40.

One feels some misgiving in taking up a posthumous work, from the fear that it may consist simply of fragmentary, unfinished notes, which the writer might some day have developed into a book. Such a misgiving is rapidly dispelled by reading only a few pages in this last book by George Tyrrell, arranged by his biographer, M. D. Petre. These essays are full of suggestive ideas, and are for the most part brave attempts to solve some of the difficulties which press most heavily upon those who long for a rational faith.

This is not a book, however, for those who like their religion simple, whether the modern Protestant, who talks much about the simplicity of the Gospel, or the Catholic, who thinks orthodox theology is a simple solution of all human problems. Tyrrell's chief aim in life was the search for truth. Like Nietzsche, he desired not peace and happiness, but truth at any price—even though it be terrible and hideous. This book shows that he sometimes found it to be terrible and hideous. That is why he preferred to be alone, and did not wish any followers. He says on p. 143:

"Writing to . . . , I said that he whose position is more or less final and fixed has a right to win, or wish to win, others to his way of thinking, whereas I, who am avowedly in search of a position, have no such right. A pioneer, I say, has no right to a wife and family, or to allow others to share his risks. Wherefore he need not fear me, or warn others against me, as though I were trying to lead a party. On the contrary I studiously repel 'followers,' and live apart as much as possible. When I am asked questions I answer them frankly, unless the questioner is a fool or a mischief-maker; but I dislike being asked. I go on to say, hyperbolically of course, that my own aim is to 'follow the truth to hell if necessary'; that my interest in Catholicism is subordinate to and only part of my interest in truth. It is because I believe truth lies that way that I am a Catholic."

The first part of the book consists of essays on Faith, of which the most elaborate are those entitled "The Doctrinal Authority of Conscience," and "The Spirit of Christianity." In this part of the book is printed "A Perverted Devotion," though not closely related to the subject dealt with in the other essays. This article, dealing with an alleged "devotion to hell," was published in the *Weekly Register* in 1899, and is inserted here on account of its particular interest as marking a crisis in Tyrrell's doctrinal development. It is extremely interesting reading.

The latest tendencies of Tyrrell's thought come out most clearly in the essay entitled "Religion and Truth." Apparently he had definitely given up his belief in the Virgin Birth of our Lord under the supposed exigencies of the latest criticism. He therefore had become convinced that the Mary of Catholic faith and devotion is a pure fabrication of theology and sentiment. He also believed that the modifications required by the latest philosophical and historical criticism had seriously affected the Catholic doctrines of the Incarnation, the Eucharistic Sacrifice, the Real Presence, the Sacraments, and the powers of the priesthood.

He felt that the result of all this unsettling of Catholic tradition would be disastrous to the Church in the near future. He quotes the fabled prophecy of St. Malachy to the effect that *Religio Depopulata* is to follow (more or less immediately) upon *Ignis Ardens*. He interprets this to mean that "the ardent fire of Sarto's (Pius X's) well-meant, but often disastrous, zeal may only end in laying the sanctuary in ashes."

Tyrrell's criticism of current orthodox teaching is not only destructive; it is also constructive. He holds that the essence of Christianity is a life of sacrifice for the ideal in conduct, recognized as the will of God. He believes the burden of Christian preaching should still be that the Kingdom of God is at hand. He says on pp. 155-6:

"The appeal of the Gospel of Christ was not directly to Hell-fire, or to another life. It was a call to prepare for a Kingdom of God, and for entering into the joy of that Kingdom—a call to devotion to a great, over-individual, selfless cause; a call to die to a lower, particular, psychic self in order to live to a fuller, universal, spiritual self. . . . Hence, instead of Hell-fire, I should preach the hollowness of the self-life, in and out, up and down, till men loathed it and cried, *Quis me liberabit?* and then I should turn to the Christ-life, not only of Christ, but of all Christ-like men, and make its reality, solidity, eternity stand out stereoscopically."

The second part of the book deals with immortality, and here Tyrrell's contentions are far more difficult of apprehension. In fact we here find his besetting theological sin of vagueness at its worst. What is immortal in man appears to be "the universal self," that

from which the particular self is derived, to which it will return, whose mind and will are the norm of its own, for whom it must live, and through whom it is bound up with its fellows. This universal self seems to bear some resemblance to the *Geistesleben*, the spiritual life, of Rudolf Eucken, though Tyrrell does not say so explicitly in these essays.

In a recent discussion about Tyrrell a priest of rare discrimination said to me, "I do not believe that a man who has compounded his theology from Roman Catholic scholasticism and modern German criticism can ever understand what is meant by the Christian religion." One feels after reading this volume that there is a good deal of truth in that criticism. Nevertheless the book is stimulating and thought-provoking to an unusual degree.

At any rate we know that George Tyrrell was a sincere seeker after truth and bravely obedient to the leadings of his conscience. However much we may regret his ready acceptance of premature critical conclusions, it is difficult to pass condemnation upon him. May we not be content to leave his destiny in the hands of the good God whom he served so conscientiously and trusted to the end? His own outlook upon the unknown future was full of faith and hope:

"Had a clear knowledge of our *post mortem* state been a strict exigency of our natural and moral life it would have been provided, as is light for our eyes or air for our lungs. We have all the light that we need; light to lead the divine life, to unite ourselves to the divine will, to obey blindly and truthfully the deepest and highest law of our nature, and leave our future tranquilly in the hands of one who is certainly not less just and merciful and loving than those creatures whom He has taught to know, to love, and to trust Him." p. 275.

SELDEN P. DELANY.

## SOCIAL AND POLITICAL

*American Citizenship*, by Professor and Mrs. Charles A. Beard, is an intelligent and effective attempt to supply a text book that will show (1) which of our personal needs are beyond individual satisfaction and involve governmental action; (2) how the great branches of the government, national, state, and local, are organized to deal with these needs; and (3) what work the government now undertakes in recognition of these needs.

While not ignoring the great principles underlying our various departments of government, the authors have most successfully shown by an appropriate arrangement of their abundant material, how our daily work brings us into touch with the government, what issues the voters are thinking about to-day, and how the citizen and voter (note the distinction, so often overlooked or forgotten) can take part in controlling the government and in creating the public opinion, "to which the government must yield." This latter phrase is the author's and is scarcely correct, for government in a democratic community is not something imposed from above, but represents the common agreement reached by the citizens.

The conception of citizenship everywhere manifested throughout this abundantly illustrated book (pictorially and verbally) is that of adding something to civilization; leaving "the world a little better than he found it. . . . Religion, education, interest in one's fellow-men, and all those virtues which lift mankind above the brute kingdom, may be as nobly employed in advancing the common good through governmental service as in elevating private conduct through precept and example." [The Macmillan Co.]

*Jurisdiction in American Building Unions* is one of the latest publications of the Johns Hopkins Press. It is an interesting study of what the author (Dr. Nathaniel Ruggles Whitney) calls the subtle transition of claim to control certain persons working at a particular trade into a claim to control the trade itself, in which stage a union asserts jurisdiction not only over those persons within its ranks, but over all those who work at its trade. The Buildings Trade Union was chosen by Dr. Whitney for this study of jurisdiction, because, in the first place, the unions in the building trade industry form a group more or less distinct; in fact "the men engaged in the building industry are a family within themselves." In the second place, conflicts over jurisdiction have been much more numerous among the unions of building workmen than among other organizations of labor, due partly to the fact that the division of labor is very minute and many distinct groups are simultaneously employed on the same product, partly owing to the rapid changes in materials and methods which are characteristic of the building industry, and partly because the control of the central union over its local unions is as a rule weaker than in organizations outside of the building trade. [Johns Hopkins Press, Baltimore, Md. Price \$1.00.]

# 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

**S**HALL our religious teaching be Catholic or Protestant? We do not ask this question captiously nor merely to set our readers to thinking. We believe it puts us face to face with a serious question of method.

We have before us a carefully prepared schedule of Sunday school instruction, drawn up by one who is a well known leader; we have in mind outlines of instruction in religion, prepared for Sunday school teaching, carefully wrought out by leaders in the educational world in America; we have at hand the English London manuals, and two volumes of a new series written by Miss Longridge; and finally we have a very suggestive book by Canon Green of Manchester, *Teaching for Lads*. As we study these several courses of instruction, each admirable in its own way, we come to recognize a sharp line of cleavage as to method. We see the one series proceeding along the lines of religion of experience, wholly inductive. For the youngest children and for the oldest, the method is working out, from Scripture and other sources, religious truths and applying them to the life of the child. There is nothing definite in the sense of formal statements of truth. In fact we are quite accustomed to being told that anything like definite, dogmatic statements are unsuited to the child mind. And moreover we are forced to see that something akin to this is the method of modern education. For instance it is no longer—or it was not a short time ago—the accepted method to teach that four times four are sixteen. Rather we prove it to the children by arranging in line four sets of four, or by some similar method. In other words we teach by experiment. Our method is empirical; we work out results.

It is not our purpose at this time to question the validity of this method, so far as practical results are concerned, in secular education. We wish merely to point out that this method is commonly in vogue in religious education, and that is a method based wholly on experience.

**OVER AND AGAINST THIS** is a second group of books whose writers recognize the necessity of definite and dogmatic teaching on many important subjects, that do not hesitate to teach doctrinal statements nor to give the children clear-cut definitions about religion. The older method, that followed this plan entirely, was, without doubt, open to serious objection. It did not give any opportunity for coming to a personal knowledge which would enable the boys and girls to recognize the truths, the dogmatic statements, that they learned, as living factors in their daily life. It did not fit into the secular work, correlating to it in method. It needed correction and it has had it; had it we might say with a vengeance. So radical has the correction been that the tendency, as we saw, is to push wholly away from this way of teaching. In rebellion against the old question-and-answer method anything like formal statements to be learned by heart, dogmatic, positive, and doctrinal, are cast off with the question-and-answer books. And yet the method of authority—for such this implies—particularly in matters of religion, is not a method to be lightly cast aside. There is a well defined need for a religion of authority.

This need springs out of two conditions. The one is the fallen state of man, that calls for a revelation of God and of man's duty if either of them is to be known. Revelation may, of course, come simply out of experience. It may be possible for God to guide man to the truth by leading him on from point to point in human living. But as a matter of fact—at any rate according to the Christian faith—God does not do so. There have been definite and sharply defined revelations, which are not the outcome simply of human experience. And further, human experience has come to a definite knowledge concerning these which is set forth in the definitions of the Catholic Faith. Christian facts, and Christian statements of those facts, are not merely temporary expedients, the outcome merely of human experience, they are rather guide posts set under the direction and with the authority of the Holy Spirit to show us the way through the morass of human living.

And to that is to be added the second condition that makes for the need of authority in religion, or a religion of authority. The race life has passed through a period in which obedience played no small part. Men had to learn to obey. And what is true of the race is equally true of the individual, and perhaps never so insistently so as in the present day. Child life requires for its development, authority; it looks for it, it expects it, it can only attain its highest development through it. And it is equally so in religion. The boy and the girl, at the beginning of their lives, need the formal, dogmatic, authoritative teaching that sets them on the way of God's revelation and leads them along that way towards development, before they can come to years of discretion when they can rise to the level of experience. Definite doctrinal teaching, clear setting out of the truth, is the right of childhood, and we are sure that sooner or later our school methods must come back to that position. The stopping point will no doubt be short of the place from which men have swung; quite possibly there may again be a reaction against it; but sound thinking, experience of the results of the methods used, and the practical outcome of it in the lives of the children, will—nay they have already—set the way back towards the authoritative teaching as against the merely experimental.

Our religious teaching then must be Catholic, in method as that which is based on authority, rather than Protestant, as being wholly or mainly the outcome of experience.

**THERE IS A CAPITAL** summing up of this whole question of how to teach religion to lads in the book to which we referred above. *Teaching for Lads. For use in Bible Classes, Confirmation Classes, and Communicant Classes*; by the Rev. Peter Green, M.A., rector of St. Philip's, Salford, and Canon of Manchester. Longmans, Green & Co. Price 80 cents net. In the introduction, which is by no means the least valuable part of this really valuable book, Canon Green points out the vital distinction between what he calls the religion of discipline and the religion of freedom, or the religion of obedience and the religion of personal experience. And it is the failure to recognize this distinction that is, he believes, responsible for many of the mistakes that have resulted so badly in training young people in religion. At the first he says we must teach religion as a matter of obedience and discipline. The boy so taught has his religion as "his mother's" or some one else's. Then as he comes along to years of discretion, as he comes to the experience of what religion, this that he has been taught, means in his life, he comes to the recognition that it is now becoming his own, and so is passing out of the state of religion of obedience and discipline into that of experience and freedom. He tells, in one of his lesson outlines, of a lad whose religion never became his own, and as a result he fell into indifference when he got away from home surroundings and the influence of the priest who stood for religion and kept him up to it. Is not this a very excellent explanation of the failure of so much of our Sunday school work and the indifference of so many people when they go into new parishes? Canon Green is very emphatic in insisting upon the importance and the necessity of the transition from the earlier state to the later, but he would have us remember that discipline as well as vital experience is necessary, and tells us that "no religion can be considered satisfactory which has not got both."

We would like to emphasize what he says about the importance of a boy having something to do as the outcome of his religious training. This "something for the boys to do" is, we fear, the bane of many a parish priest. "Whatever will I give my boys to do!" What Canon Green suggests to us is not "giving out hymnals" and the like, but actually putting religion to work in a boy's daily life, "so that they may see if it works." He teaches them how to pray and what to pray for, and how to come to the Holy Communion, and how these things make them purer and stronger boys and more able to do

each day's work as it comes along. It is religion translated into living.

Finally he is very definite in his insistence upon dogmatic teaching. The idea that boys should not be taught dogma is to his mind "an absolute absurdity."

"What would be said," he asks, "of the attempt to teach boys arithmetic, or chemistry, or electricity, without those short, definite, and condensed statements of the results of past experience which in theology we call dogmas, and in natural science postulates, definitions, and general laws? The advanced student may come to learn that the postulates of his science correspond to nothing, really existing in nature (which knows nothing of absolutely straight lines, or frictionless pulleys, or perfect fluids), and that every general law has its exceptions. And the advanced student of religion may come to know that truth transcends speech, and that if we would speak truly of God, the highest wisdom is to be silent. But that is certainly no reason why we should attempt in religion what we should never attempt in any other department of human life, and expect children to practise what they do not in the least understand. Not merely among working boys but in every class we act as if the fact that people have been born of Christian parents and brought up in a Christian land, supplied them with an automatic knowledge of the Christian religion. It is absurd to maintain that adequate dogmatic instruction is given from the pulpit. In many churches nothing approaching to definite explanation of the faith is ever given. The sermons are hortatory, devotional, expository; but though thoughtful and helpful, certainly not explanatory of what the Christian religion is and is for. . . . And when one remembers how much young people desire what I can only call a philosophy of life, it seems a great pity not to give them information about the one really adequate and complete explanation of life, namely, the Catholic Faith."

Space fails us to comment upon the series of lessons which make up the bulk of this book on subjects such as "Our Religion," "Bible Characters," on the splendid outline for "Instruction for Confirmation"; and the final series of "Addresses for Communicant Classes." We have said enough to show that a really valuable book on this matter of training young men in religion is at our disposal and to commend it to the careful study of everyone who has this problem to meet and solve.

MISS LONGRIDGE has given us two text books (teachers' helps) for a new series of lessons in which teaching of the Faith holds a large place. *Lessons on the New Testament* is for the twelve year old children and is concerned with the Kingdom of God. "It is hoped that scholars will gain a vivid idea of the Church as a real Kingdom of God, a Kingdom that stands for salvation and for righteousness in the midst of a decaying and evil world—and with this idea should come a sense of the dignity and responsibility of a member of Christ and increasing feeling of loyalty towards the King, and of duty towards the Church and its ordinances." There are fifty-two lessons in the book, and they cover the Teaching of our Lord and the growth of the Church in the Acts. The lesson outlines are good, the instruction definite and thoroughly Catholic in character.

The second volume is *Forty Two Lessons for Senior Scholars, Missionary, English Church History, Morning Prayer, The Liturgy*. These are for fourteen-year-old children and seek to give an outline of the spread of the Church, of the growth of the English Church, and on the use and meaning of Morning Prayer and the Liturgy. They are attractive and suggestive.

Both books are published by A. R. Mowbray & Co., for whom The Young Churchman Co. are the American agents, and each is priced at 60 cents net; by mail 65 cents. The author, Miss Florence Longridge, is a well-known writer of lesson books for children.

IS THERE no way of escape for us when in trouble or distress? Must we just plod wearily through it all, and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings, and fly away from it all to God. All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure "way to escape" from all that can hurt or trouble it. What then are these wings? Their secret is contained in the words "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. If we will only surrender ourselves utterly to the Lord, and will trust Him perfectly, we shall find our souls "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.—*Hannah Whitall Smith.*

#### NIGHT THOUGHTS ON CHINA

Black clouds; night birds screaming adown the sky.  
Pent in the fetid streets, burdened, calloused;  
Bound and deformed, uncounted millions sleep.  
Beneath a smothering thatch a woman whimpers.  
A child screams. Some stir. Blows thud. To one side  
Puddling illy in the murky waters  
Of a ditch, an old hag wakes and bends . . . .  
A sigh. A whisper. Night's alive! For under foot  
Ravage the Evil Ones, or raid, straddling  
The winds. In the near fields, between the poppy  
And the wheat are graves . . . . And yellow rivers  
Glut their hunger on the peoples' land.  
And night is long; and death is kinder  
Than life.

In Galilee, ages ago,  
One walked, who said: "I am the Light." One dreams:  
What if some little spark of Him, blown down  
Across the ages, should lodge and flame anew  
In China's heart? What if He walked again;  
Or even bent above that murd'rous ditch;  
Or wiped from off a mother's face the tears;  
Or loosed the bonds and said: "Arise"? What if,  
To ears grown dull with age-long cries, He breathed  
A new word? What if—I dream—in midst  
Of China's heathen night, He bade "Rejoice"!

GRACE COOLIDGE.

#### THE CHAPLAIN ON REVIEW

IN Bishop Cheshire's book, *The Church in the Confederate States*, on page 89, he refers to the incident of Rev. George Patterson, chaplain of the Third North Carolina Regiment, having marched in review before General Lee, who saluted the chaplain most respectfully, stating at the time "I salute the Church of the Living God" (page 89).

To-day, in looking up some matters in the State Library, I found in the *Raleigh Sentinel*, of February 13, 1867, the attached poem on this subject, written by Mrs. Mary Bayard Clarke, of Newbern, of which possibly you may wish to have a copy.

Faithfully yours,

A. B. ANDREWS, JR.

#### "THE CHAPLAIN ON REVIEW"

At a review of the Army of Northern Virginia, the Rev. Mr. Patterson, chaplain of a North Carolina Regiment, appeared on the field in his cassock and bands, with a prayer book in his hand. As the regiment passed before him, General Lee raised his hat, and said: "I salute the Church of the Living God."

"There's to be a grand review, boys; so see that your arms are right. Mars' Bob\* will excuse a shabby coat, but never a shabby fight; And though to-day we are playing, and it is nothing but review, Who knows but to-morrow morning, we'll have real work to do. So look to your cartridge boxes, and see that your guns are clean, Your knapsacks all in order, and bayonets fit to be seen. Don't mind if your coats are tattered—so are your battle flags, too; For many a hard campaign Mars' Bob has carried us through; But brush up your old gray jackets, and do the best you can, For he looks behind the uniform, and sees the real man."

"Yes," said the Chaplain softly, "And my men, God holds a review. Through me every Sunday morning, and this is what you must do, Prepare your souls for inspection, and see that your hearts are right, And that every man among you is armed against sin to fight: Remember your daily actions are the uniforms you wear, And God will pardon its tatters, if the love of Christ is there; For the flesh is often weak when the spirit is truly willing, Unless with His ammunition our souls we are always filling, For though in the eyes of the world your outward man may be right, Without the love of the Saviour you never can win in the fight. So brush up your uniforms well, and do the best you can, And remember, behind the soldier, God looks at the heart of the man."

'Twas thus a word in season the Chaplain spoke to them then. And it fell, not by the wayside, but into the hearts of the men; And when they stood for inspection, before the grand review, He, in his dress of office, stood with the regiment, too; And he said, "Although I honor my coat of Confederate gray, I come in full-dress uniform, a priest of the Church to-day, And this is the battle flag that before my men I'll bear." And then, as he spoke, he showed them the book of common prayer, And when in these canonicals, at the grand review he trod, General Lee uncovered his head to "*The Church of the Living God.*"

—*Carolina Churchman.*

\* The soldiers' name for General Lee.

SHE constantly yielded to that kind of selfishness which makes the writing, or not writing a letter depend upon the inclination of the moment.—*Sarah W. Stephen.*

## TRUST

I listened to the flowers  
That to the zephyrs nod;  
Their sweet lips kept repeating  
"We know there is a God."  
I saw their rain-wet faces  
Turned mournfully above;  
But still they smiled and whispered,  
"We know that God is love."  
I saw their withered petals  
By autumn breezes strown,  
And thought to hear their voices  
Complaining like my own.  
But sweet reproof they gave me  
From lips low in the dust;  
For still they smiled and whispered,  
"We know that God is just."

LE ROY TITUS WEEKS.

## THE MYSTERIOUS RAVEN

BY CAROLINE FRANCES LITTLE

"In there stepped a stately Raven, of the saintly days of yore."

I STOOD one day in front of a large black raven, the bird of the Bible, as well as of the history and literature of many nations, and carefully studied this wise creature. But I could, at first, see nothing about him that would justify the ancients in attributing to him the wonderful powers that they did.

Although belonging to the crow family (Corvidae), the raven is much larger than our American crow, and the feathers upon its throat are, I think, pointed instead of being rounded. This one was large, plump, and glossy, with a purplish tinge upon his wing feathers, and a slight greenish, metallic tint on those of his tail. His beak was of a very dark grey, and not wholly black, as it is usually described. He had upset his food-tray, and was walking about on the floor of his prison-house, picking up here and there from the gravel what I concluded were the scattered seeds. Presently he wiped his beak carefully on both sides in the loose sand. The wiping of the beak after eating seems to be as much a mark of proper table etiquette among all birds as the washing of the face after feeding is among the pussy cats. Occasionally he came and looked at me through the bars of the cage, with his rufous colored eyes, that are supposed to see far into futurity, but he refused to reveal any occult secrets.

Looking back over the history of the raven, we learn that Noah sent him forth from the Ark before he did the gentle dove, but that he did not return to him. The Chaldean version of the Flood, as well as the Hebrew, mentions the fact of the raven having been sent forth. There is a Moslem legend which asserts that the raven taught Cain how to bury the body of his brother Abel, after he had killed him.

We are all familiar with the allusions to the raven, which are found in the Scriptures. In the Levitical law we read that he is one of the fowls that the Israelites were forbidden to eat. "And these are they that ye shall have in abomination among the fowls; they shall not be eaten; . . . Every raven after his kind." Later on we learn that the ravens brought food to Elijah; and thus by their ministrations sustained the life of the great prophet. In the thirtieth chapter of the book of Proverbs, containing the words of Agar, the raven is pictured as the punisher of evil-doers. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out." In the one hundred and forty-seventh Psalm it is written, "Who feedeth the young ravens that call upon Him." In that wonderful chapter in Job, the thirty-eighth, where God speaks to the patriarch out of the whirlwind, He asks, "Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat." In the Song of Solomon this comparison is used, "His locks are bushy and black as a raven."

St. Luke quotes our Lord as saying "Consider the ravens, for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls." The Evangelist uses the word *Kórakas*, being the Greek for raven. St. Matthew uses the generic term for fowl, *peteinà*, instead of particularizing.

In the stories of the early Saints the raven frequently occupies a prominent place, being the companion of St. Paul, the Hermit, St. Benedict, and St. Vincent. St. Athanasius,

to whom the people looked up with great reverence, was once walking in the midst of a crowd, when a passing raven flew over his head, croaking in his hoarse voice. The populace immediately demanded of him to tell what the bird had said. His reply was, "Cras cras" (to-morrow, to-morrow), "for to-morrow the Emperor will proclaim an edict against your gods." Which happened to be the case, and the raven was doubtless held in greater esteem than before. Doubtless Athanasius was himself aware that the edict was about to be pronounced.

*Kórakas* was deemed a wonderful bird of omen by the Roman nation, and great powers of foresight seem to be attributed to him. Not only among the Southern people does he figure, but also in Norse mythology. Odin, the All-father of the Scandinavians, was believed to own two of these birds, Hugin and Munin, typical of thought and memory. They usually sat, one upon each of his shoulders, but at night they flew all over the world, and returning to him in the morning, related into his willing ears the news, as accurately as any modern reporter does to-day. In some representations of Odin, a raven is also perched upon his head. The Northmen seldom, if ever, went forth into battle without the emblem of the raven, as a supposed protection or mascot.

This time-honored bird also occupies a prominent place in poetry, as well as in history and mythology. Shakespeare alludes to him fifty times, the name appearing in every second play. There was a time when this species was very abundant in England, and noted ones lived through the lives of more than one sovereign. At times some have attained to almost fabulous age. At the present time the numbers are far less than in the older days, when places were named after them, as for instance, Ravenscroft.

The raven is one of the birds that can learn to talk like parrots and mackaws. This fact, with his naturally bright mind, which of necessity accumulated knowledge as the years went by, for all animals grow wiser the longer they live, doubtless inspired in the minds of the uneducated a certain reverence, akin to superstitious fear, for the black-feathered hero.

The great popularity of Poe's raven, is due to the subject chosen. The weird bird, "Prophet, thing of evil, prophet still, if bird or devil," gives the atmosphere and color to the poem. Had he chosen an eagle or a robin, his work would never have been sought after, and eagerly translated into other languages. Carl Eben, who rendered it so perfectly into the German, said that from an artistic point of view, it was the most important and perfect poem in the English language. That terse sentence, "Quoth the Raven, 'Nevermore,'" loses nothing in his translation: "Sprach der Rabe, 'Nimmemehr.'"

Birds seem less like the humans than do the animals, and yet they alone can articulate and speak the language of mankind. We know that our cats and dogs understand much that is said to them, but they cannot reply. May it not be that the vocal organs that enable birds to sing, permit them to articulate as the animals cannot, although they comprehend? I have talked with a parrot of great intelligence, who in the twenty-five years of his life had learned to speak in different languages, and to discriminate between them. To me, from the first, he spoke in English, but immediately after he used the Spanish to a little girl of the household, who he knew spoke that language.

Bird life, and in fact all animal life, seems shrouded in mystery. But we are fain to believe that the creatures of His care have been formed with a divine purpose, and that for them there is a destiny, and a future, when the whole creation shall have been redeemed from all evil.

Thus from time to time, with a strange commingling of thoughts, I stand humbly before this ancient bird, and gaze into those strange reddish orbs, that are liquid, deep, unfathomable, while unflinchingly he returns my look; until, in the words of the poet, "His fiery eyes burn into my bosom's core." No sound issues from his firmly closed beak; yet in the silence I hear, not the words of dark despair, but the more blessed utterance, "Forever, and forever more."

PERFECTION in outward conduct consists not in extraordinary things; but in doing common things extraordinarily well. Neglect nothing; the most trivial action may be performed to ourselves, or performed to God. If love be in your heart, your whole life may be one continual exercise of it. Oh, if we did but love others! How easily the least thing, the shutting of a door gently, the walking softly, speaking low, not making a noise, or the choice of a seat, so as to leave the most convenient to others, might become occasions of its exercise.—*Mère Angélique Arnauld.*

# Church Kalendar



- June 1—Monday in Whitsun-week.
- 3, 5, 6. Ember Days.
- 7—Trinity Sunday.
- 11—Thursday. St. Barnabas.
- 14—First Sunday after Trinity.
- 21—Second Sunday after Trinity.
- 24—Wednesday. Nativity St. John Baptist.
- 28—Third Sunday after Trinity.
- 29—Monday. St. Peter.
- 30—Tuesday.

## CALENDAR OF COMING EVENTS

- June 2—Convention of the Diocese of Harrisburg, at St. James' Church, Lancaster, Pa.  
Convocation of the Missionary District of New Mexico, at St. John's Church, Albuquerque.
- 3—Convention of the Diocese of Duluth, at Trinity Cathedral, Duluth, Minn.  
Convention of the Diocese of Marquette, at St. John's Church, Negaunee, Mich.
- 9—Convention of the Diocese of Connecticut, at St. John's Church, Bridgeport, Conn.  
Convention of the Diocese of Easton, at Emmanuel Church, Chestertown, Md.  
Convention of the Diocese of Fond du Lac, at St. Paul's Cathedral, Fond du Lac, Wis.
- 10—Convention of the Diocese of Colorado, at St. John's Cathedral, Denver, Colo.  
Convention of the Diocese of Western Michigan, at St. Luke's Church, Kalamazoo, Mich.
- 11—Convocation of the Missionary District of Western Colorado, at St. John's Church, Ouray, Colo.
- 17—Convocation of the Missionary District of Asheville, at Trinity Church, Asheville, N. C.  
Convention of the Diocese of Vermont, at St. Stephen's Church, Middlebury, Vt.
- 19—Convocation of the Missionary District of Wyoming, at Rawlins, Wyo.
- 21—Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
- 24—Convocation of the Missionary District of Cuba, at the Cathedral, Havana.

## 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.]

### ALASKA

- Miss Agnes Huntoon (in Fifth Province).
- Mr. G. B. Burgess (in Fourth Province).

### CHINA

- Rev. Arthur M. Sherman.

### HANKOW

- Dr. Mary V. Glenton.

### SHANGHAI

- Mrs. John A. Ely.
- Rev. P. N. Tsu.

### PHILIPPINE ISLANDS

- Rev. E. A. Sibley.
- Rev. Robb White, Jr.

### PORTO RICO

- Ven. R. S. Nichols.

### WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

### WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

### WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

# Personal Mention

THE REV. JAMES W. ASHTON, D.D., who resigned the rectorship of St. Stephen's Church, Olean, N. Y., diocese of Western New York, as stated in the last issue of THE LIVING CHURCH, will relinquish his duties on October 15th. He will then become rector *emeritus*, having been elected to that position by the vestry.

THE REV. CHARLES ARTHUR BURRITT, late of Monte Vista, Colo., has been appointed to the charge of St. Paul's Church, Fort Morgan, his duties to begin June 1st. During the month of May he is in charge of Epiphany Church, Denver.

THE REV. THOMAS C. DARST, associate rector of St. Paul's Church, Richmond, Va., has been elected to, and has accepted, the rectorship, succeeding the late Rev. W. M. Clark, D.D.

THE REV. WALTON HALL DOGGETT has resigned the rectorship of St. Peter's Church, Denver, Colo., and will spend the summer traveling abroad.

THE REV. EDWARD HENRY ECKEL, provincial secretary of the Southwest, has been making visitations in the dioceses of West Texas and Dallas this month. His home address until October will be 903½ Charles street, St. Joseph, Mo.

CHAPLAIN SYDNEY K. EVANS, U. S. N., for the past two and a half years stationed at the U. S. Naval Training Station, San Francisco, Cal., is at Acapulco, Mexico, on the U. S. S. *South Dakota*. His present address is U. S. S. *South Dakota*, Pacific Station, via San Francisco, Cal.

THE REV. CHARLES W. HENRY of St. John's Church, Winthrop, Mass., will become rector of Christ Church, Andover, Mass., on June 1st, succeeding the Rev. Frederick Palmer, D.D.

THE REV. EDWARD C. HOSKINS has resigned the rectorship of St. Paul's Church, Holland Patent, N. Y., diocese of Central New York, and has accepted the rectorship of St. Paul's Church, Paris Hill, in the same diocese. He should be addressed at Paris, N. Y.

ALL communications for the Standing Committee of the diocese of Delaware should be addressed to the Rev. WILLIAM H. LAIRD, President, 2410 West Seventeenth street, Wilmington, Del.

THE REV. A. A. MCCALLUM, of Rawlins, Wyo., has accepted the rectorship of St. Elizabeth's Church, Glencoe, Ill., and will commence his new duties about July 1st.

THE BISHOP OF MARYLAND will sail for Europe on May 30th, expecting to spend six weeks abroad. He suffered an attack of the grippe last winter, from which he has not fully recovered, and it is hoped that his trip will result in permanent restoration to health.

THE address of the Rev. SAMUEL A. B. MERCER from June 6th to September 6th will be care of American Express Co., 6 Haymarket, London, England.

THE REV. FRANK DE FREES MILLER, D.C.L., having accepted the rectorship of Holy Innocents Memorial Church, San Francisco, Cal., should be addressed at 469 Fair Oaks street, San Francisco, instead of 568 Forty-sixth street, Oakland, Cal.

THE REV. J. RUSSELL PECKHAM, of the staff of the Church of the Holy Apostles, Philadelphia, has accepted the curacy of Grace Church, Oak Park, Ill., diocese of Chicago, the Rev. F. R. Godolphin, rector, and will begin his new work about June 1st.

THE address of the Rev. ARTHUR M. SHERMAN is changed from 1316 Eutaw Place, Baltimore, Md., to the Church Missions House, 281 Fourth avenue, New York City.

THE REV. GEORGE W. SMITH has resigned the rectorship of Grace Church, Randolph Centre, and of St. John's Church, Randolph, Vt., and has accepted the rectorship of St. Luke's Church, St. Albans, in the same diocese.

THE address of the Rev. E. B. TAYLOR is changed from General Theological Seminary, New York City, to Port Jefferson, L. I., where he has taken charge of Christ Church mission.

THE Rt. Rev. JAMES H. VAN BUREN, D.D., has resigned the rectorship of Christ Church, Madison, Ind., diocese of Indianapolis, to take effect June 15th, and will make his home at 4126 North Meridian street, Indianapolis, Ind.

## ORDINATIONS

### DEACONS

MILWAUKEE.—On the Sunday after Ascension, at the chapel of Nashotah House, the Bishop of the diocese ordained to the diaconate Mr. DON FRANK FENN, at the request of the Bishop of Colorado, and Mr. GILBERT HEATON LIVESEY, for the diocese of Milwaukee.

NORTH DAKOTA.—At Gethsemane Cathedral, Fargo, on the Fourth Sunday after Easter, at the opening of the Convocation of the district, the Bishop ordered ALBERT E. H. MARTYR to the diaconate. The sermon was preached by the Rev. A. McG. Beede, Ph.D., of Cannon Ball.

### PRIESTS

MILWAUKEE.—On Ascension Day, at the chapel of Nashotah House, the Bishop of the diocese advanced to the priesthood the Rev. ROBERT DEWHURST VINTER, the Rev. RAY WARREN MEYERS, and the Rev. ALBERT LEOPOLD OTT. The sermon was preached by the Rev. J. B. Haslam. Mr. Vinter assumes charge of St. Edmund's Church, Milwaukee; Mr. Meyers goes to Jefferson, Wis., and Mr. Ott goes to Stoughton and Evansville, Wis.

SPOKANE.—On Ascension Day, in All Saints' Cathedral, the Bishop of Spokane advanced to the priesthood the Rev. JAMES A. PALMER. The candidate was presented by the Rev. C. L. W. Reese, rector of Grace Church, Ellensburg. The Rev. Alfred Lockwood, rector of St. Michael's Church, North Yakima, preached the sermon. Assisting in the laying on of hands were the Very Rev. W. C. Hicks, Dean of All Saints' Cathedral; the Ven. H. J. Purdue, Archdeacon of Spokane; the Rev. H. I. Oberholtzer; the Rev. W. H. Bliss; the Rev. W. A. A. Shipway, and the Rev. A. F. Randall. Mr. Palmer will continue in charge of Calvary Church, Roslyn.

## DIED

LATTA.—At Detroit, Mich., GORDON LATTA, son of the late J. M. Latta and Elizabeth Latta, May 15, 1914. Funeral services were held at St. James' Church, Goshen, of which parish he had formerly been a vestryman. Interment was made Monday, May 18, 1914.

Grant unto him, O Lord, eternal rest and may light perpetual shine upon him.

SCHOONMAKER.—On April 8th, at her home in Passaic, N. J., CLARA R. SCHOONMAKER, wife of James H. Schoonmaker and daughter of the late W. D. and Mary P. Welch of Milton, Del. Interment was made in Cedar Lawn cemetery, Paterson, N. J.

Lord all plying Jesu blest,  
Grant her Thine eternal rest.

TROWBRIDGE.—Entered into Life Eternal, April 3, 1914, at her home in Tacoma, Wash., in her eighty-fifth year, SARAH MAETHA TROWBRIDGE, formerly of West Haven, Conn. A loyal and devoted Churchwoman, at one time president of the Daughters of the King of Christ Church, West Haven, whose life was spent in loving service for her Master, she has gone to her reward.

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

## MEMORIALS

### AMELIA HUNTINGTON SILL ASHTON

We, whose names are hereunder written, members of the Woman's Auxillary, and parishioners of St. James' Church, wish to make record of our thankfulness to Almighty God for the noble, loving character, and abundant ministries of love and services of Mrs. AMOS TURNER ASHTON, wife of our late rector during twenty years of residence in the rectory. We wish to express our appreciation of the value to us, which her personal character and her daily life, as she went in and out among us these many years, has been. And we wish to give to her sister and to her children assurance of our sympathy in their grief at her passing from earthly sight, and to rejoice with them in the joy which now is hers in the nearer presence of her dear Lord and ours.

ANNE COLEMAN ROGERS, *President*.  
GRACE MAUD KILLMER, *Secretary pro tem*.

Thirty-five signatories.  
Hyde Park, N. Y., May 22, 1914.

### ANNE KISSLING BONHOLZER

Entered into Eife Lternal, May 4, 1914, ANNE KISSLING BONHOLZER, wife of John Bonholzer, of Sewanee, Tenn.

So passed from earth, a sweet and gentle saint, whose life was a joy and blessing to all who knew her.

A devoted wife and mother, a loving and helpful friend, she was, while her health permitted, faithful in her attendance upon the services of the Church, and with true Christian charity always ready to help those in need or distress. At her grave, high and low united to pay the last tribute of loving respect, and the spring blossoms that covered the mound, were not more fragrant than is her memory in the hearts of her friends.

"For all the saints who from their labors rest,  
Who Thee, by faith before the world confest,  
Thy Name, O Jesu, be forever blest  
Alleluia!"

M. M. C.

RETREATS

KEMPER HALL.—A retreat for ladies will be held at Kemper Hall, Kenosha, Wis., June 16th to 20th. Conductor, Father Spence Burton, S.S.J.E. Please notify the Mother Superior before June 12th.

MASSACHUSETTS.—A retreat for priests from Monday, June 1st, to Friday, June 5th, at Foxboro, near Boston. Conductor, Rev. Father Bull, S.S.J.E. The retreat will be held at the Society's House, at St. Augustine's Farm. Apply to Rev. Father Superior, S.S.J.E., 33 Bowdoin street, Boston, Mass.

MASSACHUSETTS.—The annual Retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at the Episcopal Theological School, Cambridge, Mass., beginning Monday evening, September 14th, and ending Thursday morning. Conductor, the Bishop of Massachusetts. Those purposing to attend will please send early notice to Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I. Charges, \$1.00 per day.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for priests and for candidates, will begin on Tuesday evening, July 7th, and close Friday morning, July 10th. Conductor, the Rev. Father Huntington, O.H.C. Please notify the Guestmaster, St. Michael's, Sewanee, Tenn.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employes; 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.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED.—At once a young, active priest, fond of work, as second assistant for St. John the Evangelist's, Montreal. Daily Eucharist. Vestments. Apply Rev. ARTHUR FRENCH, 91 Ontario street West, Montreal, Canada.

POSITIONS WANTED—CLERICAL

A YOUNG, successful, active, married clergyman desires change of environment. Address MODERATE CHURCHMAN, care LIVING CHURCH, Milwaukee, Wis.

A PRIEST desires supply work for month of August. Vicinity of New York or Philadelphia preferred. Address "CLERICUS," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS Co., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER — Twelve years experience, boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

PERHAPS some family wishing to go abroad would like to know of a woman who could care for their children and home while they were away. The widow of a clergyman desires such a position, or one as supervising housekeeper, or one as chaperon for young ladies. References given and required. Address M. J., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S WIDOW desires position as manager in private home, or companion to lady, home or going abroad. Good traveller. English. Middle aged, amiable, energetic. Good references. Address MRS. STEEL, 4757 Indiana avenue, Chicago, Ill.

WANTED—By a Churchwoman, position of trust, having had twenty years experience in institutional work among children, and domestic training school. Address ELIZABETH, care H. J. Wise, West Twenty-sixth street, Erie, Pa.

EXPERIENCED MATRON, a managing housekeeper, seeks responsible position in orphanage, hospital, or private home. Now engaged in Middle West. "JUNE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN of education and refinement desires position as governess. Experienced in the care of children. Address Rev. GEORGE F. POTTER, 208 So. Brady street, Du Bois, Pa.

POSITION WANTED.—By elderly woman, as matron in Church institution, or housekeeper in private family. Experienced. Best of references furnished. Address W. A., LIVING CHURCH, Chicago.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

A YOUNG Churchwoman will act as children's companion during summer months, from July 1st. Address "C," care LIVING CHURCH, Milwaukee, Wis.

A LADY of refinement desires a position as a chaperon in a young ladies' school. Address "S. B.," care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST. Boy Choir. Sixteen years experience. For details please address "CREDO," care LIVING CHURCH, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month. Experienced candidates on the ground. Parishes please write 147 East Fifteenth street, New York.

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THE WORK and the WORKERS brought together. Candidates please write to 147 East Fifteenth street, New York. Vacancies always.

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A PARISH requiring a Deaconess could find ability, experience, and faithfulness by communicating with "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

ALTAR and processional Crosses, Alms Basins, Vases, Candelsticks, 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.

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PRAYERS for young and old. Suitable for birthday remembrance. Small booklet, price 25 cents. Compiled by Margaret Gilman. For sale at OLD CORNER BOOK STORE, Boston.

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.

POST CARDS.—New views of Chapels of St. Ambrose and St. Saviour, Cathedral of St. John the Divine. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

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MAGAZINES WANTED

WILL SOME KIND FRIENDS send back numbers of Holy Cross Magazine (from Sept. 1912 to date) to St. Mary's Mission, Nome, Alaska? Rev. G. D. CHRISTIAN, priest in charge.

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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.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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## NOTICES

## BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

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The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

## APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely the Missionary Society, and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

## GENERAL CLERGY RELIEF FUND,

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Treasurer and Financial Agent,  
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## 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, 1625 Locust street, Philadelphia.

## MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address Rev. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

## GUILD OF THE HOLY GHOST

Guild of the Holy Ghost—President, Bishop of London; Vice-President, Bishop Gallor, and Archbishop Hamilton. A devotional Guild open to all communicants. Particulars from FRASER BROWN, 2351 Dexter street, Denver, Colo.

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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.

## FOURTH OF JULY SERVICE FOR MORNING PRAYER

Form set forth by General Convention of 1785 and ordered to "be used in this Church on the Fourth of July forever." Printed in national colors with American flag on cover. Price \$2.00 per hundred. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

## 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 LIVING CHURCH

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

## NEW YORK:

E. S. Gorham, 37 East 28th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave., above Madison Sq.  
Church Literature Press, 71 Bible House.

## BROOKLYN:

Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
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Smith & McCance, 38 Bromfield St.

## SOMERVILLE, MASS.:

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Wm. Ballantyne & Sons, 1409 F St., N. W.  
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LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.).

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Lehman Art Co., 3526 Franklin Ave.  
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

## LOUISVILLE:

Grace Church.

## LONDON, ENGLAND:

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

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

## KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

## AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

## BOOKS RECEIVED

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

## G. P. PUTNAM'S SONS. New York.

*Judicial Interpretation of Political Theory.*  
By William Bennet Blizzell, Ph.B., D.C.L.  
Price \$1.50 net.

## EDWIN S. GORHAM. New York.

*The Book of Common Prayer among the Nations of the World.* A History of Translations of the Prayer Book of the Church of England and of the Protestant Episcopal Church of America. By William Muss-Arnolt, B.D., Ph.D. A Study, based mainly on the collections of Josiah Henry Benton, LL.D.

## MACMILLAN CO. New York.

*Socialism: Promise or Menace?* By Morris Hillquit and John A. Ryan, D.D. Price \$1.25 net.

## A. N. MARQUIS &amp; CO. Chicago.

*Who's Who in America.* A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. VIII. 1914-1915. Edited by Albert Nelson Marquis. Founded 1899. Revised and Reissued Biennially. Price \$5.00 net.

## A. C. MCCLURG &amp; CO. Chicago.

*The Family and Society.* By John M. Gillette. Price 50 cents net.

## HARVARD UNIVERSITY PRESS. Cambridge Mass.

*The Spiritual Message of Dante.* By the Rt. Rev. W. Boyd Carpenter, K.C.V.O., D.D., D.C.L., D.Litt., LL.D., Canon of Westminster and Clerk of the Closet to the King; late Bishop of Ripon.

## ROCKHILL ART PUBLISHERS. Kansas City, Mo.

*Sunshine and Roses.* By Edwin P. Haworth, author of *Makin' Rhymes and Other Rhymes.*

## PAPER COVERED BOOKS

## EDWIN S. GORHAM. New York.

*"When Ye Pray."* Reflections on the Lord's Prayer. By Janet E. Ruutz-Rees, author of *Reflections on the Psalms.* Price 50 cents net.

## PAMPHLETS

## CHURCH NEWS, WHEELING, W. Va.

*A Handbook for the Use of the Members and Friends of the Protestant Episcopal Church.* By Bishop Peterkin. Price 10 cents, per 100 \$5.00, per dozen \$1.00 postpaid.

*Questions and Answers on the Handbook of the Protestant Episcopal Church.* By Bishop Peterkin.

## EDWIN S. GORHAM, New York.

*Twentieth Century Christianity.* By Rear Admiral A. T. Mahan, U. S. N. Reprint by permission from the *North American Review*, April 1914. Price 10 cents.

## IS ICE CREAM COOLING?

PURE ice cream made of real cream, a harmless vegetable color, pure fruit flavors and good sugar, is both a luxury and a food. But many other frozen concoctions are palmed off on an unsuspecting public under the name of this article.

Some of them are harmless, and if sold under some other name, such as ices, frozen puddings, confections, etc., and at a price corresponding to hold a legitimate place in the market. As long as the cheap substitute could be sold as ice cream the cheapening process went on right merrily. There was no sharp line of demarcation in these products, and it came to pass that, when one ordered ice cream he might get anything from hokypoky to the real article (sometimes).

Ice cream has come into its own at this season and is at the pinnacle of its popularity. It ought to be made of cream, sugar, and wholesome, natural flavors. It ought to be pure. The consumer's faith should not be abused and the fact that it is so often prescribed for convalescents further increases the importance of this fact.

Strange as it may seem, the only cooling thing about ice cream is its temperature. It is composed almost exclusively of foods which are burned in the body. Fat and sugar, which practically supply the food content of ice cream, are ideal heat formers. It follows that this delicacy should be eaten in moderation and eaten slowly.

According to the official standard, ice cream should have not less than 14 per cent. of butter fat, when it is plain, and not less than 12 per cent. when mixed with fruits or nuts. For dietetic as well as aesthetic reasons avoid the colored creams, except as they are tinted by the natural ingredients.—*Good Housekeeping.*

# THE CHURCH AT WORK

## BISHOP BURGESS CONSECRATES NEW CHAPEL

THE NEW St. Joseph's Chapel at St. Paul's Church, Brooklyn, N. Y., was consecrated by the Bishop of Long Island on the eve of Ascension Day. The altar is composed of variegated marbles from twelve different cities, and stands clear of the reredos, which is of elaborately carved woodwork, richly gilded, and embellished in color. A large polychrome statue of St. Joseph occupies the



ALTAR OF ST. JOSEPH'S CHAPEL  
St. Paul's Church, Brooklyn

centre niche, with St. Joseph of Arimathea and St. Anne on either side. A lower range of canopies contains figures of eight Anglican saints and worthies, among them being effigies of Bishop Seabury, Dr. Pusey, and John Mason Neale. This is the fifth new altar to be erected in St. Paul's within five years. The arches on two sides of the chapel are filled with richly hand-wrought iron grills of unique design, and the floor is paved in stone. The crucifix and candlesticks for the chapel are being made by hand, and are not as yet ready for use.

On this occasion Bishop Burgess used the chair which the first American Bishop used. Bishop Seabury's chair was bequeathed in 1796 to his kinsman, John Mumford, the second, of Elmgrove. From the latter it descended to his great-grandson, General Alexander J. Perry, who gave it to his daughter, Mrs. H. Fairfield Osborn.

## FUNERAL OF REV. WM. E. WRIGHT

THE BURIAL SERVICES for the late Rev. William E. Wright, *rector emeritus* of Christ Church, Geneva, Ohio, whose death was recorded in the last issue of THE LIVING CHURCH, were held at Christ Church on Monday, May 18th. The Bishop of Ohio was the celebrant at a requiem celebration of the Holy Communion for the family and friends,

assisted by the rector, the Rev. Jenkins Watkins. In the afternoon the burial office was read, those officiating, besides the Bishop and the rector of the church, being the Rev. Robert Kell of East Liverpool, the Rev. Clarence C. Bubb of Cleveland, and the Rev. Robert G. Freeborn of Painesville. After a Masonic service on the lawn, and the salute by the Geneva Rifles, the body was taken to Nashotah, Wis., where interment was made the following day. Many beautiful flowers were used on the altar and in the church, and the service was attended by members of the fraternal and patriotic societies of which Mr. Wright had been a member, as well as by a large number of parishioners.

## NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

THE NATIONAL conference of charities and correction held its forty-first annual session at Memphis, Tenn., May 8th to 15th. Among the visiting delegates were several clergymen of the Church. Bishop Gailor offered the invocation at the opening session, and Dean Morris of St. Mary's Cathedral, Memphis, read a paper at a general session upon "The Culture of the Family Life from the Religious Point of View."

## HOBART COLLEGE COMMENCEMENT

THE BACCALAUREATE SERMON for Hobart College will be preached on the evening of Sunday, June 14th, by the Rev. Dr. Lubbeck of New York, and that for William Smith College in the morning of the same Sunday by the Rev. Norman Van Pelt Levis. Commencement for both institutions follows during the week.

## COMMENCEMENT AT BERKELEY

COMMENCEMENT at the Berkeley Divinity School begins with the alumni service on the evening of Tuesday, June 2nd, at which the sermon will be preached by the Bishop of Newark, and the alumni dinner will follow. Commencement Day is the day following, when there is also the annual ordination, and the sermon will be delivered by the Bishop of Aberdeen.

## THE GAMBIER SUMMER SCHOOL

THE FIFTH annual session of the Gambier summer school, Gambier, Ohio, will be held from Wednesday, June 17th, to the following Friday. The lectures will be given in the library of Bexley Hall, and lodging and recreation will be offered at Harcourt Seminary. There will be three lectures each day, thus leaving ample time for recreation. The fee of \$5.00 will include room and board. The summer school is open to clergy and lay readers, especially those of the Middle West. Applications for accommodations should be sent to the Rev. Jacob Streibert, Gambier, Ohio.

## "EVERYWHERE" AT KEOKUK, IOWA

THE FIRST of the smaller cities to produce the missionary exposition "Everywhere" in its entirety was Keokuk, Iowa, where it was held from May 12th to May 17th in St. John's parish (Rev. John C. Sage, rector). The parish house was filled with the courts of various countries, and through the skillful use of scenery, and the erection of houses and shrines peculiar to the countries, a realistic atmosphere was created. The stew-

ards had been trained for two months previous in their duties, and were able to inform their visitors concerning habits, customs, and the Church's work in the various groups. In a large tent seating several hundred people, erected in front of the parish house, on a specially constructed stage, the mystery play, "The Great Trail," was given, with elaborate costumes and effects, under the direction of the Rev. George Long, rector of St. Paul's Church, Warsaw, Ill. The play was given on four evenings.

The Bishop of the diocese formally opened the exhibition on the first evening, and gave an address on "The Missionary Motive." The Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church, gave two addresses, the Ven. Archdeacon Parshall of the diocese of Duluth spoke on "The Indians," the Rev. Samuel H. Bishop of the American Church Institute for Negroes, New York City, gave two addresses on the work among the negroes, Miss Babcock of Japan gave admirable demonstrations of her work, the Rev. R. W. Lilley, a Christian minister of the city, spoke on "Work Among the Mountaineers," and Miss Mary Collins, for over forty years a Congregational missionary among the Indians, related some reminiscences of her acquaintance with Bishop Hare and Bishop Whipple.

## NEW RECTOR FOR CHRIST CHURCH, ELIZABETH, N. J.

CHRIST CHURCH, Elizabeth, N. J., has called as the successor to the late Dr. Oberly the Rev. Paul F. Hoffman, curate at St. Paul's Church, Baltimore. In his letter of acceptance Mr. Hoffman expresses the desire to continue the parish on the same lines as heretofore. He is expected to visit Elizabeth in the near future in order to confer with the vestry and parishioners. It will probably be the middle of June before he will take up his permanent residence in the parish.

In returning to Elizabeth, Mr. Hoffman returns to his native state. He was born in Lambertsville in 1873. After his graduation



REV. PAUL F. HOFFMAN

from Miami University he went abroad and studied at the University of Leipzig. Later he took a postgraduate course at Johns Hopkins. From there he went to the Berkeley Divinity School and was ordained deacon in 1898 and priest in 1899 by the Bishop of Connecticut. His first work was at Seabury Memorial Church at Groton, Conn. Later he was in charge of St. Mary's Church, Northfield, Vt.; St. Mark's Church, Hammonont, N. J.; and assistant at the Church of the Ascension, Atlantic City. Since that time he



has been in Baltimore, serving as assistant in three parishes, Grace, St. Peter's, and St. Paul's.

The plant of Christ Church consists of church, parish house, and rectory. The last report shows an enrollment of 867 communicants. It is looked upon as the strongest organized parish in the diocese. The Blessed Sacrament is reserved in the chapel.

#### NEW CHAPEL DEDICATED AT ST. ANDREW'S SCHOOL, SEWANEE, TENN.

AT ST. ANDREW'S SCHOOL, near Sewanee, Tenn., on Friday morning, May 15th, the Bishop of the diocese consecrated the new school chapel, and confirmed a class of ten. Besides Bishop Gailor, there were present Bishop Graves of Western Nebraska, Archdeacon Claiborne, Dr. A. H. Noll, Dr. W. P. Du Bose, the Rev. W. H. Du Bose, the Rev. C. T. Wright, and the clergy connected with St. Andrew's School. A great many friends came out from Sewanee on the morning train, and many mountain folk, some coming from far coves, with at least a score of babies in arms, gathered for the service, quite filling to overflowing the new chapel into which about two hundred can crowd.

The chapel is the gift of St. Mark's Church, Philadelphia. The architect designed it, within and without, in all the solid simplicity of Spanish Mission architecture, and the result is entirely successful and beautiful. The construction is of hollow brick tiles and stucco, with red brick tile roof. Within, the general lines of the structure in their simplicity, the deep nave and roomy chancel, the richness of coloring, and the furnishing of the interior have a Churchly effect. The timbered roof, brown and green, with red moulding, the tinted walls, the lofty reredos in black and gold, give richness and warmth.

The reredos is a memorial to the late Rev. Dr. Percival of Philadelphia. The altar is also a special gift, and is of dark oak, of a size and roominess that corresponds to the chancel. There is also a memorial stone font in the Baptistry at the lower end of the chapel. A passage to the south side of the chancel leads to a small Lady Chapel, beyond which the vestry room is placed. The whole structure is complete, substantial, and simple.

#### DEATH OF MRS. P. T. ROWE

BISHOP ROWE is bereaved in the death of his wife, which occurred at their home in Seattle, Wash., May 22nd. She had an operation for cancer some weeks ago but it failed to arrest the disease. The Bishop was obliged to delay his summer visit to Alaska and was with her during her last month and at the end.

#### GRAFTON HALL COMMENCEMENT

COMMENCEMENT DAY at Grafton Hall is June 10th, when the address will be given by Professor Dana Carleton Munro, L.H.D. The baccalaureate sermon will be preached on the preceding Sunday by the Rev. George Craig Stewart. Monday and Tuesday are gala days as usual. The graduating class numbers nine.

#### COMMENCEMENT AT ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.

THE TWENTY-SIXTH annual closing exercises of the St. Paul Normal and Industrial School, Lawrenceville, Va., began Sunday, May 17th, with the preaching of the annual sermon to the graduates by the Rev. Prof. W. V. Tunnell, M.A., of Howard University, and ended with the alumni re-union and banquet, Thursday, May 21st. The graduating class numbered forty-one.

The events of the week included the anniversary of the literary societies on Monday

evening, the annual prize oratorical contest on Tuesday afternoon, and on Tuesday night, the exercises of the parish school.

At the graduating exercises the principal address was delivered by Bishop Lloyd, president of the Board of Missions. An address was also made by the Hon. R. C. Stearnes, superintendent of public instruction in Virginia. The diplomas were awarded by Bishop Randolph.

#### ANNIVERSARY CELEBRATED BY GRACE PARISH, PROVIDENCE, R. I.

GRACE PARISH, Providence R. I. (Rev. Frank Warfield Crowder, Ph.D., rector), celebrated its eighty-fifth anniversary on Ascension Day and the Friday and Sunday following.

On Ascension Day there were three celebrations of the Holy Communion, and Morning Prayer was said and a sermon preached by the rector entitled "Retrospect and Pros-

pect." In the evening Confirmation was administered to a class of eighty-two, about fifty of whom were adults. Bishop Perry preached.

On Friday evening a reception was held at Churchill House, tendered by the rector, wardens, and vestry to all present and former parishioners, Mr. Rathbone Gardner presiding.

On Sunday the newly confirmed received their first Communion. The anniversary sermon was preached by the Rev. Charles H. Babcock, D.D., rector from 1888 to 1894, at the late service, and the Sunday school held a festival service afterwards.

At the evening service addresses were made by the Rev. John Frank Scott, rector of St. John's Church, on "Grace Church and the Mother Parish"; the Rev. Arthur M. Aucock, D.D., rector of All Saints' Memorial Church, on "Grace Church and the Diocese," and the Rev. Edward S. Ninde, D.D., pastor of the Matthewson Street M. E. Church, on "Grace Church and the Community."

Services at Grace Church began May 17, 1829, and were continued for some time in a hired meeting house on Richmond street, three years before Providence was organized under a city charter. Bishop Griswold of the eastern diocese officiated at the first service, and an attempt was made to secure him for the first rector. The Rev. Samuel Fuller, Jr., became the first rector, serving one year.

The old Providence Theatre was purchased in 1832, transformed into a church, and consecrated in November of the same year.

The Rev. John Prentiss Kewley Henshaw was instituted rector of Grace Church the day before his consecration as Bishop of the diocese of Rhode Island, which now became an independent see, the eastern diocese, so called, being dissolved. He labored for nine years in the double work of Bishop of a growing diocese, and rector of an important parish, and undertook the erection of the present stone church, costing upwards of \$63,000, which was consecrated June 2, 1846. Bishop Henshaw was assisted in the service by Bishop Doane of New Jersey and Bishop Eastburn of Massachusetts.

The rectors of Grace Church form a notable list of men. They include the Rev. Alexander H. Vinton, Bishop Henshaw, Bishop Clark, Rev. D. Otis Kellogg, Rev. George C. Currie, Rt. Rev. David H. Greer, Rev. Charles H. Babcock, Rev. Floyd W. Tomkins, Rev.

Edmund S. Rousmaniere. The present rector, the Rev. Frank Warfield Crowder, Ph.D., who took charge in 1910, has completed the new chancel and parish house.

#### KEMPER HALL COMMENCEMENT

COMMENCEMENT DAY at Kemper Hall is Tuesday, June 9th, and a class of nine will receive diplomas. An address will be given by the Very Rev. Dean Lewis of Indianapolis. The preparatory exercises will be held on June 5th.

#### CONNECTICUT CHURCH CELEBRATES ONE HUNDREDTH ANNIVERSARY

ON SUNDAY, May 17th, Trinity Church, New Haven, Conn., celebrated the one hundredth anniversary of the laying of the cornerstone of the present building. The rector, the Rev. C. O. Scoville, read the identical sermon delivered by the Rev. Samuel F. Jarvis on May 17, 1814.

Ithiel Town was the architect who produced so harmonious a Gothic structure that Bartlet in his *American Scenery*, published in London, 1839, said of it that it was of "singular purity and beauty. Behind it and before it spread away the verdant carpets of the two enclosed greens; above its turrets and windows hang the drooping fans of elms half disclosing and half concealing its pointed architecture; and to its door from every direction bend aisles of lofty trees overhang-



GRACE CHURCH, PROVIDENCE, R. I.

ing the paths with shadows as if the first thought of the primitive settlers had been to create visible avenues to the house of God. There is scarce a more beautiful place of worship, take it all in all, in the whole of Christendom."

#### OLD CATHOLICS CO-OPERATE IN WORLD CONFERENCE

THE COMMISSION on World Conference on Faith and Order resolved upon by the Bishops of the Utrecht Union, September 11, 1913, consists of the following Bishops and other theologians of the Old Catholic Churches: Bishop George Moog, D.Th., Bonn, Germany, chairman; Bishop Edward Herzog, D.D., Bern, Switzerland; Bishop N. Prins, Haarlem, Holland; Bishop Francis Hodur, Scranton, Pa.; Rev. Prof. Fred. Muelhaupt, D.Th., Bonn, Germany, secretary; Rev. Prof. Francis Kenninck, Amersfoord Seminary, Amersfoord, Holland, and Rev. Prof. Adolf Thuerlings, D.D., Bern, Switzerland. Bishop Hodur, as living in America, has been appointed a member of the advisory committee.

#### MEMORIALS AND GIFTS

TRINITY CHURCH, Norwich, Conn., has been recently presented by Charles B. Chapman with a pair of brass candlesticks, in memory of Theophilus Avery Chapman.

BY THE will of Mr. Fred W. Walton, Trinity Church, Fairview, N. J., will receive the annual interest on \$5,000, that amount having been left in trust for the parish. Mr. Walton had been a yearly contributor to the parish, and was interested in its efforts because of his mother, who had been greatly devoted to the work of the church.

ST. STEPHEN'S CHURCH, Beverly, N. J., has recently received an anonymous gift of \$3,500. This gift enabled the parish to cancel the mortgage on the new rectory. The parish is now entirely out of debt, with a fine property, church, parish house, and rectory, occupying an entire square. By the will of the late Mrs. Deborah K. Rodman, St. Stephen's parish will receive \$5,000.

A BEAUTIFUL memorial altar cross, the gift of the congregation of The Church of the Holy Trinity, Hartwell, Cincinnati, Ohio, was blessed on the Fourth Sunday after Easter. The cross was given in memory of all the faithful departed, the inscription on the base reading: "In loving memory of the faithful departed. May light perpetual shine upon them."

AT THE annual council of the diocese of South Carolina, which convened at Greenville, May 12th, a splendid memorial window was unveiled to the memory of the sainted Bishop Capers, for twenty years rector of Christ Church, Greenville. The window is by Meyer & Company of Munich, and the large upper section depicts the Lord ascending, surrounded by adoring angels, with His hands outstretched in blessing, while the lower panel gives a most beautiful reproduction of De Vinci's "Last Supper."

#### ATLANTA

C. K. NELSON, D.D., Bishop

Change in Manner of Holding Church Property—Farewell Reception to Dean Pise

AT A congregational meeting held at St. Philip's Cathedral, Atlanta, on the evening of Ascension Day, action was taken in the matter of consolidating the property of this church, some of which has been held as a trust by the diocese, and a part by the parish. The properties will be merged under a Cathedral board of trustees, be subject to its disposition, provided that a Cathedral of St. Philip be maintained for the promotion of Church unity and extension in the diocese,

and that all the property be held for this purpose. It is provided that the Bishop shall be president of the board, *ex officio*, and that the Dean shall have the usual rights of a rector, with a large representation of the chapter on the board.

A FAREWELL reception was given on the evening of Ascension Day to the Rev. C. T. A. Pise, D.D., Dean of St. Philip's Cathedral, Atlanta, who leaves in the early part of June to take charge of a parish in Goshen, N. Y. Dr. Pise has been in Atlanta, and Marietta, a suburban town, for the past twenty-one years, and, as Bishop Nelson said, is one of the most beloved priests in the diocese, as well as one of its most distinguished scholars. A testimonial was presented and read by the Bishop, signed by the Governor, members of the Supreme Court, the Mayor, and well-known professional and business men, reciting their sense of a great loss in Dr. Pise's removal from the diocese, and their high personal esteem and appreciation of his co-operation in things making for the uplift of Georgia. Another expression of love was made in the presentation of a purse of \$200 by the parish.

#### CONNECTICUT

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

Statistics Regarding Communicants in the Diocese

THE STATEMENT is frequently made that Connecticut is a rural diocese. There is an element of truth in this. A majority of the parishes are in the country districts, but on the other hand a very great majority of the 40,000 communicants are dwellers in cities or large villages. The four largest cities, New Haven, Hartford, Waterbury, and Bridgeport, contain 15,000 communicants, while the smaller cities and villages of 2,500 or more population contain another 17,000, so that the strictly rural places contain not more than 8,000 communicants, or about 20 per cent. of the total. Connecticut is an industrial, not a farming state, and the adjective rural is not truly descriptive of the diocese.

#### CUBA

Date of Convocation—Interesting Items from Various Parts of the District

THE ANNUAL convocation for this district will be held at the Cathedral, Havana, on June 24th.

THE REV. C. W. FRAZER, rector of the

church at Ensenada de Mora, in the south-eastern part of Cuba, has a very extensive work in the country, in addition to that at the Central, where the church building is situated. Recently he baptized a child, one of 25 children all of one family, of whom 16 are now living. At this visit to Las Dos Bocas de Cardero, he baptized 13 children, and during the past year he has ministered that Sacrament to 61 children. Sometimes at these country baptisms a large quantity of water is provided, which the people take away with them in bottles to protect themselves from lightning. They also light a wax candle at the time of the baptism, and for the same reason. They also expect that the clergyman will lay his hands on the head of the little one just baptized, and ask for the blessing of God upon it; and if this is not done, and the little one should have any ailment, they will attribute this to the "evil influence of the American clergyman."

THE PERIODICAL called *La Iglesia en Cuba* (The Church in Cuba), published by the Rev. Francisco Diaz, a Canon of the Cathedral, was adopted by the Bishop as the official organ of the Church in Cuba.

THE LANDS of the Colonial Sugars Company, near Cienfuegos, extend for some fifteen miles on two sides of the Central, or mill. Dotted over this large plantation are small pueblos or villages, containing stores, and where some of the people employed in the work of the fields live, others having their homes in the country. The lives of these people were absolutely barren. They had neither schools nor any religious privileges; nothing to redeem their lives in any way from the monotony of manual labor; nothing to keep alive their intellectual or spiritual powers. They were growing up in mental, moral and spiritual barbarism through sheer ignorance. In October 1913 arrangements were made by Bishop Knight with the Sugars Company for Mr. R. E. Porter to put into effect a plan for the betterment of these people. His work is to go from place to place, reaching, teaching, and influencing for good, on mental, moral, and spiritual lines. Within the last two years fifteen small schools have been established in as many villages, three of which are government, or public schools, while the others are sustained by the company, being usually taught by student teachers under the direction and help of Mr. Porter. In seven of these places, including the Central, Mr. and

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Mrs. Porter are conducting Sunday schools, in which the average aggregate attendance is about 150.

AT GUANTANAMO the Rev. H. G. Limric is an accomplished Spanish scholar, and he is translating into that language various text books of the Church, for use in the Sunday schools and the Theological Seminary. In addition to his regular services at Guantanamo, he has services also at the Naval Station, and on board the ships.

ON THE Isle of Pines the services in seven places are maintained through the efforts of two priests, the Rev. W. H. Decker and the Rev. G. B. Johnson. Mr. Decker makes his trips from place to place in an automobile. He has become identified with the general interests of the island, having served in several public capacities. Mr. Johnson, the former secretary to the Bishop of Vermont, serves the Church without monetary compensation. He has built a beautiful rectory at his own expense. He lives at Columbia, and St. Luke's Church, which he serves, has a daily service.

CALVARIO CHAPEL Jesus del Monte, Havana, has received a set of brass flower vases, and an altar desk, from friends in Philadelphia, and a memorial ciborium from a former teacher in the school. The mission at Santa Cruz del Norte has erected an altar, and built a pulpit and an altar rail. The rectory at Santa Fe, Isle of Pines, is finished and occupied, the church property has been fenced, and a new vestibule added to the chapel. A new rectory has been completed at Columbia, Isle of Pines.

#### IOWA

T. N. MORRISON, D.D., LL.D., Bishop  
H. S. LONGLEY, D.D., Suffr. Bp.

Death of Mr. Charles F. Francis

MR. CHARLES F. FRANCIS, junior warden of Trinity Cathedral, Davenport, passed away two weeks ago. The burial was conducted by Bishop Morrison, assisted by Dean Hare. Mr. Francis was one of the most loyal and self-sacrificing members of the diocese, and held many positions of trust.

#### LOS ANGELES

Jos. H. JOHNSON, D.D., Bishop

Diocesan Board of Religious Education Prepares Summer Plans—Other News

THE BOARD of religious education in the diocese has prepared its schedule of summer work and recreation for 1914. The use of an auditorium, cottages, boat house and equipment, bathing pool, etc., have all been secured at West Newport, and from June 8th until August 24th, much of the Church activities will be transferred from the city to the ocean-side. West Newport is a short distance from Los Angeles by trolley, and is an ideal resort for a summer school, and for outings for Sunday school workers, and for boys and girls. The programme will include the convocation of Los Angeles, June 8th and 9th.

THE DIOCESE has made a new departure, unique, so far as we are aware, in the American Church. Recognizing the need of a place to which Churchmen might go in the summer time for recreation and improvement, several Churchmen have secured some 550 acres of land in the vicinity of East Newport, quite near Los Angeles. It has been sub-divided into lots, and parks, and playgrounds, and these are being offered to Churchmen at exceedingly low figures, and the profits of the undertaking are to be applied to the diocesan board of religious education. This location has been called Melrose Mesa.

THE ALUMNI of the General Theological Seminary resident in the diocese assembled

for a luncheon at Hotel Clark in Los Angeles, on Thursday in convention week. Old days in the seminary were recalled and a diocesan alumni association was formed. The Rev. M. C. Dotten, Ph.D., was elected president, and Rev. Charles E. Spaulding, secretary-treasurer. Those present besides the officers were Rev. Messrs. Charles H. Hibbard, D.D., George H. Cornell, D.D., M. M. Benton, Alfred R. Taylor, William E. Maison, and Milton S. Runkle. Bishop J. H. Johnson is also a graduate of the seminary, and a member of the association.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of the Bishop's Guild—Other News

THE ANNUAL meeting of the Bishop's Guild of Maryland was held at St. Anne's chapel, Annapolis, on May 14th, under the auspices of the Annapolis branch. Bishop Murray presided, and congratulated the guild on the good work of the year. There are now on the roll of the central guild 368 members, of whom 222 are active, and 146 are honorary, with 25 additional subscribers. There are also branches of the guild at Catonsville and Tonson, and at Annapolis and West River. The chief object of the guild is to raise money for the "Open Church Fund," which helps the Bishop to maintain services in those churches which otherwise would remain closed. During the past year \$1,341.85 was raised for this work.

THE MARYLAND Junior assembly of the Brotherhood of St. Andrew met at the Church of the Prince of Peace, Baltimore (Rev. Henry T. Sharpe, rector), on Thursday evening, May 14th. The principal speaker was Dr. Howard A. Kelly, who delivered a very suggestive address on "Bible Classes."

ONE of the alms boxes formerly used at Emmanuel Church, Baltimore, and given by the St. Cecilia guild in memory of Mr. James Millikin, treasurer of the parish, has been placed in the Bishop Paret Memorial Chapel, and all contributions placed in it will be devoted to the purchase of a pipe organ.

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which the Bishop's Guild hopes to give the chapel in memory of their founder.

EMMANUEL CHURCH, Baltimore (Rev. Hugh Birkhead, D.D., rector), being closed for further alterations and improvements, its congregation has been united with the congregation of the Church of the Messiah, and, owing to the continued illness of the Rev. Peregrine Wroth, rector of the latter church. Dr. Birkhead will officiate in his place until July 1st.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop. SAMUEL G. BABCOCK, Suffr. Bp.

Cathedral Chapter Buys Cemetery—Other News

ST. PAUL'S Cathedral chapter, Boston, has purchased a large lot in Mount Hope cemetery, wherein to place the remains of the unclaimed bodies in the crypt beneath the Cathedral. There is room for seventy-five graves, and a careful account will be kept of all interments, identification being by number. Already the remains of fifty have been re-interred in the lot, and the transfer was made with appropriate religious services by Dean Rousmaniere. It is expected that by the late summer all the remains will have been removed.

A LARGELY attended service was held at St. Paul's Cathedral, Boston, on Sunday evening, May 24th, under the auspices of the Massachusetts Church Union. Bishop Babcock presided, and the sermon was preached by Bishop Parker of New Hampshire. The Cathedral staff of clergy, and two priests of the Greek Orthodox Church, the Rev. Peter I. Popoff, Archpriest of Salem, and the Rev. J. E. Grigorieff of Roxbury, took part.

THROUGH AN oversight the name of Dwight Walter Hadley was omitted from the list of graduates of the Episcopal Theological School, in THE LIVING CHURCH for May 16th. Mr. Hadley, after graduation, will become assistant to the Rev. Frederick C. Lauderburn, vicar of St. Stephen's Church, Boston. During the past year Mr. Hadley, who is a graduate of Harvard in the class of 1910, has been in charge of Christ Church mission in East Somerville, which opened its new building Easter Day. The St. Paul's society of Harvard contributed over \$2,000 towards the building of this church. Until Easter Day services had been held for several years in a Baptist church.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Musical Service at Trinity Hungarian Church, South Bend

ON THE evening of Ascension Day the choir of Trinity Church, Niles, diocese of Western Michigan, presented a sacred cantata in Trinity Hungarian Church, South Bend. It was preceded by a short service and an address by the Rev. Victor Von Kubinyi, priest in charge of the mission. After the service the choir and congregation adjourned to the parish hall, where a luncheon was served by the women of the mission. It was a most enjoyable conclusion of the meeting of the Auxiliary.

MISSOURI

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

St. Louis City Mission Enlarges Its Work

THE EPISCOPAL CITY MISSION of St. Louis (Rev. J. H. Lever, missionary) has been asked by the social service department of the city hospital to supply a deaconess to work in the maternity and children's ward of the hospital, the deaconess to be a member of the city mission staff but to devote her time to the hospital work. Such a splendid opportunity for enlarging the work of the mission

could not be passed by. On the recommendation of Mr. Lever, Bishop Johnson appointed Deaconess Brainerd, now of Holy Cross mission, and she will begin her duties at the hospital on June 1st.

NEW JERSEY

New Rectory at Roselle—Other News

ST. LUKE'S CHURCH, Roselle (Rev. Clarence S. Wood, rector), will break ground for a new rectory costing \$7,000 on June 1st. The building will be brick, and will correspond in architecture with the church, which was completed four years ago.

ON TUESDAY, May 5th, Father Officer, O.H.C., conducted a quiet day for the Woman's Auxiliary at Christ Church, Elizabeth. Members from many of the other parishes within twenty-five miles of Elizabeth attended.

DURING THE vacancy at Christ Church, Elizabeth, caused by the death of the Rev. H. H. Oberly, the Rev. Edward Porter Little has been asked by the vestry to act as *locum tenens*.

NEW MEXICO

FREDERICK B. HOWDEN, Miss. Bp.

New Rector at Gallup—Bishop Preaches Baccalaureate Sermon

THE REV. CHARLES E. MAIMANN began his work as rector of the Church of the Holy Spirit, Gallup, on Sunday, May 17th. Mr. Maimann has been in charge of Wayside parish, diocese of Washington, for several years. Gallup is a mining town not far from the Navajo Indian Agency, and it is hoped that the new rector will be able to include an Indian mission within the field of his activity.

THE BISHOP delivered the baccalaureate sermon at the University of New Mexico on May 25th.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Annual Conference of Carolina Clergy and Laity

THE ST. MARY'S CONFERENCE will be held this year at St. Mary's School, Raleigh, June 1st to 6th. This is the fourth conference for the clergy and laity of the Carolinas which has been held at the school, and this year a Sunday school institute will be held

in conjunction with it. The main subjects for discussion will be social service and the Sunday school. The Rev. Augustine Elmen-dorf of Jersey City, executive secretary of the Social Service Commission of the diocese of Newark, will be the chief lecturer on social service; the Rev. William E. Gardner, secretary of the General Board of Religious Education of the Board of Missions, will be the chief speaker on the Sunday school, and the Rev. L. N. Caley of Philadelphia will deliver a series of illustrated lectures on Church history. Other speakers will be the Rev. M. A. Barber, the Rev. H. W. Starr, and the Rev. T. P. Noe.

QUINCY

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

New Dean for St. John's Cathedral, Quincy

THE CHAPTER of St. John's Cathedral met in Quincy, May 19th, and elected the Rev. W. O. Cone as Dean of the Cathedral. He has been Canon of the Cathedral, and priest in charge of the Church of the Good Shepherd, and since the vacancy in the deanship has been in charge of the Cathedral also. He entered upon his duties as Dean at once. T. A. Brown, T. J. McCoy, J. W. Emery, and Charles E. Wetzel, all of Quincy, were elected to fill vacancies in the chapter.

RHODE ISLAND

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

Annual Service of the G. F. S.

THE ANNUAL diocesan service and social of the Girls' Friendly Society was held at the Church of the Messiah, Providence (Rev. Frederick Irving Collins, rector), on Saturday, May 23rd. There was a very large attendance of girls from all over the diocese. The sermon was preached by the Rev. Edwin H. Van Etten of Boston. Following the service a supper was served in the parish house, and an entertainment was given. The Rev. Messrs. Collins, Jillson, Dorrance, and Hilliker took part in the service, Bishop Perry closing with prayers and the blessing.

SOUTH CAROLINA

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

Improvements at Cheraw, Florence, and Columbia

ST. DAVID'S CHURCH, Cheraw (Rev. A. S. Thomas, rector), has just awarded the contract for their new church. The old church, which has a great deal of historic value, will

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not be torn down, but will remain to mark a place of much interest and value, not only to Cheraw but to the state and diocese at large. The old St. David's was built in 1708 on a high bluff above the river. It is said that Cornwallis used this building as a hospital during the Revolution. The first building is still standing, and is in daily use as a place of worship.

ST. JOHN'S PARISH, Florence (Rev. Harold Thomas, rector), will shortly enlarge their church, as the congregation has outgrown it. About \$5,000 will be spent on enlarging the church, and adding a parish house. This is the parish which, probably, holds the record for confirmations in this part of the South, one hundred and ten having been presented within the past year by the rector.

ST. TIMOTHY'S CHURCH, Columbia, recently completed, is a most commodious and Churchly building. The rector, the Rev. W. S. Poynor, has recently received from different parishioners a number of beautiful gifts to beautify the interior. Among these are an altar, a brass lectern, Eucharistic lights, a brass altar cross, a brass processional cross, an altar book rest, a font, and alms basin. As this Church lost everything by a fire a few years ago, these will help to replace the things which were destroyed.

**SOUTHERN VIRGINIA**

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

**New Church and Parish House at Roanoke**

CHRIST CHURCH, Roanoke, has purchased a splendid site in the residential section of southwest Roanoke at the cost of \$13,500. The vestry is now securing plans for the new church and parish house. It is the intention to start building this summer.

**SPRINGFIELD**

EDWARD W. OSBORNE, D.D., Bishop

**Annual Meeting of the Woman's Auxiliary**

THE ANNUAL meeting of the Springfield branch of the Woman's Auxiliary was held at Alton, Ill., May 20th and 21st. The business session was opened on Wednesday afternoon with the usual religious services, followed by a talk by Bishop Osborne. The following officers were elected for the ensuing year: The retiring president, Mrs. Isabella Candee, in honor of her long and faithful service, was made honorary president. President, Mrs. H. S. Dorsey, Alton; First Vice-President, Miss E. H. Snively, Springfield; Second Vice-President, Mrs. W. D. Stires, Decatur, also in charge of Junior work; Third Vice-President, Mrs. J. E. Hague, Alton, in charge of Little Helpers; Fourth Vice-President, Miss Virginia Dusser, Springfield, in charge of United Offering; Fifth Vice-President, Miss Deere, Springfield, in charge of educational work; Secretary, Mrs. Jacob Mead, Alton; Treasurer, Mrs. E. D. Hutchins, Urbana; Mrs. Tomlins of Granite City was chosen secretary of the Church Periodical Society. After the appointment of the delegates to the conference at Geneva in August, the annual address of the National Secretary, Miss Emery, was read. The corporate Communion of the Auxiliary was held on Ascension Day, followed by an address by Bishop Osborne. An interesting feature was a symposium, "What can we do to make our Auxiliary more attractive?" led by Mrs. T. H. Taylor, from which many helpful suggestions were received. At the afternoon session a resolution on Provincial organization was voted upon. Then followed the address by the Rev. James Wise of the Church of the Holy Communion, St. Louis, on "The Making of Crusaders." A short talk by the Department Secretary followed, and with a few words from the Bishop the meeting adjourned to meet next year in Granite City.

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**TEXAS**

GEO. H. KINSOLVING, D.D., Bishop.

New Parish Hall and Gymnasium at Dallas

ALL SAINTS' PARISH, Dallas (Rev. Francis L. Carrington, rector), has just completed and opened, free from debt, a handsome parish hall and gymnasium, which it is intended to make a centre of social service for East Dallas. Plans have also been adopted for a new church, the erection of which will be commenced in the near future.

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop

The Sunday School Institute—Other News

THE SUNDAY SCHOOL INSTITUTE met in the parish hall of the Church of the Epiphany, Tuesday, May 19th, the Rev. William L. De Vries, Ph.D., of the Cathedral presiding. After a short business meeting, a Japanese Mystery Play, *The Brightness of His Rising*, by Dudley Tyng, was given by the senior Bible class of St. Stephen's parish. The Sunday schools of Washington and vicinity were well represented.

THE NAME of the Rev. W. J. D. Thomas, rector of the Church of Our Saviour, Brookland, D. C., was inadvertently omitted from the list of the clergy elected to the Provincial Synod, in the account of the diocesan convention.

THE EPISCOPAL HOME FOR CHILDREN located at Anacostia, D. C., has taken care of sixty-four children during the past year. This splendid home is under the supervision of Miss Davenport, daughter of the Rev. W. G. Davenport, who was rector of the church in Anacostia for many years. The children receive very careful Church training, and many have been sent out into the world as excellent citizens and well trained Churchmen. During the heated season the children are taken to their summer home at Colonial Beach, Va. The home is dependent upon the free-will offerings of friends, and many children have had to be turned away, and were often lost to the Church.

**WEST VIRGINIA**

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

Spring Meeting of the Eastern Convocation

THE SPRING meeting of the eastern convocation was held at Zion Church, Charles Town, on May 12th, 13th, and 14th. Tuesday night the preparatory service was held by the Rev. R. E. L. Strider, Dean of convocation. Wednesday morning the Bishop Coadjutor of the diocese celebrated the Holy Communion, and the sermon was preached by the Rev. G. A. Gibbons of Romney. At the afternoon business session the most important question discussed was the advisability of allowing the diocese to enter the Province, authorized by the last General Convention. While Bishop Gravatt did not oppose the step he questioned its wisdom, and considerable debate resulted. Reports from the different parishes indicated gratifying gains for the Church in the bounds of the convocation. In the evening a missionary service was held, and addresses were made by Bishop Gravatt, the Rev. J. W. Ware, and the Rev. R. E. L. Strider. Thursday began with Morning Prayer and sermon by the Rev. C. C. Durkee. In the afternoon was held one of the most important features of the convocation, the meeting of the Shenandoah Valley Sunday school institute. This institute is endeavoring to improve the educational work of the Church, and for this occasion secured the Rev. S. U. Mitman, Ph.D., secretary of the department Sunday school convention, and also Archdeacon Chrisman. The discussion of "The Problem of the Small Sunday school,"

by Archdeacon Chrisman, and of "The Five Steps in Teaching a Lesson," by Dr. Mitman, were valuable contributions to the work the institute is trying to do. The concluding service was held Thursday night, and the sermon was preached by the Rev. A. B. Mitchell of Middleway.

**CANADA**

News of the Dioceses

*Diocese of Toronto*

COMMITTEES are now hard at work in Toronto, making preparations for the Church Congress to be held in Toronto next year in September. It is expected that it will be a large and representative gathering of Churchmen in Canada, and some distinguished people from elsewhere will probably be present also.—IT is stated that the new organ of St. Paul's Church, Toronto, ranks third in the list of the world's great instruments.—THE OLD Church of St. Martin-in-the-Fields, Toronto, is to be replaced by a new church costing about \$50,000.

*Diocese of Algoma*

MUCH REGRET is felt in the parish of St. Luke's Pro-Cathedral, Sault Ste. Marie, at the departure of the Rev. Canon. Brooks, the rector, to Toronto, to take charge of the parish of Christ Church, Toronto. A purse of gold was presented to Canon Brooks, on behalf of the congregation of St. Luke's, with an address.

*Diocese of Mackenzie River*

IT WILL take Archdeacon Whitaker and his wife two months to reach his mission station at Fort Macpherson in the Far North. Bishop Lucas started with the Whitakers for Fort Chipewyan. A motor-boat has been given by a Churchman for use in mission work on the Mackenzie river and on the Arctic coast.

**The Magazines**

IT IS ANNOUNCED that the magazine of the Anglican and Eastern-Orthodox Churches Union, *Eirene*, will hereafter be issued as an annual magazine only, and it will also hereafter appear, as does the issue for the present year just at hand, in three languages: English, Greek, and Russian, thus serving the Churches that are combined in friendly intercourse through the union. This present issue contains a number of notable articles, one of which of particular interest is contributed by Archdeacon Dowling of Jerusalem in a summary of friendly relations between the Anglican and Eastern Churches in and about that city. There are other papers of much interest relating to the current work of different branches of the Eastern communion. The magazine is published by A. R. Mowbray & Co., London.

**ORIGIN OF THE YARDSTICK**

THE standard yardstick was first kept in the exchequer in London and was obtained in 1120 from the length of King Henry's arm, at his express order. It was kept there for a long time and was repeatedly mended so that in 1760 it was so flimsy and "loose-jointed" that an accurate copy was prepared from it for use of the government. This copy was kept until 1824, when it was legally adopted as the standard measurement for the kingdom, and it was further ordered that if it was lost or destroyed it should be restored by a comparison with the length of the pendulum vibrating the seconds at the latitude of London. In 1834 it was destroyed by the great fire at the Parliament House and attempts were repeatedly made to follow directions previously given and restore it by means of the pendulum; but this method

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was found to be entirely impracticable, evidently because the originator of the order had had a certain pendulum in mind and had failed to make it clear what one to use. So the British government was compelled to make an arbitrary copy from others that had been used elsewhere in London, getting them from as reliable sources as possible. Then we here in America ordered a copy of this last one sent to our government from a London instrument-maker, for use in the coast survey, and it has been with us ever since, inconsistent as it is. It is also interesting to note that although our yardstick came from a reliable London maker and was adopted, it is one-thousandth of an inch longer than the British yardstick.—W. K. Putney.

**FORTUNES IN MOVING PICTURES**

MR. EDISON first showed the world his completed invention (the cinematograph) at the World Fair in Chicago, in 1893; but it was nearly 1900 before this infant industry could be said to be fairly started, though one enterprising manager had a regular place of exhibition as early as 1894. Two years ago it was estimated that in a single year the country paid over \$100,000,000 in admissions. There are no definite figures available, though the census officials contemplate gathering such statistics this year. It is probably safe, however, to place the present revenue from admissions close to \$200,000,000.—The Century.

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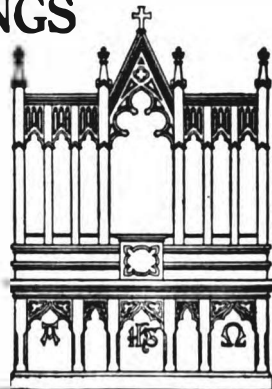
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