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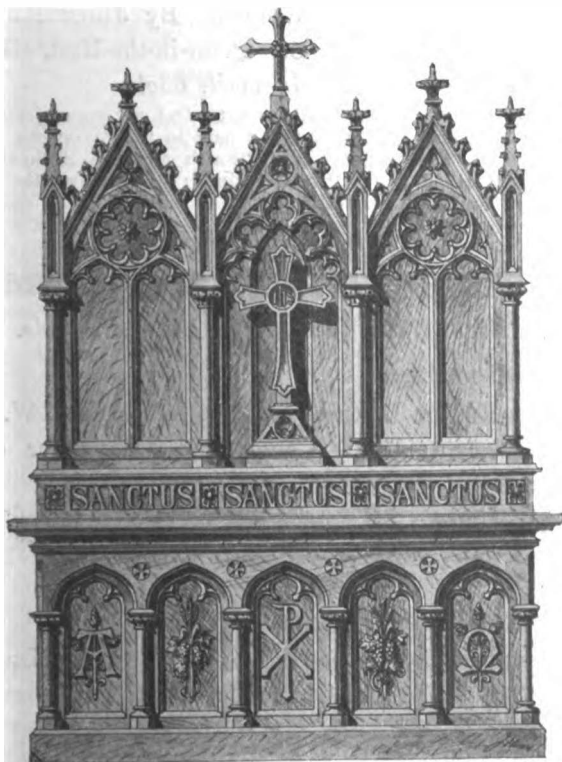
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"A MAN who might carve statues and paint pictures, spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company and yet shuts God out and lives an empty life."—Selected.

WHOM HE HATH SEEN.

FOR THE FIRST SUNDAY AFTER TRINITY.

THE Epistle for to-day is taken from the words of St. John, the Apostle of love. It seems to be the burden of his message to the Church, that we should love one another. This does not of course refer to the natural affection for one's family or friends, but to that supernatural love, that spirit of forbearance with others, with their faults and infirmities, which should animate the hearts of Christians. All people can not be congenial, because their differences of temperament and tastes may be antagonistic to each other, but that does not excuse us for not loving them. St. Francis de Sales says: "We need to look upon our neighbor as on the breast of Christ; he who does not do this runs the risk of not loving purely, faithfully, or consistently. If we love our neighbor in Christ, who would not bear with his imperfections?"

St. John shows that those who claim to possess a pure love for God, whom they have not seen, and yet hate the brother who walks beside them in this toilsome life, are making only a false profession. It is easy to live on pleasant terms with the agreeable and sympathetic person, but, says Thomas à Kempis, "to be able to live peaceably with hard and perverse persons or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing."

How often friends and relatives let a misunderstanding grow into a quarrel, and estrangement, letting the years go by without a reconciliation; then suddenly one hears that the other has passed beyond the reach of forgiveness, and the chance to pardon or to sue for it is gone past recall.

When one is offended by the words or actions of another we are advised by the author of *The Spiritual Combat* not to let our minds dwell upon the injury, for it will be adding fuel to the flame, and only increase the feeling of anger and widen the breach. There is nothing that can help us in dealing with those who have wronged us but to love and pray for them, and then gradually the heart will be softened and the remembrance of the affront will fade away. It is strange that many who are pleasant socially are habitually unloving at home, and allow themselves to speak coldly and irritably to those they really love the best. Husbands find fault with their wives, and are often so unsympathetic with their children that these grow up with a feeling of fear rather than of love; and as the childish confidences were met with rebuffs, they do not turn to their fathers for counsel in later years.

How frequent it is to see a young mother fretting over the care a child is to her, perpetually finding fault with it, answering its little questions coldly or not at all, and yet thinking that she loves her child. Sometimes she only awakens to the truth when she sees the little still form in its white casket.

"Ah! those little, ice-cold fingers,
 How they point the memory back
 To the hasty words and actions
 Strewn along the backward track;
 How those little hands remind us
 As in snowy grace they lie
 Not to scatter thorns, but roses,
 For the reaping by and by."

Facts will show that it is well nigh impossible to soothe the soul that has voluntarily wounded the heart of one who loved it, and then without chance of reparation seen it drift away into the great unknown. C. F. L.

EDUCATION is a drawing out of one's latent powers. If it does not make for larger life and wider sympathies, it is just that much of a failure. A finely educated mind is one which has relations and sympathies with wider things every day. To know God, to know man—these are the educational ends every mind should pursue.—*New Guide.*

THE PRESIDING BISHOPRIC AND MISSIONARY ADMINISTRATION.

A NUMBER of recent writers have seen in two fortuitous circumstances a chance to make a material modification in our administrative and missionary systems. We refer to the proposed constitutional amendment providing for an elective Presiding Bishop and the vacancy in the general secretaryship of the Board of Missions formerly held by Dr. Lloyd. Recognizing the dignity of the missionary work, the desire has been expressed to combine the two positions and thus to make provision for the Presiding Bishop at the Church Missions House, from which, it is said, he will be able to direct the Church's advance movements throughout the world. Moreover the salary formerly paid to the general secretary would solve the difficult question of pecuniary support of an executive Bishop for the whole American Church, were the general secretary to be superseded by the elected Presiding Bishop.

There is much that is attractive in the idea. Missionary administration is of primary importance. The S. P. G. called a Bishop from the foreign field to become its administrator. In no way could the elected Presiding Bishop be placed more effectually at the head of the Church than by making him in fact, what the Presiding Bishop already is in theory, the president of the Domestic and Foreign Missionary Society.

We believe the Church to be practically unanimous in the opinion that the Presiding Bishopric should no longer be governed by the principle of seniority in consecration. The obvious fact that the senior of a hundred Bishops must inevitably be an aged man, upon whom it is needlessly cruel to add new and onerous duties in his old age, is sufficient justification for the proposed change by which the Presiding Bishop shall be elected. Moreover, the need for a constitutional executive to represent the Church in the same capacity in which the President of the United States represents the nation has increasingly been felt. Accordingly, it is not strange that the constitutional amendment providing for an elective Presiding Bishop, whose duties may be specified by canon, should have passed its first reading at the General Convention of 1907, and is now pending for ratification. The proposed amendment provides for a six-years' term as Presiding Bishop, but with the limitation that such term shall expire earlier in the event that the occupant of the position shall reach the age of seventy years.

IF THE PRESIDING BISHOP were to become, in fact, the administrative head of the Board of Missions in the sense in which Dr. Lloyd was the head, it would be inevitable that he would be obliged to reside conveniently near to the Missions House, in New York, in order that he might give regular hours to office work. This would mean one of two things. Either the choice of a Presiding Bishop would be restricted to the Bishops easily contiguous to New York, or else the Bishop so chosen must leave his diocese and make his home in New York or its immediate vicinity. The former of these alternatives must be rejected almost without discussion. Certainly the Church will not create such conditions that her chief executive can be selected from one small section of the country exclusively, any more than the nation would.

But the other alternative also presents difficulties. A Bishop could not abandon his diocese for six years unless either he resigned his diocese or he entrusted its administration to a Coadjutor. If he did the former he would become an unattached anomaly at the expiration of his six-years' term. If he did the latter it would be impossible to receive back from the hands of another the threads of administration after a lapse of six years. He could not go back to his diocese and resume relations where he had left them six years earlier; and if he could, he would create an unbearable condition for his Coadjutor. No, the system of placing the elective Presiding Bishop in the Missions House and abolishing the post of general secretary is one that looks attractive on paper but will hardly stand the test of examination. We have ourselves sought to solve the practical difficulties, but have failed. It is feasible only by giving practically a life tenure to the Presiding Bishop. Under the proposed amendment to the constitution we do not see how it can be feasible to lay upon the Presiding Bishop responsibilities that can only be fulfilled by localizing him in New York. Yet we should continue the present provision whereby the Presiding Bishop is president of the missionary society, and we should hope that as large a degree of responsibility as possible would be assumed by the incumbent, and

that his emoluments as Presiding Bishop should be paid from missionary funds. How much he could do would remain to be worked out in actual practice, and it would vary at different times according to the frequency with which the Presiding Bishop could be at the Missions House. We ask that the pending amendment be ratified, and that every effort be made to coordinate the Presiding Bishopric with the missionary society, short of removing the Presiding Bishop from his diocese.

WE ARE NOT surprised that some have seen in the proposal to elect a Presiding Bishop, the nucleus of a papacy. The Bishop of Dallas said in his convention address last week: "It seems to some of us that as we do not believe in a Pope at Rome and will not submit to one at Canterbury, neither do we desire one at New York or Washington." We trust we are not prone to be over-suspicious, but as the proposed legislation stands, there really is some ground for the fear.

There is always some danger in creating a new headship, but that danger is augmented when precedents are thrown to the winds. Ecclesiastical history throws no light upon the limitations to the rights of a "Presiding Bishop." Popes, and Patriarchs, and Metropolitans, and Archbishops have come down through the centuries with established rights attached to them and established limitations governing them. Just where, in the ecclesiastical hierarchy, does a "Presiding Bishop" enter?

It must be admitted that we sadly need an executive. But we need a strong enough executive so that some check upon him ought to be created at the same time. To create a weak executive will be of little practical benefit to the Church; but to create a really useful executive, whose office shall be strong enough to be worth while, does involve an element of real danger, which ought to be rendered innocuous by further legislation.

It will be remembered that the Roman papacy obtained its exaggerated position in Christendom by the breakdown of the older system of checks upon the Pope. Rome was once one of five patriarchates; but when four of them were withdrawn from communion with the fifth, it was inevitable that Roman authority was greatly augmented in the churches that remained in communion with the Roman see. A Pope as first among five Patriarchs was one thing; a Pope with no other Patriarchs in communion with him proved to be quite another. The breakdown of the system of national Churches with their own national hierarchies of Archbishops and Bishops further enhanced the papal power. Strangely enough, the American Church is following the later precedent rather than the earlier one in providing for an executive Bishop.

AT THE PRESENT time each American Bishop is an absolute monarch within his own diocese. True, he has not a great deal of actual administrative *authority*; but he has a great deal of administrative *power*. If he abuses his power, our present system gives no redress to any who may have been injured; and the distress in which a diocese may be plunged by episcopal mistakes is incalculable. It is most extraordinary that American Churchmen have provided no checks to the absolute power of their Bishops, while they have hedged his authority about with a multitude of restrictions.

Thus, a Bishop may pronounce deposition against a priest and so terminate permanently the exercise of a ministry and ruin the priest. A Bishop may boycott a parish and practically destroy its influence. His whim may be made the law of the diocese in matters of worship. He may govern as a violent partisan. He may prevent a parish priest from that full exercise of his sacerdotal ministry which is guaranteed to him in the institution office. He may permit the world-power in any parish to wreck the usefulness of its rector and drive him from his benefice. He may be an unmitigated tyrant in dealing with his clergy. And the Missionary Bishops are particularly without checks upon their action.

Within the past few months a Bishop has, by his own fiat, over the protest of the congregation, closed up his Cathedral—a dignified memorial to his own predecessor—inhibited the Dean, and, though the Cathedral is recognized in the constitution and canons of the diocese, declared he will no longer have or administer a Cathedral. There have been, in recent years, unhappy incidents connected with the careless administration of funds entrusted to Missionary Bishops for Church purposes. There was an instance in which the Bishop of a diocese, by his own fiat, declared that the entire body of ceremonial according to a certain published use should be unlawful in his

diocese. In earlier years, vested choirs, altars, altar flowers, altar lights, etc., have come under the episcopal ban in various places, to the serious embarrassment of certain of their loyal clergy. It is of no use to reply that each and every one of these Bishops may have acted without sufficient *authority*, or even contrary to the express law of the Church. The Bishop had the *power* in each case, and there was no machinery at hand to compel him to limit his power by the authority which the Church had conferred upon him. The instance in which the House of Bishops suggested that one of its own members be presented for trial in order to determine whether he had wrongfully deposed one of his clergy showed a very unhappy lack of a suitable method for inquiry into a Bishop's action. The provision already made for an appellate court answers only in part; for in cases where deposition is pronounced (rightly or wrongly) without an ecclesiastical trial, there is still no opportunity for review of the Bishop's action.

We are not maintaining that our Bishops, on the whole, are liable to serious acts of maladministration. Indeed they are more likely to run to the other extreme. The very impossibility of securing an easy or practicable review of any action leads the conscientious Bishop to tolerate many evils that he would fain destroy, were he not obliged to act by means of his sole *obiter dicta* in doing so. But that there have been instances, not a few, of maladministration of episcopal power will hardly be denied by any single student of American Church history. The occasion upon which we are invited to confer still further power by the constitutional creation of an elective Presiding Bishopric of almost unlimited possibilities and with almost no constitutional limitations, may well be seized for the creation of a series of checks all along the line, which shall not interfere with the due administration of his diocese by any Bishop, or with the executive administration of the American Church by the Presiding Bishop.

IT IS A COMMONPLACE truism that the real authority in the Catholic Church is vested in the collective episcopate rather than in the individual Bishop. We have not sufficiently recognized this truism in our legislation.

We have already created "departments" of contiguous dioceses for missionary and judicial purposes. The needed check in our system may be obtained by vesting in the Bishops of these departments a visitatorial authority, with power to investigate and remedy any alleged maladministration of episcopal power. A very simple canon could provide for such authority and its exercise. Each department already has its Presiding Bishop. In case any clergyman or any parish shall feel itself aggrieved by reason of any action or refusal or failure to act on the part of any Bishop, there might be provision whereby the facts should be laid before the Presiding Bishop of the department. He should have the authority to make a preliminary investigation. If, then, he deemed the condition such as to afford a *prima facie* case for intervention, he should summon all the Bishops within the department, when the case should be heard and a decision given. This proceeding would not be a formal ecclesiastical trial. There would be no defendant, no indictment, and no punishment. The Presiding Bishop would be acting by virtue of a visitatorial authority over the department akin to that of an Archbishop within his Province; but he would exercise that authority only with the advice and consent of all the Bishops within the department. Their collective determination would be final to the extent that the Bishop, the clergyman, or the parish, being parties to the inquiry, would be bound by it. There would be no penalties to inflict; but in the event that any party refused to abide by the decision, he would be liable to trial under due process of canon law. Practically, the necessity for ecclesiastical trials would almost be ended, and a real protection would be thrown around every clergyman and every parish.

And similarly, the Presiding Bishop of the Church should be limited by a corresponding authority to be vested in the Presiding Bishops of all the departments. If at any time he should take such action as would be deemed questionable, the departmental Presiding Bishops should be possessed of authority to intervene and, without involving the humiliation of presenting the Presiding Bishop of the Church for trial, and involving no reflection upon his character or his standing, should, in this manner, share his authority with him when conditions should seem to justify it. Thus there would be a real check upon the Presiding Bishop of the Church, as there would be upon each of the diocesan Bishops.

Of course such legislation would, in effect, be the creation of a Provincial System, such as is expressly contemplated in our ecclesiastical constitution. But it would be a Provincial System based upon a practical rather than upon an academic basis. We are convinced that such a system failed of enactment in the last General Convention because it was so framed as to seem to be only a fifth wheel in our machinery; a useless piece of academic legislation. And there was ground for the objection. Unless a Provincial System shall be so devised as to be a useful factor in ecclesiastical administration it is almost certain to fail of enactment, and, if it should be enacted, would very slowly indeed become really a useful institution. The legislation must proceed from the practical side. In addition to providing, as indicated, for visitatorial powers of correction on behalf of departmental councils, to be exercised by the Bishops, it would be necessary to add only that such councils should also be possessed of authority to provide for missionary and educational activities and judicial processes within their limits at their discretion, subject to the constitution and canons of General Convention. The departmental councils have already proven a valuable factor in arousing missionary enthusiasm. But they could do more, if real authority were vested in them. Their representatives should have votes, as well as seats, in the general Board of Missions. There is a proposition pending to enable them to nominate trustees for the General Theological Seminary. It might not be feasible for appropriations to be made in bulk from the general missionary treasury to the departments, but an advisory power might well be given to these, whereby the department missionary councils should annually recommend to the general Board what changes should be made in appropriations to their constituent dioceses and missionary districts. Certainly the needs could be more intelligently ascertained by a body familiar with, but beyond the limits of, any given field, than they can be by a body representing a single section of the country almost alone; we should not ask that the ultimate determination of such questions relating to appropriations be vested otherwise than in the general Board of Missions. And by strengthening the department councils in the manner suggested, there would be every reason to expect greater activity in raising the amount of the apportionment, for missions would be brought home to people as their own responsibility.

On these lines we believe there should be supplementary legislation to the proposed constitutional amendment relating to the Presiding Bishopric; and we recommend that the latter be ratified at the coming General Convention.

WHAT HAPPENED TO BISHOP PARET?

HAVE we any way of discovering the news? With Cook and the North Pole, with the astronomers' tale of the comet's tail that entailed needless alarm, both in mind, one may be permitted to say that at least it is difficult.

We commented recently on the Pope's alleged refusal to honor the letters given by Cardinal Gibbons to the Bishop of Maryland, asking for an audience. We did not relate the alleged details of the story, hoping for the sake of the Christian character of Vatican diplomats that these might prove to have been exaggerated. The story, as elsewhere published, was that Bishop Paret received word in reply, that the Pope was not a statue nor a picture to be inspected by travellers and could not receive the Bishop. At the very least it seemed beyond question that the audience had been refused.

Now come several forms of aftermath. The *New York Times* published on the 17th inst. the following alleged dispatch alleged to have been received by Bishop Murray, Coadjutor of Maryland, from Bishop Paret, dated at Florence:

"False report. No refusal. No discourtesy."

On the same day the *World* alleged that Cardinal Gibbons had received from Bishop Paret the following alleged cablegram:

"Mistake very false. No refusal. No discourtesy."

And next day the *Times* published the following alleged cablegram from Rome:

"ROME, May 17.--Evidently ideas as to what constitutes discourtesy differ.

"In spite of the denial on the part of Bishop Paret of the Protestant Episcopal diocese of Maryland in his telegrams to his Coadjutor and Cardinal Gibbons, it is known here that the story tele-

graphed to America about the refusal to grant the Bishop a Papal audience was absolutely correct.

"The details of the incident are known to the whole American colony here, and the correspondence has been seen."

We direct attention to the frequency with which the word "alleged" is used in our cautious recapitulation of what are "alleged" to be facts in the foregoing. The detective department of THE LIVING CHURCH is not sufficiently well organized to enable us to declare what are the facts. We suspect it is true that Bishop Paret is in Italy. Whether the seductive influences which have blinded more than one visitor to the Imperial City have clouded his vision as to hard facts we cannot answer. Higher critics, who can spot the exact words which redactors have added to ancient documents, and who can count the number of Isaiahs from internal evidence, may be able to fathom the mystery. The expression, "Mistake very false," is certainly a curious one for any man to pen, and especially to pay for at cable rates. Our experience has been that a "mistake" is apt to be "very false." It does not sound like Bishop Paret's language. Perhaps the critics may discover the Paret's to be as plentiful as were the Isaiahs. Perhaps there are two of them—or more. Perhaps—

But what is the use? Who knows what happened to Bishop Paret in Rome? Who ever knows what transpires within the Eternal City? Can one believe the evidence of his own senses when he is on the spot? We doubt it. At least we trust the Bishop of Maryland will, in due season, return home safely. And we have nothing to withdraw of our remarks concerning the impropriety under present conditions of American travellers in general, and American Bishops in particular, seeking audiences with the Pope.

THE following from the *Advance* (Congr.) shows how Bishop Anderson and Bishop Anderson's address at the Missionary Congress in Chicago struck its editor:

"The man selected to open the flood of oratory, which for four days and nights was to thrill the meetings, was Bishop Charles P. Anderson of the Protestant Episcopal Church. The bishop has equipment. In the first place, he is a bishop. This is a decided advantage. The daily press pays far more attention to denominations which have bishops than to those which do not. A reporter thinks it means something at the top, but 'secretary' may mean a clerk behind a desk or a girl at a typewriter—it does not impress newspaper men. I have seen meetings of our National Council dismissed with a few lines, while columns were given to reports of local conferences which had a bishop in the chair. When Congregationalists have bishops, they will get more notice. If we had a pope, ex-presidents would be running after him. We are long on secretaries but short on bishops.

"But Bishop Anderson has qualities of his own. Strip off his titles and his gowns and his collar which opens behind, and there is still a superb man there. Episcopal starch does not phase him; he limbers up like light artillery and goes at an audience like a heavy battery. In a word, the bishop is immense. Of all the speakers at the Congress he seemed to me to excel in the art of putting things. He is not quite so exquisite in this respect as Jowett of English fame, but he is more forceful, hits harder, makes a single sentence a whole argument.

"The part of his address which the great audience most applauded was the passage on church union. And it is usually so. If an orator wants to set all hands clapping at a big interdenominational gathering, let him talk church union; but if he wants to get into trouble, let him work at it when he gets back home. As a sugary sentiment it beats bon bons; as a piece of every day business it sticks in the mud. But no doubt it will be different in the better days coming."

We trust Congregationalists may some time be able to qualify for newspaper notice by obtaining the necessary article. When they do, we trust that they will secure also the Church that creates the Bishop, for without the Church the Bishop would be but a comic-opera character. This the diocesan council of Arkansas clearly perceived when it voted, only three votes being cast in the negative, to uphold the Church's ministry against the strange counter-proposals of their Bishop. We have too much confidence in the sanctified common sense of Congregationalists to believe that they will ever care to partake of a species of "Historic Episcopate" that is divorced from the Historic Church.

But it is a pleasure thus to find our good Bishop of Chicago appreciated.

WE are confident that all the readers of THE LIVING CHURCH will be interested in learning of the movement, stated in our London Letter in this issue, to provide some memorial

to the late Rev. Herbert H. Jeaffreson, who served so acceptably during a term altogether too brief as European correspondent for THE LIVING CHURCH. Are we mistaken in supposing that some will desire to express that interest in a substantial manner by making contributions to the memorial fund? The editor certainly will desire to do so; and he will delay forwarding his contribution sufficiently to admit of receiving additions that may come from others. Any such contributions will be acknowledged in THE LIVING CHURCH without specifying amounts sent.

Mr. Jeaffreson's services as correspondent for THE LIVING CHURCH can hardly be over-stated. From his long residence at Fiesole, on the hill overlooking Florence, he had acquired a close knowledge of Italian ways and Italian manners of thinking; and from his sympathetic nature and his unflinching tact, he had become the confidant of many of those who were striving to reclaim the Roman Communion from the extreme ultramontanism that finally conquered in the Papal warfare against Modernism. Mr. Jeaffreson knew the Modernists personally and intimately, and he knew that they were not those monsters of wickedness which they are assumed to be, in the Papal encyclical. He knew them as earnest seekers after truth who desired above all things to pursue their quest with the sanction of the Church and the support of the sacraments. When Rome had for such men nothing but vindictiveness and unjust condemnation, a very sad chapter in the history of religion was written. Mr. Jeaffreson was such an interpreter of that chapter to the readers of THE LIVING CHURCH as perhaps no other religious paper was so fortunate as to have numbered with its staff.

And, with his hospitable wife, Mr. Jeaffreson delighted to open his doors to American Churchmen whenever the opportunity presented itself. The view from the rich Italian garden that gave such a picturesque setting to his villa, swept the valley of the Arno and the classic borders of the city of Savonarola and the Medicis. Nowhere did Italy seem more beautiful, nowhere the splendour of Florence more real, than from that perspective. And the company which gathered about his table was an international brotherhood in which the *litterati* of England, of Italy, and of America alike were received with a hospitality that was both gracious and cordial in its simplicity. The loss of his pen was a loss in which all the readers of THE LIVING CHURCH shared; but the loss of his personality was one which was much more severe to those who knew him.

We are not surprised that his friends and those who were familiar with his writings desire to perpetuate their love for him in some permanent form.

THE first conviction reached in the New York crusade against white slavery, accomplished last week, is undoubtedly a step forward toward breaking up this unspeakable traffic; but it also throws into clear relief the total inadequacy of our laws. The maximum penalty under New York law, five years and \$1,000 fine, does not reflect credit upon American manhood. This crime involves a sequence of other crimes of the first magnitude, commonly beginning with kidnapping and ending with murder by slow stages. It would seem as though the white slaver might be held as accessory to each of the several crimes, since certainly each is involved in the completed transaction of which his deed is a deliberate part. But if the law will not thus treat him as an accessory to the principal crimes, his own crime, in the commission of which he sinks to the utmost dregs of human degradation, ought to be punishable on a much more adequate scale. The slave trapper in Africa deserved a perpetual halo in comparison with the crime which these human monsters commit. The first result of the New York crusade, then, ought to be a demand for penalties that shall class the crime with the most serious that can be committed. Nor can we look, probably, to federal legislation as an adequate remedy. However excellent intrinsically may be the measures now pending in congress, their constitutionality is too much open to question to make it possible to relax vigilance by means of state laws.

The revelations that have been made through the New York crusade are horrible in the extreme. Too much credit cannot be given to the noble women who gained the evidence, travelling across the continent and up to Alaska in doing so, and always at no small personal risk to themselves. The manhood of the American nation must be enlisted in a crusade to suppress the traffic at least as rigidly as any other slave trade is suppressed. Beyond that, the extermination of its causes must become the object of an even larger crusade. White slavery exists because there is a demand for white slaves. This demand is largely the product of poverty, such as prevents marriage; though it

is also fostered by the brutality of men whose wealth becomes the cause of their degradation. The crusade, then, must be twofold: it must wipe out poverty, and social economists are telling us that can be done; and it must foster among men higher ideals of personal responsibility for the protection of women, as well as for the preservation of their own purity and of the purity and health of their families. Clearly the Christian religion must here be called into play.

THE proposed canon, "Of a General Board of Religious Education," which has been framed by the Joint Commission on Sunday School Instruction for presentation to General Convention, and which is printed on another page, strikes us as a practical measure. In place of existing Sunday School organizations it provides for a General Board chosen in part by General Convention and in part by the Missionary Departments, and for auxiliary Sunday School conventions in each of the latter.

The world will not be redeemed by conventions, it is true; but our Sunday school work lags so far behind its possibilities that it will be very helpful to have these official bodies, charged with the presentation of ideals and with some advisory power over individual schools. We should be glad if the proposed legislation should be enacted.

[For "Answers to Correspondents," see page 120.]

BLUE MONDAY MUSINGS.

SOMEONE writes: "Why don't you tell us more about your foreign children? They are vastly more interesting than the Pope and Colonel Roosevelt." I quite agree, they are, though "each thing in its place is best." So, by way of meeting



YVONNE AND CLAIRE OF BRUGES.

this peremptory demand with at least an instalment, here is a letter, just received from Bruges. The writer is a little Belgian girl of noble family, who made me her friend forever two years ago, on the beach by Mariakerke, where she was playing with Claire, Simonne, and Georgette. A year ago I was a guest in her charming home; and though in the beginning it was only a chance acquaintance

between a small child and a foreign parson, we count ourselves something like what Emmy Lou would call "Nintimate friends" now. Follows the translation:

"BRUGES, 16 April, 1910.

"My Dear Reverend Sir:—With great distress I learn of your illness. I hastened at once to invoke the Blessed Virgin, and to make a fervent prayer to the good God for your cure. And now I am going to write a long letter, hoping that it may amuse you a little. After a month of silence, what have I to relate? Just now I am with grandmamma in Bruges, after a three weeks' visit to my aunt in the region of Campine, where I had a wonderfully jolly time. Auntie has a great château with a vast park; and I profited by the good country air. You would laugh, dear Monsieur, to see my bright, red cheeks. We explored the forests every day, on foot or in carriages. They are extensive and magnificent; the weather was glorious; and there was a large house-party. We walked knee-deep in the heather, with birds singing deliciously on every side. How often I thought of you then, dear Monsieur! You would have liked to see the children in the quaint Campinor's costume, so pretty in their little lace caps. It is much like Holland, for Campine is just along the Dutch frontier.

"But we had one horrid experience during my pleasant visit. Robbers broke into the château. My girl cousin and I heard the noise which the burglars made downstairs, and ran to warn my aunt and her son. Unhappily, they had left the revolvers below. We put ourselves under the protecting wing of the good St. Mary, and happily all escaped harm. How frightened I was, though! The robbers got 720 francs and some silverware. What do you think of that nocturnal drama?

"I hope that by this time you are quite well again, with only the memory of your illness. Papa has been very ill, but is now out of danger, though not yet cured. Give me news of yourself often,

dear Monsieur: what a pity letters take so long to reach their destination!

"Aren't you coming to Ostende this summer? That bracing air would do you good, I know; and we should have the great pleasure of seeing one of our best friends again. Simonne has been spending her Easter holidays in Paris, and has enjoyed herself much. Claire is very well, and sends her love. Grandmamma and grandpapa send salutations. The weather is splendid all this month, with scarcely any rain, and it promises to be a better summer than last year. I have been making pictures of this lovely Bruges, so dear to me, and will send you some soon, hoping they may please you. I trust you will recognize me when you see me next, for they say that Claire and I have grown up fast. Now I must stop, dear Monsieur, for fear of tiring you. With much love and respectful greetings,

"Your little friend,

"YVONNE."

Such a message is better than medicine for a tired, overworked priest, I assure you. By way of making you better acquainted with its sender, here is a photograph I made of Yvonne and Claire, last autumn, in the fifteenth-century mansion where it was written. Aren't they sweet?

MORE OF such letters later, perhaps. Meanwhile, here is a fugitive poem, cut out of a newspaper, worthy to be preserved with that other ballad of a dead little girl reprinted here recently.

MATER DOLOROSA.

"Because of one small, low-laid head all crowned with golden hair;
Forevermore all fair young brows to me a halo wear;
I kiss them reverently. Alas; I know the pain I bear.

"Because of dear but close-shut, holy eyes, of Heaven's own blue,
All little eyes do fill my own with tears, whate'er their hue;
And lovingly I gaze their innocent, clear depths into.

"Because of little pallid lips, which once my name did call,
No childish voice in vain appeal upon my ears doth fall;
I count it all my joy their joys to share; and sorrows small.

"Because of little dimpled hands, which folded sweetly lie,
All little hands henceforth, to me do have a pleading cry;
I clasp them as if they were wandering birds, lured home to fly.

"Because of little death-cold feet, for earth's rough roads unmeet,
I'd journey leagues to save from sin or harm such little feet;
And count the lowliest service done for them, so sacred-sweet."

SOME ONE writes me on a very practical theme, which, so far as I remember, has never been dealt with anywhere: the real need of an oratory on board ship. Ocean liners furnish everything that heart can wish nowadays, for bodily luxury: gymnasiums, swimming-pools, palm-rooms, private balconies, music-rooms, card-rooms, smoking-rooms, what not. But on the whole vessel there is no place set apart, sacred from the intrusion of careless irreverence, where one can go to meditate and pray. If one has a cabin all to himself, the problem is solved; but few can afford that luxury. Where two whom chance and the purser have thrown together share a cabin, there is a certain awkwardness and self-consciousness almost unavoidable, and it seems ungracious ever to bolt the door to secure privacy. A deck-chair is not favorable to detachment; and my own recourse is usually the hurricane deck, with what "tumultuous privacy of storm" can be found there. Perhaps the Cunard Company, most religious of all, will lead the way, when they build a 40,000 ton *Nausia*.

I NOTE in a recent *Illustrated News* a picture of the only "female vested choir" in England, the vicar who "vested" them standing proudly in the centre. Alas! we have more than one in America; and the "mere ritualism" that makes a fetish of cassock and cotta, irrespective of their suitability, has attained alarming proportions. Surely, singing sounds no better because the singers are so arrayed. But the real impropriety appears in this: that cassocks and cottas are as essentially *male* attire as trousers and frock coats. By all means let girls and women sing in church, in some suitable place; but don't make them ceremonial adjuncts of the sanctuary. If it seems necessary to uniform them, the most ancient precedent in the American Church is that at Holy Cross, Troy, where the school-girls wear crimson cloaks and purple caps, if my boyhood memory does not fail me. But do let us abolish men's clothes on women, particularly in the House of God.

HERE IS a new story, more or less *apropos*. A witty parson met a small boy-friend, astride a donkey. "What a rare pony you have there!" said he; "most unusual beast of burden, isn't it?" "Yes," said the youngster with calculated malapropism; "But they are very common in theological gardens, I believe!"

PRESBYTER IGNOTUS.

THE DEATH OF EDWARD VII.

The Last Scenes, as Depicted by Our London Correspondent

CHRISTIAN SOCIAL UNION IN SESSION

Memorial to Rev. H. H. Jeaffreson is Proposed

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau {
London, May 10, 1910 }

KING EDWARD VII., no less mortal than any of his lowest subjects, has now "gone the way of all the earth," and may God have mercy on his soul!

The Archbishop of Canterbury was one of the morning callers at Buckingham Palace on the day of his Majesty's decease, and instead of departing at once, as nearly every one else did, he stayed nearly an hour. In the afternoon it was announced that the Primate had telegraphed to all the diocesan Bishops in the country:

"The prayers of the Church and people of England are desired on behalf of his Majesty the King in his grave illness."

His Grace returned to the Palace more than once, finally arriving a little after 9 p. m., after presiding for a brief while at a meeting held at the Church House, Westminster, under the auspices of the Christian Social Union. In opening this meeting the Archbishop referred to the king's illness as follows:

"We are met here as Christian men and women to consider the needs of our poorest, our weakest, and our most helpless. Sickness and sorrow and the great issues of life and death level all earthly barriers, and I ask you now as Christians to stand for a minute in silence and lift up your prayers to God for our sovereign, hanging at this moment between life and death."

After a moment of silent prayer, the audience repeated the "Our Father" after the Archbishop.

During the last moments of his late Majesty, the Archbishop of Canterbury said special prayers, including the Commendatory prayer, in the king's room, at which members of the royal family were present. It may be well here to recall that the Archbishop, when Bishop of Winchester and clerk of the closet, was also in attendance upon Queen Victoria during the last moments of her earthly life.

The great bell of St. Paul's was tolled at minute intervals between five and six on Saturday morning. This office it performs only for the sovereign and other members of the Royal family, the Archbishop of Canterbury, the Bishop of London, the Dean of St. Paul's, and the Lord Mayor of the city of London. At St. David's Cathedral, of which the late king was a prebendary, the bell was tolled for an hour on receipt of the news. This will be repeated daily till the funeral, such being the custom on the decease of a member of the Cathedral body. The late king's stall is also draped in purple.

A short "memorial service" was held on Saturday afternoon at St. Paul's. The service began with the chanting of the Litany in procession. Then followed the "Our Father" and several psalms, including the *De profundis* and the *Miserere mei, Deus*. The Bishop of London gave the Blessing. Yesterday morning in the chapel of Buckingham Palace there was a celebration of the Holy Sacrament, at which were present King George and Queen Mary, the Dowager Queen, and other members of the Royal family.

King George held his first council at St. James' Palace on Saturday, and in the course of his speech to the Privy councillors his Majesty said:

"I am deeply sensible of the very heavy responsibilities which have fallen upon me. I know that I can rely upon Parliament and upon the people of these islands and of my dominions beyond the seas for their help in the discharge of these arduous duties, and for their prayers that God will grant me strength and guidance."

Long live King George V.! God save the king!

THE CHRISTIAN SOCIAL UNION AND THE POOR LAW.

A full meeting of the council of the Christian Social Union was held this day week in St. Paul's chapter house, among those present being the Bishops of Birmingham and Southwark, Canon Hicks, Bishop designate of Lincoln, the Deans of Lincoln, Ely, and Norwich, Canon Scott Holland, Canon Kempthorne, the newly appointed Bishop Suffragan of Hull, and Mr. C. F. G. Masterman, M.P. The Bishop of Birmingham, as president of the Union, was in the chair. The proceedings are said to have been marked by the greatest unanimity. In making several amendments to the constitution the following resolution was also adopted:

"That the council, in making any changes in the constitution,

wishes to put on record that there is no intention to modify the original policy of the Union as stated in the executive declaration of May 4, 1908."

PROPOSED MEMORIAL TO REV. H. H. JEAFFRESON.

A statement has been issued on a proposed memorial to the Rev. H. H. Jeaffreson, signed by Bishop Collins, the Rev. R. C. Kirkpatrick, formerly vicar of St. Augustine's, Kilburn, and the Rev. W. B. Trevelyan, warden of Liddon House, London. It is felt, they say, that there must be many persons, not in England only, but in many parts of the world (especially, perhaps, in Italy and the United States) who would be glad to express their thankfulness for the life and teaching of Herbert Hammond Jeaffreson. Until it is seen what sum is likely to be obtained, it is impossible to make any definite suggestion as to the form of the memorial, but it is thought that at any rate a tablet might be placed in the Church of St. Augustine, Kilburn, which he served for so long. It is hoped that in addition to this, some one of the good works in which he was interested may be benefited in a permanent and substantial way. Contributions may be sent to F. W. Hunt, 21 Upper Hamilton Terrace, N. W., or to C. F. M. Ward, 65a, Glebe Place, Chelsea, S. W., by whom they will be acknowledged and information given.

EPISCOPAL AND OTHER ELECTIONS.

The third meeting of the electors of the diocese of Edinburgh took place on the 3d inst., to elect a Bishop, and resulted in the choice of the Rev. Dr. Walpole, rector of Lambeth, and Hon. Canon of Southwark. Dr. Walpole, who was a first-class man in the Theological Tripos at Cambridge when graduating in 1877, has had rather a varied experience during some thirty years' clerical career, having been at one time professor of Systematic Divinity in the General Theological Seminary in New York, of which he is an honorary D.D. Since 1903 he has been rector of Lambeth. He is the author of numerous publications of a devotional and homiletical character, and is also quite a well known mission preacher. It appears that Dr. Walpole has not yet accepted the see of Edinburgh, but is giving it his serious consideration. He expressed his wish that this should be understood when his name was put before the electors.

The Rev. J. G. Simpson, principal of the Leeds Clergy School, has been appointed by the Crown to succeed Canon Hicks at Manchester Cathedral. It appears from a statement of Canon Hicks that Mr. Simpson was the one man that he especially desired to be succeeded by, and that he had offered up prayers with that intention. It is felt, says the Manchester correspondent of the *Church Times*, that the teaching power of the Church in Manchester will be greatly strengthened by the coming of the new canon. J. G. HALL.

THE LATEST.

INJURED IN WRECK.

THREE daughters of Bishop Anderson were injured in the wreck of an electric car on Tuesday afternoon. Miss Janet, aged 18, has an ankle sprained; Katherine, aged 7, suffers from a broken leg; and Nancy, aged 5, received cuts about her head.

The three had been visiting Canon Moore's family at Batavia, and had started to return to Chicago by electric car. It had not proceeded far when a runaway coal car, that had started from the force of gravity while on a side-track, crashed into it. The motorman of the passenger car, instantly perceiving that the two children, on the front seat, were at the very spot where the force of the collision would be greatest, quickly reversed the power and applied the brakes and then, rushing into the car, seized a child in each arm, urged Miss Katharine onward, and started toward the rear. They had reached the center of the car when the impact came and all were thrown in a heap together with splintered seats and flying glass about them. Katharine being underneath. The motorman and two other passengers were also injured. The Anderson children were taken back to Canon Moore's home and Mrs. Anderson was summoned from Chicago. The Bishop, who was in attendance at the diocesan convention, was not notified until later.

The motorman, whose prompt action undoubtedly saved the lives of the three, was Henry Cowdrey.

\$1,000,000 FOR WASHINGTON CATHEDRAL.

A Washington dispatch states that \$1,000,000 is left for the Cathedral building fund by the will of the late John A. Kasson.

NEW YORK COMMEMORATES THE KING

Official Memorial Service at Trinity Church

OTHER SERVICES AT ST. MATTHEW'S AND ELSEWHERE

New Property Obtained by Girls' Friendly Society

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, May 24, 1910

THE City of New York, especially in the down town district and along the water-front, had a funereal aspect on Friday that spoke eloquently of the sympathy of her citizens with the afflicted people of the British Empire. On the principal office buildings as well as on ships in port, national flags were hung at half mast symbolizing the mourning so generally felt at the demise of King Edward VII. The exchanges were generally closed for the day; in many offices, and at the consulates but a modicum of business was transacted.

The official memorial service was held in old Trinity at 3 o'clock in the afternoon. Long before that hour the neighborhood was thronged. Ticket-holders had seats reserved until 2:50, when the door was opened to the general public. In the middle pews were seated the British Consul General, foreign Consuls, representatives of the U. S. Army and Navy, the Governor of New York, Mayor Gaynor, members of the British societies, and prominent citizens.

Promptly at three the long procession began its march from the sacristy to the east and up the middle of the nave to the chancel, the great gallery organ playing Chopin's Funeral March.

The sextons of the parish church and chapels, the choristers and organists, curates and vicars of the parish, the Archdeacons of the diocese, visiting ministers, and the rector of the parish preceded the Rt. Rev. Dr. Courtney, formerly Bishop of Nova Scotia, and the Rt. Rev. Dr. Partridge, Bishop of Kyoto, representing the Bishop of New York, who was unable to be present.

The service began with the opening sentences, the two anthems, and the lesson from the burial office. Barnes' setting of Psalm 23:4 followed. The Apostles' Creed and prayers were said. Then the great congregation stood reverently while the gallery organ sounded the Dead March from the Handel's oratorio of "Saul." The choir then sang Dr. Croft's music to the meditation from the burial office.

Dr. Manning read appropriate collects and the following special prayer:

"We beseech Thee to hear our prayers on behalf of our brethren throughout the British Empire in their hour of sorrow. We commend to Thy mercy Thy servant King Edward, whom Thou hast called from his labors in this world to stand before Thy judgment seat. We ask Thy grace and comfort for the Queen mother and all the members of the bereaved family.

"We implore Thy guidance and blessing for him who is called to succeed to a station of so great dignity and influence, and we pray Thee to establish the rule of peace and justice among all nations, through Jesus Christ, Thy Son, our Lord. Amen."

The Bishop of Kyoto gave the benediction. After a pause for private devotions the organ gave out the old familiar tune, "St. Ann's," and then choir and all the people sang "O God, our help in ages past." As the hymn was sung with fine religious feeling, the procession passed down the nave and up to the sacristy. During the closing voluntary, Beethoven's Funeral March, the congregation passed out and many hundreds of people entered by the side entrances to view the tasteful draping of the pulpit and pew No. 70, the top pew on the south side of the middle alley, which was occupied by the late King when he worshipped in Trinity church on a Sunday morning, fifty years ago, October 14, 1860.

The Union Jack and the Stars and Stripes with the purple of mourning were gracefully displayed on the pulpit-front. The well-remembered cross with its outstretched arms united the national flags of Great Britain and the United States. The picture brought to mind the words written by the then Bishop of New Jersey, Dr. Doane, at the time of the celebration of the laying of the Atlantic cable, when the two flags on Trinity's spire "were blown across each other in mutual embrace."

"Forever wave those wedded flags,
As proudly now they wave!
God, for the lands, His love has blessed,
The beauteous and the brave.

"But, see! the dallying wind the Stars
About the Cross has blown,
And see, again the Cross around
The Stars its folds has thrown.

"Was ever sign so beautiful
Hung from the heavens abroad?
Old England, Young America,
For Freedom and for God."

OTHER MEMORIAL SERVICES.

An overflow service in memory of the late King was held in St. Paul's chapel, Trinity parish, to accommodate persons unable to gain admission into Trinity church. The Rev. W. Montague Geer officiated. Earlier in the day special services were held in the Cathedral of St. John the Divine, the Church of St. Mary the Virgin, Church of the Holy Communion, Grace Church, and in many other churches.

In Brooklyn the Rev. Dr. Swentzel, rector of St. Luke's Church, Clinton avenue, held a service on Friday afternoon and eulogized the late king, pointing out his exceptional characteristics.

On Sunday evening, May 15th, the Order of St. George attended a special memorial service in St. Matthew's church, West Eighty-fourth street. The rector, the Rev. Arthur H. Judge, after speaking in high praise of King Edward, said of King George V.: "No one questions Queen Alexandra when she commends her son to the people, and we all have great hopes for the new king. For a time at least, there should be but one political party, one that will rally around the young king."

An imposing service in *memoriam* King Edward VII. was held in St. James Church, Madison Avenue and Seventy-first Street, under the auspices of the British Schools and Universities Club of New York, on Trinity Sunday afternoon. The church was elaborately draped, purple and white clothed the columns; from the chapiters depended the national flags of Great Britain, Scotland, Ireland, and the United States with streamers of mourning. Probably for the first time since Albert Edward, Prince of Wales, embarked from Portland, Maine, in October, 1860, the Royal standard was displayed in the United States ceremonially, being used as a dossal behind the altar-cross. The pews on the main floor and the gallery were filled when the choir and clergy, followed by the Rt. Rev. Dr. Courtney, rector of the parish, entered the nave, singing the hymn, "On the Resurrection Morning." A shortened form of evening prayer, containing selections from the burial office; a requiem anthem, "I heard a voice from heaven"; prayers for the President, King George V., and the Royal family were said.

After the hymn, "Lord of our Life and God of our Salvation," Bishop Courtney made an address. The anthem "Comes, at times, a stillness as of even," was preceded by an address by the Rev. S. Parkes Cadman, D.D., a Methodist minister of Brooklyn. Tschai-kowsky's setting of the anthem "How blest are they"; and the national anthem of Great Britain; prayers and benediction; the Dead March from Saul; the hymn "O God, our help in ages past"; and the postlude, Handel's Coronation anthem, concluded the service. The music was performed under the direction of Mr. Walter Henry Hall, organist and choirmaster.

Bishop Courtney spoke of the Prince's visit to this country a half century ago, and the appreciation of his kindly interest and quick sympathy, and of the Prince's long years of preparation for kingly duties during the ever-memorable reign of the gracious Queen Victoria. Speaking of King Edward's nobleness and true greatness, he declared that while diplomacy was often thought of as mere chicanery, the departed King looked upon diplomatic relations as something very different from that. He became fitted for his high dignity and great responsibilities by hard study and earnest thought. In him was found the exponent of democratic principles combined with a deep sense of kingly prerogatives. This was recognized in France as perhaps nowhere else outside the kingdom, and made Albert Edward, Prince of Wales, so popular with the French people. They appreciated that he did all he could for that republic. Not the least of the jewels in the crown of his memory is his well-known quality of benevolence. His last words, "I have done my duty," are blessed words for all Englishmen to hear. Then the Bishop recited Kipling's recent poem on the King's life and work.

Dr. Cadman said that people did not think of the King as aged and in weakness of body. Nor did they expect so much of him when he ascended the throne as he actually accomplished. As the first Edward was a man of war, the Edward of the perfect number, seven, was a man of peace, who spared not himself in administering the affairs of State.

SERVICE FOR VETERANS.

Several hundred members of the Veteran Association of the 7th Regiment attended their annual memorial service on Whitsunday, at St. Thomas' Church. The Rev. Claudius M. Roome, chaplain of the veterans, and rector of St. John's Church, Montclair, N. J., preached the sermon. An impressive part of the service was the sounding of taps by the regimental bugler after the names of the thirty-six members who had died within the last year had been called. The church was filled by the association and its friends.

DUTCHESS ARCHDEACONRY.

The spring meeting of the Archdeaconry of Dutchess was held in

the Church of the Messiah, Rhinebeck (the Rev. E. C. Saunders, rector), May 12th. The Rt. Rev. S. C. Partridge, D.D., Missionary Bishop of Kyoto, Japan, preached at the opening service.

Reports were made by the missionaries. The treasurer reported that all bills were paid and that all churches of the Archdeaconry, except one, were paying their apportionments. A message of greeting was sent to the Ven. F. B. Van Kleeck, Archdeacon of Westchester, congratulating him upon the completion of forty years of service in the priesthood of the Church.

NEW G. F. S. HOUSE.

The Girls' Friendly Society has purchased the property No. 155 East Fifty-fourth street. The new house will accommodate forty-four girls, about twice the capacity of the old quarters. All but \$1,000 of the cost of the new venture has been secured. The membership in this diocese amounts to more than 5,000. The Vacation House maintained by the G. F. S., at Huntington, L. I., will open on June 15th.

DILEMMA AT ST. CLEMENT'S.

As noted in these columns last week, St. Clement's church, Third near Macdougall street, was closed by order of the Building department on May 13th. A conference was held on Wednesday following, by parish officers, authorities of the diocese, and representatives of the city. It is certain that the old building is to be demolished. It is announced that the present site will not be used for the new building, but the church will not move uptown. Permission to locate in the Washington Square district has been denied, although it is urged that a parish church is needed between that neighborhood and St. Paul's. St. Clement's has an income of \$13,000 a year and the lot on Third street is said to be worth \$60,000. For the present the congregation will worship in the Potter chapel, Diocesan House, Lafayette street below Astor Place.

THE TRINITY ORDINATIONS.

Acting for and at the request of the Bishop of New York, Bishop Partridge of Kyoto, Japan, officiated at the Trinity ordinations in St. Thomas' church, Fifth avenue. The sermon was preached by the Rev. Dr. Ernest M. Stires, rector of the parish. Fourteen graduates of the General Theological Seminary and two others were made deacons, and five were ordained to the priesthood. Their names will be found in the usual column.

ANSWERS TO CORRESPONDENTS.

A. E. N.—We know of no American branch or agency of the English Church Socialist League. The nearest approach is the Christian Social Union, of which the corresponding secretary is the Rev. A. J. Arkin, Indiana avenue and Livingston street, Philadelphia.

F. B. D.—It is understood that the cost of the building of the New York Cathedral to the present time is about \$3,000,000, exclusive of the cost of the land. When entirely completed the estimated cost is about \$10,000,000.

FUTURE CANDIDATE.—Practice differs. Some of the Bishops are willing to ordain deacons when they reach their senior year in the seminary, permitting them to return for their final year; but the general practice is contrary to that custom.

INQUIRER.—(1) After the death of Bishop Kozlowski, the Polish Church was reorganized with the name of the Polish National Church, repealing all legislation looking toward affiliation with the American Church. Their present Bishop is understood to be hostile to such affiliation, the Old Catholic Bishop in England has lately expressed himself as unfavorable to recognition of the validity of Anglican orders, and all prospect of closer relations with Old Catholics appears to be hopelessly lost, at least for this generation.—(2) The strength of the Polish National Church of America as stated in the U. S. Census of 1906 was: organizations (parishes), 24; communicants, 15,473; ministers, 24; church edifices, 27; value of church property, \$494,700.

E. M. H.—There was no Bishop in the Church Congress picture printed in THE LIVING CHURCH. The figure you have described as the "spruce business man in the center of the picture" was the president of the Congress, the Rev. Charles H. Babcock, D.D.

AFRON.—So far as we know, the General Convention commission on a Mission Hymnal has thus far issued none.

EDWARD VII—THE PEACEMAKER.

["Greater love hath no man than this, that he lay down his life for his friends."]

Not greater than his Lord
Would this his servant be:
What is the King's prerogative
In land of liberty?

Oh Commons, cease your strife,
Peers, lay aside your pride,
Remember, midst your wrangling,
Edward the King has died.

His duty done—he rests
Till resurrection morn:
His Memory! Britons, hand it down
To children yet unborn.

The Peacemaker lies dead,
Think, England! 'Twas for thee!
This was the King's prerogative
In land of liberty.

EUNICE THOMPSON RUEL.

St. John, May 10, 1910.

CHICAGO MOURNS EDWARD VII.

Memorial Service at the Cathedral on the Day of His Burial

COMMENCEMENT AT THE WESTERN THEOLOGICAL SEMINARY

Missionary Sermons after the Missionary Congress

OTHER CHURCH NEWS OF THE WESTERN METROPOLIS

The Living Church News Bureau,
Chicago, May 24, 1910

CHICAGO remembered King Edward on his burial day, as did the rest of the world. A memorial service was held at the Cathedral at which the Bishop officiated, assisted by Dean Sumner and the Rev. Arthur Wilde Little. The service was under the auspices of the British Consul General, the Hon. Horace D. Nugent. As near as possible it duplicated the burial service itself. Bishop Anderson paid an eloquent tribute to the King's memory. "It is safe to say," he said, "that historians will know the late King as Edward the Peacemaker, even as they speak of William the Conqueror, Richard the Lion-Hearted, and Victoria the Good."

In the large congregation present were included General Frederick D. Grant, U.S.A., with other army officers, the British representatives in the city, and those from other foreign countries, the mayor and a number of city officials, with many prominent citizens and delegations from various British organizations.

W. T. S. COMMENCEMENT.

The Western Theological Seminary celebrated its twenty-fifth commencement on Thursday, May 19th. The exercises began with the celebration of the Holy Communion at seven o'clock. The Rev. Dr. Hall officiated and all the students and members of the faculty were present for the last corporate Communion of the academic career. The alumni meeting was held at 11 o'clock, at which the members of the graduating class were voted into the association. The meeting was followed by the alumni dinner in the seminary refectory. This was attended by some eighteen of the alumni and was an unusually interesting and happy occasion. The alumni have been very energetic the past year, and as a result, presented the seminary with \$500 for the endowment fund, to be known and increased from time to time as the Alumni Endowment Fund. The officers of last year were reflected as follows: President, the Very Rev. Dean Sumner; vice-president, Rev. F. D. Ward; secretary, Rev. L. P. Edwards, treasurer, Rev. C. E. Brandt. At the luncheon addresses were made by the Rev. Dr. Hall, who completes his twenty-fifth year as an instructor in the seminary, in which time has taught every subject in the curriculum; the Rev. Dr. De Witt, Dean of the seminary, to whom a rising vote of appreciation for his efficient management was given; Mr. C. B. Runnalls, who spoke for the graduating class; and the following alumni: the Rev. Messrs. E. M. Thompson, T. E. Brandt, G. C. Stewart, and R. S. Gill.

At 3 p. m. the graduating exercises took place in the chapel. The Rt. Rev. Dr. Morrison, Bishop of Iowa, delivered an inspiring sermon to the graduating class, on the real meaning of the Church's ministry. The degree of S.T.B. was conferred by the Bishop of Chicago upon the Rev. J. C. Black and the Rev. R. S. Gill, members of the class of 1909. The diplomas of graduation were then presented to the following men: Arthur S. Morrison, Bernard I. Bell, Frederick A. Patterson, Walter B. Williamson, Claude B. Runnalls, and John D. Rice. The ordination of Mr. Morrison took place on Trinity Sunday in the Cathedral in Davenport at the hands of his father, the Rt. Rev. T. N. Morrison, D.D., the Very Rev. Dean Sumner of Chicago being the preacher. He will take up work as a member of the Cathedral and City Mission staff of Chicago. Mr. B. I. Bell and Mr. Williamson are to be ordained May 29th, in St. Mark's Church, Chicago, by the Rt. Rev. Dr. White of the diocese of Michigan City. Mr. Bell will go as assistant to the Rev. C. H. Young of Christ Church, Chicago, while Mr. Williamson will be given charge of St. Timothy's mission, Chicago. Mr. Patterson, after his ordination, will go to Sturgis, Mich., and Mr. Runnalls to Rolla, N. D. Mr. Rice will take mission work in the diocese of Nebraska.

The prize of \$25 for the best sermon in point of matter and delivery was awarded to Mr. W. S. Pond of the senior class, who also received the second prize of \$10, given by Mr. W. G. Hibbard for the best essay on some social science problem. The first prize of \$25 in the latter contest was awarded to a junior, Mr. Gerald G. Moore, son of Canon Moore, of Batavia, Ill. The subject chosen was "The Social Use of a Parish House."

At 5 o'clock tea was served to the guests in the refectory. In the evening the Dean and Mrs. De Witt held a reception to meet the Bishop and Mrs. Anderson, Bishop and Mrs. Morrison, the

faculty, and the Alumni of the seminary. About 200 guests were present.

MISSIONARY EVENTS.

On Expectation Sunday, following the national Missionary Congress, there were several missionary sermons preached by visitors who remained over from the congress. The Rev. Dr. F. L. H. Pott preached at St. Luke's, Evanston, in the morning; St. Paul's, Hyde Park, in the afternoon, and at Epiphany in the evening. Mr. John W. Wood spoke in St. Paul's, Hyde Park, in the morning; Canon Cooke of Cleveland preached at Kenilworth in the morning; the Rev. R. W. Patton, secretary of the Fourth Department, preached at the Church of the Atonement, Edgewater, in the morning, and at St. Luke's, Evanston, in the evening. The Rev. L. C. Sanford, secretary of the Eighth Department, preached at the Church of Our Saviour and at Trinity, Aurora. The Rev. Dr. John Henry Hopkins of our own Department preached at St. James' in the morning and at Immanuel Swedish mission in the evening. During the week of the National Missionary Congress Mr. John W. Wood and the Rev. H. L. Burlison of the Church Missions House met all of the seven Department secretaries (except the Rev. Thomas J. Garland, who was detained in the East by illness), and held four conferences with them about methods of work in the various missionary departments of the Church. Nearly ten hours of careful discussion were given to these conferences, which were held in the directors' room of the Chicago Athletic Association. Much mutual benefit was realized and a wide area of topics was considered.

On Wednesday, May 11th, the Rev. Dr. John Henry Hopkins began a trip in the diocese of Michigan City, which will continue until the annual convention of the diocese of Chicago. Mrs. Hopkins, whose convalescence we are glad to chronicle, is accompanying her husband on this itinerary.

DEANERY MEETINGS.

The meeting of the Northern Deanery was held on Tuesday and Wednesday, May 10th and 11th, in De Kalb. Dean Fleetwood of Waterman Hall, Sycamore, presided over the sessions and delivered the opening address at the public service on Tuesday evening. He was followed by the Rev. F. J. Bate of Freeport, who gave an interesting talk on "The Omnipotence of the Laity." The Rev. W. J. Bedford-Jones of Elgin and the Rev. Edwin Weary of Sterling also spoke. There was a symposium of papers on the subject of "Preaching," with general discussion. The next meeting of the deanery will be held in October at Savanna, Ill.

The 146th chapter meeting of the Northwestern Deanery was held at the Church of the Holy Comforter, Kenilworth, on Tuesday, May 17th. Mr. Edward Pritchard, secretary of the Chicago health department, gave a most interesting address on the work of the department. The Rev. Dr. Page made an address on "The Cure of Souls," which was followed by an interesting discussion.

SUNDAY SCHOOL INSTITUTE.

The spring meeting of the South Side Sunday School Institute was held on May 12th at St. Margaret's mission. The Rev. S. B. Blunt made the address in the afternoon, and at the evening session Professor C. S. Lewis of the Western Theological Seminary spoke on the subject, "The Sunday School in Relation to the Church." The meeting was very helpful and instructive, and was well attended.

WOMAN'S AUXILIARY.

As Ascension Day fell on the first Thursday of the month, the noonday meeting of the Woman's Auxiliary was held on the Friday following. The meeting was opened by the president, Mrs. Greeley, who first called attention to the handsome gavel which had been presented to her by Deaconesses Clare and Elizabeth. Mr. John W. Wood, secretary of the Board of Missions, New York, gave a graphic account of the convention of the Laymen's Missionary Movement, and of its remarkable effect on the cause of missions. Deaconess Routledge followed Mr. Wood with a brief account of her work as a United Offering missionary in Manila.

NOTES.

The Rev. Dr. Stone, rector of St. James', is on his way back

from Europe with Mrs. Stone, where he went only a month ago for a stay of several months. The sudden death of his son-in-law, Mr. John Ryerson, is the sad cause of his early return. He will arrive in Chicago June 1st. Mr. Ryerson was a young man of great promise and was prominent in several civic and philanthropic organizations. His untimely end is greatly bemoaned by an unusually large circle of friends and the deepest sympathy of the clergy goes out to Dr. and Mrs. Stone and their daughter, Mrs. Ryerson, in their great grief.

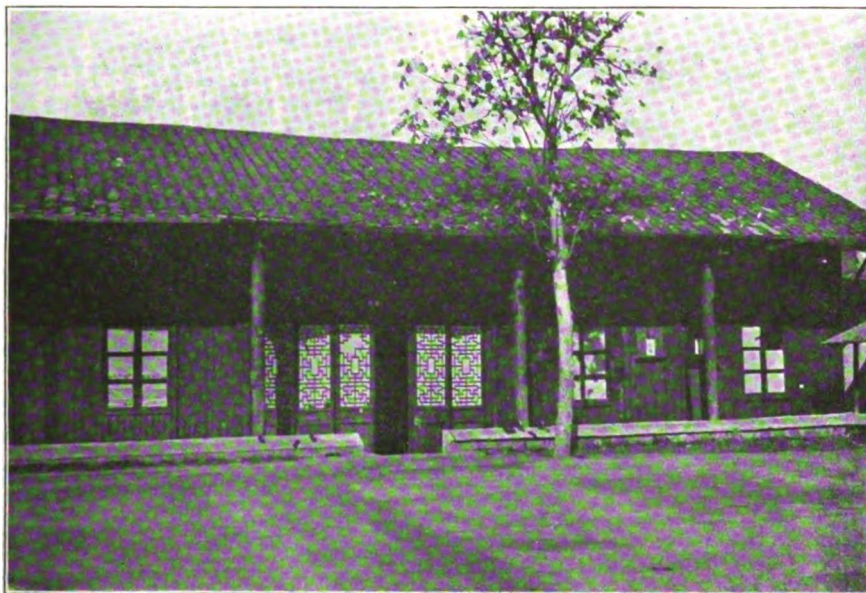
On Saturday morning, May 21st, a Solemn Requiem Eucharist for the late Rev. George F. Danforth was celebrated at the Church of the Redeemer (Rev. Simon B. Blunt, rector). The rector acted as celebrant; the Rev. C. E. Taylor, deacon; the Rev. W. B. Stoskopf, subdeacon; the Rev. G. R. Hewlett, master of ceremonies; the Rev. A. H. W. Anderson and the Rev. L. P. Edwards, servers; the Rev. T. B. Foster, preacher.

Bishop Anderson preached the conference sermon at the Thirty-seventh National Conference of Charities and Correction last Sunday at St. Louis. On account of a threatened attack of appendicitis he was obliged to cancel several engagements last week, and it is feared that he may not be able to go abroad on May 26th as he had planned.

The University of Chicago will send another Travel Class to Egypt and Palestine at the end of January next. The class will be under the direction of Professor Theo. G. Soares. Professors Mathews, Willett, and Price have taken previous classes. Some of the members work for university credit and some join the class for the benefit of the lectures on history, literature, and archaeology.

Correspondence work is done during the months previous to sailing. The class this year will spend five weeks in Egypt, five weeks in Palestine, including two weeks camping, a week in Constantinople, and, visiting Greece, will close at Naples about the middle of May.

RENMUS.



AMERICAN CHURCH MISSION BUILDINGS AT CHANG SHA, CHINA.

[Looted but not destroyed.]

THE CHANG SHA MISSION PROPERTY.

LATE advices from Chang Sha, China, to the Mission Board show that our property at that place was not destroyed, as had been reported, but was badly looted. Mr. Gilman, our

missionary loses all his personal effects, including his library, but no personal violence was offered to him or to his wife, and they received safe escort to Hankow from Chinese officials. The postoffice, bank, and governor's yamen were attacked before the mission property was, and in the riots which ensued, the property of the Norwegian and China Inland missions was burned, but the American Church mission and that of Yale University were only looted. Much property, both foreign and Chinese, was burned, but no American property suffered.

NO MAN OUGHT ever to get into any habit that he cannot readily get free from if he needs to. The habits of life and thought and action that tend to check the freedom and the growth that our lives ought to show are appropriately called "ruts." A keenly discerning and God-led man has said of the best of God's workers: "They don't travel in a rut. They don't make any. A good road doesn't have any." Some roads, to be sure, are easier to travel in when they are marked by deep ruts; but that is only because the road itself is rough and badly kept, not at all what it should be. The well built, well kept road needs no rut to improve its usefulness. Nor does the well built, well kept life. When we find ourselves traveling in such grooves that it is hard for us to turn aside from these to do things that ought to be done, we need to recognize the rut danger-signal, and perhaps let the Master Builder put the whole roadway into repair.—*Sunday School Times.*

LIVE AS though you were dying to-morrow, but work as though you were living for ever.—*Selected.*

PHILADELPHIA ALSO MOURNS

Service in Honor of the Late King at St. Mark's Church

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, May 24, 1910

ON the day of King Edward's burial a most impressive memorial service was held in St. Mark's church (the Rev. Dr. Alfred G. Mortimer, rector) to which admission was by card of invitation. So great was the popular interest that four thousand applications were refused.

A catafalque nine feet high was erected at the entrance of the choir, and covered with a purple pall. A hatchment with the royal arms rested against one end of the catafalque, and fifty-eight candles burned about it. The walls of the church were draped in black. The ushers, chosen from the allied British

ciety. Bishop Talbot spoke eloquently of the many ties which bind Americans to Great Britain and make them sharers in its sorrow, in which indeed the whole civilized world is concerned. He eulogized King Edward for the high ideals that had governed him in exercising his great diplomatic powers in the cause of international peace; for his strong sense of public duty, and his affection for the people over whom he ruled.

A memorial service was held at the same hour in St. Luke's Church, Germantown (the Rev. Dr. Samuel Upjohn, rector), at which an address was made by the Rev. R. B. Green of Norwood.

CHURCH CLUB ELECTIONS.

At the annual meeting of the Church Club of Philadelphia on Monday evening, May 16th, Mr. George Wharton Pepper, under whose administration the club has prospered greatly, was reelected president, Messrs. John E. Baird and Samuel F. Houston vice-presidents, Mr. Louis B. Runk recording secretary, Mr.



CATAFALQUE AT KING EDWARD'S MEMORIAL SERVICE, ST. MARK'S CHURCH, PHILADELPHIA.

societies, bore white wands as a sign of their office; and the invited officials were seated according to a carefully arranged plan. Governor Stuart was present, attended by his staff, representing the state of Pennsylvania; Dr. Charles C. Harrison, in his robes of office as Provost of the University of Pennsylvania (of which King Edward was an honorary alumnus); the British Consul, Wilfred Powell; the ranking Major General of the National Guard, the Commander of the Philadelphia Navy Yard and his staff, the consuls of foreign nations, judges of the several courts, and delegations from all the British societies of the city and the Transatlantic Society.

Previous to the service, during the morning, three requiem Eucharists had been offered for the dead king. At the memorial service itself, in addition to the clergy of St. Mark's, the other clergy of British birth in the city participated, the first lesson being read by the Rev. Robert Johnston, rector of the Church of the Saviour, and the second lesson by the Rev. Llewellyn N. Caley, rector of St. Jude and the Nativity. The sermon was preached by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, and president of the Transatlantic So-

John N. Frazier corresponding secretary, and Major Moses Veale treasurer. The committees in charge of the various activities of the club made interesting reports. The Boys' Club now has 663 members in good standing, and much benefit has resulted from the work, but there are some serious questions which must be faced, partly administrative and partly financial, before the work can be put upon a permanent basis. A special committee is now considering these, and will report plans later. Dr. J. Nicholas Mitchell reported for the committee on General Missions the organization of a normal Mission Study class for men, under the direction of Dr. T. H. P. Sailer of New York, and coöperation with other agencies of the diocese in the very successful series of meetings addressed by Bishop Rowe last winter. The committee on City Missions, through Mr. Clinton Rogers Woodruff, its chairman, reported a careful study of all the spiritual and humanitarian activities of the Church in the city. A map has been prepared upon which all the work of the Church is indicated; not only churches but refuges, hospitals, settlements, etc. Three important suggestions were made: first, that

(Continued on page 154.)

“LOVE THE BROTHERHOOD”

A CHARGE, DELIVERED AT THE CHICAGO DIOCESAN CONVENTION,
TUESDAY, MAY 24TH, BY THE

RT. REV. CHARLES P. ANDERSON, D.D.,
Bishop of Chicago.

“Love the brotherhood.”—I. St. Peter 2: 17.

“Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men . . . ?”—From the service of Consecration of a Bishop.

DEAR brethren of the clergy and the laity, the note which I wish to strike at this Convention is Christian Charity. I do not mean that doubtful kind of charity that belittles differences of belief and conviction, but that deeper charity that triumphs over them. There is a charity that would draw separated churches together in spite of their ecclesiastical antagonisms. There is an uncharity that would disintegrate a Church into schisms, even in the face of theological agreements. Christ is the centre of unity. Christian charity welds His followers into indivisible oneness, Christ-like Christians cannot be torn apart from Him or from each other. No ecclesiastical barriers can really separate the Taulers and the Topladys of the Christian Church. They are one in Christ. Christ-like Christians cannot stay apart. Let us keep this in mind as we make a brief survey of the religious world today.

The religions of the world, from the Christian standpoint, are divided into two classes, Christian and non-Christian. Christians in turn are divided into two classes, Catholic and Protestant. Catholics are divided into three groups, Roman, Eastern, and Anglican. Protestants are divided into a large number of separated organizations representing various shades of belief and opinion. It embraces many who approximate Catholic doctrine and practice at one end, and at the other end many who are doubtfully called either Protestant or Christian.

This is, of course, a very rough classification. It may not include “all who profess and call themselves Christians.” It may include some who are scarcely entitled to the name. There may be some overlappings and dove-tailings, but it will answer our purpose this morning.

Let us note some of the differentiating features between these classes and groups of Christians, stating them bluntly and ruggedly; and, later on, let us see if the uniting principles are not strong enough to overshadow and overcome the disintegrating ingredients. Take first the contentions within the Catholic group. Romanists are they, the world over, who acknowledge the supremacy, the infallibility, and the universal jurisdiction of the Pope. They have other distinguishing characteristics; but the Pope, in his office and person, is the centre of unity within the Roman Communion, and also the point of divergence from the rest of the Catholic world.

The Eastern Orthodox are they who, disclaiming the idea of a papal monarchy, recognize the jurisdiction of the ancient patriarchates and of the daughter Churches that sprang from them. They would recognize Rome as one patriarchate among many, but not as the sole fount of Order and Unity. They are distinguished for a rigidly conservative orthodoxy and for a tenacious adherence to the faith and traditions of the Church. They are Catholics without the Pope.

Anglicans too are Catholics without the Pope. They might readily find a place for a Pope, but not for the Pope. They are they, the world over, whose mother was the ancient Catholic Church of England, in communion with the holy Catholic Church throughout the world, and not out of communion with any portion of Catholic Christendom today through any act of her own. The Anglican communion has never officially excommunicated other Catholic Churches; nor has she ever officially unchurched Protestant Churches. She has preserved the unbroken continuity of the Church in every essential of organic and corporate life. She has kept the faith, the authoritative ministry, the sacraments, the holiness of the Church. The Vincentian rule is hers. Not a single note of apostolicity or Catholicity is lacking in her. She believes that the Catholic Church includes Romanists, but is not made up exclusively of them: that it includes the Churches of the East, but is not confined to them; that it includes the Anglican Communion, but not it alone; that it includes the innumerable company of the baptized; that the Holy Catholic and Apostolic Church of the Creeds is that visible, self-perpetuating Society of believers which from the beginning has “continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and the prayers.”

Coming to the Protestant group, I shall not attempt to point out the things that separate them from each other into independent organizations. To us those differences seem academic and trivial in comparison with the broad difference between the Protestant and the Catholic point of view. It would be foolish to minimize this latter difference. There is a clear line of demarcation between Protestant and Catholic conceptions. They represent dissimilar religious atmospheres and discordant mental attitudes. Worse still, they stand for positive and negative positions, respectively, on some dogmas considered fundamental.

For instance, one says, The Bible and the Bible only; the other says, The Bible in the Church. To us it seems that the former prin-

ciple is leading to the desiccation of the Bible; while the other preserves its spirit and power by giving it the weight of a corporate authority and interpretation.

One believes in individual liberty; the other believes in individual liberty under corporate authority. To us it seems that the former principle has led to chaotic individualism; while the other, without curtailing reasonable liberties, perpetuates the unity of the Body.

One believes in Christian doctrines; the other holds the Faith. It is one thing to believe a doctrine as the result of one’s own ratiocination. It is another thing to hold the whole body of the faith upon a divine authority and then make it our own individual asset by subjective experience. If any man will do His will, if any man will obey His authoritative voice, he shall know of the doctrine, by personal experience. One looks upon the Church as an indefinite number of human organizations seeking divine ends; the other believes the Church to be a divine organism for supplying human needs. In one case men are trying to reach God; in the other, God is encompassing men. The Church, which is His Body, is the extending reach of the Incarnation towards all humanity.

One believes in the churches; the other believes in the Church. Here too, the difference is wide. One looks upon the Christian religion as being whole and complete apart from the Church organizations which are designed to propagate it. The other regards the Church as an essential part of the Gospel, inseparable from the very essence of the Gospel. Christ and the Church are not divorced. The same creed which says “I believe in one God” and in “one Lord Jesus Christ” necessarily goes on to say “I believe One Catholic Church.” The Catholic finds it as easy to believe in many gods as in many churches. If “He is the Head of the Body, the Church”—then the Church must be one.

One believes in the invisibility of the Church; the other in the visibility of the Church. The Church, of course, has its inward and invisible Body as well as its outward and visible body; and such Catholic theologians as Pusey and Percival, as well as such Roman Catholic theologians as Perrone and Gratry, gladly recognize that union with Christ and with the very soul of the Church may exist apart from union with the external body of the Church. This, however, is not the same thing as the modern invention of an invisible Church. An Invisible Church is about as tangible as an invisible state. “Tell it unto the Church,” says our Lord. How can one tell anything to something that is invisible?

One believes in subjective union with Christ; the other in sacramental incorporation into Christ. One views the ministry as a matter of convenience, the method of its appointment to be determined by circumstances; the other regards it as an integral necessity of the Christian Church, its method of transmission being determined by constitutional authority. One has ministers and preachers of the Word, but declaims against priest and altar; the other perpetuates Christ’s three-fold ministry of prophet, priest, and king and proclaims the priest and the altar. One makes the pulpit the central piece of Church furniture; the other focuses the congregation on the altar and exalts the pulpit as it leads men thereto. One seems to minimize sacraments; the other magnifies them. One has one kind of worship, somewhat informal, extempore, and fervent; the other has another kind of worship, liturgical, dignified, susceptible to formality; but capable of transporting devout souls into the third heaven. One has no Bishops, no confirmation, no priests, no altars; the other treasures these as a holy inheritance and a sacred trust.

Such are some of the differences ranging from things vital to things less vital. Perhaps they have been stated too bluntly. There are those who would repudiate the language which has been employed, while others would acknowledge and defend it. It is not easy to employ language which would precisely describe the attitude of so variable a group as we have had in mind. On the whole it fairly represents, in somewhat sharp outline, the divergent points of view and the conflicting beliefs of those two large Christian families, known as Protestant and Catholic.

These divergences have been dwelt upon for two reasons. First, it is neither wisdom nor charity to pretend that they do not exist. Pretending is a child’s game. They do exist in stubborn reality. But aggravate them as you may, accentuate them as you may, they are not insuperable barriers to Christian charity; and Christian charity will find a way to Christian unity. Second, it is in the interest of truth and unity, especially in so far as the Anglican Communion is concerned, that it should be clearly understood where the Anglican Communion belongs and what her mission is. Over and over again it happens that those from whom we have a right to expect better things persist in putting our Catholic Communion in the wrong category. Our associations are admittedly Protestant; our theology is indubitably Catholic. No amount of interpretative ingenuity can deathollicise the Book of Common Prayer, nor the Church whose text-book and law-book and worship-book it is. The only suggestion of anything else is in a subordinate clause in a title-page, which subordinate clause is contradicted on every succeeding page. Even the title page, with its misleading subordinate clause, proclaims the catholicity of the Church that uses the Book. That title page reads, “The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies”—of the Protestant Episcopal Church? No, the Sacraments and other rites and ceremonies “of the Church.” That is the title. The rest is merely parenthetical and explanatory of the

fact that they are the prayers, rites, ceremonies, and sacraments of the holy Catholic Church, as used and administered in a particular national Church. We were not baptized, nor confirmed, nor made communicants, nor married, nor absolved, nor ordained in the Protestant Episcopal Church. "We receive this Child into the congregation of Christ's flock." "Receive the Holy Ghost for the office and work of a priest in the Church of God." Yes, the Prayer Book is Catholic through and through; but our associations for the past three hundred years have been Protestant. Both of these facts must be kept in mind.

Never was it more necessary or expedient to emphasize the Catholicity of the Anglican Church than now. Her historic continuity, her episcopal succession, her true and lawful priesthood, her orthodox faith, her cycles of fast and festival, her theological symmetry, her power to make saints—these are her glories, these were not broken in upon by the English Reformation. On the other hand, the Reformation, especially the imported continental Reformation, created a new atmosphere, a new life, a new environment. In that environment God has placed us. He who believes that God reigns must recognize the Reformation as providential. Is it not also manifestly providential that even the Protestant world was not left without a Catholic Church? Therein is our mission—a Catholic Church in a Protestant world. Is it ecclesiastical conceit, or is it a vision, to see the mission of our Church to be the leaven that leaveneth? In these days, when the spirit of unity is in the air, when Protestant Churches are approaching federation, when they are reconsidering their divisive principles, when they are coming back to the Christian year and taking more kindly to liturgical worship, when Dr. Smythe can write of *Passing Protestantism and Coming Catholicism*—are these the days when it is wise or expedient for us to hold lightly to our Catholic heritage? Or, on the other hand, in view of these tendencies, are these the days for us to be cold and proud, unsympathetic and undiplomatic? Nothing would so paralyze our power to make our contribution towards Church unity as anything that would tend to denominationalize or sectarianize the Church. As the Roman Catholic De Maistre recognized long ago, the Anglican Church occupies a mediating position between Rome and Geneva. This mediating power must not be imperiled by either Protestantizing her or Romanizing her. There is something better than either. Nor will unity be effected by asking Churches to give up. They are asked to give. What have we to give if we give up the glories that we have? Are they ours to give up? Church unity must not be sought on the basis of concessions or surrenders on the part of any Church in Christendom. At any rate that is not the best method of approach, nor the first step to be taken. Our ideal should be a comprehensive unity based on the accumulative experience and wisdom of the whole Christian world, from the beginning. Can we imagine a reunited Christendom without at least a constitutionalized Pope? Can we imagine, in the light of nineteen hundred years of history, a reunited Christendom without a constitutionalized Episcopacy? Can we imagine, in the light of the spiritual accomplishments of the non-Catholic Churches, a reunited Christendom that did not embrace the real glories of Protestantism? Centuries of history cannot be blotted out and a fresh start made. The Protestant Reformation cannot be undone, and most certainly the previous fifteen hundred years cannot be undone. Unity cannot be manufactured. The Church of the future must grow out of the Church of the past. The Protestant Reformation was the humiliation of the Catholic Church, from above. Woe to the Church because of sects; for it must needs be that sects come, but woe to the Church that necessitated their coming. They are here for the accomplishment of a divine purpose. The present sect-heterogeneity cannot be reassembled into Catholic homogeneity by simply turning Time's dial back three centuries. The integration, the reintegration of the Christian Church cannot be brought about by asking Churches to renounce principles which they have won at great sacrifice, and experiences which they have acquired for themselves and for all Christendom with their life's blood. The positive principles of the Churches are theirs to give, not to surrender. They can give up their negations, their prejudices, their uncharity, not their religion. What needs changing is our unchristian attitude, not our Christian convictions. This will be the first step towards unity. Perhaps it is the only step that can be taken at once, but it is in itself a seven-leagued stride. Our immediate duty is not to formulate credal programmes, but to promote Christian charity and mutual appreciation. Preliminary negotiations so-called that plunge headlong into the heart of our difficulties are brutal. They only serve to stiffen men's backs and ruffle their tempers. Shall we demand that Rome quit the Pope, and the Baptists yield immersion, and the Methodists abandon conversion, and Catholics waive Holy Orders? These, in part, are their contributions. The duty of our time is to foster deeper love for each other and a larger desire on the part of each to secure the possessions of the other. The cold reception given to the Chicago-Lambeth quadrilateral indicates that the time is not ripe for platforms. An atmosphere must first be created. It is impossible to drive in the thick end of the wedge by hammering it on its sharp edge. It ruins the wedge without driving it in a line. Platform unity cannot be forced. It would be trying to manufacture unity instead of stimulating its growth. It took three hundred years to produce three hundred Churches; it will take a long time to restore them to oneness again. Anyway, platform agreement is not unity. The federation of Churches is not unity.

Unity is not uniformity and it can exist without unanimity in matters of opinion. Unity begins with oneness in Christ's mystical Body. "By one spirit are ye all baptized into one Body." There is the starting point. If holy charity accompanies us along the road from this internal unity to an organic external unity it will eliminate no spiritual values, it will erect no artificial barriers. "Love the brotherhood."

Do Christian men of the present day really desire unity? You Broad Churchmen, who talk more about it than anybody else, are you not a little squeamish lest a unity that embraced all Catholic Christendom would be broader than you are, more orthodox than you are, less latitudinarian than you are? You High Churchmen, who pray for unity more than others, are you not a little fearful that a unity that embraced the spiritual forces of Protestantism would be broader than you are, more evangelical than you are, less "attitudinarian" than you are? You Protestants, who pretend that you have unity already while you propagandize your rival organizations, are you not somewhat afraid that a unity that took in the whole Christian world would call upon you to embrace principles that you have abandoned and make you more Catholic than you are, less Protestant than you are? You Romanists, who claim that there can be no unity apart from the Pope, are you not quite sure that if perchance the non-Roman Christian world were to go over to you, the infusion would make you more Catholic than you are, more Christian than you are, less Roman than you are? Do we really desire Unity? Can we humble our pride, bury our prejudices, and confess our shame? Can we feel and show the larger love?

As a basis of the larger love let us realize the bonds that bind Christians together. It was stated at the outset that Christians were divided into two classes, Catholic and Protestant. Let us put it another way. Christians, notwithstanding their division into two families, are nevertheless united on and in Christ. Isn't that better? It was stated that Catholics were divided into three groups. Is it not more accurate to say that Catholics, notwithstanding their aloofness from each other, are one Catholic Church? There is no real cleavage within the Catholic Church. St. Peter recognized that there were segregating qualities in religions, but even they did not justify hostility. "Honour all men," he says; "all men," whether Jew or Gentile. But "love the brotherhood"—the brotherhood of Christians. Christians have one indestructible bond. They are Christians. They are not Mohammedans nor Parsees. They have the same Lord, the same baptism, in the same Divine Name.

Once upon a time a Catholic and a Protestant were angrily arguing about their religion. Along came a Buddhist.

"What are you quarreling about?" says he. "You both believe in Christ as Head of the Church, redeemer of the world. You have both been baptized in His name. I do not believe in Christ. I have not been born again."

The altercations between those two Christians were about relatively inconsequential matters in comparison with the issue between them and the Buddhist. They should have stopped disputing and combined their energies on converting him. "He that hath the Son hath life and he that hath not the Son of God hath not life." Even from the most Catholic viewpoint a Protestant is not a pagan, a heretic is not a heathen, a schismatic is not a conscious secessionist, and the Catholic is not the only Christian.

It seems necessary to indulge in these platitudes because some of us have brooded over the imaginary incompatibilities between Christians until we feel more at ease with the heathens than we do with Christians who cannot pronounce our shibboleth. Whether a man is an Ephraimite or a Gileadite is quite secondary to the larger question as to whether he is of the true Israel of God.

[CONCLUDED NEXT WEEK.]

GOD'S SCHOOL.

Each soul is placed within the school of life
With books and desk at which to learn the way,
But youth, with restless mien, is loath to stay,
And rushes outward to the world of strife.
The aged ones are left, their hearts are rife
With sorrow at the lessons learned, yet stay
Where duty calls and beckons day by day,
Though pierced the heart as with a cruel knife.
But youth from field and forest will return,
Again take up the long neglected task;
Will find content in what they once did spurn,
While aged ones will vanish, lift the masque
Which hides the future, and more fully learn
That Duty leads to Love in which to bask.

CLARA OPHELIA BLAND.

"LET US WITH the apostles look up after our ascending Saviour, send our wishes and our souls to heaven where He now is, and where He will remain till that important day on which He shall descend to the final judgment. In the meantime, may His cause and service be ever dear to us! And while He is preparing for us mansions in the world above, may we, with grateful and joyful alacrity, pursue that which He graciously condescends to own as His interest here upon earth."—*Selected.*

DIOCESAN CONVENTIONS

MOST important of the conventions of last week was that of the Diocese of VIRGINIA, which celebrated the 125th anniversary of the founding of the diocese. MAINE kept the tenth anniversary of its Bishop, making a considerable offering for the Episcopal endowment fund and presenting to him a modest sized purse with which to purchase a cope and mitre for his own use. PITTSBURGH determined that the diocese should be divided if General Convention shall give consent, at such time as an endowment fund of \$30,000 shall be raised for the new diocese, in addition to nearly \$38,000 to be paid by the present diocese. KANSAS CITY made several canonical changes and provided for the enlargement of St. Luke's Hospital in the see city. RHODE ISLAND took action looking toward making provision for reasonable salaries for the clergy and for work among foreign speaking people. WESTERN NEW YORK arranged that DeVeaux College should again be opened to paying pupils under certain conditions. Elections to General Convention continue to arouse much interest, and there were many contests. In KANSAS CITY, Dr. Cyrus Townsend Brady, author of the "Open Pulpit" canon which failed of enactment at the last General Convention, and who had announced his determination to press for such legislation at Cincinnati, failed of election.

VIRGINIA'S 125th ANNIVERSARY.

THE celebration of the 125th anniversary of the diocese overshadowed every other consideration at the council last week. It was held in St. John's Church, Richmond, the mother church of Henrico parish, and the next oldest in order of continuity in America, in which the diocese was organized 125 years ago. In the procession that entered the old church were representatives from the daughter dioceses of Southern Virginia and West Virginia, including Bishops Gravatt and Tucker, together with the Bishop and the Bishop Coadjutor of Virginia and a long line of the clergy.

The Rev. E. L. Goodwin of Fairfax, secretary of the diocese and historiographer, made the historic address. It was replete with facts concerning St. John's and the early history of the Church in Virginia. Following this address the Rev. R. A. Goodwin, rector of St. John's, spoke of the two great rectors of the troublesome period of more than a hundred years ago. Tablets were unveiled to them—namely, Rev. Miles Carey Selden, and the Rev. John Buchanan, D.D. For thirty-three years Mr. Selden was rector of St. John's. The tablet was unveiled by Miss Elizabeth Rodman Selden, the great-great-granddaughter of Mr. Selden, through whose efforts the memorial was secured. On the tablet appears this inscription:

"IN MEMORIAM

THE REV. MILES CARY SELDEN.

Born in Virginia, 1726. Died 1785. Ordained in London 1752. Minister in Henrico Parish 1752-1785. Member Henrico Committee for Safety 1774-1775. Chaplain Virginia Convention 1775."

Immediately following the unveiling of the Selden tablet, the memorial to the Rev. John Buchanan, D.D., was unveiled by two of the vestry of St. John's. This tablet is of granite and is in the aisle of the church over the vault where his remains rest. The inscription is:

"IN MEMORY OF

REV. JNO. BUCHANAN, D.D.,

Born in Scotland 1743. Died in Richmond 1822. First Treasurer of the Diocese of Virginia.

"The beloved parson."

"This stone is placed by the Congregation of St. John's Church, 1910."

An offering was taken for the Robert Hunt memorial, to be erected at Jamestown.

COUNCIL SESSIONS.

During council week the Holy Eucharist was celebrated daily in the Church of the Holy Comforter. The session of Wednesday night was of a missionary character. Thursday afternoon was largely given over to a discussion of the proposed Preamble, which was also resumed on Friday, and finally was approved.

THE ELECTIONS.

Deputies to General Convention: Clerical—Rev. E. L. Goodwin, Rev. A. Crawford, D.D., Rev. John J. Gravatt, D.D., Rev. W. M. Clark. Alternates: Clerical—Rev. R. J. McBride, D.D., Rev. W. D. Smith, Rev. Berryman Green, D.D., Rev. P. P. Phillips.

Lay Deputies: Mr. P. H. Mayo, Judge R. Carter Scott, Mr. Joseph Wilmer, Hon. Roswell Page. Alternates: Lay—Mr. H. C. Marchant, Judge A. W. Wallace, Judge I. R. B. Wright, Col. Eugene Massie.

The old Standing Committee was reelected.

PRELIMINARY SERVICE.

The first service of the council was held in Holy Trinity Church

on Tuesday evening in the interest of Sunday schools. Bishop Lloyd presided and the rector, the Rev. John J. Gravatt, D.D., read the service. The Rev. Thos. Semmes, president of the Diocesan Sunday School Commission, spoke on Child Nature. The Rev. Wm. M. Clark made an address on Teaching the Child, and the Rev. R. A. Goodwin spoke on how to instruct the child to worship, setting forth the principles of prayer and reverent study of God's word. The Rt. Rev. A. S. Lloyd, D.D., Bishop Coadjutor, closed with an address on "The Missionary in the Sunday School." This service, which was crowded with those interested, proved to be one of the most instructive and helpful of the council.

OHIO.

THE revision of the canons of the diocese was undertaken at this convention. During the debate thereon the unpleasant truth was clearly brought out that under the existing state law, no rector in Ohio is by virtue of his office a member of the parish vestry unless he has been duly elected to the same. Neither may he preside at vestry meetings by right as the Canons of the general Church direct, but is only permitted to do so by courtesy if agreeable to that body.

The convention met on Tuesday in Trinity Cathedral, Cleveland.

THE BISHOP'S ADDRESS.

The Bishop's charge contained several matters of unusual interest to the whole Church. After referring to the generally prosperous condition of the diocese and the fact that the confirmations, which this year numbered 1,084, considerably exceeded the average of previous years, Bishop Leonard urged the building of rectories in parishes still without them, the bonding of all treasurers of parishes and missions, and greater regularity and fidelity in the management by vestries of the temporalities of the Church. He strongly commended the work of the \$5,000,000 Clergy Pension Commission and urged that generous response be made to its appeal. He then treated of pending matters for general legislation in the Church. He was opposed to the ratification of the Preamble, feeling that where every letter of the definition should be weighed and every statement so presented that no possible fault can be found with it, there should be *unanimous agreement*, and no divergence or antagonism of difference. In the language of the Preamble, he said, there "is some ambiguity, and some insufficient statement; there are some perplexities with regard to reference to the Creed, and to the contention of what is meant by expressions concerning membership in the Church. Bishops have disagreed on this last subject, and fathers of the Church in ancient days have discussed it. I do not propose to take your valuable time in going into an elaborate analysis of this preamble. It is an interesting piece of writing, was conscientiously prepared by learned persons, and has no mark of what is known as ecclesiastical partisanship in it; therefore it can be lifted out from any low level, and put upon the higher ground of expediency at this time to burden the Constitution."

He commended the amendment to elect the Presiding Bishop and stated cogently the reasons for such action. He did not favor the proposition to establish Suffragan Bishops, first because a Coadjutor Bishop is sufficient for the work, and he should have the privilege of succession as in the past; second, because the office of Suffragan will not be dignified and stable enough to secure for its occupancy the ablest and strongest men of the Church. Presbyters of a scholarly and successful parochial standing will hardly submit to any such precarious condition, and we shall therefore find, after a while, that the Church is burdened with a group of mediocre men. He expressed himself as opposed to the proposed addition to Article 9 making changes in regard to the place in which a presbyter or deacon may be tried. Neither did he commend the proposed amendment to Article 10 permitting alterations in the Book of Common Prayer in foreign languages. With respect to Canon 19, he said:

"For three years this Canon has been in spasmodic operation; its most ardent friends will certainly allow that it has created a great amount of discussion and discord. And so far as proving to be an eirenicon, it seems to have been an inflammatory brand. It has excited the clergy and laity of our own Church, and has annoyed our Christian friends in other religious communions. My position was originally against the adoption of the canon; I have obeyed it however, because it had become active law, and I am more confident than even that it was a very bad piece of legislation. My brethren of the clergy have been very courteous and kind in heeding my request, during the last year, that no permission be asked for the licensing of denominational ministers to speak in our churches. There have been exceptions to this desire which I expressed to the last convention, but none of sufficient gravity to induce me to bring to bear the canon on discipline. The machinery of the court is too ponderous to bring forth except under the most necessitous conditions; we all deprecate litigation of any kind, and the unhappiness that comes from trials in court is keen and poignant.

"It is, however, well for the clergy to remember that they have taken solemn vows to accept the godly judgment of their Bishops,

even though they disagree with both the judgment and the godliness of it. This Church of ours is supposed to be a Church of law and order, and we have always endeavored to maintain the ideal of a gentleman's treatment of all questions at issue. And I repeat that with very rare exceptions I have been most fortunate in having about me men who have treated my decisions with respect, although they differed from me, and who have always maintained the attitude of those who are well mannered."

THE ELECTIONS.

The election of deputies to the General Convention on Wednesday resulted as follows: Clerical deputies—The Rev. Messrs. George P. Atwater; Hosea W. Jones, D.D.; Abner L. Frazer; and the Ven. Archdeacon Asa A. Abbott.

Clerical Alternates—The Rev. Messrs. W. Rix Attwood; Samuel N. Watson, D.D.; Edward Thomson Mathison; Robert LeRoy Harris.

Lay Deputies—Ensign N. Brown, Youngstown; Samuel Mather, Cleveland; Thomas M. Sloane, Sandusky; David Z. Norton, Cleveland.

Lay Alternates—J. E. Brown, Mansfield; Karl Kendig, Akron; Robert H. Clark, Cleveland; T. H. Walbridge, Toledo.

Standing Committee: Clerical—The Rev. Messrs. Abner L. Frazer; Samuel N. Watson, D.D.; Walter Russell Breed, D.D.; Arthur Dumper.

Lay—Robert West; William G. Mather; Thomas M. Sloane; A. A. Strong.

THE BISHOP'S RECEPTION.

On Tuesday evening the delegates attended a reception graciously tendered them at the episcopal residence by Bishop and Mrs. Leonard.

PITTSBURGH.

THE main interest of the convention centered in action on the report of the committee on Division of the Diocese. The chairman of that committee presented a report, which was unanimously adopted, whereby the diocesan authorities will ask of the General Convention of 1910, that a new diocese may be created, consisting of thirteen counties in the northwestern part of the state, now comprising the Archdeaconry of Erie, when an endowment of \$30,000 shall have been raised in addition to the funds to be conveyed to them from the diocese of Pittsburgh, which latter amount to \$37,980.60, being one-half of the Permanent Episcopal and Christmas Funds.

THE BISHOP'S ADDRESS.

The Bishop deplored the great number of clerical changes. He acknowledged an unusual number of gifts received for Church purposes; heartily commended the Laymen's Missionary Movement.

The importance of careful keeping of the parish register was treated of with emphasis and at considerable length, and the work among the colored people at St. Augustine's mission, Pittsburgh, was commended to the notice and generous treatment of the larger city parishes.

The Bishop brought forward again the subject of the division of the diocese at this time, and urged that if for financial or other reasons it did not seem feasible this year, a Coadjutor might be elected to share some of the increasing burden of diocesan work.

The address closed with an urgent appeal that the diocese of Pittsburgh should unite with the other dioceses in the commonwealth of Pennsylvania in providing for a clergyman to take charge of work among the students at State College who are members of the Church.

CHARGE ON CHURCH UNITY.

A charge on Church Unity followed the reading of the address, in which Bishop Whitehead started out by saying that the movement towards Church unity had received its initiative in the Church when the Chicago-Lambeth Quadrilateral was promulgated. He believed the results up to the present moment to be not inconsiderable. Already some large bodies of the same polity have come together, and others are considering coalition. Christian hearts are prompting Christian hands to reach out in friendly touch towards Christian neighbors. Alliances, federations, Laymen's Missionary Movements, Students' Volunteer Associations, etc., are manifesting the existence of a deep and widespread feeling that Christian people must get together and wage a united warfare against the common enemy. He deprecated undue haste in the matter, also impatience, and the yielding of convictions and principles. He advised the study of all Christian people of the polity of the Church before the Great Schism, when the whole Christian Church was at one. He considered that the Historic Episcopate presents a far less formidable barrier to unity than does the insistence upon immersion as the only effectual mode of baptism, or the acceptance of the Papacy. He called attention to the frequent confusion of Christian unity with Church unity, the former a spiritual matter, the unity of all disciples in their personal adherence to the Master by a living faith; and the latter an agreement that all speak the same things, and that there be no divisions among Christian brethren. In the Bishop's judgment Canon 19 was not an endorsement of the "Open Pulpit" as in any

measure or degree helpful towards Church unity. In closing he bade Churchmen beware of a false liberality which complacently flatters itself while it insults the Master; and pleaded for a revival in our Churchmanship of the old-fashioned quality of loyalty, which seems sadly demoralized in our ranks to-day.

LEGISLATION.

Those portions of the Bishop's address relating to the Laymen's Missionary Movement and the appeal for a chaplaincy at State College were referred to special committees, which reported sympathetically on each. Pledges amounting to \$2,000 were subscribed for payment of the mortgage on St. Augustine's mission.

THE ELECTIONS.

Standing Committee: The Rev. Drs. Grange, Vance, and Hills, the Rev. D. L. Ferris, and Messrs. G. C. Burgwin, S. C. McCandless, H. W. Armstrong and N. P. Hyndman.

Deputies to General Convention: Clerical—The Rev. Messrs. J. H. McIlvaine, D.D., L. F. Cole, Pittsburgh; Martin Aigner, Franklin; Alexander Vance, D.D., Pittsburgh. Alternates—Rev. Messrs. C. M. Young, Oakmont; J. R. Wightman, Pittsburgh; John Dows Hills, D.D., Bellevue; Abijah Alexander, Pittsburgh; Lay—Messrs. T. W. Shacklett, Erie; H. D. W. English, G. C. Burgwin, Herbert DuPuy, Pittsburgh. Alternates—Mr. N. P. Hyndman and Hon. George W. Guthrie, Pittsburgh; Hon. H. A. Hall, Ridgeway, and Mr. J. W. Reynolds, Erie.

NOTES.

The convention was a memorable one by reason of large attendance, deep interest, and entire harmony of action.

On Wednesday evening Bishop and Mrs. Whitehead held a reception at their residence for the clerical and lay delegates.

ORDINATION OF A DEAF-MUTE.

Next day the Bishop ordained to the diaconate a deaf-mute, Brewster Randall Allabough, professor in the State Institution for the Deaf and Dumb at Edgewood.

KANSAS CITY.

A NOTABLE forward step was taken in the adoption of a resolution that called for an enlargement of St. Luke's Hospital by the commencement of a new building. The council called upon the trustees of the hospital to commence at once the erection of a unit of the proposed new building and pledged its support. The called for unit is to cost about \$75,000, and the trustees were urged to make this their minimum expenditure. Canonical amendments were adopted providing for the bonding of all treasurers, both diocesan and parochial; for requiring consent for the establishing of new parishes and missions in cities where other parishes or missions are already established, from the Bishop and the Standing Committee or the Bishop and the Board of Missions. The Rev. Dr. Brady and Messrs. J. E. Long, J. T. Harding, and E. M. Clendening were appointed a committee to prepare an invitation to the General Convention to hold its sessions of 1913 in Kansas City.

The council was held in St. George's Church, Kansas City (Rev. Cyrus Townsend Brady, LL.D., rector).

THE BISHOP'S ADDRESS.

The Bishop noted that the diocese would celebrate its twentieth anniversary on June 3d. Statistics do not show as much growth as had been anticipated because the people in these parts are restless and the clergy migratory. None of the clergy present at the first council is within the diocese now. In one parish the Bishop confirmed 323 persons, but the total number of communicants is practically unchanged from that of fifteen years ago. In a mission in which he has confirmed forty-two the communicant list is only only half as large as twenty years ago. This is not the fault of the clergy but of the conditions under which we do our work. Nevertheless there has been some growth.

The Bishop expressed warm interest in the Laymen's Forward Movement, the Seabury Society of New York, and other kindred associations of laymen, recommending the organization of the laymen of this diocese for united and aggressive work.

THE ELECTIONS.

Standing Committee: The Rev. J. Stewart-Smith, president; the Rev. J. D. Ritchey, D.D., secretary; the Rev. E. H. Eckel, Mr. John T. Harding, Mr. A. C. Stowell, and Mr. Horace Stringfellow.

Deputies to General Convention: The Rev. E. H. Eckel, the Rev. J. A. Schaad, the Rev. C. A. Weed, the Rev. J. D. Ritchey, D.D.; Mr. H. D. Ashley, Mr. A. C. Stowell, Mr. J. Q. Watkins, and Mr. F. A. Garlichs.

Alternates: The Rev. R. N. Spencer, the Rev. J. Stewart-Smith, the Rev. C. R. Taylor, the Rev. A. W. Farnum, Mr. H. L. Arnold, Mr. W. F. Eves, Mr. E. M. Clendening and Mr. B. J. Fradenburg.

OTHER LEGISLATION.

Provision was made by the council to pay in part expenses of the Bishop and deputies to the General Convention. To provide

for this additional expense, a ten per cent increase in the regular schedule of assessments was adopted. The feature of the Tuesday evening session of the council was the comprehensive report presented by a committee of the outgoing Board of Missions. The report included the apportionment upon the congregations for the support of diocesan missions, and was adopted. The Rev. Dr. Brady presented the duplex envelope as the proper instrument to use in taking care of extra-parochial objects and on his motion the council resolved to use the duplex or some similar method for the collection of weekly offerings for missions. Special pledges were made by St. George's, Grace, St. Paul's, and Trinity parishes to the work of the Rev. E. S. Willett among the colored people of the north end. An interesting report from the Archdeacon was the final address of the evening session. On Wednesday the old Board of Missions was reelected. The invitation of St. Paul's, Kansas City, that the council of 1911 meet with them was accepted. A committee consisting of the Rev. J. D. Ritchey, D.D., Mr. J. E. Long, and Mr. R. W. Carey was appointed to consider the advisability of establishing a school at Sweet Springs.

JUNIOR AUXILIARY.

The second annual meeting of the Junior Auxiliary was held in St. George's Church on May 11th. A very large increase, both in numbers and interest, was shown over a year ago. Addresses by Miss Sleppy of St. Paul, Minn., and the Rev. H. P. Silver were features of the session.

WOMAN'S AUXILIARY.

The annual session of the Woman's Auxiliary was held in St. George's church on May 12th. The officers of last year were reelected with the exception of Mrs. F. C. O'Meara of Carthage. Mrs. C. A. Weed of Joplin was elected in her place. The establishment of two memorial scholarships formed the feature of the session. One of these is known as the Alexander Butts memorial scholarship and is for the work in the Philippines; the other is to be known as the W. B. Clarke memorial scholarship and is for use in the school at Corbin, Ky., in the diocese of Lexington. The sessions of the Auxiliary always excel in attendance and enthusiasm. This session proved to be no exception to the rule.

ARKANSAS.

DELEGATES to the thirty-eighth annual convention of the diocese of Arkansas by an almost unanimous vote declined to accept Bishop Brown's plan of Church Unity as expressed in his charge to the council. In place of the Bishop's idea to place all ministries on a parity as to validity, a resolution was offered and passed stating clearly that the attitude of the clergy and laity in the diocese was to uphold and maintain the divine authority and superiority of Anglican orders over those of the Protestant denominations.

The sessions were held in St. John's Church, Helena, May 11th and 12th. The opening service was the priesting of five deacons, namely: The Rev. John Harvey Boosey, Winslow; the Rev. Joseph Kuehnle, Texarkana; the Rev. Cornelius Charlton Burke, Fort Smith; the Rev. C. L. W. Reese, Jonesboro, and the Rev. Nicholas Rightor of Helena. The sermon was preached by the Rev. W. D. Buckner of Pine Bluff, on "I am the Light of the World," "Ye are the light of the world." At the conclusion of the celebration the council was organized, with the choice of the Rev. Wm. DuHamel as secretary. Recess was then taken until after luncheon.

The Bishop's address and charge was the first order of business in the afternoon session.

THE BISHOP'S ADDRESS.

Bishop Brown gave utterance to his very pronounced ideas on the subject of Christian Unity, which he believed would never be reached through the "swallowing-up" process, but believes it can be reached logically through federation. He declared that "Sacredotal Catholicism, which belongs to the night of the mediaeval ages, will disappear before the light of Protestantism." "The Protestant principle," said he, "has its embodiment in the idea of a republican federation. While the world stands, Christendom will never be unified until the Catholic programme of an imperial absorption gives way to the Protestant programme of a republican federation." He would form an interdenominational episcopate, in which each denomination, without giving up its corporate existence or surrendering any of its distinctive features, would be represented by its own bishop, and from this would be formed the working center for worldwide enterprises. All Churches would come in on a common level, all working to the same general end—the evangelization of the world—and none surrendering anything distinctively denominational as to their own Church affairs.

CATHOLIC ORDERS SUSTAINED BY THE COUNCIL.

The principle avowed in this charge, placing holy orders in the Church on a parity with the ministries of the denominations, was warmly protested by both clerical and lay delegates. Archdeacon G. Mosley Murray voiced this protest, and was about to offer his remarks in the form of a motion, but was induced to give way to the Rev. Henry N. Hyde of Little Rock, who offered the fol-

lowing formal resolution as the sense of the council in the matter under discussion:

"Resolved, That any plan for Christian Unity which involves a surrender or impairment of our belief in the superior and divine origin of the ministry of the Holy Catholic Church as distinguished from the ministries of the Protestant denominations, would be unacceptable to the clergy and laity of said Church in the diocese of Arkansas."

This resolution was debated and discussed the better part of the afternoon session and the morning following. As certain misapprehensions seemed probable, touching the purport of the resolution, it was distinctly stated by the maker that it was not offered in any sense as a criticism on the Bishop, "who," said Mr. Hyde, "has a perfect right to his personal opinion concerning the most feasible plan for accomplishing organic Christian Unity." He contended, however, that it was not simply the privilege, but it was the duty of the council of the diocese to set at rest the prevalent opinion that strange and unorthodox doctrines were held here. He said that he knew that it was variously understood that Arkansas was the seeding ground for whimsical doctrine, and he maintained the time was ripe to quiet any such erroneous impression as to the prevalent opinion of clergy and laity. When pressed to a vote by ballot the Hyde resolution carried by ayes 25, nays 3, one of the latter votes being cast by a lay delegate.

GENERAL LEGISLATION.

The other important measures acted upon were concurrence in the Preamble; a vote in favor of Suffragan Bishops; and against the repeal of Canon 19.

On Thursday morning Mr. Robert W. Emerson was ordered to the diaconate and reports from the various committees were read. The Permanent Episcopate Fund was reported to be valued now at \$41,318.81, an increase of \$16,089.50 over last year. The Bishop's salary was increased to \$2,500 a year; and officers and committees were elected for the ensuing year.

THE ELECTIONS.

Standing Committee: The Rev. W. D. Buckner, the Ven. G. Mosley Murray, the Rev. C. H. Lockwood; Major P. K. Roots, Mr. J. M. Bracey.

Deputies to General Convention: Clerical—the Rev. Henry N. Hyde, Rev. C. H. Lockwood, Rev. W. D. Buckner, Rev. H. M. Ingham. Lay—Major P. K. Roots, Judge W. A. Falconer, Mr. S. S. Faulkner, and Col. F. T. B. Hollenburgh.

Alternates: Clerical—Ven. G. M. Murray, Rev. J. W. Thompson, Ven. E. W. Saphore, Rev. Arthur Llwyd. Lay—Messrs. John W. Ferrill, John T. Hicks, M. S. Trulock, S. A. Pernot.

Delegates to the Seventh Missionary Council: Rev. H. A. Stowell, Rev. Wm. DuHamel, Rev. J. W. Thompson, Rev. E. W. Saphore, Rev. H. N. Hyde, Rev. C. L. W. Reese, and Messrs. F. N. Burke, J. H. Galting, J. S. Speed, J. C. Fitzhugh, J. H. Hawthorne, and J. M. Bracey.

The council will meet next year at Christ Church, Little Rock, Ark.

WOMAN'S AUXILIARY.

The meeting of the Woman's Auxiliary was particularly well attended, and reports showed that in every particular, interest, membership, attendance at meetings, and money raised, all previous records had been broken this year. Old Officers were reelected.

RHODE ISLAND.

ACTION suggesting minimum salaries for married clergy of \$1,200 to \$1,500 and house, and for unmarried clergy of \$1,200, was taken. Responsibility for work among foreign-speaking persons was pressed by the Bishop and acknowledged by resolution.

The convention met at All Saints' Memorial Church, Providence, on the 17th inst. The secretary was reelected.

THE BISHOP'S ADDRESS.

After reviewing briefly the state of the Church in the diocese and finding it in a satisfactory condition, the Bishop touched briefly upon the following points: 1. The duty of the Church to make greater effort to minister to the foreign population in the state; 2. The betterment of public and social morality; 3. The perfecting and carrying out of a better system of Christian education in Sunday schools; 4. The inadequate salaries of the clergy. Reference was made to the recent large bequests to the diocese by Mrs. Hope Brown Russell and the hope was expressed that her generosity might serve as an example and inspiration to others. More generous support of St. Mary's Orphanage was urged.

THE ELECTIONS.

The elections in the afternoon resulted as follows: Clerical deputies to the General Convention—Rev. Messrs. Frederick J. Bassett, D.D., George McC. Fiske, D.D., Emery H. Porter, D.D., and Arthur M. Aucock. Clerical alternates—Rev. Messrs. A. M. Hilliker, Daniel Goodwin, D.D., Alva E. Carpenter, Henry Bassett.

Lay deputies—Messrs. George Gordon King, John H. Stiness, Winslow Upton, Lewis D. Learned. Alternates—Messrs.

Joshua M. Addeman, Cyrus M. Van Slyck, William L. Hodgman, Charles T. Dorrance.

The Standing Committee was reelected.

THE LEGISLATION.

Provision was made in the new canons adopted for delegates from mission stations not in union with the convention to have a seat but not a vote in the convention; also to increase the salary of the Bishop to \$7,000, made possible by the bequest to this fund of Mrs. Hope Brown Russell.

The convention unanimously adopted a resolution proposed by a special committee appointed in 1908 on "inadequate salaries paid to many of the clergy of the diocese," that in the opinion of the convention the minimum salary of a rector or minister in charge of church or chapel should be \$1,500 or \$1,200 a year and a suitable residence, for a married clergyman, and \$1,200 a year for an unmarried clergyman. The special committee's recommendation that the Bishop be requested to ask the several parishes to take one or more collections each year, beginning with this convention year, until a sufficient sum to carry out the above recommendation is effected, was referred back to the committee and the Board of Missions was requested to confer with the committee in regard to the salaries of missionaries.

That part of Bishop McVickar's address which relates to the Church ministering to the foreign population of the state was referred to the Board of Missions in a resolution presented by Rev. Alva E. Carpenter and passed unanimously.

On motion of Dr. Bradner the convention voted to refer that portion of the Bishop's address which relates to a new fund for diocesan missions to a special committee of seven, to be appointed by the Bishop. The appointments were not announced yesterday.

A motion by Rev. Wilfred L. Hoopes of Calvary Church that a committee of four, two clergymen and two laymen, be appointed as a consulting committee on discipline to consider and report to the convention on the demeanor of persons who are delinquent in their relations to the Church was laid on the table.

The convention reassembled on Wednesday morning to hear important reports and finish up the business which it was found impossible to dispose of on the day before without a night session. No topic of national importance was touched upon in the convention and the session adjourned at 1 o'clock after the closing prayers by the Bishop.

WESTERN NEW YORK.

WHAT to do with De Veaux College was an issue that forced a spirited debate from which, however, the heat and rancor of earlier discussions was absent. It was decided to resume the paid-pupil department. The Old Boys' Association of De Veaux has taken the matter in hand, and will ask for an enabling act from the State legislature. The resolution adopted provides that the trustees must first satisfy the Standing Committee of the sufficiency of a guaranty fund to be raised before the new permission be acted upon.

It was resolved that there be added to the standing committees one on the State of the Church and one on Social Welfare, and that part of the Bishop's address which referred to the salaries of his clergy was referred to the first-named committee.

THE BISHOP'S ADDRESS.

The Bishop made an appeal for more generous support for the clergy. "I know of the fact as it seriously concerns many of my reverend brethren and their families," he said. "I know it to be a grave issue with them. Some who were of us, and were very dear, have gone from us to other posts, not for lucre's sake, but because outgo and income were not abreast. Is it not true, brethren of the laity, that your pastors find it a difficulty in making both ends meet in household concerns? This being true there are more anxious hearts and seamed brows in many rectories than formerly. Economics, I know, are practical as never before. The simple luxuries of the past, for many a clergyman's family are cut off. Household drudgery—the kitchen, the laundry, the prose element of the dining-room—these are the factors in the country or village rectory, nay, of many a city home that engross the time and make toil for wife and daughters of our pastors who have taste and talent for higher pursuits, mental and spiritual. Not that those of whom I speak spurn womanly, wifely, motherly household duties. I am speaking not of clergymen's wives of the suffragette or the new-thought type, or of the woman's club devotee class. No, I am speaking of the wholesome, matronly gentlewomen who have the fear of God before their eyes, who possess the culture of sound education, who have the gentle graces that are the adornment of womanhood. Better support from the laity would dissipate the clouds and sweeten the vision. I do not speak as an essayist on this subject. I would bespeak action towards some such steps as the diocese of New York has taken to remedy this condition—action

by the Council. Surely a priest of the Church of God is entitled to the wages of a house-carpenter or a glass-blower or a locomotive engineer."

With respect to General Convention issues the Bishop asked, "What sort of Churchman can look with any sort of joy upon the outcome of Canon 19? Artificial platforms and unnatural compromises and forced legislation will never weld together the fractured members of the dismembered Body. There is one unity and one life. And that is in the Catholic Church. Or what pride can true men feel in the last legislation of this Church on the re-marriage to others of divorced persons? It virtually makes official pronouncement on the integrity of a text of St. Matthew, regarding which scholars are entirely apart. It makes moral by the stroke of the pen the re-marriage to others of those who have violated God's law and have broken their solemn oaths one to another. It compels Bishops, against conscience sometimes, to authorize and legalize unholy unions which even some in the worldly world refuse to honor." He opposed the creation of Suffragan Bishops, saying that in England on the railroad trains they have first, second, and third-class carriages. Shall the Church have its Bishops of differing degrees and ranks? He was also opposed to the Preamble to the Constitution, which he calls unnecessary, a redundancy, and an obtrusive, out-of-place factor in the working machinery of the Church. He asks if its statements are accurate and if it does not commit the Church to one or two declarations which Catholicity does not affirm, and whether the teachings emerging from the Councils of Ephesus and Chalcedon are not of value as well as the teachings of the preceding Ecumenical Councils. Returning to Canon 19, the Bishop said: "The thorough dissatisfaction with it, the dissensions which it has bred, the hot words and the variances of brethren, the inutility of it, the vapid results in the line of Christian unity which it has shown, will, I trust, result in finally laying it low in its grave unhonored and unsung." In this connection the Bishop's estimate of the value of the Apostolic Succession, a doctrine which, he said, is too little taught in our pulpits to-day, was strong, vigorous, and true. It rang in its sincerity and no mere quotations would do it justice. He concluded with a plea for greater personal religion.

THE ELECTIONS.

For Standing Committee: Rev. Jacob A. Regester, D.D., Rev. Walter North, L.H.D., Rev. Andrew J. Graham, Rev. C. Morton Sills, D.D., and Messrs. Selden S. Brown, Henry R. Hopkins, M.D., Elbert B. Mann, and Albert C. Walker.

Deputies to the General Convention: Rev. Messrs. James W. Ashton, D.D., George B. Richards, C. Morton Sills, D.D., and John B. Hubbs, D.D., and Messrs. Daniel Beach, John Lord O'Brian, Selden S. Brown, and Rufus A. Sibley.

Provisional Deputies: Rev. Messrs. Walter North, L.H.D., Cameron J. Davis, E. P. Hart, and Alfred Brittain, and Messrs. Augustus DePeyster, John K. Walker, Henry Adsit Bull, and S. Wallace.

MAINE.

THE celebration of the tenth anniversary of the Bishop's consecration, reported on another page, was the chief feature of the convention.

The Convention was held in the hall of the Cathedral parish house, Portland, on May 18th. Bishop Codman in his annual address, in referring to the material progress of the ten years of his episcopate, paid a warm tribute to his clergy, to whom, under God, he attributed largely the substantial gains that had been made. In closing, he announced that the diocesan Board of Missions had voted to relinquish the annual grant of \$1,500 from the General Board, and said that he expected the clergy and laity to hold up his hands and see to it that the local work did not suffer through inadequate financial support.

THE ELECTIONS.

The secretary, treasurer, and members of the Standing Committee were reelected. Deputies to the General Convention were elected as follows: The Rev. Messrs. George B. Nicholson, Waterville; Stephen H. Green, Bar Harbor; Robert W. Plant, Gardiner; and the Very Rev. Frank L. Vernon, D.D., Portland; Messrs. R. H. Gardiner, Gardiner; and H. von B. Nash, North Newcastle; Prof. Kenneth C. M. Sills, Bowdoin College, Brunswick; and Dr. Chauncey R. Burr, Portland.

The supplementary deputies chosen are the Rev. Messrs. R. L. Sloggett, Calais; Charles F. Lee, Damariscotta; Brian C. Roberts, Augusta; and George B. Wood, Biddeford; and Messrs. Herbert M. Payson, Portland; E. B. Burpee, Rockland; George H. Griffen, Portland; and John B. Coleman, Portland.

MISCELLANEOUS.

St. Barnabas' mission, Augusta, was admitted to union with the Convention as an organized mission, such missions, duly admitted, being now entitled to representation in the Convention. The Convention adjourned late in the afternoon, having accomplished its work in a day. The Convention, sitting as the Maine Episcopal Missionary Society, held its annual meeting in the evening, and elected a Board of Missions, as follows: Secretary, the Rev. George B. Nicholson, Waterville; Treasurer, Mr. W. C. E. Gardiner; and the

Rev. Messrs. R. W. Plant, Gardiner; and Thomas Burgess, Saco; and Messrs. H. vB. Nash, North Newcastle, and R. H. Gardiner, Gardiner.

LONG ISLAND.

HERE was a discussion in the convention in regard to the advisability of instructing the delegation to General Convention to favor the Change of Name and to take certain action with respect to Canon 19, which movement failed, it being pointed out that such instructions were contrary to the general precedents in the diocese. Action was taken with respect to excise and other public matters, as stated below.

The convention met at the Garden City Cathedral on Tuesday. In the afternoon was read

THE BISHOP'S ADDRESS.

The Bishop pressed upon his clergy the paramount authority of the Book of Common Prayer in matters of doctrine and worship. "No doctrinal Preamble to the Constitution," he said, "has yet supplanted it, and I am happy to say that I believe that thoughtful men in the Church are thoroughly alive to this danger and that the next General Convention will reject the proposed Preamble as unwise and unnecessary." He criticised the many deviations from Prayer Book authority which he had observed, held that "we are overloading our services with music; we have too many hymns, and the time taken up in repeating stanza after stanza, without adding one new thought, or with long-drawn anthems, might better be employed in saying the disused Litany or reading the neglected Epistle and Gospel. The strength of the Church in the past has been in emphasizing the Church's year, but in too many of our parishes the people hear the gospel for the day only once a month and are in danger of losing the great teaching power of the ritual year. The use of the ante-Communion service, even when the Holy Communion is not to follow, has the sanction of the Prayer Book, and Choral Matins does not seem to me enough for the great service of Sunday." He commended the Laymen's Missionary Movement, which contemplated no interchange of pulpits and no combined services. This movement might do much to stimulate a desire for Church unity, but it did not involve unity. Church unity, when it comes, "must be catholic in its extent," and it "must be founded on doctrine." "We do not disparage this movement because we recognize its limitations, but seek again to restate the Church's position upon this subject. There is such a thing as heresy and schism, and we still pray the Good Lord to deliver us therefrom, although we no longer wish like Torquemada and Calvin to burn heretics at the stake, or like the English Bishops to imprison or mutilate the schismatics." He proceeded then to a somewhat extended discussion of the saloon evil and of Sunday closing. The former he held to be "almost wholly bad in its effect," though he did not favor state prohibition, nor yet local option. "There should be one temperance law for the whole state, with, perhaps, exceptions made for the great cities." "If the efforts of prohibitionists were directed toward limiting the number of saloons strictly to the size of the population, making the number allowed to each territory as small as possible, it would result in untold good to the community. Many a man is forced to vote for prohibition now because it seems the only way to bring about reform."

In concluding his address he said: "The Church is still the guide in Christian civilization. We who work for her are working for the betterment of the world in the only true way—in the coming of the Kingdom of God."

THE ELECTIONS

The effort to elect some clerical deputies to General Convention from parishes outside the Borough of Brooklyn resulted in the choice of the Rev. Dr. Reese F. Alsop and the Rev. Dr. C. F. J. Wrigley of Brooklyn; Archdeacon William Holden of Suffolk county and the Rev. Kirkland Huske of Great Neck. Lay—Colonel W. S. Cogswell, Philander R. Jennings, Henry E. Pierrepont, Daniel Whitford.

Provisional Deputies: The Rev. Bishop Falkner, the Rev. T. G. Jackson, D.D., the Rev. J. Clarence Jones, Ph.D., the Rev. O. F. R. Tredor; Messrs. Charles H. Fuller, Harrington Putnam, Walter R. Marsh, Colonel Asa Bird Gardiner.

To fill two vacancies in the Standing Committee, the Rev. Charles A. Jessup, D.D., and Augustus Van Wyck (reelected) were chosen to serve until 1913.

DEPUTIES NOT INSTRUCTED.

The convention declined to instruct the delegates in the matter of change of name of the Church, and in modifying Canon 19, the interpretation of which, it was urged, had been confusing. Such action by the diocese, it was said, would be an innovation.

LEGISLATION.

Favorable action was taken in support of the amendment to the liquor law now before the legislature, limiting the number of saloons in cities of the first class to one for every 1,000 of population; to increase the number of excise agents; and to require hotels to have twenty-five sleeping rooms instead of ten.

A committee was appointed to consider the advisability of insuring Church property in a diocesan fund.

The General Convention delegation was requested to take suitable action looking to the general observance of the tercentenary anniversary of the King James' version of the Holy Bible in 1911.

Reports of mission work throughout the diocese and of diocesan schools were encouraging.

It was decided to continue the committee appointed last year to investigate the case of delinquent girls.

No change was made in the personnel of the ecclesiastical court, the trustees of the Episcopal Fund, and trustees of the estate belonging to the diocese.

A resolution pertaining to the wage question was laid on the table. The recommendation read: "That this convention call upon all employers of labor in the diocese of Long Island to put in practice the fraternal obligations of our Christian profession by so organizing their industries as to give to each employe a living wage."

FLORIDA.

IN his address the Bishop expressed himself as unfavorable to the pending preamble to the constitution. Deputies to General Convention were elected as follows: The Rev. Messrs. J. W. Foster, D.D., V. W. Shields, D.D., Samuel Moran, L. F. Hindry; and Messrs. W. W. Hampton, T. D. Rahner, T. S. Bond, and W. B. Corbett. The alternates are: The Rev. Messrs. G. H. Ward, William Wylie, Curtis Grubb, Lionel Wye; and Messrs. John Ruge, C. A. Choate, W. K. Heyer, and F. P. Dearing. Subscriptions were received toward the cancellation of the debt on the Episcopal residence.

NORTH CAROLINA.

THE Bishop commended the Laymen's Missionary Movement. With regard to pending questions in General Convention he opposed the Preamble, favored the elective Presiding Bishopric and Suffragan Bishops, though he believed the latter would not be of value in the matter of colored work. For that purpose he desired a missionary district especially for such work.

The gratifying news was given in the convention that North Carolina had already more than paid its apportionment and forty-five congregations had not yet been heard from. A pleasant feature was the presentation of a Moravian Bishop and another Moravian minister as visitors to the convention. The elections for deputies to the General Convention resulted in the choice of the Rev. Messrs. I. McK. Pittenger, Edwin A. Osborne, S. S. Bost, A. R. Berkeley, and Messrs. R. H. Battle, J. S. Henderson, John Cameron Buxton, and W. A. Erwin. The supplementary deputies are the Rev. Messrs. J. E. Ingle, B. E. Brown, R. B. Owens, M. A. Barber, and Messrs. W. L. Loudon, S. S. Nash, T. H. Battle, and T. H. Webb.

INDIANAPOLIS.

DEPUTIES to General Convention from the diocese of Indianapolis, elected May 19th: Rev. James D. Stanley, Indianapolis; Rev. Wm. R. Cross, Evansville; Rev. J. E. Sulger, Terre Haute; Rev. Allanson Q. Bailey, Jeffersonville; Mr. Charles E. Brooks, Indianapolis; Mr. Louis Howland, Indianapolis; Mr. Wm. D. Pratt, Indianapolis; Mr. H. H. Bassett, Columbus.

Supplementary Deputies: Rev. C. S. Sargent, Indianapolis; Rev. George G. Burbanck, Indianapolis; Rev. Wm. Crossman Otte, Bedford; Rev. George P. Torrence, Lafayette; Mr. James D. Bigelow, Terre Haute; Mr. M. J. Bray, Evansville; Mr. George E. Lary, Bedford; Mr. George A. Bicknell, New Albany.

THE TRINITY.

The eye of thought can never see
Into Thine awful Mystery,
Yet faith and love, in full accord,
Proclaim Thee One, thrice-holy Lord!

Father, in whom as Scripture saith
We live, and move, and have our breath,
With reverent hearts, on bended knee,
Creator God! we worship Thee.

O Thou who didst fulfil the law,
And to Thy Cross dost all men draw,
With reverent hearts, on bended knee,
O Saviour God! we worship Thee.

And Thou, who with celestial fire
Dost quicken, hallow, and inspire,
With reverent hearts, on bended knee,
Life-giving God! we worship Thee.

To Thee our souls in love ascend,
O Father! Saviour! Heavenly Friend!
Grant us Thy grace, while earth is trod,
To know Thee still the Only God.

So praise we, with the heavenly host,
The Father, Son, and Holy Ghost;
To Thee, One God, we bend the knee,
O Undivided Trinity!

—RICHARD OSBORNE.

THE BISHOP OF SALINA ON CANON 19.

CREATING of national ecclesiastical questions in his address to the Missionary District of Salina, Bishop Griswold commended the plan to elect the Presiding Bishop and the permission to create Suffragan Bishops. Concerning Canon 19 he spoke as follows:

We must face honestly a question which is the greatest of all to be answered by the next Convention. Many of us are looking forward with very grave apprehension, because we have come to the point where the division of ways is clearly seen. The question is, whether this Church will remain loyal to the position she has taken throughout her whole history, or whether she will stultify herself, will give up things necessary to Catholicity, will deny her Catholicity. There are some who persist in crying "Peace, peace!" when there is no peace. It will be very difficult to be sure that we have the right solution. Let us all pray to the Holy Ghost to guide us, and to save us from a very great schism. We do not allow ourselves to be excited by the extravagant statements of a few, but aside from them, we must realize that a very large body of loyal and faithful people are seriously concerned as to the action of the Convention regarding the ministry of this Church.

In the last hours of the last Convention an amendment passed the House of Deputies which would have allowed Protestant ministers to occupy our pulpits. The House of Bishops amended it so that it allowed proper persons to be licensed by the Bishops for special occasions; and the House of Deputies accepted it in this form. The public press failed to perceive the meaning of the canon and proclaimed it as an "Open Pulpit canon." Many people supposed it was, and acted, or tried to act, accordingly; and a few Bishops—a very few—allowed such action. Attention should be drawn to the fact that an inquiry made by the American Church Union has shown that with few exceptions the canon has worked as the Bishops intended it should work.

Yet because of the doubt which exists in some minds, it is likely that a new amendment will be proposed. This proposal may come from either side, I hope it will come from neither—and if it comes, it will compel the Church to say where she stands, to make a specific statement as to her doctrine regarding the sacred ministry.

Let this be clear in your minds. Even if a crisis is coming, times that will try men's souls—even if the Convention shall seem to declare a position contrary to the Catholic Church, of the Anglican Communion, and of this American Church during her whole history—let us remember that the Church's fundamental constitution is not declared by a mere canon. A canon which goes beyond the Constitution is *ultra vires* and the Church has not changed her attitude. For one, I cannot conceive, as I hear of schism, of my being driven out of the Church by any action of that sort whatsoever, because in the Preface to the Ordinal, and the Constitution, her position is declared in such a way that even if the Church seemed to declare another position, it would be the duty of every one to stand—not *contra mundum* but even *contra Ecclesiam Americanam*. Not until the Church changes her fundamental law, denies Catholicity, and becomes a Protestant sect, not until then will it be time for those who believe in Catholicity to be pushed from the position where God has placed them. Let us pray that we may be so steadfast that no man or group of men can cause us to swerve.

Let us note the bearing of this matter on our District. We recognize that the question which has been raised as to Holy Orders must be answered, and the sooner the better. If it is answered in the negative I think we have no responsibility whatever except to get out and give up.

It is not merely a question of the historic episcopate. It is a question of the authority of the Church, and whether or no the authority has been committed to an Apostolic Ministry not only of Bishops but of priests as well. If there is not this authority of an Apostolic and a mediatorial priesthood, the sooner the fact is discovered the better. If this body is a little Episcopal sect, then we have no business whatever in Western Kansas. If this doctrine is true, if there is no authority which does not abide in men of all Christian sects, then of all sects this has the least reason for existing in Western Kansas. If we are the American Catholic Church, having jurisdiction and authority in America in contradistinction to a Roman Catholic Church submitting to an authority on the banks of the Tiber, then we have a mission, and even if we have only one baptized member in a place, we are called to go forward because God has sent us. It is not a question of counting noses, it is a question of passing on the gifts which God has entrusted to us. But if we have nothing of this sort to bestow, then it is an absolute sin of very grievous character—perhaps the unpardonable sin against the Holy Ghost—for us to be working in the smaller places of Western Kansas. If we are only a little Protestant Episcopal sect it is our duty to withdraw and leave the field to the Methodists, who have done such noble service and are here in such numbers, or to those who call themselves "Christians." We might continue to support services where we have sufficient numbers to warrant us in providing a form of worship which we prefer, but we have no right to go into the little towns if we are only another sect.

If it come to counting noses, however, we must remember that by far the largest number of Christians hold the historic ministry,

not as a thing merely useful, but absolutely necessary, so much so that men have declared such things as these: "No salvation out of the Church"; "No Church without the Bishop." Where this attitude has been held by Catholic Christendom: by the English Church during the eighteen or nineteen centuries of her existence and by the American Church during the 122 years of her separate corporate existence, we should hardly expect to see a change of front at this day. If the Church seems to do this, such a canon would be necessarily inoperative because *ultra vires*, just as in the case of the celebrated canon against ritual, which was without force, a dead letter until repealed. If people do not foolishly lose their heads, become unduly excited or over anxious, but pray earnestly to the Holy Spirit for guidance, we may be confident that neither the one side nor the other will move, but will quietly wait for the decision of the Bishops in answer to the petition of 1,163 memorialists, which has been in their hands for a considerable time; and peace will be restored.

PROPOSED CANON ON RELIGIOUS EDUCATION.

THE Joint Commission of the General Convention on Sunday School Instruction, in session at the Church Missions House last week, framed the following canon for presentation to the General Convention in October next at Cincinnati:

"OF A GENERAL BOARD OF RELIGIOUS EDUCATION.

"1. There shall be a General Board of Religious Education, the purpose of which shall be the unification and development of the Church's work of religious instruction, especially through the Sunday school, under the Constitution and Canons of the General Convention.

"2. The Board shall be composed of the Presiding Bishop, seven other Bishops elected by the House of Bishops, and seven presbyters and seven laymen elected by the House of Deputies triennially at the meeting of the General Convention; and two members elected by each of the department conventions hereinafter provided for.

"3. The Presiding Bishop shall be, *ex officio*, the president, and shall call the first meeting of the Board, at which eleven shall form a quorum. The Board shall elect a vice-president, a general secretary, and a treasurer, and such other officers as it deems necessary.

"4. There shall be organized in each Missionary Department a Sunday School Convention, auxiliary to this Board. Each Convention shall be composed of the Bishops officially resident within the Department, and of five delegates from each Diocese and Missionary District within such Department. Each Convention, Council, or Convocation shall elect its own delegates, or provide for their election by the official Sunday School Organization of the Diocese.

"5. Within one year after the Canon takes effect the president of each missionary Department shall summon the delegates of the Sunday School Convention to meet for the purpose of organization. Thereafter each Department Convention shall meet as it shall provide.

"6. Each Department Convention shall have power: (a) To effect and provide for its own organization. (b) To elect a Department Secretary, who shall work under the direction of the Board; with the right to attend all meetings of the Board with the privileges of the floor, but without the right to vote. (c) To promote the holding of meetings in the interest of the Sunday School, and to take all such measures to foster religious education within the Department as are consistent with the Constitution and Canons of the General Convention, and of the Dioceses or Missionary Districts within the Department.

"7. This Board shall be authorized to receive contributions for the prosecution of its work.

"8. Each Department Convention shall make an annual report to the Board of its work. And the Board shall make a triennial report to each General Convention.

"9. This Canon shall take effect immediately."

TRINITY SUNDAY stands for what transcends all space and time. On it we celebrate, not an event, but a doctrine, not what once happened, but what always *is*. The doctrine, we frankly allow, is expressed by inadequate human language. We do not pretend that it sums up and displays the full character and glory of God. We simply say that it is our best effort to set forth the Divine Being—Creator, Redeemer, Sanctifier—as He shows Himself in nature and humanity, in Jesus Christ and in the saints. The time has gone by for coarse arithmetical assaults upon this majestic dogma. It lies, as Daniel Webster said, outside the domain of the science of numbers. It is no contradiction in terms. Its deep significance is, as St. Hilary cried, that "Our God is not solitary, though He be One." It means that there has ever been Personality—which is impossible unless there be more than one person. It is the assurance that Love is the source and sustenance of all creation. And this doctrine is the summing up of all that is told us concerning God in Holy Scripture—of the Son who prays to the Father and who sends the Holy Spirit. Yes, as that scholar, philosopher, and master of affairs, Walter Bagot, claimed, this doctrine is the best account which human reason can render of the mystery of the self-existent Mind. While it is also the grandest statement of the eternal Love.—*Selected.*

WE ARE under bond to make our loving Father known to all our Father's children, wherever they may be found.—*Robert E. Speer.*

BISHOP CODMAN'S TENTH ANNIVERSARY.

THE completion of the tenth year of the episcopate of the Rev. Robert Codman, D.D., was observed at Portland, the see city, on the evenings of May 17th and 18th, in connection with the Diocesan Convention. Bishop Codman was consecrated on St. Matthias' Day, 1900; but as that feast this year would fall in Lent, the Standing Committee of the diocese were instructed by the Convention last year to arrange for its observance in Convention week.

CHURCH CLUB DINNER.

The observance began on Tuesday evening at the Falmouth Hotel, Portland, with a dinner tendered Bishop Codman by the Church Club of Maine, at which over a hundred of the clergy and laity of the diocese, besides guests, were present. Among the guests were Bishop Vinton of Western Massachusetts, and the Governor of Maine, the Hon. Bert M. Fernald. Mr. John B. Coleman of Portland, president of the Club, presided.

MR. COLEMAN introduced the speaking with a happy reference to the occasion, and congratulated Bishop Codman in the name of the club on the results of his ten years' work in the diocese. He then presented BISHOP VINTON, who referred, among other things, to the self-denial of Bishop Codman in accepting a Bishopric that called for work in a hard field. He spoke feelingly of Bishop Codman's high ideals, and of his growing influence in the House of Bishops; and, in closing, described the American Church as a rallying ground for distressed Christians, who in various other quarters were not hearing of a living Saviour of whom they felt their pressing need.

Bishop Vinton was followed by GOVERNOR FERNALD, who expressed his great regard for the club, whose guest he had been before. He paid a hearty tribute to Bishop Codman, and said that he brought to him the greetings of the people of Maine.

THE REV. CHARLES FOLLEN LEE, president of the Standing Committee, then spoke for the clergy, assuring the Bishop that they would continue to support him most loyally, and that they fervently prayed that he might be spared to them for very many years. The Church in Maine, he said, had steadily progressed during the decade recalled by the occasion, and, standing where the Church had stood for nearly 1900 years, looked forward to fresh victories in the name of God and humanity.

MR. ROBERT H. GARDINER spoke for the laity, and read statistics which were eloquent in their witness to diocesan progress during Bishop Codman's episcopate. He announced, in conclusion, that the laity had raised the sum of \$2,855.53, to be added to the Episcopate Fund as the kind of gift they knew the Bishop would most appreciate at this time.

Letters of regret from the Bishops of New Hampshire, Vermont, Massachusetts, and Connecticut, Judge Putnam of the U. S. Supreme Court, and others, were read by the secretary, Mr. W. DeC. Moore, and then BISHOP CODMAN was presented, to be received with great applause.

The Bishop spoke of what he had tried to do, and declared that one of his aims had been to be Bishop of Maine in deed as well as in name, by interesting himself in all the people of the state and ever seeking their weal in all things. He thanked the laity for their commemorative gift to the Episcopate Fund, and, after speaking of the good fight that should be made against evil in all its forms, and especially against that of impurity, which, he declared, unless checked, would destroy the Anglo-Saxon race, he ended by saying that he wanted the communion of his love to hold up the banner of Jesus Christ, so that every one would know what the Gospel of an ever-living Saviour meant.

NINE EUCHARISTS AT THE CATHEDRAL.

On Wednesday morning, from 6 to 7:30 o'clock, there were nine celebrations of the Holy Eucharist at the three altars of the Cathedral, the last of which was taken by the Bishop himself and was at the high altar. At this celebration a large number received.

SERVICE OF THANKSGIVING.

In the evening a special service of thanksgiving was held and the Cathedral was filled. The Rev. George B. Wood, rector-elect of Christ Church, Biddeford, was master of ceremonies, and performed his duties most efficiently. Led by the Cathedral choir, without a hymn, the clergy of the diocese, to the number of twenty-five, entered the Cathedral from the old chapel, and proceeded to the chancel, where they were joined by the Bishop, preceded by acolytes and the acting chaplain, the Rev. Henry Jones of Camden, bearing the pastoral staff, and attended by the Rev. Canons Plant and Nicholson, as deacon and subdeacon, appropriately vested in albs. The Dean, the Very Rev. Dr. Vernon, read the collects, and Canon Ogden delivered a brief but impressive sermon, in which he spoke of the divine origin of the Episcopate, and its utility as demonstrated by the centuries, and referred to the consecrated and fruitful labors of the Bishop, whose ten years of service the diocese lovingly desired to commemorate that evening. After a hymn came the presentation of a beautiful engrossed address, signed by the clergy present at the convention, and read by the Rev. Charles Follen Lee. Canon Plant, in a few well chosen words, then presented the

Bishop with a purse of \$160, in behalf of many of the clergy and laity of the diocese, with which to purchase a cope and mitre.

Following the presentation, the choir sang an offertory anthem of thanksgiving, and then came a solemn procession of the Bishop, acolytes, choir, and clergy.

After the return to the chancel the Choral Art Society of Portland, stationed in a temporary gallery at the west of the Cathedral, above the entrance to Emmanuel chapel, rendered Naylor's *Te Deum* with wonderful effectiveness.

The service concluded with prayers, benediction, and recessional. The function was one of the finest in the history of St. Luke's Cathedral.

TWO FUNCTIONS IN ST. PAUL.

ST. PAUL has within the last month been stirred to its depths in matters ecclesiastical by two events—the Laymen's Missionary Movement convention, and the consecration by Archbishop Ireland of six Bishops for the province of St. Paul.

The three principal divisions of American Christianity are the Holy Roman Church, the Protestant Episcopal Church, and the Protestant Confederation, called the Evangelical Alliance. This last is based on a principle which resulted badly in the case of the independent sovereign states, confederated during the civil war; while the war of the American Revolution was waged under similar conditions. The Protestant Confederation, whose outward symbol is the Y. M. C. A., is an admirable institution, for want of that better thing, Church unity. It is the parent of the L. M. M.

It was inspirational to sit down at a banquet of 1,800 men and listen to the thrilling reports of foreign missions, followed during the two succeeding days, among other things, by the discussion of well laid business plans for making the convention work effective.

Rome commanded our admiration when she marshalled her forces at the Chapel of St. Thomas' Seminary under Archbishop Ireland and Monsignor Falconio, Apostolic Delegate. There were present twenty Bishops, the Benedictine, Dominican, and Franciscan orders, 100 Sisters of the women's orders, and about 600 of the secular clergy. We were represented by three priests, to whom seats were assigned behind the Bishops and regulars and in front of the parish clergy. They were treated at the dinner following the service with a courtesy which is likely to bear fruit in the relations of the clergy of the two historic Churches of this city.

Count Joseph de Maistre, the celebrated diplomat and high papalist author, recognizing the peculiar character of the English Church, wrote:

"If ever Christians reunite, as all true and sound considerations make it their primary interest to do, it would reasonably appear that the movement must take its rise in the Church of England. . . . She is most precious, and may be considered as one of those chemical intermediaries which are capable of uniting elements in themselves otherwise inassociable."

The Roman Catholic province of St. Paul has now ten Bishops.

A PRAYER.

O, Jesus Christ, who suffered on the tree,
Thy heart was pierced by grief; I pray to Thee
For one most dear to me, who died last night,
Whose soul hath passed within the realm of light.

Grant him, O Lord, an ever-deepening peace,
Thy peace ineffable, the soul's release,
Succeeding all the tumult and the strife,
The haunting pain, the wild unrest of life.

Dear Lord, give peace transcending human thought
To loving hands that ceaselessly have wrought,
To eyes that tears have dimmed, and weary brain,
To heart sore burdened by another's pain.

O, grant him light perpetual, I pray,
The light that leadeth on to perfect day;
Light drawing him still nearer unto Thee,
In wondrous vision of the Trinity.

And in the realms of Paradise the blest,
Amid celestial light, and peace, and rest,
Dear Lord, I murmur low one little plea—
That he may love me still and pray for me.

HARRIET APPLETON SPRAGUE.

LOVE AND death are the two great hinges on which all human sympathies turn.—*Hayden*.

THE CHURCH AND THE MAN.

BY THE REV. JOHN STOCKTON LITTELL.

"The law required every one to attend the Protestant Episcopal Church established by the government. Furthermore, all persons had to pay taxes for the support of that Church."

"Henry VIII. proceeded to found a Church which he called the Protestant Episcopal Church."—(From 1910 Editions of Public School Text Books.)

NOT long ago I was called to the task of disclosing to a fine boy the painful fact that his father had proven unworthy of further confidence. It was no task of my choosing. It followed a family council and other grave events. I need not describe my own feelings under the circumstances. Facts—necessity—forced us on; human sympathy would have held us back, but could not. If only the story had been untrue, policy and sympathy would have been at one. Neither need I describe the feelings of the boy. He bore the blow like a man, but he carries the facts from which he can never entirely escape. The sins of the father will be visited upon the children to the third and fourth generation.

What I leave to your imagination in this case of son and father, I leave also in the more awful case of a daughter and her mother. To tell of the loss and sorrow here would be to tell the story of a life-time.

There is a mother who has taught us to believe in God. We call her our Church. She has led us to learn that by her we are members of Christ and the children of God; to hear of our duty towards God and our duty towards our neighbor; to expect the Presence of Christ near us ever, and even within our souls. The love that we bear that mother is deep and tender and strong.

I trust now I have the forgiveness of all men if I confess to shame and sorrow when I hear my mother branded publicly as evil of origin and evil of temper, and her other children held up to public view as bastards and rebels. I trust I have indulgence in the eyes of men if I confess to anger when I see in print things that are both evil and untrue. The details of this, too, I will leave to the imagination.

But my heart is warmed when I find my mother has an advocate: a man who knows all that can be known, a man of keen, searching mind, of strict and world-famed justice, of patient and genial bearing towards even those who contradict him; a man in whom the world of men who know can find no fault of spirit or of mind; a man at whose feet the world has laid her honors.

To break the love and loyalty of youth and manhood, there have gone out over the world curses against my mother's noblest sons, and everywhere it is believed that she traces origin to the lusts and greed of a despicable king who first in England arrogated the title of Majesty, and that she has ever imitated that headstrong and self-willed parent who would crush all to have his way. I hope I have men's indulgence if I say this tempts me to anger.

Some of us have, from time to time, been called upon to regret, and sometimes also to explain, the alienation from our Mother Church of manly men and boys. I think at least some of that alienation is due to reports about the origin and conduct of Mother Church that our boys had driven into their heads from childhood. I know sons of the officers of the Church, sons of the clergy and sons of the vestrymen, and sons and daughters of the rank and file of the Church's loyal body, who have been alienated from her love and service in part, I estimate, by the teaching of books.

Seldom does a teacher, more seldom does a book, pause to say that there is another side to the question which is equally reasonable for any man to hold, and equally well supported by great authority.

Perhaps my mother's sons do not take care to live down the lie—perhaps they give it currency, or assent to its popular form. I have a very dear friend who actually spends as much as two hours preparing his candidates for confirmation. He is a splendid, useful, wise, and well-knowing man, but perhaps he is no teacher. Perhaps he thinks it wiser to live down a lie by ignoring it than by the more disagreeable course of denying it. Certainly in this we have not so talked ourselves up as to gain the woe when all men shall speak well of us.

If the present movement for Teacher Training is going to result in a revival of teaching in the Church, the one department in which the movement is weak is in her history. It is not so in England. The time may come in the Church when

teachers will be valued as much as preachers and visitors and money raisers and organizers. Each line of work has its day. The time may come when the Church can use—nay, will demand—all five, or a big percentage of the five, at once. That would be both Broad and Living. There are differences of gifts, but the same Spirit.

In my *Historians and the English Reformation* I have placed somewhere a certain foot-note. Ever since I wrote that foot-note, I have wished to tell a story. Stubbs was the strictest as well as the most genial of historians. He was a man full of science as well as a man full of faith. He loved exact truth so that he was ready at any moment to abandon faith at the call of truth. But in fact, no such call ever came; the call was ever the other way. Truth called him to his faith. Documents and laws in which he was easily first in knowledge led him to believe in his religion and his Church. With another expert, likewise at the head of his profession as historian, with Freeman, he saw in law and faith that the Church of England was forever unbroken, forever independent of the force attempted by Henry VIII. and Elizabeth and Edward. He saw that pure, sincere, and noble men who served God and fatherland with the best gifts they had, had been cheaply vilified by faithless political pamphleteers and moving picture makers, that they had been imitated and rendered ridiculous by a clownish crew of actors who went through their undignified antics to make the pictures for to show the eager world. Macaulay's *Laud* is one of these; so Charles I. has greatly suffered; so also certain intolerant state laws running on after Elizabeth's time have a justification which our books have not been wont to confess.

I have told the story how Freeman's great words on the Catholic character and continuity of the Mother Church have been hidden from the view of American scholars. And I want to tell something about Stubbs. His words, too, are out of reach of the American teacher and pupil. They are mostly out of reach of the clergy. Yet they are the words of the most honored, the most rigidly truthful, of all historians. Their weight outweighs a thousand school-books in all the cities of two continents. In fact no writer with due regard for our liberty of religion and our equality with other citizens, no classroom lecturer or teacher, could make reference to our Church and to the Church of England in contradiction or in ignorance of these great words of the greatest of historians; words for which I have searched in vain in large city and scholastic libraries and have not found them, for the simple reason that the great speaker was so unfortunate as to have uttered them at the time he happened to be speaking to men preparing for the ministry and to officers of the churches; but none the less are they words for which Stubbs is responsible, carrying Stubbs-convictions wherever Stubbs' name is held in reverence, and that, we know, is everywhere:

"I am justified in this by the evidence which I have of the continuity of faith, of apostolic order and succession, of ministry and service. . . . The Church of England is the National Church. . . . whose continuous work has been the conversion of the nation, its organization for the maintenance of Christian belief and practice; the preservation and translation of the Scriptures. . . . the realized presentment to (individuals) of the holy Catholic Church.

"We have so long maintained the legal and constitutional continuity of the Church before and after the Reformation, that it becomes a matter of mental difficulty to enter into the arguments of those who would deny it. . . . But our own people should not be left in such ignorance as to make them a ready prey to such misrepresentations—misrepresentations which, out of carelessness, I hope, or the occasional blindness of hasty party writing, are to be found in the works of men such as Macaulay, who, with the historical side of his mind, knew better.

"Well, begin at the beginning. Begin with the article of the Creed: the one, holy, Catholic, Apostolic Church. What do I believe about it or mean by it? I believe that our Lord founded, and by His Holy Spirit, through the agency of His apostles, organized a body of believers, to which He gave a corporate constitution and spiritual life. . . . The Church of England I hold to be a portion of this holy Catholic, Apostolic, one Church, which is the presentation and contact of the same, to us and our nation and country.

"We do try to realize this, that we are Christian, Catholic, English Churchmen.

"There are some things which cannot be taken from the Church; whatever happens she is the Church of the national history, of the conversion, the constitution, the Reformation, the Church of the translated Bible, the Church of the Prayer Book.

"I am aware of the singular concordat between Roman and Puritan controversialists, who agree in nothing much besides, to maintain the theory that the Church of England is the creation of

Henry VIII., Edward VI., and Queen Elizabeth The Church of England. . . . was never committed by any act of her own, or by the nation speaking through her or for her . . . to any discipline that would have robbed her of her Catholic and historic character.

"I am going to address you as men who have a thorough and earnest and honest belief in the essential spiritual character of the Church of England, as being, in God's contemplation and in the experience of human history . . . a living, springing, connected, and rightly developed member of the great body of the Catholic Church . . . the Catholic Church in and for England, the national wing of the great Catholic army of Christ.

"We do take our stand, so far as our mission and position in the Church Catholic and in the national Church are concerned, on the fact that our Master sent them that sent us, that we have a mission, a succession, and a solemn historical title to our orders. It is not well that our people should be told that it is but a little matter."

So, again and again, in his books published in 1901 and 1904, this great chief of all historical students and writers, the man with the lawyer's mind and the father's heart, sees the value to himself and his countrymen of the heritage of continuity and Catholicity.

We may safely, therefore, take our stand under the law of the land, under the gospel of Christian charity, and under the standards in vogue among men of common courtesy, not to mention the laws of human justice, to render it impossible for our children to be alienated from their Mother Church by the easy and untrue sneer about the Bluebeard monarch—or the unsaintly character of his daughter, Elizabeth. These things have nothing to do with us. We refuse to have their odium fastened upon us. The whole scheme of family detraction to our hurt is unsupported by consensus of legal and historical authority. What stories could we not tell of our neighbors if we went into the business of back-biting for a purpose? Men in the Church may have utterly failed, and so have men in all sects and parties, and so will men fail in the parties and sects yet to come. But any one with an eye can see that the moral standards and the spiritual messages of the Church are good. Let us follow the teaching. I must believe in the Communion of Saints and in the holy Catholic Church. And I find that belonging to a good Church is good sociology and good psychology.

THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

By THE REV. B. W. ROGERS TAYLER, D.D.

WHILE it is true that the General Convention in October will occupy the chief place among the ecclesiastical events of the year on the American continent, American Churchmen will not fail to be deeply interested in a gathering of great importance to the Church in Canada. The ties between the American and Canadian branches of the great Anglican communion are almost as close as those of any two of our own contiguous dioceses. Technically the Canadian Church is a "foreign Church." In reality there is an unwritten concordat of singular friendliness and absolute ecclesiastical reciprocity.

The clergy and laity of our own Church who swarm over the border during the summer months might well arrange their itinerary so as to spend the early part of September in the attractive old city of Halifax, the capital and chief city of the ancient province of Nova Scotia. Apart from the quaint and fascinating charm of this strongly-fortified garrison-town, with its cool ocean breezes, its old-world atmosphere, its social charms, its natural beauties, its frowning citadel, and its most hospitable citizens (all of which alone are more than worth a pilgrimage to Evangeline-Land), ecclesiastical events of much interest and importance will take place there at that time. The new Cathedral of All Saints', a most imposing structure, will be formally opened with a stately function. At the opening Eucharist the Most Reverend the Primate of All Canada will be the celebrant; the Most Reverend the Primate of Canada, who is also Archbishop of Ottawa, will be the gospeller; and the Right Rev. the Lord Bishop of Nova Scotia will be the epistoler. The sermon will be preached by the Right Rev. Dr. Courtney, formerly Lord Bishop of Nova Scotia. Besides the Bishops of the Canadian Church, the Presiding Bishop of our own Church expects to be present, together with the Bishop of Massachusetts, the Bishop of the Philippines, and the Bishop of Glasgow. Minor ecclesiastical dignitaries will be present in scores, together with hundred of the Canadian clergy and prominent laity.

In connection with the opening of the new Cathedral, a

Church Congress will be held in Halifax somewhat more on the lines of the English Church Congresses than our own gatherings of the same name. A striking programme of subjects and speakers has been arranged; the subjects including such matters as "The Church and the Commonwealth; the Social Evil; the Liquor Traffic; the Workingman and His Problems; Socialism; Prayer Book Adaptation; World Evangelization; Social Purity; Women's Work in the Church," etc.

This Bi-Centenary celebration is in commemoration of the first Anglican service held in Nova Scotia of which we have any historical certitude. It was held on Tuesday, the 10th of October, 1710, when "was solemnized a Day of Thanksgiving for the success of Her Majesty's Arms in reducing Port Royal, etc., being so appointed by the general. After divine service, which was performed in the Chapel by the Reverend Mr. John Harrison, Chaplain to Commodore Martin . . . a sermon was preached by the Reverend Mr. Samuel Heshner, Chaplain to the Hon. Col. Reading's Marines." This service was held at Port Royal, afterwards called Annapolis Royal in honor of the Good Queen Anne. It is a matter of fairly established tradition, however, that Port Royal was founded as far back as 1605, and, with the exception of St. Augustine, Fla., is thus the oldest town in America. A French Roman Catholic priest and a Huguenot minister labored for the conversion of the Indians in the Annapolis Basin in 1604. The date for the Annapolis celebration has been fixed for September 9th. The Halifax Church Congress will be held on the 5th, 6th, and 7th.

Probably, however, the most picturesque and attractive feature of the Bi-Centenary will be the Special Convocation of King's College at Windsor (N. S.) on Thursday, September 8th. Windsor is a delightful elm-embowered town on the Avon river, only a short distance from the scenes immortalized in Longfellow's *Evangeline*. Like most college towns, its atmosphere is classical and literary, but the atmosphere here is ecclesiastical as well. In fact Windsor is a miniature Oxford, and the likeness becomes more striking when one stands within the sober walls of the old college and revels amid the spirits of past generations. There is no college in the New World, and it is doubtful if there is any outside of Oxford and Cambridge, comparable to King's College in its wealth of tradition, its splendid ideals, and classical genius. Quality, not quantity, is the aim of its output, and it has nobly sustained the best features of a high-minded and fine-spirited educational institution. It began with a grammar-school in 1788, but was established as a college in the following year by an act of the Nova Scotia legislature. It was granted a Royal charter in 1802 by George III., which charter it has retained. It is the only English university, outside of the United Kingdom, now possessing a royal charter. It has courses and confers degrees in Arts, Law, Science, Divinity, and Engineering, and many of its distinguished alumni occupy important positions in life. Among its notable sons have been Judge Haliburton, the author and creator of *Sam Slick, the Clockmaker*, who has been justly described as the "Father of American Wit"; General Sir Fenwick Williams, the hero of the historic siege of Kars; and many men of high position in Church and state.

King's College has often been called "the Child of Oxford." The modes of life, and even the curriculum, follow closely the Oxford traditions. Men attend "lectures" in cap and gown; they eat in "Commons"; they "sport their oaks." The hoods of its university degrees are the same as at Oxford. But while all this tradition enriches the very atmosphere of the place there is something better still. "Manhood, Learning, Gentleness," is the motto and spirit pervading its undergraduate life.

In these days when millionaires are giving freely for educational purposes it will be well for some one to endow more generously this honorable, refined, and refining university. For not only does it nurture the intellect and develop the physical, but it also trains the spiritual faculties and sends out its men into the world as true types of cultured, religious, Christian manhood. It imposes no religious tests for entrance, but no man passes through its halls without imbibing something of that indefinable character whose chief charm is religion. It is not wholly a "School of the Prophets," but few of its sons there are who are not found prophesying wherever it has pleased God to place them. In celebrating the Bi-Centenary of the Canadian Church there could be no more practical and permanent way of doing it than by adding to the equipment and endowment of the University of King's College.

IF YOU wish your neighbors to see what God is like, let them see what He can make you like.—Charles Kingsley.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

ROOF GARDENS.

BYOND the flight of the dust from the streets, above the clatter of the elevated trains and the noise of the people continually passing, a new little pleasure world, according to *Municipal Facts*, has been created on the roofs of tall buildings for some of the tenement children. In this little world of their own, bounded by growing hedges, they pursue uninterrupted their childish fancies that the crowded life of tenements and streets denies them. Every one who thinks rightly knows that a place to play is the great need of the children. Their physical welfare, their strength of body, the cleanliness of their blood, cannot be left to Nature amid the abnormal surroundings of the crowded tenement life, and unless they are given the very real fights of air and light and a chance to exercise their bodies, they cannot grow, they cannot prepare themselves within their sheltering fortress to meet the life without.

The system of roof gardens to be used as day nurseries and playgrounds is one of the sanest and most beneficial of all the philanthropic inventions for the help of the children, because it gives not alone the great blessings of fresh air and sun, and an opportunity for children to have necessary exercise of limb and mind, but a place where, for a time at least, they are safe from the diseases that come from the refuse and filth of the streets, as well as from the sight and sound of evil.

The conception of the tenement-house roof garden is due to Henry Phipps, a practical philanthropist, and for this purpose he has established a trust fund of \$1,000,000. Mr. Phipps was the organizer of the famous tenements erected at Thirty-third Street, between First and Second Avenues, Manhattan, that bear his name, model structures with every sanitary improvement, the interiors divided into suites of two, three, four, and five rooms with baths, all well aired and lighted, which rent for from \$3 to \$5 a week. This moderate rental includes heating, a gas range, sanitary plumbing, and the use of the roof garden.

The Phipps roof garden extends over the entire group of tenements, and includes an area of several thousand feet. The rear portion is arranged for the drying of clothes, but that still leaves a place for an ample garden. The edge of the roof is lined with garden boxes, containing all sorts of hardy shrubs and vines. The shade is given by awnings and by pergolas at the corners. All day the place is filled with children, and the mothers often come to sit there with their sewing, enjoying their neighbors and watching the children play. Sundays and noon hours it affords a cool resting place for the fathers and brothers who work in factories and shops, and by reason of the number of people who gather there it offers all the social attractions of the street corners.

OPEN AIR RECOVERY SCHOOLS.

"THE MOVEMENT in favor of open air recovery schools originated in Germany," Dr. Williams, the medical officer of Sheffield, England, writes in the *Municipal Journal* of London. An investigation in Berlin shows that about 7 per cent. of the children attending the elementary schools were dull and backward, and that half of these, *i. e.*, 3.5 per cent., were backward because of malnutrition and depressed vitality caused by improper feeding, insufficient sleep, anaemia, etc.

If these children were allowed to remain in ordinary schools their condition was not likely to remain otherwise than stationary. If sent for long periods to convalescent homes their education would suffer considerably. The result of the consideration of this problem was the establishment of the first open air recovery school in Charlottenburg in 1904. The results in every respect were so satisfactory that other German cities established such schools, and their example was followed by London, Halifax, Norwich, and Bradford in this country.

In March, 1909, the Sheffield Education Committee decided to establish an open air recovery school for the accommodation of fifty debilitated children, and the small elementary

school at Whitely Wood having been discontinued, the buildings and playground were appropriated for the purposes of the experiment after certain alterations and improvements to the premises had been effected. Whitely Wood Council School is situated on sloping ground, is surrounded by wooded meadow land, and is five miles distant from the center of Sheffield.

The school was sanctioned by the Board of Education, under the Education (Defective and Epileptic Children) Act, 1899.

PERFORMERS RATHER THAN REFORMERS.

HERE ARE the words of one of the younger leaders of the central west in the great civic movement. They are full of suggestion to those who would help change existing conditions and raise the standards of public and especially municipal life. They are part of the speech which John Sheder of Grand Rapids made before the Cincinnati meeting of the National Municipal League:

"We do not aim to be reformers, but performers. The underlying principle of our work is that if we can interest the people in the building of the city, efficiency and honesty in government will follow inevitably. This does not mean stimulating the public by a series of spectacular proposals, though, of course, these are necessary occasionally; but interesting them in the daily routine of city work, making them take in it the same steady interest that they feel in their own concerns, explaining to them clearly both the methods and the effects of keeping streets clean; extending sewers and water mains; following an intelligent financial policy—subjects usually considered dry and uninteresting, but an understanding of which is necessary to intelligent and effective citizenship, and an understanding of which makes city building a game of intense interest.

"With these, of course, we are constantly holding out the vision of the city of the future. It has seemed to us that the fault of militant citizens in the past has been that they have constantly fought for negatives, to lessen evil, to drive bad men out of office, and that they have neglected to make routine city work attractive to the average man. So we are experimenting on the other method. We fight for positives, we assume that city officials represent the people and so we try to influence them for the city's good by making the people take an intelligent, public-spirited interest in what their officials are doing. We take no part in the selection of the candidates, basing our hopes for progress on the increasing foresight and understanding of the people whom those candidates represent."

ALL CREDIT TO THE CHURCH.

Judge Grosscup of Chicago, in a recent address, analyzed the influences that had acted as leaven to the public conscience of the day, and he said that the Church was really its creator.

"The Church," the judge went on, "is a powerful lever. It is in touch with human life; it deals with daily affairs and with our national life. Like the regulator that keeps these electric lights steady and bright, the Church controls with unceasing power and grasp the great, throbbing life of the nation. The Church is the disciplinarian of public conscience."

MAYOR SEIDEL of Milwaukee started out with the admirable intention of filling the important places in his administration with experts. At the present time he is making an effort to secure the right man to place in charge of the Department of Public Works. He has appointed an eminent army officer, Dr. Rucker, to be health commissioner, a year's leave of absence having been granted him by the government. That the Mayor is not having an easy time is a sad commentary upon the effect of the spoils system on the administrative side of our municipal governments.

"THE Minimum Wage Board for Industries Employing Women and Children" is the title of a very effective circular issued by the National Consumers' League (125 East Twenty-second Street, New York City). It contains a tentative list of references on wage boards and a description of those created in Victoria under a recent Act of Parliament.

THE AMERICAN Academy of Medicine specializes in Medical Sociology, or, as Germans call it, "Social Medicine," which includes all social topics in which medicine or the physician may be concerned.

THE 1907 report on cities of the census bureau shows that it costs \$15.91 per capita to run a large city now as against \$13.36 in 1902. The per capita expense in New York City is \$23.84.

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.

RESERVATION OF THE SACRAMENT.

To the Editor of *The Living Church*:

LET me present my thanks to you for the stand you have taken about the Reservation of the Blessed Sacrament for the Sick. And also I would express my thanks to your correspondent from Burlington, for saying that "the ancient and Catholic practice of carrying the sacrament from the church to the dying ought to be restored." The position, however, which your learned correspondent and exact scholar takes is that the individual priest is acting in a lawless way if he does so. But one thing we may claim; he does nothing that contradicts the teaching of the Twenty-ninth Article of Religion, which says: "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved." This statement is meaningless and unintelligible, in your correspondent's opinion, if Reservation were still allowed. But in an office used in Scotland, we find a rubric expressly allowing of Reservation, and in the same book bound up with it, the Thirty-nine Articles! So far, then, from Reservation being a contradiction of the Articles, we have this testimony of one of our sister Churches that it is not so. Moreover our own Church, although the sacrament for other purposes than Communion was not ordained by Christ, yet in her devotional spirit, bringing like the wise householder new things out of old—our own Church reserves the Blessed Sacrament after the Communion of the people and orders devotional exercises of prayer and praise in Its presence. The change of the *Gloria in Excelsis* from the beginning to the end of the office witnesses to this pregnant fact.

I, at one time, had the same feeling about the matter as your correspondent, and I can sympathize with his strong condemnation of the practice. But some time ago I was led to consider the subject from a judicial standpoint. Suppose a priest should be presented to me for having broken the Church's law by reserving: what ought my decision to be? Such a person would be entitled to have the rubric strictly construed and as far as possible in his favor. This would be the law in all criminal cases. I came to the conclusion that, according to its strict and legal construction, the rubric did not forbid Reservation for so lawful a purpose as Reservation for the sick.

Let me state some of the reasons for my judgment.

We are bound first to consider what is the intention of the rubric as derived from an analysis of the rubric itself.

Clearly its intention is to prevent any irreverence to the consecrated elements, such as the Protestant clergy at that time (1662) would be likely to show. These ministers were exceedingly clever and subtle in their mode of evading the Church's orders. They had, during the Great Rebellion, substituted tables for the altars, which they had moved out into the middle of the Church, and round about which they sat, as if the Lord's Supper were but a meal, and they did many things to profane the sacrament. The Church, having gained her rights at the time of the Restoration, proceeded to review the Prayer Book. Among other additions she put in this rubric, evidently to prevent Puritan profanation. Its purpose cannot legally be shown by an appeal to the private opinions of the compilers, but only to the rubric itself.

First. It makes a distinction between the elements which remained unconsecrated and those which were consecrated. The unconsecrated the curate might have for his own use. It did not matter what he did with it. It was only common bread and wine. But the consecrated was to be differently treated. The rubric meets, one by one, all the subtleties to which the Puritans might resort to profane the Blessed Presence. If it had said simply, "It shall be consumed," the Puritan might and would say, "I'll take it home and consume it there." Therefore it was forbidden to carry it "out of the church." It was to be consumed in the sacred building. The crafty Puritan might say again he would do this, but he "would wait half an hour until all the people had gone." Therefore he was ordered to consume it "immediately." It was to be done immediately after the blessing, and so was in this way made a part of the service.

Another manufactured excuse, and which I have sometimes heard, might be that the amount left in the chalice was so large that it made it dangerous or intemperate for the priest to consume it. In view of this, it was ordered that the priest and "such other communicants as he shall then call," shall consume what remains. But still our Puritan evader would manifest his unbelief, and do irreverence to the Blessed Sacrament by calling up his sympathizing friends who, with hats on, and by irreverently talking to one another, would manifest their unbelief and hatred of the Christian doctrine. It was therefore further ordered that they should "reverently" eat

and drink the same. They were to receive it "reverently," i. e., in the same way it had been given in the Communion. No one can study the rubric fairly without seeing that the object was to prevent irreverence, and guard the doctrine of the Real Objective Presence of Christ in the Eucharist.

This then being the intention, as proved from the rubric itself, how shall we construe it? Let us judicially consider this. Now it is a law of legal construction that laws and, we may say, rubrics, should be construed by the intention for which they were formed. The intention should come in as a governing principle of construction. The law or rubric should not, if it be possible, be enlarged beyond the intention. Is it possible then so to construe the rubric as to conform and confine it to its obvious purpose? We think it can be so construed. Your correspondent says, "the words of the rubric are free from ambiguity." We venture to join issue with him. The words of the rubric are free from obscurity, but not from ambiguity. Ambiguity, in legal language, connotes that the words may be taken in two senses. This, we believe, is the case here. The words that "the bread and wine remaining shall not be carried out of the church, but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same," may be taken either as mandatory or directory. The words may be taken as mandatory, that is commanding that they shall in all cases be consumed; or as directory, stating, if consumed, this is the manner in which it shall be done.

The word *shall* does not determine which of these two is here to be taken. It is often used in common law in statutes not in a mandatory, but in a declaratory and directory sense. We have an instance of this in the Holy Communion office itself. A rubric reads: "Then shall follow the sermon." Common sense and custom have always interpreted this not to mean there shall always be a sermon, but that then, or here, it shall follow.

Another instance we find in the very rubric itself. The rubric says the minister and other communicants (as he shall then call) shall consume." Now I would ask my revered correspondent: "Suppose at the end of the service he finds a very small portion of the Precious Blood left in the chalice: what does he do? What has been his practice? Has he not always consumed it himself, and by himself? Has he thought it necessary in order to obey the rubric to call up any of the communicants? But the rubric clearly states that it is the "minister and other communicants" whom he shall call who shall consume what remains. He has thus decided that the word *shall* here is to be taken in a directory sense. It leaves him a discretion. He shall call communicants if he think it necessary.

Thus the rubric ordering that what remains "shall not be carried out of the church," may be taken in a like directory sense, not forbidding the priest to carry the Blessed Sacrament out if need so require it, to any sick person.

But, moreover, the American rubric has been altered from that in the English Prayer Book. In the English book we have a direction concerning that which remains of what was consecrated "at the end of the service." Now the American rubric alters this, and the alteration must have its legal significance. It does not bid the consumption of that of the consecrated elements which remains "at the end of the service," as the English book does, but "that which remains after the Communion." Why the change? We submit the reason.

Our office was taken from the Scotch, which allows of Reservation, and refers to others than those present in her canon when she prays "that we and all others who shall be partakers of *this* Holy Communion may worthily receive," etc. In our American Consecration prayer, we too thus refer to others than those present who shall be partakers of *this* Holy Communion. Others than those present, then, are to receive. The Prayer Book also makes a distinction between the service as a whole, called the Holy Communion, and the service as finished when the communicants have received, called "the Communion."

In page 522 we have the rubric with these words: "The Communion being *done*, a certain prayer is to be said." This shows the "Communion" may be done before the whole service is ended, and so our rubric does not require the consumption of what remains at the end of the service as the English does, but the consumption of what remains after the "Communion," which may be "done" before the service is ended. This gives meaning to the Prayer of Consecration, which refers to the receiving of others than those present, and allows for Reservation. For the priest, after the consecrating prayer, may put aside some of the consecrated species in reservation for those who are absent, and with what remains, communicate those present. Of that which remains, after the communion of the people, he is bidden to consume it. But what does not remain after the "Communion," but which he has set aside for those absent and remains thus at the end of the service, he may keep for the Communion of the sick.

To all this it may be said, Do you think this was the intention of the framers of the English or of our rubric? I reply, I do not know; but whether it was their intention or not, clergymen should learn this great rule of construction, that the private intention of legislators can never be cited in the interpretation of a law. It does not matter whether they were on the majority or the minority

side. Laws and rubrics are the result of the conferences or debate. Into the law has passed the mind of the different sides or different members of the legislative body. The law is the utterance of the entity. So it may come to pass that a law might be meaningless or contain that which it never entered into the head of any of its makers to formulate. As loyal Churchmen, we are not to be governed by the private intention of the sixteenth century divines, but to interpret our Prayer Book as Catholic inheritors of the ancient Catholic faith and practice. C. C. FOND DU LAC.

To the Editor of The Living Church:

THE case against Reservation is not so complete as your correspondent, the Rev. George B. Johnson, seems to think.

Waiving the question of what the rubric was intended to accomplish, and assuming that it is free from ambiguity (by no means an undisputed point), there yet remains the one paramount consideration: In prohibiting the "ancient and Catholic practice of carrying the Sacrament to the sick and dying," does the rubric invade the rights and privileges of Catholic Christians, both clerical and lay? If it does, it may be disregarded without scruple, as an unconstitutional law.

We need not argue that the practice is "ancient and Catholic." Your correspondent admits it. It cannot, indeed, be controverted. A practice wrapped up in antiquity and Catholicity, and so interwoven with the rights and duties of sick and dying Christians, cannot be set aside by anything short of an Ecumenical council. It is not only the right but the duty of a Catholic priest to violate a local canon or rubric which in itself violates a Catholic law.

We are bound to obey the civil law; but if a law be passed which is on its face unconstitutional, we are entitled to disregard it absolutely, running the risk of an ultimate declaration in favor of its constitutionality. In this case no such question can arise. By permitting Reservation under certain restrictions, the House of Bishops has virtually declared the rubric unconstitutional.

Admit that in the successive revisions of the Prayer Book, noted by your correspondent, it was intended to abrogate Reservation. Such action would have been *ultra vires* and void. The right to reserve does not depend upon the rubric. It exists as a part of the body of Catholic law and practice.

The confirmation rubric rests on quite different authority. It is binding upon us because it expresses a Catholic law; precisely as the other is not binding.

"As this Church hath received the same" is, at the most, of general import, and is not itself free from ambiguity. If "this Church" is a part of the Catholic Church, it cannot have received the Sacraments otherwise than as the whole Catholic Church has received them.

In conclusion, a rubric is not binding upon us merely because it is a rubric. Nor can the canons of the American Church give validity to a rubric which is otherwise invalid. It is valid and binding upon us only when it correctly interprets the law of the Catholic Church. HENRY B. ELY.

Colorado Springs, May 18th.

A SPANISH USE FOR SPANIARDS.

To the Editor of The Living Church:

AS one of those who had the pleasure of hearing the essay read by the Rev. Milo Gates on the Mozarabic Liturgy, before the Associated Alumni of the General Seminary, I should like to commend publicly the suggestion he made as to the use of this liturgy in our work among the Spanish people in our new possessions, rather than giving them a translation of the Prayer Book of the Protestant Episcopal Church of the U. S. A. What are we working among these people for, except to present to them the idea of a Catholic Church which is not Roman but national, and to bring them back to the Faith which they have lost or are losing? This is our only justification, and should be the underlying principle of the way in which our work should be done. Here is at hand a liturgy which is ancient, Catholic, national, imbued with the life and spirit of the Spanish people. What have we done? We have shown exactly the spirit of Rome by imposing upon them a liturgy and offices which are essentially Anglo-Saxon in character, whose title page we have to change. To me it has always been marvellous—the amount of insularity and of self-sufficiency that we, as a body, possess. We talk of re-uniting with Christians, and we act as if our ways were superlatively the best; when we have an opportunity to do something in the line of Catholic principles, we are found wanting. Personally I think that the Anglican liturgy is much superior to the Roman, but that may be, and is, no doubt, due to my being Anglican by ancestry; however, I can see that, to a Spaniard, proud of his nation and its history, an Anglican liturgy, however well translated, would have little or no charm, while one of his own, one which has been condemned because national, would be much loved and followed. It should be the fundamental rule of our dealings with peoples of other tongues and ancestry to encourage their national pride and customs, not to endeavor to make them Americans.

The best and most lasting traits are those which have developed along the lines of a people's racial and national peculiarities; modified by external it may be, but only modified. H. P. SCRATCHLEY.

THE CANON NINETEEN MEMORIAL.

To the Editor of The Living Church:

I HAVE forwarded to the Presiding Bishop seven more signatures to the memorial to the House of Bishops on Canon 19, received yesterday from the Church in Japan. This brings the number up to 1,172.

I would like to remind those who have signed the memorial, that formal acknowledgment of its receipt by the House of Bishops was made by the secretary, the Rev. Dr. Hart, after it had been presented at the meeting of the House in New York, last year. I am optimistic enough to expect that the Bishops will treat the memorial with just consideration next October, and that their answer then will be unambiguous and reassuring. CHARLES MERCER HALL.

Kingston, New York, May 18, 1910.

"THE CRITICAL TIME."

To the Editor of The Living Church:

MAY I say I endorse most strongly the letter of Mr. Keller in your issue of May 14th, under the caption "The Critical Time"? Let us earnestly pray that the General Convention next fall may awake to the situation and see that the reason so few come to us in the way of reunion, is because we hide the light of our true position under a bushel by our present title.

If a man's name was "Jones," and he had on his door plate "Smith," would he wonder why few people came to see him?

In connection with Whitsuntide may I call your readers' attention for another year to the noble "Canticle to the Holy Ghost," published as a leaflet at 2d per dozen, 1s per 100, by The Catholic Literature Association, care Messrs. Talbot, 13 Paternoster Row, E. C., London? Our choir sang it Sunday to the chant in Hutchins' Hymnal to tune 461, doubled, with an "Alleluia" at the end of each verse. Also, hymns 618 and 494 are beautiful and appropriate to Whitsuntide. Yours sincerely, H. M. SAVILLE.

Waltham, Mass., Whitsun-Tuesday, 1910.

AS TO BRITISH EMIGRANTS.

To the Editor of The Living Church:

I HEARTILY endorse your editorial on the need for furnishing letters of transfer to emigrants from the British Isles. I venture to assert that there are one thousand members of the Church of England in my parish who have drifted away from the Church in America. Careful study of the question leads me to conclude that the average English Churchman is very poorly instructed in Churchly teachings. Otherwise he could not be satisfied in any other religious atmosphere. Also, lack of respect for the truth on the part of ministers and officials of certain denominations is responsible for much of this loss. If a young Englishman is told by his English rector to identify himself with the Episcopal Church, he is told on his arrival in this copper country that there are in America "two Episcopal Churches; one is the Methodist Episcopal, and the other is the Protestant Episcopal." And that "the Methodist Episcopal Church is really the English Church in America, as the Protestant Episcopal Church is really Catholic." (Kindly note that the last four lines are a quotation, and do not hold me responsible for any sentiments expressed or implied.)

If English Churchmen were properly instructed they would not be so deceived. Some of them are, and against strong opposition seek out the Church and find in her the home of their boyhood's religious life. Yours truly,

Laurium, Mich., May 20, 1910. JOSEPH A. TEN BROECK.

WITHIN.

(Thou shalt hide them privily by thine own presence from the provoking of all men; thou shalt keep secretly in thy tabernacle from the strife of tongues. PSALM 31, verse 22.)

The wave of life surges and roars along the city street,
And weary feet,
And tired hands, and breaking hearts are homeward bound;
Where, Lord, is found
The tabernacle Thou hast said should be
For everyone who would find rest in Thee?
"Within thyself, oh soul, My Presence chamber is,
Where the lover with the beloved waits to hold converse;
If He is thine and thou art His,
No further need there be
For trysting place;
Here from the provoking of all men He will hide thee privily."

JAMES LOUIS SMALL.

LIGHT OTHER lamps while yet the light is beaming. The time is short.—*Hezekiah Butterworth.*

Literary

RELIGIOUS.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel M. Jackson, D.D., LL.D. [with assistance of several]. Complete in 12 volumes. Vol. VI. Innocents—Lindger. New York: Funk & Wagnalls Co. 1910.

The volume before us exhibits the characteristic merits and limitations of this great work. Its devices for aiding the eye facilitate consultation, and the multiplicity of its articles and their brevity as compared, for instance, with Hastings' *Encyclopaedia of Religion and Ethics*, makes it suitable for a somewhat wider constituency. But more thorough editing of some of the articles of previous editions is needed in order to bring them up to date. There is an appearance of patching in some places.

Among the more important articles are those on "Inspiration," by C. A. Beckwith (yields some to the modern and rationalistic view, when he says, "A book belonging to the present canon may not be inspired"); "Israel, History of"; "Japan"; "Jesus Christ," by Benjamin B. Warfield (very good), and by Benjamin W. Bacon (not so sound); and "John the Apostle," by T. Zahn (a fine, conservative article).

The volume is, as usual, rich in biography, doing justice in most cases to patristic writers, Protestants, and Roman Catholics, but giving rather insufficient treatment to Anglicans. Yet there is effort to be fair, e. g., in the article on Laud. That on Liddon is pronouncedly unsympathetic.

Of other articles which deal with Anglican matters should be mentioned "Jerusalem, Anglican-German Bishopric in"; "Lambeth Conference" (rather slight); and "Latitudinarians" (not very discerning). Prof. Loofs on "Kenosis" describes the Kenotic theory as no longer a power in the theological world. The articles in ecclesiology are written as if the Roman Catholic and Protestant bodies divided the whole Christian world between them. We notice that Dr. Leffingwell is described as editor of THE LIVING CHURCH since 1879. He retired from that position, as readers of THE LIVING CHURCH are aware, in 1900. F. J. H.

EDUCATIONAL.

How to Understand the Words of Christ. By Alford A. Butler, D.D. New York: Thomas Whittaker, Inc. 90 cents net.

This is a hand-book for teachers and Bible students and is a companion book to Dr. Butler's *How to Study the Life of Christ*, whose arrangement it follows. It is full of suggestive comments and puts the teaching of our Lord before us on a really large scale. It is a bit disappointing in places, especially in the teaching given during the last week. This does not receive as large a place as one might wish. The chapter on the educational value of the Miracles is very good. The plan of the work does not call for a separate treatment of miracles as such and we look in vain for a careful statement of what a miracle is; but their educational value and purpose are well brought out. It would seem to us that the author fails to emphasize the place that parables play in the ministry, and leaves the impression that they were a common method of teaching all through Christ's ministry instead of being a new method undertaken towards the end of the Galilean ministry. There is an unfortunate slip on page 18 which speaks of our Lord as "a man who went about doing things." The summary on page 22 of the perfect correspondence between His life and teaching is fine: "All that Christ taught He lived. All that He demanded of others He is. The standard of spotless perfection which He held up before men is the mirror of His own spotless soul. His teaching and His living are inseparable, they are part of one divine harmony. The one and certain interpretation of His words is found in His own flawless and radiant life." C. S. LEWIS.

"HOW CAN the home and school be brought into closer relations?" is the question Mrs. Mary Van M. Grice undertakes to answer in a suggestive little book, *Home and School*—United in Widening Circles of Inspiration and Service. As Dr. E. E. Brown, the United States Commissioner of Education, puts the situation: "It would be hard to resist the conviction that, in these organizations (mothers' clubs, current events clubs, civic clubs, social centers) and others of a similar character, there is arising a new force which will mightily influence our educational and our community life within the next generation." With a deep sympathy for the work which has been done, especially in Rochester—already described in the Social Welfare Department of THE LIVING CHURCH—Mrs. Grice tells out of an abundant experience how this work can be developed with the most effectiveness. This little book of 154 pages is a good one for social workers to know of. [Philadelphia: Christopher Sower Co., 614 Arch Street. Mailing price 50 cents.] C. R. W.

A BRIEF WORK by James Cairns entitled *The Grading of the Sunday School* is written for conditions as they exist in England, but with full credit to the work done by our American Sunday School workers. In fact the work owes its inspiration in many particulars to the publications of the New York Sunday School Commission and its secretary, though it does not slavishly follow them. It is a very useful introductory book to modern methods. [London: S. P. C. K. New York: E. S. Gorham, 60 cents net.]

MISCELLANEOUS.

The Spirit of America. By Henry Van Dyke. New York: The Macmillan Co. \$1.50.

In this altogether delightful volume Dr. Van Dyke publishes seven lectures given last year at the Sorbonne, and afterwards repeated in other French universities. It would be difficult to find a more suitable ambassador from scholarly America to scholarly France than this gracious and exquisite man of letters, who represents not only Princeton University, but also the great body of "old rock" Americans of colonial ancestry, cultured traditions, and wide sympathies. Americans are often accused of being too sensitive to foreign opinion, and in the same breath of being too boastful and extravagant in their own self-praise. However much of truth or falsehood may be in these accusations, it is quite clear that America has much of interest for foreigners, if one only stops to count the number of books about America written by visitors from the other side of the Atlantic; but one can scarcely be surprised that thoughtful Americans are sometimes irritated by what they read in these books, wherein a casual visitor, after two or three weeks of society in hotels and clubs with perhaps an occasional invitation to a private house, presumes to set forth a complete picture of America. Dr. Van Dyke calls this, brightly enough, the "international post card view." They tell a good story of Lady Randolph Churchill who, hearing an Englishman of an unpleasant type declare at the dinner-table that in the houses where he stayed in America everybody ate with his knife, commented gently: "What very poor letters of introduction you must have had!" There is something yet more irritating, however, than these hasty and ill-considered judgments of casual foreigners—the caricature of America which is presented by the expatriate who considers that nothing which had its origin here can be good, and that the only way of rising is slavishly to imitate and reproduce what is found in the older countries of the East. If one had to choose between the strident-voiced star-spangled American of the exaggerated type, and one of these bloodless snobs, it would not be difficult, we believe, to see which had more worth. What Dr. Van Dyke has done here, however, is, without any bluster or mere braggadocio, to set forth fairly and sweetly certain truths concerning American ideals as expressed in daily life over here. He does not close his eyes to unpleasant facts. He realizes that we buy all our blessings at a price, and that sometimes the price is a high one. Nay, more, he is entirely frank in his criticisms of the great blots on our shield, as, for example, our treatment of the Indians and of the colored men. But the Frenchmen who heard the lectures, and all those who read them now, will certainly understand better than ever before that intangible, elusive, all-penetrating spirit which makes Americans of every stock and of every degree of long descent, one in the possession of a common heritage. Just to quote the titles of the lectures is in itself an inspiration: "The Soul of a People," "Self-Reliance and the Republic," "Fair Play and Democracy," "Will-Power, Work, and Wealth," "Common Order and Social Coöperation," "Personal Development and Education," "Self-Expression and Literature."

There is a significant contrast between this book of Dr. Van Dyke's and such a volume as *The American People*, by A. Maurice Low. Mr. Low writes under the spell of the idea that Americanism is Puritanism, and all he has to say is colored by that prepossession. Dr. Van Dyke, who has no Puritan blood, and who derives his name and his stock from that ancient people which has maintained its liberty against a world in arms sometimes, knows how to take a wider, deeper view; and his picture of the forces entering into the making of America as we know it to-day is one in which there is due proportion, and where credit is given to all sources of national strength. He will be a wise father who puts this book into the hands of his children and bids them cultivate the Americanism there portrayed. P. I.

THE PASSION PLAY becomes almost a reality to the reader of *Ober-Ammergau and the Passion Play*, by E. Hermitage Day, D.D., which is well described as "a practical and historical handbook for visitors." It is that, and it is also more; for many of us must spend our summers in prosaic work or amid less thrilling scenes nearer home and yet will read with great interest this simple exposition of the scene which is now known the world over. Dr. Day has written perhaps the best work on the subject in small compass, and it is issued in Mowbray's best and most tasteful style, adorned with many illustrations. [The Young Churchman Co., Milwaukee. Parchment 50 cents postpaid; cloth, 70 cents.]

NEW TUNE FOR "STAND UP, STAND UP FOR JESUS."

AT the National Missionary Congress in Chicago, the culmination of the winter's campaign of the Laymen's Missionary Movement, a new tune sung to the words of "Stand Up, Stand Up, for Jesus" quickly became a favorite for its martial strength, and no hymn was more lustily sung by the large body of men in attendance. By permission the music is reprinted here.

Stand Up, Stand Up for Jesus.

GEORGE DUFFIELD.

ADAM GEIBEL.

1. Stand up, stand up for Je - sus, Ye sol - diers of the cross; Lift high his roy - al
 2. Stand up, stand up for Je - sus, The trumpet call o - bey, Forth to the mighty
 3. Stand up, stand up for Je - sus, Stand in his strength a - lone; The arm of flesh will
 4. Stand up, stand up for Je - sus, The strife will not be long; This day the noise of

ban - ner, It must not suf - fer loss: From vic - t'ry un - to vic - t'ry His
 con - flict, In this his glo - rious day; "Ye that are men now serve him" A -
 fail you, Ye dare not trust your own; Put on the gos - pel arm - or, Each
 bat - tle, The next, the vic - tor's song: To him that o - ver - oom - eth, A

arm - y shall he lead, Till ev - 'ry foe is vanquish'd, And Christ is Lord in - deed.
 gainst unnumbered foes; Let courage rise with dan - ger, And strength to strength oppose.
 piece put on with pray'r; Where du - ty calls or dan - ger, Be nev - er want - ing there.
 crown of life shall be; He with the King of glo - ry Shall reign e - ter - nal - ly.

CHORUS. *Harmony.*

Stand up ^{stand up} for Je - sus, Ye sol - diers of the cross; Lift

high his roy - al ban - ner, It must not, it must not suf - fer loss.

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[Reprinted by permission from "World Wide Hosannas," a book of Sunday school music, published by Adam Geibel Music Co., Philadelphia, New York, and Chicago. Price, 25 cents.]

ECONOMICAL LIVING.

BY BESSIE FAIRFIELD MILLAR.

I.

"The cost of living in any place depends upon the ideas and standards of the person spending the money. That is, it is a mental rather than a material limitation; a result of education rather than location."—From ELLEN A. RICHARDS' *Cost of Living*.

THIS quotation from Mrs. Richards seems only too true to-day, that it is the lack of education and the knowledge of how to spend money that causes a great deal of the distress and poverty in our country at the present time. From this deficiency the poor suffer, and the wealthier class lose a great deal unnecessarily.

A great many people, and I may say the majority, do not know the difference in the meaning of the words *necessity* and *desire*, as applied to conditions of daily living. Necessity is that without which one cannot live; desire, that which one may wish for, to please some taste. A thorough understanding and application of this distinction is the first step toward economical living.

There are certain expenses which are necessary to everybody; as food, clothing, house, fuel, light, water, and furnishings. These seven requirements might be classed under the head of necessities of physical, mental, and moral health. Education, recreation, amusements, travel, religion, and benevolence come under the head of things desirable for the mind, body, and spirit. From the definition given above it is clear that all people have, in some degree, what they need, and what they desire. But too often we find the necessities sacrificed to desire. In the case of clothing, finery is acquired rather than warmth; in food, the unhealthy is procured rather than the nourishing.

It is very readily seen now why there is so much sickness and distress among the poor and even the middle class. The average income of the United States people is between four hundred and five hundred dollars. This income, which seems so small at the present day, when food and everything else is so high, must cover the necessities I have mentioned. Many families would rather go without food and fuel, which their health demands, than give up having new clothes. Often they buy a new hat or gown, coat or shoes, without considering whether they have enough to pay for them until it is too late, and then they have to go without the necessities. It is therefore evident that grown men and women, as well as the children, should be taught the correct use of money and what per cent of the income must be spent for necessities and what may be used for luxuries.

In thus apportioning the income, several things have to be considered. First, what position the head of the family holds. This would determine the neighborhood the family would live in and the social position they would have to keep up, for every class has its social life. Second, what the family consists of, whether there are children or adults, or whether any member of the family is aged or infirm. Any of these conditions would necessitate different expenditures. Third, what the standards of the family are. According to all these considerations the income must be divided, some part of even the smallest income being put by for a "rainy day."

If certain percentages were put aside for different purposes, the majority of people would be better satisfied with the expenditure of their money and would know definitely what they could have and could thus regulate their desires.

II.

"Three things are essential to life: air, water, and food; and the order in which these are named expresses their relative importance to life."—Hoy.

In considering the cost of living from an economical standpoint the income of the American people as a whole must be thought of first. Then making a further study of economics, a typical income will be taken and apportioned. Speaking of the cost of living to-day, some one has said, "It is not the high cost of living but the cost of high living which is causing the condition of affairs to-day." The average income of the American people or the people of the United States is between five hundred and six hundred dollars. This seems almost impossible, but can be easily realized when one stops to think of the vast numbers of the population who are day laborers or people who earn from seven to ten dollars a week and support families which seem to thrive. This estimation omits the millionaires and the very poorest class, which is usually cared for by charity organizations.

From a practical and economical point of view, instead of taking the average income for the present problem, an income of one thousand dollars will be taken and divided systematically. For the present day this income seems more universal for two people to start housekeeping with.

The first article on "Economical Living" defined necessity and desirability. In calculating the per cents both of these terms will be again considered. Mr. and Mrs. Brownstead have been married, they have in their possession, before marrying, clothes to last for one season; from May until October, the summer season, or from October to May, the winter season. They also have a few pieces of furniture and a few other furnishings. Mr. Brownstead's income is one thousand dollars. The first thing for them to think of is a covering or house in which to live. They may decide to have a single house or a flat, and for either of these, eighteen per cent (18%) of the income may be set aside. Heat and light are the next considerations; six and two-thirds per cent (6 2-3%) may be given to this. The supply for the furnace will be coal and the lighting may be kerosene, gas, or electricity. By careful regulation expenses may be kept within these bounds. The expense of food and its preparation is one of the principal amounts; twenty and one-third per cent (20 1-3%) will furnish enough to nourish the body sufficiently if care is taken to have the right amounts of proteids, carbohydrates, and fats. This will call for a little study in dietetics and every housekeeper should be willing to spend a short time on this subject for the benefit of her household and her pocket-book.

The high prices of meats and other foods has caused much discussion on how to cook the cheaper cuts of meat, and how to prepare other foods without using a great deal of high priced material. After the food the furnishings are next in importance. Mr. and Mrs. Brownstead have some furniture before they start housekeeping, so, with that, twenty-five per cent (25%) of their income may be spent for furnishings. These furnishings will not be elaborate, but very plain and substantial and in good taste. The mission style of furniture, in plain, straight lines with no carving or ornaments, would be the most economical and practical as it is strong and easy to care for. The remaining thirty per cent (30%) is to be divided, giving twenty-two per cent (22%) for clothing for the remainder of the year, or the other season for which they have not provided, and eight per cent (8%) for incidentals. The provision for incidentals includes unexpected expenses. This class is called "claims of others," and under this class comes benevolences, religion, doctors' and dentists' bills, and sundries. The last includes entertainment or savings.

Thus apportioned the income of one thousand dollars is all used and accounted for, a seemingly practical amount spent for the different departments which come up in housekeeping.

A housekeeper of twenty-five or thirty years ago who is keeping house still would say that times have changed and we with time. It is not only that food is higher but the standards of the people as a whole have changed. They demand better services and the best material there is in the market, and as the demand is created, the prices soar higher. People in former days did not need so many devices to do with, but now no kitchen is considered complete without gas stoves and running water. Heretofore, coal and wood ranges or the fire on the hearth served every purpose; now even the well with the bucket or pump is almost unheard of in a city or town of ordinary size. The new institutions are all more convenient, but the cost of installing and the running expenses make living to-day much higher than it used to be, so that housekeeping is an entirely new problem.

The incomes or salaries in different sections of the United States are in proportion to the cost of living, the Atlantic and Pacific coast states being more expensive to live in than the middle or southern states. The food in the central United States is more reasonable; therefore the incomes are not so large. The probable cause for this is that the coast states are more thickly populated, giving less space for cultivation and production, while the central states have more room in which to produce and cultivate. Since transportation has become so much easier, quicker, and comparatively inexpensive, and is still becoming more so, in the course of another quarter of a century probably the incomes and cost of living will be in the same proportion all over the United States.

But wherever people live, whether in a place where prices are higher or in a place where provisions are cheap, good management is the key to comfort, and proper apportionment of the income, however small, is the secret of good housekeeping.

Church Kalendar



- May 29—First Sunday after Trinity.
 June 5—Second Sunday after Trinity.
 " 11—Saturday. S. Barnabas, Apostle.
 " 12—Third Sunday after Trinity.
 " 19—Fourth Sunday after Trinity.
 " 24—Friday. Nativity S. John Baptist.
 " 26—Fifth Sunday after Trinity.
 " 29—Wednesday. S. Peter, Apostle.

KALENDAR OF COMING EVENTS.

- May 29—Dioc. Conv. Iowa; Conv. Miss. Dist. North Dakota.
 " 31—Dioc. Conv. Kansas, Southern Virginia; Conv. Miss. Dist. of Spokane.
 June 1—Dioc. Conv. Colorado, Delaware, Duluth, West Virginia.
 " 7—Dioc. Conv. Easton, Fond du Lac, Western Michigan.
 " 7-8—Nat'l Conf. of Church Clubs, Portland, Me.
 " 8—Conv. Miss. Dist. Wyoming.
 " 14—Dioc. Conv. Connecticut.
 " 15—Conv. Miss. Dist. of Asheville.
 " 19—Dioc. Conv. Montana.
 " 27—Albany Cathedral Summer School.
 July 1-4—Conf. of Lay Workers at Biloxi, Miss.
 " 9-24—Conf. for Church Work at Cambridge, Mass.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]
 CHINA.

SHANGHAI:

The Rev. F. L. H. POTT, D.D., of Shanghai.
 The Rev. R. C. WILSON, of Zangzok.

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
 The Rev. L. B. RIDGELY, of Wuchang.
 JAPAN.

KYOTO:

Rt. Rev. S. C. PARTRIDGE, D.D., Bishop of Kyoto.

THE PHILIPPINES.

DEACONESS MARGARET ROUTLEDGE, of Manila.

Personal Mention

THE REV. CHARLES E. BYRER, rector of the Church of the Good Shepherd, Columbus, Ohio, has resigned to accept the rectorship of Christ Church, Springfield, Ohio.

THE REV. G. CALVERT CARTER is now, and has been since April 1st, rector of the Church of the Redeemer, Bryn Mawr, Pa.

THE REV. HENRY S. DAWSON is in charge, for the summer, of St. Clement's parish, New York City (Rev. Maurice W. Britton, rector). Address, till middle of September, 53 Washington Square, South, New York.

THE REV. ANDREW E. DUNHAM of St. John's Westfield, Pa., has accepted a call to St. John's, Marietta, Pa.

THE REV. SAMUEL B. ESHOO, for nearly two years priest in charge of Christ Church, Susquehanna, Pa. (diocese of Bethlehem), has resigned his charge.

MR. WILLIAM L. ESSEX, a recent graduate of the General Theological Seminary, will become a curate at Trinity Church, Newport, R. I., after his ordination to the diaconate.

THE REV. LLEWELLYN FOULKES, who has been serving at Mount Joy and Manheim, Pa., has accepted a call to the diocese of Pittsburgh.

MR. ERNEST W. FOULKES, a candidate for holy orders in the diocese of Harrisburg, is lay assistant at St. John's, York, Pa.

THE REV. HARRY ST. CLAIR HATHAWAY is now settled as rector of St. John's parish, Norristown, Pa., and should be addressed at 27 East Alry Street, Norristown.

THE REV. GEORGE H. HOYT, priest in charge of Holy Trinity mission, Southbridge, and Grace Church, Oxford, diocese of Western Massachusetts, has accepted a curacy at St. Agnes' chapel, Trinity parish, New York City, and will resign his present charge July 1st, entering upon his duties at St. Agnes' chapel September 1st.

THE REV. A. GEORGE E. JENNER of St. Stephen's Church, Providence, R. I., sails via S. S. *Moltke* May 31st for Europe. Address care American Express Co., Florence, Italy.

THE REV. ALVIN P. KNELL of the New York City Mission Society has begun work at Grace Church, Chicopee, Mass.

BISHOP LAWRENCE of Massachusetts, accompanied by his wife and two daughters, sailed from New York for England on May 18th. The Bishop will go first to the Edinburgh conference and later will spend a few weeks with friends in England, returning about the middle of July.

THE REV. F. AUGUSTIN MARTYR formerly of Grafton, N. D., has become curate of Trinity parish and vicar of Holy Innocents' chapel, Oakland, Cal. His address is 4906 Maple Street, Oakland.

THE REV. WILLIAM WINTER MIX is rector of All Saints' Church, Mariners Harbor, New York, and his address is 38 Simonson Avenue, Port Richmond, New York City.

THE REV. MARSHALL E. MOTT, secretary of the diocese of Western Massachusetts, has resigned the rectorship of the Church of the Reconciliation, Webster, Mass., and has accepted that of St. John's Church, North Adams, Mass.

THE REV. CLARENCE M. MURRAY, rector of St. Peter's Church, Springfield, Mass., is still unable to attend to his duties, owing to serious illness. He expects to leave Springfield on May 21st, to be away for the summer.

THE ADDRESS of the Rev. JAMES W. SMITH, secretary of the diocese of Quincy and editor of the *Cathedral Chimes*, the diocesan paper, has been changed from Quincy to 1072 Willard Avenue, Galesburg, Ill.

THE REV. JOHN A. STAUNTON, JR., of Sagada, Philippine Islands, is on his way to this country and expects to be in Utica, N. Y., late in July.

THE ADDRESS of Rev. W. A. STIRLING is changed from Mt. Morris, N. Y., to East Avenue, Vineland, N. J.

ORDINATIONS.

DEACONS.

ARKANSAS.—On Ascension Day, in Christ Church, Little Rock, by the Bishop of the diocese, Mr. ARTHUR ELON WOODWARD. The Rev. Henry N. Hyde, rector of the church, presented the candidate and preached the sermon. Archdeacon Saphoré read the Litany and the Rev. William Du Hamel the Epistle. A large congregation was present. Mr. Woodward now becomes curate of Christ Church, Little Rock.

FOND DU LAC.—On Trinity Sunday, May 22d, in St. Peter's Church, Ripon, by the Bishop Coadjutor, Mr. WILLIAM HENRY JURNEY, Jr., a graduate of the General Theological Seminary, New York City. The candidate was presented by the Rev. A. C. Chapman and the sermon was preached by Bishop Weller.

LONG ISLAND.—On Trinity Sunday, May 22, 1910, in the Cathedral of the Incarnation, Garden City, by the Bishop of the diocese, NORMAN INWOOD (G. T. S., 1910), for the Bishop of Salina; and HENRY BUTLER MOORE, Jr. (G. T. S., 1910).

MILWAUKEE.—On the day preceding Trinity Sunday, May 21st, in Nashotah chapel, by the Bishop of Milwaukee; EDMUND ST. JOHN NUTTER, RANDALL HAFKINS BAKER, and HENRY OSBORNE JONES, Jr. The candidates were presented by the Rev. H. B. St. George, who also preached the sermon. After taking various work during the summer each of these will return to Nashotah for his senior year in the autumn.

NEBRASKA.—In Trinity Cathedral, Omaha, at the opening service of the diocesan council, May 18, 1910, by the Bishop of the diocese, JOHN DOHERTY RICE (S.T.B., Western Theological Seminary). The sermon was preached by the Bishop, and the candidate was presented by the Rev. F. C. Taylor, his rector, of Christ Church, Central City. The Rev. Mr. Rice has been assigned to duty under the general missionary.

OKLAHOMA.—At the annual convocation, in St. Luke's church, Chickasha, May 18, 1910. ROY WINCHELL MAGOUN and WILLIAM H. TALMAGE (a former Methodist minister). The Rev. J. M. D. Davidson, D.D., was the preacher and he and Rev. H. J. Liddy presented the candidates.

PITTSBURGH.—On Friday, May 20th, at St. Stephen's Church, Wilkinsburg, by the Bishop of the diocese, Mr. BREWSTER RANDALL ALLABOUGH, a deaf-mute, for many years a professor in the Institute for Deaf-Mutes of Western Pennsylvania. The sermon was preached by the Rev. C. Orvis Dantzer of Philadelphia, and the Rev. John Chamberlain of New York acted as interpreter. The candidate was presented by the Rev. A. W. Mann, missionary to deaf-mutes in Western Pennsylvania.

WASHINGTON.—On Trinity Sunday, in St. Mark's Church, Washington, by the Bishop of the diocese, KARL M. BLOCK, who for many years has been a chorister in St. Mark's. The sermon was preached by the Rev. Berryman Green, D.D., of the Virginia Theological Seminary.

PRIESTS.

FOND DU LAC.—Bishop Grafton held his Trinity ordination at St. Paul's Cathedral, Fond

du Lac, on Trinity Sunday, May 22d. The candidates were the Rev. ALBERT AUNE and the Rev. ALFRED NUGENT SAMWELL, both graduates of Nashotah Seminary. The sermon was preached by Canon Douglas, and Canon Sanborn presented the candidates. Archdeacon Rogers, the warden of Grafton Hall, celebrated the Holy Communion; the Bishop pontificating from his throne.

MILWAUKEE.—On Trinity Sunday, at All Saints' Cathedral, the Bishop advanced to the priesthood the Rev. MILTON RALYEA FERRY and the Rev. HENRI BIGELOW BEACH LE FERRE. The candidates were presented by Dean Delany and the sermon was preached by the Rev. Dr. Shero, warden of Racine. Mr. LeFerre will become curate at St. Mary the Virgin's, New York. Mr. Terry will take missionary work in Wisconsin.

DEACONS AND PRIESTS.

MASSACHUSETTS.—On Monday in Whitsun-week, at the Church of the Advent, eleven candidates were ordained—eight to the diaconate and three to the priesthood—by the Bishop of the diocese. The sermon was preached by the Rev. Arthur W. Moulton of Grace Church, Lawrence. Assisting the Bishop were Archdeacon Samuel G. Babcock, with Rev. John Higginson Cabot attending the Bishop. The Rev. Dr. van Allen had a part of the service and the gospel was read by William B. Stevens of Somerville, one of the candidates for the diaconate. The Bishop was the celebrant at the Holy Eucharist. Those ordered deacon, and the places to which they have been assigned, follow: ARTHUR B. CREIGHTON, to West Haven, Conn., presented by the Rev. John McGaw Foster of Boston; GEORGE E. NORTON, to St. George's, New York, presented by Dean Hodges of the Episcopal Theological School; WILLIAM B. STEVENS, to Holy Trinity, New York, presented by the Rev. Reuben Kidner of Boston; FRANK M. CROUCH, to Brooklyn, N. Y.; BRAYTON BYRON, to Christ Church, Rochester, N. Y., presented by the Rev. Dr. van Allen of Boston; SYDNEY A. CAINE, to St. Luke's chapel, New York, presented by the Rev. Dr. van Allen; ELMER O. WELD, to Grace Church, Brooklyn, presented by the Rev. Dr. van Allen; CHARLES P. OTIS, to All Saints' Church, Worcester. Those advanced to the priesthood were the Rev. DAVID A. PEARSON, who takes up work in New Hampshire, presented by the Rev. Thomas S. Cline; the Rev. OLIVER R. PURINGTON, presented by the Rev. Percy Gordon of New Bedford, whose curate he will continue to be; the Rev. FRANK M. RATHBONE, presented by the Rev. Malcolm Taylor of Taunton, whose curate he will be.

NEW YORK.—On Trinity Sunday, at St. Thomas' Church, by the Bishop of Kyoto, acting for the Bishop of New York, the following to the diaconate: WILLIAM LEOPOLD ESSEX, B.A.; JOHN MCVICKAR HAIGHT, B.A.; FREDERIC WAMERSEY, B.A.; MAXWELL GANTER, M.A.; ROBERT ELIOT MARSHALL, B.A.; BERNARD CAMPBELL, B.A.; WILLIAM FREDERICK KLEINSCHMIDT; ROSCOE CONKLING HATCH, B.A.; JULIUS G. SCHULTZ, B.A.; EDWARD NEWTON PEARCE; EDWARD LUKE REED, B.A.; HAROLD LYMAN SMITH JOHNS (for the Bishop of Marquette); GUY EMERY SHIPLEY (for the Bishop of Missouri); CLINTON WEBBER ARESON (for the Bishop of Asheville); DONALD MILLAR (for the Bishop of Tennessee).

And the following to the priesthood: The Rev. WILBUR LARREMORE CASWELL, B.A.; the Rev. RICHARD WAVERLY BAXTER, B.A.; and the Rev. JAMES STEEDMAN HOLLAND, M.D. (for the Bishop of Missouri), all of the G. T. S., 1909; the Rev. ADALBERT HAYES HARRINGTON (for the Bishop of Western Michigan), G. T. S., 1908; and the Rev. WILLIAM IRVINE HEMPHILL.

DIED.

COLE.—Entered into rest, in her 91st year, Friday, April 22, 1910. Mrs. B. P. B. COLE, widow of the Rev. Dr. Cole, for thirty-five years president of Nashotah Theological Seminary, Wisconsin, and mother of Mrs. Wallace and Mrs. McKim of Tokyo, Japan. Funeral services were in Trinity Cathedral, Tokyo, on Monday, April 25th.

KING.—EDITH CHETWYND, wife of Herbert W. King, born in Worcester, England, died on Whitsun Monday in Johnstown, N. Y.

WHITE.—MARY CATHRINE WHITE, widow of Mr. Burns E. White, formerly of Johnstown, N. Y., died at the home of her sister, Mrs. Charles D. Clark, of Ogdensburg, N. Y., on Tuesday, May 17th.

SNYDER.—Entered into rest, on the Eve of the Ascension, May 4, 1910, at her home in Galena, Ill. LUCRETIA MACLEAN SNYDER, wife of the late William H. Snyder, in the eighty-eighth year of her age.

MEMORIALS.

WILLIAM STORRS MAC HARG.

WHEREAS, It has pleased Almighty GOD in His wise providence to remove from our midst our highly esteemed and greatly beloved friend

and co-worker, WILLIAM STORRS MACHARG, who for many years was a member of the board of directors and an officer of this club; and,

WHEREAS, By virtue of his steadfastness in every righteous cause for the uplift of humanity and his indefatigable labor in behalf of the Church, he became a shining example of the singular distinction which the devout layman may attain in the American Church. No other interest of his life, personal or professional, took equal rank in his affections with his own parish church and all its affairs. In the larger affairs of the Church he represented his parish for many years in the diocesan conventions and for the diocese on many of the important committees thereof; and,

WHEREAS, We, as members of the board of directors of the Church Club of Chicago, together with his many friends in the diocese and the Church at large, desire to express our deep regret and sorrow at his removal from our midst, and our appreciation of the high character of our friend and co-worker; therefore, be it

Resolved, That we, the board of directors, recognizing the inscrutable wisdom of God, submitting ourselves reverently thereto, record herein our deep sense of loss and do hereby express our heartfelt sympathy with the bereaved family in their deep feeling of irreparable loss; and be it further

Resolved, That a copy of these resolutions be sent to his bereaved family, the vestry of the Church of our Saviour, the Church papers, and spread upon the minutes of the Church Club of Chicago.

RETREATS.

ST. ANDREW'S, SEWANEE, TENN.

There will be a Retreat for priests at St. Andrew's, Sewanee, Tenn., beginning the evening of Tuesday, June 21st, and closing on the morning of Friday, June 24th, the Rev. C. N. Field, S.S.J.E., conductor. There is no charge for the Retreat and no collection taken up. There is a box in the hall for voluntary offerings. Apply to Rev. S. C. HUGHSON, O.H.C., Sewanee, Tenn.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

APPLICATIONS (in writing) for Organist and Choirmaster (vested male choir) of the Protestant Episcopal Church of the Saviour, West Philadelphia, will be received by GEORGE P. KIMBALL, Chairman Vestry Music Committee, 329 Chestnut Street, Philadelphia, Pa.

POSITIONS WANTED.

YOUNG MAN, now in business, wishes work for the summer to pay expenses at theological seminary. Three years' college training. Speaks French and German fluently. Experienced traveller here and in Europe. Would like either to act as courier abroad or to take care of young boys. Proficient in outdoor sports, especially on the water. Would tutor for college entrance or preparatory school work. Address TRAVELLER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires to make a change. Accustomed to choral Eucharist. Good modern organ first consideration. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

NEW YORK organist and choirmaster (Mus. Bac.), present position fourteen years (vested choir), composer of international reputation, desires position, Southern California, after June. Very highest testimonials. Address J. H. M., care Hayden, 76 Seventh Avenue, New York City.

PRIEST, unmarried, in academic work, open to parochial engagement from July 1st to September 15th, or for a period of not less than six weeks. Address LOCUM TENENS, care LIVING CHURCH, Milwaukee.

POSITION wanted for the summer months as teacher or companion. Fine testimonials. Address Miss HALLIE H. MADLEY, Houston, Halifax County, Va.

ORGANIST AND CHOIRMASTER of large experience, English graduate, desires change. COMPOSER, care LIVING CHURCH, Milwaukee.

PRIEST desires locum tenency for the summer months, or permanent work. SUMMER, LIVING CHURCH, Milwaukee.

PRIEST, 30, unmarried, Catholic, desires post of assistant to vigorous city parish. E. D., care LIVING CHURCH, Milwaukee.

PRIEST desires parish. Or would accept locum tenency or Sunday duty near New York or Philadelphia. DELTA, LIVING CHURCH, MILWAUKEE.

LONDON VISITORS.

LONDON, ENGLAND.—Church people when staying in London are cordially invited to visit Messrs. Mowbray's unique Showrooms at 28 Margaret Street, Oxford Circus, W. The collection of Church Literature, Religious Pictures, and Ecclesiastical Silver and Woodwork, Embroidery, etc., is unsurpassed in England. THE LIVING CHURCH may always be found on their counters.

UNLEAVENED BREAD.

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

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

PARISH AND CHURCH.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifteenth Street, Chicago.

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

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

CHURCH EMBROIDERY.

CHURCH embroidery by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. N. B. Miss Mackrille sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

TRAVEL.

BER-AMMERGAU. Seven countries. From New York, June 25th, \$350. Select party. A few vacancies. Reference required. Itinerary. Rev. HERBERT J. COOK, 4521 Chester Avenue, Philadelphia.

EUROPE. Unusual tour at unusual price. Liverpool to Naples, Passion Play; 81 days, \$475.00; chaperone. Address "RECTOR A. B.," care LIVING CHURCH, Milwaukee.

HEALTH AND SUMMER RESORTS

FOR RENT, furnished, St. Mary's Rectory, Point Pleasant, New Jersey, from June 17th to September 12th. Nine rooms and bath. Priest's study reserved. Trolley direct to ocean. Next door to church. Apply to the Rev. HARRY HOWE BOBERT, Point Pleasant, N. J.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

SHORT HILLS. N. J. Clergyman's daughter will rent home, furnished, for summer, or longer. Ten rooms, every convenience, large verandah, vegetable garden, garage, six minutes from station. Address P. O. Box 73, Short Hills, N. J.

LADIES desiring a quiet, restful vacation with Church privileges may apply to the MOTHER SUPERIOR, St. Margaret's-by-the-Sea, South Duxbury, Mass. For the months of July and August. Stay limited to two weeks.

APPEALS.

MEMORIAL DAY APPEAL.

Offerings in Church and Sunday school on Memorial Day are asked for the completion of the Washington Memorial Chapel, Valley Forge. Address Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are 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.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. MCCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League, Miss LOUISE WINTHROP KOEBS, 507 North Broad Street, Elizabeth, N. J.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent.

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary, 281 Fourth Avenue, New York. GEORGE GORDON KING, Treasurer.

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

ST. MARGARET'S SCHOOL OF EMBROIDERY.

The work-rooms of St. Margaret's School of Embroidery 17 Louisburg Square, Boston, will be closed for the holidays from June 15th to September 15th. Letters to be sent to St. Margaret's Convent, South Duxbury, Mass. Address to Sister Theresa.

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, 153 La Salle St., 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.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5% x 3% inches.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
- No. 10300—Hymnal to match, \$25.00 per hundred.
- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 10301—Hymnal to match, \$26.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 10302—Hymnal to match, \$30.00 per hundred.
- No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.
- Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies P. B.'s or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS.:

Fred I. Farwell, 34 Summer St.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 153 LaSalle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street,
Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.
It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

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

FUNK & WAGNALLS CO. New York.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor-in-Chief), With the Assistance of Charles Colebrook Sherman (Volumes I-VI.) and George William Gilmore, M.A. (Associate Editor) and the following Department Editors: Clarence Augustine Beckwith, D.D. (Department of Systematic Theology), Henry King Carroll, LL.D. (Department of Minor Denominations), James Francis Driscoll, D.D. (Department of Liturgics and Religious Orders), James Frederic McCurdy, Ph.D., LL.D. (Department of the Old Testament), Henry Sylvester Nash, D.D. (Department of the New Testament), Albert Henry Newman, D.D., LL.D. (Department of Church History), and Frank Horace Vizetelly, F.S.A. (Department of Pronunciation and Typography). Volume VII. Complete in twelve volumes. Price, cloth \$5 per volume, per set \$60.

LONGMANS, GREEN & CO. New York.

The Science of Life and the Larger Hope. By the Right Rev. John Edward Mercer, D.D., Bishop of Tasmania. Price \$1.20.

Little Sermons on The Sunday Gospels: The Rainbow Round the Throne. By the Rev. John Wakeford, B.D. Price \$1.50 net.

DODD, MEAD, & CO. New York.

The Life of Daniel Colt Gilman. By Fabian Franklin. With Three Portraits. Price \$3.50.

THE OPEN COURT PUBLISHING CO. Chicago.

Letters to His Holiness, Pope Pius X. By a Modernist. Price \$1.25.

CHARLES SCRIBNER'S SONS. New York.

Privilege and Democracy in America. By Frederick C. Howe.

E. P. DUTTON & CO. New York.

The Street of Adventure. By Phillip Gibbs. Price \$1.25 net.

SHERMAN, FRENCH & CO. Boston.

Songs of Cheer. By John Kendrick Bangs. Price \$1.00 net.

PAMPHLETS.

American Bible Society. *Ninety-Fourth Annual Report of the Board of Managers, 1910.*

The Mission of the United States of America in the Cause of Peace. Address of Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States. Before the New Jersey State Bar Association at Atlantic City, N. J., on June 12, 1909. [The Peace Society of the City of New York, 507 Fifth Avenue, New York.]

The Cost of Living to Railways. By Edward W. Harden. From the *Outlook*, April, 1910.

Thoughts on Education. By Rev. I. Gregory Smith, M.A., Hon LL.D., Edin., etc. Second Series. [James Parker & Co., Oxford.]

The Church's Gain from Modern Thought. As shown in Old Testament Study. By the Rev. R. H. Kennett, D.D., Regius Professor of Hebrew in the University of Cambridge and Canon of Ely. [Longmans, Green & Co., New York. Price 20 cents net.]

Forty Days. By the Rev. William S. Sayres, D.D. Price 25 cents. Reprinted from the *Detroit Free Press*. Lent, 1910.

The Church at Work

DEACONESS BORLAND LEAVES CHICAGO.

THE DEPARTURE from St. Peter's Church and from Chicago of Deaconess Margaret Borland, so widely known and beloved as "Sister Margaret" all through Chicago, is chronicled with much regret and sympathy. Sister Margaret's health has of late become so impaired by her unstinted devotion to her parish work at St. Peter's that she has been ordered to take several months of complete rest. She has been in St. Luke's Hospital, Chicago, since early in Eastertide. She left Chicago for Victoria, British Columbia, on Monday in Whitsun week, her connection with St. Peter's parish having ceased on that day. Her address in Victoria will be 612 David Street.

Sister Margaret was the first deaconess to begin parish work in the diocese of Chicago. She was called to this work in St. Peter's parish ten years ago, early in the rectorate of the Rev. Dr. Frank DuMoulin, now Dean of Trinity Cathedral, Cleveland, and she was the first woman to be made deaconess in the Middle West under the canon concerning deaconesses. Her influence at St. Peter's has ramified all through the work done among women and girls in that great parish. Her Sunday morning Bible class for young women grew to be the largest in the history of the parish. For nine years she has taught annually between forty and fifty young girls the Prayer Book portions of

their confirmation preparation. She was very successful in the primary department of the Sunday school, and looked after the calls connected with the relief work and the fresh air work, as well as many other departments of the parish's activities. The work of St. Monica's Guild for women was entirely in her care. This guild takes a large share in the missionary, charitable, and devotional work of the parish, and most of the women have brought their husbands and children to the confirmation classes, as the years have come and gone.

She has left a large circle of devoted friends not only in St. Peter's, but in all parts of the city, who will greatly miss her strong, cheery presence, and who will follow her with many thoughts and prayers to her temporary resting place in British Columbia, hoping for the speedy restoration of her wonted health and vigor.

RETURN OF PROF. HAYES.

PROFESSOR HAYES, of the General Theological Seminary, has returned from his trip around the world, which he took in order to study comparative religion and the missions of the Church. His trip was somewhat cut short by his father's death, which compelled him to return to this country without the visit to Egypt and to the Holy Land which he had anticipated. Except for that, however, his trips through the missionary por-

tion of Asia were very thorough and he had the opportunity of seeing Japan, China, the Philippines, and India at close range. Dr. Hayes will write for THE LIVING CHURCH during the summer concerning his observations of the mission field in these countries.

MARYLAND SUNDAY SCHOOL INSTITUTE.

THE SEVENTH annual meeting of the Sunday School Institute of the diocese of Maryland was held May 13th in Emmanuel church and parish house, Baltimore. The meeting opened at 11 A. M. with the Holy Communion. An address of welcome was made by the rector, followed by an address by Bishop Murray. After this service the business session of the institute was held in the parish house. The following officers were elected for the ensuing year: President, the Bishop of Maryland, *ex-officio*; first vice-president, Rt. Rev. J. G. Murray, D.D.; second vice-president, Rev. William M. Dame, D.D.; secretary, Mr. William Magee; treasurer, Mr. Frank V. Rhodes, who, with Rev. Edwin B. Niver, D.D., Rev. Joseph P. McComas, Rev. Percy F. Hall, Rev. Scott Kidder, and Messrs. William B. Hurst and Charles J. B. Swindell, form the Executive committee. The committee appointed to prepare a course of reading for teachers reported that six from Severn parish, Anne Arundel county, four from Annapolis, and three from all Baltimore

had completed the first year's course and were entitled to certificates. In the opinion of the committee, "the reason why the course has not extended all through the diocese is primarily lack of interest on the part of the clergy." Luncheon was served at 1 p. m., after which the institute listened to addresses by Rev. Charles Fiske of Baltimore on "The Spiritual Side of the Teachers' Work"; Miss Mary Hudson Scarborough of Baltimore on "Illustrated Bible Lesson"; Mr. Robert McLaughlin of Baltimore on "A Review of Bible Class Lessons"; and Rev. Herman L. Duhring, D.D., of Philadelphia on "Sunday School Work." At 8 p. m. the concluding service was held in the church, with an address by Rev. W. L. DeVries, Ph.D., of Washington, D. C., on "Some Present Day Problems in Sunday School Work and their Solution."

ANNIVERSARY OF CHRIST CHURCH, JOLIET, ILL.

A NOTEWORTHY event in the Church annals of the Middle West was the seventy-fifth anniversary of Christ Church, Joliet, Ill., which commenced on May 18th with divine service, followed by a banquet in the

church were given by Dr. A. W. Bowen. From 1839 until 1842 the services were held in the city hall. The Church continued to grow rapidly and by 1848 had doubled and redoubled its original number. The fall of 1849 brought the cholera, which carried off many members and discouraged the others, and from 1849 until 1853 various priests served the congregation. After many vicissitudes the Church was reorganized in 1852, mainly owing to the noble efforts of Mrs. Francis Nicholson, whose daughter is to-day the oldest female communicant of the parish. A church was built at a cost of about \$7,000, which was consecrated on June 28, 1857, by Bishop Whitehouse. The present church was consecrated on St. Paul's Day, 1887, by Bishop McLaren, and in October of the same year the rectory was completed. The edifice, a picture of which is presented herewith, is of white stone, as is the parish house adjoining, and with the rectory forms one of the prettiest and most convenient church plants in the state.

The Rev. T. W. MacLean, LL.D., the present rector, went to Joliet from St. Mark's, Minneapolis, in 1904. During his incumbency splendid progress, both spiritual and material, has been made; 150 communicants



CHRIST CHURCH, JOLIET, ILL.

parish house. A large number of clergymen and prominent laymen participated, among them being Rev. William B. Walker, Rev. Dr. Waters of Chicago, Rev. Charles H. Young of Chicago, Rev. Dr. D. S. Phillips of Kankakee, Rev. H. C. Kinney of Chicago, Rev. Erwine Thompson of Joliet, Chief Justice Winslow of Madison, Wis., Mayor John R. Cronin, Col. Fred Bennitt, and F. O. Osborne of St. Paul. The parish was formally organized May 16, 1835, at which time there were but twenty-eight communicants and five clergymen of the Church in the whole state. In 1839 lots for the erection of a

have been added to the roll, and the debt of \$10,000 on the church has been paid.

NEW PARISH PLANT FOR ST. PAUL'S, HARRISBURG, PA.

THE CONTRACT for the construction of the new St. Paul's church, Harrisburg, Pa., was signed on the 14th inst. Ground was broken with appropriate ceremonies on the afternoon of the 18th. It is expected on the part of the congregation that the first services in the new chapel will be held on the first Sunday in October next. The contract provides for a chapel to be erected, and a rectory at right angles with the chapel. The first story of the chapel will be of stone. This will be surmounted by walls of cement over brick and timber. Roofs will be slated. The main floor of the chapel will have a seating capacity of 300. The basement, chiefly above ground, will be used for Sunday school purposes and in course of time will be equipped as a gymnasium. Shower baths and lockers will be installed now. The interior walls of the chapel building will be of finely finished brick. The woodwork is to be finished in Mission style. The rectory is to be two and a half stories high, and in harmony with the chapel, and will contain ten rooms. The plan is along the lines of the old English of the Shakespearian period. Both buildings will be fitted for electricity and gas, and heated by steam. The cost will be between \$35,000 and \$40,000.

RESIGNS PARISH TO OPPOSE PROHIBITION.

LONG ARTICLES in the daily papers of New York and the vicinity state in full detail the case of the Rev. William A. Wasson, who has resigned the rectorship of Grace Church, Riverhead, L. I., that he may give his whole time to "fighting temperance falsely so-called and advocating the true temperance, which means moderation and self-control."

Mr. Wasson has spent much of his time during the past four years in opposing prohibition in many parts of the country. A long letter which he has addressed to his Bishop gives his views on the subject and announces his resignation from parish work.

By what may have been a coincidence, Mr. Wasson's brother, the Rev. Edmund A. Wasson, rector of St. Stephen's Church, Newark, N. J., delivered last week an emphatic address against prohibition in connection with "German Day" celebrations in Newark.

A DOZEN CLERGYMEN ILL IN ONE DIOCESE.

OVER A DOZEN of the clergy of the diocese of Central New York are more or less seriously ill at the present writing. The Rev. James K. Parker, secretary of the diocese, dean of the Second district, and rector of Grace Church, Waterville, has been given six months' leave of absence by his parish. The Rev. J. B. Weeks had a slight stroke of paralysis recently, and the Rev. A. V. Allen has pneumonia. Others of the brethren who are sick are mostly down with la grippe.

ITALIAN MISSIONARY SEEKS HOLY ORDERS.

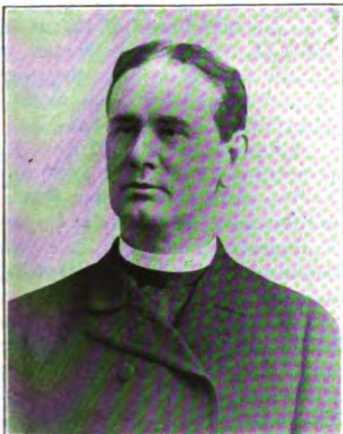
THE REV. JOSEPH NASTASI, who has been in charge of the Italian mission of the Presbyterian Church at Calumet, Mich. (diocese of Marquette), has resigned his work and applied to the Bishop of the diocese to be admitted to holy orders. He will probably take up work among his own people under Bishop Williams.

The mines of the Upper Peninsula of Michigan have attracted large numbers of the peasant class of Italians, many of whom are adherents of the Garibaldi party in their native land. These are out of harmony with the Roman Church, and consequently are practically unchurched. Many of them declare that they want the Catholic Church without the Pope. They are lovers of ceremonial, and deferential to properly commissioned authority, otherwise they would not have submitted so long to papal oppression in Italy.

CHURCH DEDICATED AT FALL RIVER, MASS.

THE DEDICATORY services of St. Stephen's Church, Fall River, Mass., took place on the morning service was conducted by the rector, all the services were well attended. The morning services was conducted by the rector, the Rev. Kenneth R. Forbes, and with him in the chancel was Archdeacon S. G. Babcock.

In his address Mr. Forbes said that the day marked the beginning of a new era in the history of the parish. He was glad to see such a great work completed and dedicated to the glory of God and the service of mankind. He read the list of donors of gifts, which included Mr. and Mrs. Ogden Mills, who gave the pulpit, the families of Thomas W. Plante and the late James Millin, who gave the chapel altar; Miss Elizabeth Clifton, who gave a memorial window; Mrs. David Henrys, who gave the book rest; Mrs. Agnes Davis, who gave the altar frontal, and Miss Nellie Brewster, who gave the altar hangings. Archdeacon Babcock followed with a few words of congratulation, referring especially



REV. T. W. MAC LEAN, LL.D.

to the founder of the parish, the Rev. Herman Page, and also preached the sermon. At the afternoon service the Rev. Emelius W. Smith of Fall River made an address congratulating the parishioners on having so fine an edifice, and there were other speakers as well. Visitors were then shown about the sacred edifice.

The church is built of granite with a clerestory of timber. The interior is of pure Gothic. At the south of the choir is the chapel with a seating capacity of twenty-five persons. The church proper will seat 400 persons.

JUBILEE OF TRINITY CHURCH, HARTFORD, CONN.

A JUBILEE WEEK, beginning on Whitsunday and ending on Trinity Sunday, has been celebrated by a series of most interesting services in Trinity church, Hartford, Conn. (the Rev. Ernest de F. Miel, rector). In its fifty years of life this parish has become one of the strongest in numbers and good works in the diocese, and is notable for its large offerings to missions. The week was begun on Whitsunday evening by a very fine rendering of Maunder's Festival Cantata, "Song of Thanksgiving." Monday evening was devoted to a festival service for the Girls' Friendly Society; preacher, the Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington. All the neighboring clergymen were present. Tuesday evening was held a largely attended reception by parishioners and others to meet Bishop and Mrs. Brewster and the Rev. Dr. Francis and Mrs. Goodwin. On Wednesday evening was held a festival service for men and boys; preacher, the Rev. F. S. Luther, LL.D., president of Trinity College. On Thursday evening a children's fete was given for the members of the Sunday schools of the parish. On Friday evening a festival service for women and girls was held; preacher, the Rev. Samuel Hart D.D., dean of Berkeley Divinity School. On Trinity Sunday at 8 A. M. a corporate Communion was made in commemoration of departed members of the parish, followed at 10:45 by Morning Prayer and Holy Communion, with a sermon by the Rev. Francis Goodwin, D.D., a former rector. At 3 P. M. the festival service of the Sunday schools was held.

CHURCH CLUB GATHERINGS.

SEVERAL HUNDRED members and guests of the Cleveland Church Club attended the annual meeting and dinner at the Chamber of Commerce Club on the evening of May 16th. As this was the eve of the day fixed for the diocesan convention there were a large number of clerical and lay delegates present. The president of the club, the Hon. C. J. Estep, presided and the Very Rev. Dr. Wilkins, representing the \$5,000,000 Clergy Pension Commission, was the honored guest and speaker of the evening. Dr. Wilkins made a very earnest and eloquent plea on behalf of this fund. He stated that in twenty-one months of active operation the commission had collected \$320,000, and that its work had only begun. He appealed to the laity to give this fund their cordial support. The Rev. L. Ernest Sunderland, who has recently been appointed superintendent of the Church mission to the public institutions of Cleveland, reported some weeks spent in study of methods adopted by the Church in the great American cities. The Church Club will finance this enterprise, which has been taken up in earnest. Mr. Robert E. Clark was elected president of the club and Messrs. Louis G. Madison and Edward L. Worthington were re-elected secretary and treasurer respectively.

THE DELAWARE Church Club held its election of officers at its forty-fifth semi-annual dinner on May 19th, in Wilmington. Mr. Wm. N. Bannard was elected president; Rich-

ard Reese, vice-president, and George A. Elliott, secretary and treasurer. After enjoying a tempting menu, the president was installed, expressing his appreciation of the honor and desire to see the usefulness of the club extended. The Rev. F. H. Potts was introduced, and spoke of the situation in China and its difficulties. Mr. Wm. D. Neilson of Philadelphia described lines of work possible for Church clubs, and what was being done in his city. The Rev. George L. Richardson of the same city told of the formative influence of the Church in modern life. The Rev. F. M. Kirkus gave the benediction at the close. Archdeacon Hall and the Rev. Messrs. Clay, Wells, and Rigge were also present, with a large number of laymen.

A STRONG men's club has been formed in St. George's Church, Utica, N. Y. This parish has always been noted for its large number of male devotees, but this is the first move to organize them.

MEMORIAL AND OTHER GIFTS.

THE HANDSOME brass processional cross here illustrated was presented on the fifteenth anniversary of his ordination to the priest-



PROCESSIONAL CROSS, ST. LUKE'S CATHEDRAL, ORLANDO.

hood, by the Rt. Rev. Dr. Gray, Bishop of Southern Florida, to St. Luke's Cathedral, Orlando, as announced in the last number of the LIVING CHURCH.

A SILVER PATEN of special design and of great beauty has been presented to Christ Church, Little Rock, by the parish branch of the Daughters of the King in memory of Miss Caroline Peyton Peay. Miss Peay was a descendant of the first senior warden of a Church parish in Arkansas, the late John H. Crease. She was a leader in the work of the parish which her ancestor had founded, and was also a power for good by reason of her complete Christian character and great devotional fidelity. Her soul was called to Paradise on Quinquagesima Sunday. A Requiem Eucharist was celebrated on Ascension Day with the members of her family and the Daughters of the King attending. The new paten was used for the first time at that celebration.

ST. GEORGE'S CHURCH, Hempstead, L. I., has received from Mrs. E. H. Harriman, whose father-in-law was sometime rector there, a gift of \$25,000. This money will be used in enlarging the parish house, which in part was built by the late E. H. Harriman and

his brother, 'Orlando. Both brothers were born in the historic rectory during their father's rectorate.

A MASSIVE credence table of oak, beautifully carved, has been placed in the sanctuary of the Cathedral at Quincy, Ill. It was given by the late Mrs. Gatchell in memory of her daughters, Jennie and Rose, who were at one time members of the Altar Guild.

AFTER SOME unexpected delay the new altar and reredos in memory of Bishop Satterlee have been erected in the Church of the Ascension, Washington, D. C. The unveiling of these memorials took place at 8 P. M. on Trinity Sunday.

AT GRACE CHURCH, Grand Rapids, Mich., on Whitsunday the rector blessed a handsome new brass and oak memorial pulpit which was given by the family of the late George W. Hardy "for the glory of God and in memory of a husband and father."

HANDSOME SILK burses and veils of white and green have been presented to Christ Church, Little Rock, Ark., by the Daughters of the King.

CONVOCATION OF EASTERN OREGON.

THE THIRD convocation of the diocese of Eastern Oregon was held at St. Paul's Church, The Dalles, May 18th. On the evening preceding there was a short service, followed by a paper by Rev. Upton H. Gibbs on "Weak Points in Parish Work," and an address on the Brotherhood of St. Andrew by Mr. G. F. Shelby, the western secretary. On Wednesday after Morning Prayer there was a celebration of the Holy Communion and a resumé by the Bishop of his official charge. The convocation then organized for business, those present being the Bishop and the four clergymen of the district and four lay delegates representing two of the parish. Bishop Scadding of the diocese of Oregon was also present. Rev. Upton H. Gibbs was elected secretary and registrar with Rev. Bertram A. Warren as assistant, the other officers and committees being the same as last year. The Rev. Charles Quinney of Pendleton and Hon. William Smith of Baker City were elected deputies to the General Convention, with Rev. Bertram A. Warren and Mr. Joseph T. Peters alternates. Luncheon was served at The Dalles Hotel, at which "Father" Flynnne, a venerable Methodist minister, aged 94, told of his coming to Oregon as a missionary in 1850 and spoke with great appreciation of the Church. At the second session the convocation was invited to meet at La Grande next year. An annual offering for the benefit of the Seamen's Mission was recommended. The question whether the Bishop had authority to alter the date ordered by the constitution governing the district was submitted to the chancellor, Hon. James D. Slater of La Grande, who is to report to the next convocation.

Reports of the work in the field were made by Rev. J. Neilson Barry of Baker City and Rev. Upton H. Gibbs of La Grande, where a vested choir has just been organized and where a parish house is soon to be erected called Morris Hall in honor of the late Bishop Morris. Lots valued at \$900 and \$2,100 in cash have been donated and \$900 more subscribed. The work at Pendleton was reported by Royal Sawtelle, Rev. Charles Quinney, and John T. Lambirth. Hon. J. A. Douthit and Rev. Bertram A. Warren spoke of the work at The Dalles.

At the women's meeting Mrs. Lulu D. Crandall presided with Mrs. J. T. Peters as secretary. Deaconess Alice J. Knight reported her work at Canyon City, Cove Bend, Echo, Heppner, Hermiston, Ontario, Prairie City, Union, and Vale. Mrs. J. A. Anderson and Miss Minnie L. Lay told of the work of

the women at The Dalles, the parish now being out of debt. Mrs. Paralee Hailey, the District secretary of the Auxiliary, made an encouraging report, and read a letter from Miss Julia C. Emery. Mrs. Charles Quinney of Pendleton was elected delegate from the district to the Triennial meeting. It was resolved to hold an annual meeting of Churchwomen at the time of each convocation and the Bishop was asked to appoint a committee to the next convocation. Deaconess Knight read an able paper on "Suggestions for Women's Work." In the evening after a short service Mrs. Lillian Fredericks of Shanghai, who is a native of Eastern Oregon, gave an interesting account of the work among women in China, which was followed by an address by Bishop Scadding.

DIOCESAN AND OTHER AUXILIARY MEETINGS.

THE NINTH annual meeting of the Western Massachusetts branch of the Auxiliary was held at Christ Church, Springfield, on Friday, May 20th. Over two hundred women attended, almost all of whom made their Communion at the Holy Eucharist with which the meeting opened at 10:30 A. M. The Bishop made a brief but telling address to the women, speaking especially of his appreciation of their work. After this service the Auxiliary held its business meeting in the parish house. The Rev. D. N. Alexander welcomed the ladies to the parish. The reports of the officers were most encouraging, especially that of the treasurer. All pledges have been paid; and there is a slight surplus. Many valuable barrels have been sent out to the mission field. Among the specials was a sum in excess of \$700 for St. Margaret's School, Tokyo. The amount of the afternoon offering for the United Offering was slightly over \$700, making the total for this, up to date, over \$2,000. The following officers were elected: President, Mrs. Lawton S. Brooks of Springfield; vice-presidents: Connecticut Valley District, Mrs. T. M. Granger of Springfield; Worcester District, Mrs. Spaulding Bartlett of Webster; Berkshire District, Mrs. Alden Sampson of Pittsfield; recording secretary, Miss Gertrude Chadwick of Holyoke; corresponding secretary, Mrs. John W. Reed of Springfield; secretary of the Junior Department, Miss Leslie Chapin of Springfield; educational secretary, Miss Lucy Lewisson. After luncheon the afternoon session was opened by the Bishop with a brief service. The Rev. John C. Seagle, who has charge of the work among mountaineers at Rutherford, N. C., himself a son of the mountains, spoke most instructively of the work done by Bishop Horner and his clergy. The closing address was by the Rev. Hugh L. Burleson, who spoke appreciatively of the "United Offering" and dwelt specially on the home mission work of the Church. From every point of view the meeting was a great success.

THE JUNIOR AUXILIARY of Maryland met in annual session on the afternoon of May 14th in St. Paul's parish house, Baltimore. The Bishop Coadjutor made a most inspiring address on the aim and work of the Auxiliary. Two new branches have been welcomed during the year—St. David's, Roland Park, and the Chapel of the Advent, Baltimore, including which the entire enrolment of parish branches is now 35. Three scholarships, two in China and one in South Dakota, are supported by three parish branches, and the work of the Auxiliary as a whole, as shown by the reports, has been most encouraging. The officers are: President, Miss Mary R. Snowden; vice-presidents, Miss Nettie O. Crane, Mrs. Samuel M. Shoemaker and Miss Eliza C. Gardner; secretary, Miss Mary H. Nussear; educational secretary, Miss Katharine E. Scott; treasurer, Miss Rebekah Harrison.

THE ANNUAL meeting of the Maine branch of the Auxiliary was held in the Cathedral parish house, Portland, on Wednesday, May 18th. Mrs. Charles T. Ogden, who for ten years has so faithfully and efficiently served the branch as president, declining reelection, was chosen honorary president. The officers elected were: President, Miss Harriet S. McCobb, Portland; vice-president, Mrs. M. H. Blake, Bangor; recording secretary, Miss M. B. Chadwell, Portland; corresponding secretary, Miss A. M. Merrill, Portland; treasurer, Miss Annie L. Sawyer, Portland; secretary-treasurer, Junior Department, Mrs. H. vB. Nash, North Newcastle. In the afternoon, the Rev. W. E. Gardner, New England Department secretary for missions, addressed a large audience, in which were many Juniors, on the Foreign Missionary Field, and aroused great interest in the subject.

THE FIFTH annual meeting of the Woman's Auxiliary of the diocese of Harrisburg was held in St. James' parish, Lancaster, on the 17th inst. The business consisted of the presentation of reports, the election of officers for the year and making appropriations. Mrs. J. W. B. Bausman was elected president; Mrs. George D. Ramsey, vice-president; Mrs. William D. Crocker, secretary; Mrs. Edward Marshall, treasurer. Mrs. Edward P. Almey was elected organizing secretary for the Archdeaconry of Williamsport, Miss Kathleen Watts for the Archdeaconry of Harrisburg, and Miss Mary Culbertson for the Archdeaconry of Altoona. Mrs. Robert F. Gibson was elected president of the Babies' branch and Mr Ramsey of the Juniors' branch. Pledges of money were made in favor of the school for Indian girls at Rosebud, S. D.; St. Augustine's School, Raleigh, N. C.; Holy Trinity Orphanage, Japan; the Brazilian mission, and to the Bishop of the diocese for diocesan missions. The principal address was made by the Rev. Arthur Sherman from Hankow, China. One hundred and eleven delegates were present, representing twenty-one parishes.

THE WOMAN'S AUXILIARY of the diocese of Quincy held its twenty-third annual convention at Christ Church, Moline, Ill., on Tuesday, May 17th. The convention opened with a celebration of the Holy Eucharist at 9 o'clock. Between thirty and forty delegates, representing twenty-one branches, were in attendance. The morning session was given over to hearing encouraging reports of the work of the diocese and the election of officers. The Bishop made a special plea for Jubilee College and for help from the Auxiliary for that historic structure. Chase Hall. In the afternoon Deaconess Routledge of the Philippines gave an illustrated lecture on her work there, after the Bishop had told of the work in the diocese, showing pictures of many of the churches. The sessions closed with Evensong and a missionary sermon by the Rev. Dr. Percival of St. Paul's, Peoria. Nearly all the delegates were present on the evening preceding the convention at a reception given by the Rev. and Mrs. A. G. Musson at the parish hall, in honor of the Rt. Rev. M. E. Fawcett, D.D., Deaconess Routledge, and the visiting clergy and delegates, besides about 100 parishioners, meeting the guests of honor.

THE ANNUAL convention of the diocesan Auxiliary of Western Michigan was held this year in St. Luke's parish, Kalamazoo. It was the best attended convention in diocesan history. The officers elected for the coming year are Mrs. Thomas Hume, Muskegon, president; vice-presidents: Miss Richmond, Grand Rapids; Mrs. J. E. Wilkinson, Ionia; Mrs. James McBride, Grand Rapids, and Mrs. G. V. Thompson of Grand Rapids to be in charge of the Junior Auxiliary work; corresponding secretary, Mrs. E. O. Chase of Petoskey; recording secretary, Miss Bessie Newell of Kalamazoo. Mrs. B. F. Eagles-

field of Niles, who for many years has been treasurer, was unanimously reelected. Reports showed that an especially large amount of work had been done the past year. About \$1,700 had been given in direct contributions, and in boxes over \$1,300 had been contributed. In addition to these amounts, the Bishop Gillespie Memorial Fund, which was begun a year ago, has brought in \$1,066.40. Through this fund missionaries had been sustained at Belding and at Charlevoix and vicinity. This fund will be continued again the coming year and will be made a permanent part of the diocesan Auxiliary work. To attend the Triennial convention at Cincinnati Mrs. Hume, Miss Richmond, Miss Newell, and Mrs. J. E. Wilkinson were elected.

THE WOMAN'S AUXILIARY of the Convocation of Atlanta met in the Cathedral for its annual service May 20th, the Bishop being celebrant. In his address the Bishop gave an inspiring account of the Laymen's Missionary Congress in Chicago, and read the declaration of principles of the congress, commending its splendid plea and arguments for organic unity and service. The Auxiliary resolved to aid in the support of a diocesan deaconess and to continue its aid for a missionary clergyman for the rural districts of the diocese. Deep concern was expressed for the welfare of the children of the mountain districts and for the difficulty in finding a Bible woman familiar with the conditions to work among them. The money is available for her support when found.

PARISH AND OTHER ANNIVERSARIES.

THE SEVENTY-FIFTH anniversary of the foundation of Christ Church parish, Clinton Street, Brooklyn, was celebrated on Trinity Sunday as follows: At the festival Eucharist at 10:30 occurred the presentation of the anniversary offering for the increase of the endowment fund; the Rev. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, Md., was the preacher. The rally of the parish Sunday schools in the church took place at 3:30 P. M. Speakers: the Rev. Robert Rogers, Ph.D., rector of the Church of the Good Shepherd; the Rev. George C. Groves, General Missionary of Brooklyn; the Rev. Floyd Appleton, rector of St. Clement's Church, and the Rev. Carl S. Smith, vicar of Christ chapel. At Evening Prayer addresses were made by clergy of the neighboring parishes. On Wednesday, May 25th, from 8 to 10 o'clock, a reception was held in the parish house.

ON WHITSUNDAY the Rev. Dr. Beverley E. Warner completed the seventeenth year of his rectorship of Trinity Church, New Orleans, La. This is the longest rectorate in a galaxy of great Churchmen who have served at the altar of this old and prominent parish, among whom may be named Bishops Polk, Beckwith, Galleher, and Thompson, also Rev. Dr. R. H. McKim, president of the House of Deputies. A goodly number of the men of the parish attended in a body the early celebration of the Holy Communion and remained after service to offer congratulations to their beloved rector.

TRINITY CHURCH, Wauwatosa, Wis., celebrated its twenty-first anniversary last Sunday, when Bishop Webb dedicated a stained glass window given by friends in memory of the late Ven. Edward Purdon Wright, D.D., first rector of the church. A corporate Communion for all past and present members of the parish was celebrated at 7:30 A. M. The Rev. Carlos E. Jones, the rector, preached the memorial sermon at 10:30 A. M.

IN CONNECTION with the celebration of the twenty-fourth anniversary of the rectorship of the Rev. Frederick J. Bassett, D.D., a parish reception was arranged by the eighteen guilds and societies connected with the

Church of the Redeemer, Providence, R. I., in the parish house on the evening of May 20th. Members of the choir furnished music, reports of the work of the various societies were read, covering both the parochial, diocesan, and mission fields, after which refreshments were served.

THE THIRD anniversary of the Rev. George Schroeder as priest in charge of St. Paul's Church mission, Milwaukee, was appropriately observed. On Sunday night, May 22d, the eve of the actual anniversary, the Very Rev. S. P. Delany, Dean of All Saints' Cathedral, preached an appropriate sermon. Monday evening a reception and musical programme, were given in the Guild Hall, the stage being decorated with many handsome floral gifts.

THE REV. F. W. NORRIS, rector of St. Matthew's Church, McDonough Street, Brooklyn, ended ten years of a successful rectorship at the church on Whitsunday. The rector set forth in his sermon not only the meaning of the day, but referred to the work done during the ten years, and brought words of hope and encouragement for the future.

IN MEMORY OF KING EDWARD VII.

MEMORIAL services for King Edward VII. of England have been held in many churches. In many instances elaborate programmes were issued, some of them of great artistic merit. The principal services in some of the larger cities are noticed elsewhere in these columns.

AKRON, Ohio.—A commemorative service was held in St. Paul's church on the evening of Sunday, May 15th. The Rev. Dr. S. N. Watson, the rector, preached the sermon, and the edifice was crowded, the Sons of St. George occupying reserved seats.

ALBANY, N. Y.—Bishop Doane preached the sermon at the service held on the afternoon of May 20th at All Saints' Cathedral in memory of the late king. In attendance were Governor C. E. Hughes, Lieutenant-Governor White, Mayor McEwan, the members of the governor's staff, other public officials, and the members of St. George's and St. Andrew's societies. A special form of service was used. Prior to the commencement of the service Dr. Starnes played the dead marches from Beethoven, Chopin, and other of the great composers. The service closed with the singing of the national hymn of England.

BOSTON, Mass.—Wide recognition was given the funeral of King Edward in Boston on the day of the laying away of the body of that monarch. At the Church of the Advent there was a solemn High Requiem. The address was given by the Rev. Dr. van Allen. After the benediction taps were sounded by a bugler from Fort Banks, and the bell tolled the age of the king. His Britannic Majesty's Consul-General at Boston, the Consuls of Argentina, Belgium, Bolivia, Chile, Denmark, France, Germany, Greece, Guatemala, Japan, Mexico, Panama, Russia, and Spain, and official representatives of the national, state, and city governments assisted at the service, with many priests. The offerings will be given to the new church in the Island of Caldey, Wales, for the erection of a memorial in honor of the late king.—AT TRINITY CHURCH that same evening there was another memorial service, which was conducted by the Rev. Dr. Mann, the rector, who made the address. There was special music and those attending included the governor of the state, the British Consul, and many other dignitaries.—THERE was a largely-attended service at St. Paul's church at noon, with an address by the Rev. Dr. Rousmaniere.—A SERVICE was also held in Emmanuel parish, Somerville.

BROOKLYN.—Under the auspices of the Sons of St. George, a memorial service was

held on Sunday evening, May 22d, at the Church of the Ascension (Rev. W. E. Bentley, rector).

BUFFALO.—The service in memory of the late King Edward was held on the afternoon of May 20th in St. Paul's Cathedral at 3 o'clock, and the edifice was filled to its capacity long before that hour, hundreds being turned away. The Cathedral was elaborately and appropriately draped. The British Consul and representatives of many other countries were present, besides representatives of the United States government, the army, and the National Guard. All of the naval and military officers were in full dress uniform. The justices of the supreme court, judges of the county and city court, officers and members of the St. Andrew's Scottish Society, Sons of St. George, Daughters of the American Revolution, officers of the Sons of the Revolution and the Sons of the American Revolution filled the reserved seats. The Seventy-fourth Regiment Band, the organs and the full choir united in making the musical programme a success. Bishop Walker made the address and most of the city clergy and several from other points within the diocese were in the chancel.—A SOLEMN memorial service was also held at 10 o'clock in the morning at St. Andrew's Church. The Rev. Houghton Fosbroke, rector of the church, officiated.

CANADA.—Services in memory of the late King were held on Friday in many of the Canadian villages adjacent to Buffalo, N. Y. That at Fort Erie was in the parish church, St. Paul's, but as the rector has been ill for the past two weeks, Rev. G. F. J. Sherwood of Buffalo officiated. At St. Catherine's a great gathering was held in the city park, representatives of various religious bodies participating. A large body of militia was in attendance pursuant to orders from Ottawa. Services were also held at Niagara, Merrilton, and Thorold. In all these places business was suspended, the people joining almost universally to honor and show their devotion to the memory of their late ruler.

CLEVELAND.—This city paid its tribute to the dead monarch on the afternoon of Sunday, May 22d, by a solemn service at Trinity Cathedral. The memorial address was made by Bishop Leonard, and the special hymns and chants were particularly appropriate to the occasion.

CINCINNATI.—At St. Paul's Cathedral, Bishop Vincent, Dean Matthews, and Canon McGrath took part in a service on the evening of Whitsunday, and the Rev. E. A. Neville, rector of the Church of Our Saviour, Mt. Auburn, the Rev. James Cosby, Jr., and Canon Rende, all natives of England, made brief addresses. There was a very large attendance. After the service the British-born persons present passed resolutions of respect to the memory of the late monarch.

DENVER, Colo.—A solemn requiem service was held in St. John's Cathedral chapter house on the day of the funeral at Windsor, May 20th. At 4 P. M. the Bishop and clergy met the consuls and the Sons of St. George, the Caledonian Society, the Maple Leaf Club, the Cambrian Society, the Scottish Clan, and the Masonic order at the door of the church, and as the procession moved up the aisle was sung the office for the burial of the dead. The solemn service concluded with the Dead March, by Handel.

FOND DU LAC.—On Friday, May 20th, there was a memorial service and requiem for King Edward, celebrated at St. Paul's Cathedral. The lesson was read by Bishop Graf-ton. The celebrant was Canon Douglas and the music sung was the new plainsong Mass, issued by Canon Douglas, *Missa pro Defunctis*. Bishop Weller and Canon Sanborn also assisted, and most of the British residents of

Fond du Lac occupied the front seats as mourners. They also sent condolences and congratulations to King George V.

LONSDALE, R. I.—The Rev. A. M. Hilliker preached an appropriate sermon on Sunday, May 15th, at Christ Church, and many churches throughout the diocese have planned services in memory of the late king.

MILWAUKEE.—A memorial service for King Edward was held on the evening of Trinity Sunday at St. James' Church. The Sons and Daughters of St. George were present in the large congregation. The sermon was preached by the Rev. Charles H. Linley, rector of St. Stephen's. The Rev. Frederick Edwards read the lessons, the second lesson being one especially appropriate to the occasion, and patriotic hymns were sung. Kipling's "Recessional" was the musical feature of the service.

NEW ORLEANS.—A noble memorial service was held in Christ Church Cathedral on the day of King Edward's funeral. The choirs of the different parishes led the procession to the solemn tones of the Dead March in Saul. All the clergy of the city, in vestments, were present. The church was filled to overflowing, the mayor of the city, the British Consul, officers and men from the naval station and army barracks, also ministers of other bodies attending. The interior of the Cathedral was draped in royal purple and profusely decorated with Easter lilies and palms, the British and American flags being placed over the pulpit. No sermon was preached, the Bishop reading the closing prayers and pronouncing the benediction.

NEWPORT, Vt.—A congregation representing American, Canadian, and English residents of Newport crowded St. Mark's Church on Friday evening, May 13th, at a service in memory of the late king. The sacred edifice was draped in black. A large number of Masons attended in regalia. The sermon was preached by the Rev. Albert C. Larned, priest in charge.

PAWTUCKET, R. I.—Memorial services were held Friday evening at Trinity Church and Church of the Advent. At Trinity Church members of the English societies of the city attended the service, a special musical programme was provided, and the Rev. Lucian Rogers of Central Falls preached the sermon.

PITTSBURGH.—On the afternoon of Friday, May 20th, a memorial service in behalf of King Edward VII. took place in Trinity Church, Pittsburgh, Bishop Whitehead presiding. The Select Council of the city, the Chamber of Commerce, and some English societies were present, as well as the resident vice-consul, Mr. C. E. E. Childers. The sermon was preached by the rector of the parish, the Rev. Dr. Arundel, the Bishop made an address, and an offering was received to be used for the endowment of a memorial cot, probably in the Children's Hospital.

PROVIDENCE, R. I.—A requiem for King Edward VII. was held at St. Stephen's Church, Providence, on Friday, May 20th, at 10:45 A. M. At the entrance to the choir on the rood screen were draped the flags of the British navy and of the United States. The Rev. E. R. Sweetland was celebrant, the Rev. Dr. Geo. McC. Fiske reading the epistle and the Rev. A. George E. Jenner the gospel. Mr. Jenner also preached the sermon.

RICHMOND, Va.—At the conclusion of the diocesan council a memorial service was held in honor of King Edward VII. The combined choirs of Holy Trinity, Monumental, and Holy Comforter sang in the service. The Rt. Rev. A. S. Lloyd, D.D., preached the sermon. The church was crowded with reverent worshippers.

SAVANNAH, Ga.—The Victoria and St. Andrew's societies occupied pews in St. Paul's Church on the evening of May 19th, when a memorial service was held in honor of King Edward VII. The church was appropriately draped in purple. The cross presented to the church by the Victoria society was carried in the procession. The service was conducted by the Rev. S. B. McGlohon, rector, the Rev. R. E. Boykin of St. Mark's Church, Brunswick, the Rev. H. L. Durrant, and Bishop Reese, who made the address. The choirs from St. Paul's and Christ churches and a quartette from St. John's sang the choral service.

SEATTLE, Wash.—A memorial service for King Edward VII. was held at the auditorium of the First Presbyterian church, which seats 3,000 persons. The speakers were Governor Hay, the Swedish consul, and the Rev. E. V. Shayler, rector of St. Mark's. The Rev. H. H. Gowen, rector of Trinity Church, was chairman.

WASHINGTON.—President Taft, the members of his Cabinet, Justices of the Supreme court, the entire Diplomatic Corps, and practically all of official Washington attended on May 20th a service in memory of King Edward VII. at St. John's Church on Lafayette Square, conducted by the Bishop, the rector of the church, the Rev. Dr. Roland C. Smith, and the Rev. R. H. McKim. Other clergymen in the sanctuary were the Rev. Dr. George W. Smith, Canon Austin, and Rev. Dr. C. E. Smith. The services were in charge of the State Department, through which all of the invitations were issued. President Taft's military and naval aids served as ushers. The members of the Diplomatic Corps were all in full uniform. Because of the services the usual meeting of the Cabinet was cancelled.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

DESIGNS HAVE been submitted by the architects for a noble church to be erected at the University of Virginia. It will be of classic design, and will be located just outside the campus. The length of the church from porch to apse is to be 168 feet, the width through the transepts 85 feet, and through the nave 49 feet. The columns are 33 feet from center to center. The cross at the top of the spire is 120 feet above the ground. The most striking single feature will be the massive choir arch, the simple yet handsome white altar appearing in the distance, at an elevation of seven steps above the main floor. The windows in the east wall are separated from the sanctuary screen by an ambulatory five feet in width. The seating capacity of the nave is 410. The transepts arranged as chapel and baptistery are complete in themselves, but add 100 to the seating capacity; the choir seats 40 and the gallery over the entrance vestibule 75, making a total capacity of approximately 625. The side aisles, 8 feet in width, afford room for an addition of 200 sittings, when needed on special occasions. The materials used in construction will be brick and stone. The plans call for an interior finish of the same kind, with brick vaulting and stone columns. This will make the building permanent and practically fireproof. As it is expected that work will not be begun on the foundation till the early fall, there is time for full consideration of the plans submitted.

ON THE afternoon of Whitsunday, at St. Mary's Church, West New Brighton, Staten Island (the Rev. Francis L. Frost, rector), the Bishop of Kyoto, acting for Bishop Greer, confirmed a class of twenty-five. After the confirmation service the choir and clergy went in procession to the churchyard, where with appropriate ceremonies and in the presence of a large assembly the Bishop turned the first sod for the building of the new

parish house. This will be of stone, two stories high, 91 feet long by 45 feet wide, conforming in style to the architecture of the church. Already \$5,500 has been pledged by parishioners and friends, and the erection of the new building will be begun by June 1st.

ST. PAUL'S CHAPEL, College Point, L. I., fostered for many years by St. George's parish, Flushing, L. I., has acquired a valuable lot on Thirteenth Street opposite the Carnegie Library. At a meeting held Tuesday evening, May 17th, it was decided to begin at once to solicit funds for a new building. The work, under the vicar, the Rev. Benjamin Mottram, has made much progress; there are over 250 families identified with the chapel, and about 200 communicants.

THE RECTORY of Trinity Church, Pine Bluff, Ark. (Rev. W. D. Buckner, LL.D., rector), which was partially destroyed by fire in January last, has been completely restored and somewhat enlarged. The sum of \$3,200 has been spent on the work. The rector and his family have resumed residence in the rectory. Ground is to be broken within two weeks for a new parish house, and \$6,000 is now in hand for the work.

THE CONGREGATION of St. Augustine's (colored) mission has purchased a plot of ground 65x120 at the corner of Thirteenth and Herr Streets, Harrisburg, Pa., and there is \$250 on hand with which to begin building a church. The place is centrally located for the colored people of the city. It is intended to begin work on the new edifice soon.

THE CONTRACT has been let for the rebuilding of the organ of Christ Church, St. Joseph, Mo., at a cost not to exceed \$5,000. It is expected that the work will be completed about October 1st.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

The Cathedral Summer School—A Correction.

THE CATHEDRAL Summer School for the clergy will begin its sessions on June 27th in St. Agnes' School, Albany.

IN THE description last week of the changes to the fabric of St. John's Church,

Johnstown, the date of the erection of the second St. John's church should have been stated as 1771, not 1711. St. John's was the first church built north of the Mohawk river.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Missionary Activity at Little Rock — Personal.

THE Rev. H. P. SILVER, secretary of the Missionary Department of the Southwest, preached in Christ Church, Little Rock, at the morning service on Whitsunday and at Trinity Church, Pine Bluff, at the evening service. Immediate results have followed his visit. At Pine Bluff each communicant is being asked to give 25 cents per month to missions and the plan is being entered into with hearty and almost unanimous willingness. At Christ Church, Little Rock (Rev. H. N. Hyde, rector), where a majority of the men were already pledged to give \$1 per month, the women are now pledging themselves for 5 cents per week. During the five days succeeding Mr. Silver's visit pledges amounting to \$100 per year were received.

THE Rev. WILLIAM DU HAMEL, rector of St. Paul's Church, Little Rock, has assumed charge of St. Margaret's and St. Mark's missions, Little Rock. He will be assisted in the work at the latter by the Rev. Arthur E. Woodward, curate of Christ Church.

ATLANTA.

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

Sunday School Rally at the Cathedral.

ON WHITSUNDAY a children's Sunday school rally was held in the Cathedral, representing all the Sunday schools in and about Atlanta. A splendid procession with banners was a feature of the gathering. The Bishop talked delightfully to the children on missionary service.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Death of Mrs. S. F. Bigelow.

St. PETER'S CHURCH, Redwood, lost a saintly and honored member of the community, when Mrs. Sarah F. Bigelow passed



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to her rest on May 2d, at an advanced age. She was of a southern family and was in Vicksburg during the siege, and gave unstintingly of her time and money to care for the sick and wounded of both armies. Coming North on the occasion of her marriage, she was instrumental in founding the church at Redwood. The funeral was conducted by the rector, the Rev. L. A. Davison.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Mission Started at Hartly—Clerical Brotherhood Meeting—Personal.

THE BISHOP has organized the mission of St. Martin's at Hartly, with a very encouraging beginning. The Rev. Charles H. Holmead of Smyrna is in charge, and Mr. Percy Gardner is lay reader. The congregation, which is now worshipping in the loft of a blacksmith shop, hopes ere long to have the chapel it very much needs. Services were begun there by the Rev. Henry Olmstead of Dover.

THE CLERICAL BROTHERHOOD of the diocese held its May meeting in St. Peter's rectory, Smyrna, most hospitably entertained by the Rev. C. H. Holmead. The Rev. K. J. Hammond of Immanuel Church, Wilmington, read an essay on "The Revision of the Lectionary." He showed its present limitations, and made suggestions for removing them. There were present Archdeacon Hall, and the Rev. Messrs. Clay, Donaghay, Kirkus, and A. DeR. Meares. The latter, recently instituted as rector of Christ Church, Delaware City, was cordially welcomed to membership. The Brotherhood adjourned to meet in Middletown on the second Tuesday in October.

THE Rev. GEORGE ROGERS of Philadelphia will officiate on each Sunday in Christ Church, Christiana Hundred, during the Rev. Mr. Laird's absence in Europe.

IMMANUEL CHURCH, New Castle, has planned for a parochial mission on October 16th to 26th. The missionary will be the Rev. Henry Bedinger of St. Peter's Church, Salem, Mass. The last mission was preached in this parish twenty-one years ago by the same missionary.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

Retreat for Priests at the Cathedral.

CANON SANBORN conducted a retreat on Friday and Saturday, May 20th and 21st, for those to be ordained on Trinity Sunday, and other clergymen, in St. Augustine's chapel of the Cathedral in Fond du Lac.

IOWA.

T. N. MORRISON, D.D., Bishop.

Summer Resort for the Clergy—Arrangements for the Diocesan Convention.

THE CLERGY of the diocese with their families have the use of a cottage during the summer months located at one of Iowa's most pleasant summer resorts, Lake Okoboji, for a period of recreation. This cottage, the gift to the diocese of the Gardiner family, is open to the use of the clergy in rotation who may desire to spend their vacation in this way. It is expected that this year it will be constantly occupied, and thus afford a pleasant change for the parish clergy and their families.

A SPLENDID programme of services and meetings has been arranged for the diocesan convention, which is to be held next week at St. Paul's, Des Moines, and a number of speakers from outside the diocese are to be present, among them Bishop Sweeny of Toronto, Rev. William C. DeWitt, D.D., of Chicago; Rev. T. P. Thurston of Minneapolis; Rev. Charles C. Rollit, secretary of

the Sixth Missionary Department; W. A. Haberstro, travelling secretary of the B. S. A.; and Mr. W. R. Stirling of Grace Church, Chicago. An experiment is being tried this year in having the convention convene on Sunday, when the various diocesan organizations will hold sessions and the three parishes in the city will be supplied with special preachers.

KENTUCKY.

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

Good Work at Hopkinsville.

A REVIVAL has taken place in the work of the colored mission chapel of the Good Shepherd, Hopkinsville. On January 26th the Rev. W. A. Tucker was appointed vicar, and by means of hard work and sound Catholic teaching recently presented to the Bishop for confirmation a class of eight adults and one boy. Five of the eight were from the colored Methodist body, one a former "A. M. E.," two were Church born, and one an ex-slave of 83. The Sunday school has doubled in numbers, and a vested choir has been organized. The vicar plans to build an industrial schoolhouse this summer, and is soliciting funds for the purpose.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Memorial "Stations" Blessed at St. Paul's, Brooklyn—Reception to Rev. and Mrs. R. T. Homans—Changes at St. Paul's, Woodside—Deaths Among the Laity.

AT THE Whitsunday services at St. Paul's Church, Clinton Street, Brooklyn, Stations of the Cross, a memorial gift of Mr. E. C. Sanford, junior warden, were solemnly blessed. Several visiting clergymen participated in the ceremony and a large congregation was present. The stations were made in Holland.

THE MEMBERS of Grace Parish Guild of Grace Church, Jamaica, tendered a reception to the Rev. and Mrs. R. T. Homans in the Sunday school rooms adjoining the church on Tuesday evening, May 17th. Mr. Homans is the new rector of Grace Church and is just beginning duty in this field; he was formerly an assistant in the Church of the Incarnation, Manhattan.

THE Rev. A. W. SNYDER has been made rector emeritus of St. Paul's Church, Woodside, L. I., he having tendered his resignation as rector just after Easter, on account of ill health. The Rev. Isaac C. Sturges of St. Cornelius' Church, Manhattan, has been



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placed temporarily in charge of St. Paul's. Mr. Snyder has been rector of the church for the past thirteen years, and has done much for its general welfare and prosperity.

MRS. HARRIET BROWN SELLECK of Huntington, L. I., died Tuesday, May 17th, aged 94 years. On her mother's side, Mrs. Selleck was a direct descendant of Robert Bruce. For forty years she has been a prominent member of St. John's Church, Huntington. The funeral, at which the Rev. Charles E. Cragg, rector, officiated, was held Friday afternoon, May 20th.

LOUISIANA.

DAVIS Sessums, D.D., Bishop.

General and Personal Mention.

IN THE DEATH of Mrs. Ida A. Richardson the Church in Louisiana has suffered a great loss. From the beginning of its work in the diocese up to her resignation last year she had held the presidency of the Louisiana branch of the Woman's Auxiliary. She spent her days in doing good, unostentatiously ministering to the poor and needy. A list of her many bequests to the Church and to charity was printed under the appropriate heading in these columns last week.

IT IS MOST cheering to be able to write that the men of the different parishes in the city of New Orleans are falling in line with their fellow Churchmen all over the country in giving time and money to the extension of Christ's kingdom. The outlook is that most of the parishes will this year meet their apportionment to domestic and foreign missions, due largely to the stimulus of the Laymen's Missionary meeting held here some few months ago.

THE BACCAULAUBEATE sermon before Tulane University was preached on Whitsunday by the Very Rev. W. A. Barr, dean of Christ Church Cathedral.

MARYLAND.

**WM. PARSE, D.D., LL.D., Bishop,
JOHN G. MURRAY, D.D., Bp. Coadj.**

Laymen's Meeting at Frederick—Personal and Other News.

A LARGE meeting in the interest of the Laymen's Missionary Movement was held on the evening of May 14th in the Young Men's Christian Association Hall at Frederick. The clergy and nearly all the city churches were represented. The object of the movement was explained in addresses by Mr. William H. Morriss and Mr. William F. Cochran of Baltimore. Mr. Joseph D. Baker and Prof. Joseph H. Apple also spoke, heartily indorsing the movement. The chairman was authorized to appoint a committee to start the work in this city upon the same lines that it has taken elsewhere. In this meeting, as in all similar meetings in Maryland, Churchmen took a prominent part.

THE REV. CHARLES FISKE, rector of the Church of St. Michael and All Angels', Baltimore, has been elected a member of the Executive committee of the Christian Social Union of America.

THE REV. WILLIAM M. DAME, D.D., rector of the Memorial Church, Baltimore, has been appointed chaplain of the Fifth Regiment Veteran Corps of Maryland. Dr. Dame, who was for many years chaplain of the Fifth Regiment, W. N. G., was retired last summer on account of having reached the age limit, and his son, the Rev. William Page Dame, who is associate rector at the Memorial Church, was elected chaplain in his father's place. Dr. Dame is also a Confederate veteran and served with gallantry in the Civil war.

ST. PETER'S CHURCH, Lonaconing, has decided to make a number of improvements in the interior of the church in order to provide for the introduction of a vested choir.

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MASSACHUSETTS.**WM. LAWRENCE, D.D., LL.D., Bishop.****Progress of St. Peter's, Jamaica Plain—G. F. S. Annual Meeting—Personal Mention.**

ST. PETER'S CHURCH, Jamaica Plain, Boston, has within the past year paid off a debt of \$5,000, which was represented by a mortgage held by the Episcopal City Mission. When the parish has paid off a small amount still owing to the City Mission for the land, it will be entirely free from debt. The rector, the Rev. Carroll Perry, is to be congratulated upon the success of his work.

THE GIRLS' FRIENDLY SOCIETY of the diocese held its annual service and tea in Boston on the evening of May 18th and a large number of members participated in the exercises. Supper as usual was served in Mechanics' Building, after which the members marched to Trinity Church, where the annual sermon was given by the Rev. Dr. Worcester of Emmanuel Church. There were a large number of clergy in the chancel.

THE REV. DAVID B. MATHEWS, rector of St. Paul's Church, Brockton, was made the recipient of a novel gift by the members of the men's and women's clubs a few nights ago. The gift was a huge May basket four and one-half feet high, filled with flowers, fruits, candy, nuts, and other good things, and in the middle a purse of gold. The basket was so large that it required the services of five men later on to carry it to the rectory.

THE REV. ARTHUR W. MOULTON of Grace Church, Lawrence, has been obliged to go into the country for a rest, as his health is broken down.

MINNESOTA.**S. C. EDSALL, D.D., Bishop.****A Happy Occasion at Austin—Marriage of Rev. H. B. Heald.**

THE REV. CHARLES HOLMES, rector of Christ Church, Austin, had his Men's Club arrange for a banquet to listen to an address by the Rev. Charles C. Rollit, secretary of the Fifth Department, on the work of the Laymen's Missionary Movement. The Christian men of the town were invited to attend and the result was an enthusiastic meeting with nearly two hundred men present.

THE REV. HARRY BRIGGS HEALD, priest in charge of St. John the Baptist's Church, Minneapolis, was married in his own church on Thursday morning, May 19th, to Miss Martha Leslie Donovan by the Bishop of the diocese, assisted by the Rev. Stanley Kilbourne.

THE PARISH of Christ Church, St. Paul, gave a reception to Rev. F. G. Budlong and his bride on his return home.

NEWARK.**EDWIN S. LINES, D.D., Bishop.****Death of Mr. John Parry and Mr. A. L. Revere—Funeral of L. C. Gillespie.**

AFTER AN illness of five months, John Parry, forty-five years sexton of the Church of the Holy Communion, South Orange, N. J., died on Friday, May 20th, in the eighty-second year of his age. He was the first sexton engaged by the parish; served under six rectors; and was pensioned by the late Archdeacon Cameron for faithful service. He continued, however, as bell-ringer until a few months ago, because he was unhappy when not engaged in Church work.—**AUGUSTUS L. REVERE**, a prominent citizen of Morristown, N. J., an active member of the Church of the Redeemer, and a direct descendant of Paul Revere of Revolutionary fame, died at his home, Friday, May 20th, aged 52 years. He had been ill for some time with tuberculosis. The funeral was held on Monday

afternoon in the Church of the Redeemer, Morristown.—**FUNERAL** services for Louis C. Gillespie of East Orange were held at his late home, 39 North Arlington Avenue, on Thursday afternoon, May 19th, the Rev. Charles E. Hutchison, rector of Christ Church (of which parish Mr. Gillespie was a member), officiating. He had been a resident of East Orange for the past thirty years. Interment was made in Rosedale Cemetery.

OHIO.**WM. A. LEONARD, D.D., Bishop.****In Aid of the Clergy Pension Fund—Sunday School Services.**

THE COMMITTEE in charge of the \$5,000,000 Clergy Pension Fund in Ohio has arranged a series of exchanges throughout the diocese on May 29th. In this way all but a very few unimportant mission stations will have the claims of this fund presented to them simultaneously by the visiting clergymen.

ON THE afternoon of Whitsunday a special service for the Sunday school children of Cleveland was conducted in Trinity Cathedral.—**AT A SERVICE** for the pupils of the four Sunday schools in Sandusky, which was held in Grace Church on Whitsunday afternoon, the Rev. George A. Wieland was the speaker. He pointed out the interesting fact that three candidates for holy orders had in the past been obtained from among the pupils of Grace Sunday school and a like number from Calvary Sunday school.

VERMONT.**A. C. A. HALL, D.D., Bishop.****Excellent Prospects at Barton.**

A PROMISING work is being carried on at Barton, a village with no Anglican church. On April 24th at the first confirmation ever held there, a class of seven received that sacrament. A fine lot has been bought and a building fund has been started with which to erect a church.

VIRGINIA.**ROBT. A. GIBSON, D.D., Bishop.****Notable Confirmation Class at Richmond.**

AT THE Church of the Holy Comforter, Richmond, there was a class of twenty-nine confirmed recently which was peculiar in its make-up, and therefore interesting. In the class, mostly adults, there were former Baptists, Methodists, Lutherans, Jews, and two from Roman Catholic families.

WASHINGTON.**ALFRED HARDING, D.D., Bishop.****Meeting of the Diocesan Sunday School Institute—Funeral of Mr. John A. Kasson—Other News.**

THE SUNDAY SCHOOL INSTITUTE held its last meeting for the season on Tuesday, May 17th; it was very well attended. A helpful address was given by the Rev. Dr. Herbert Scott Smith on the subject of "The Privileges and Perils of Sunday School Teachers." He forcibly demonstrated the need for careful preparation of lessons, and recommended teachers to try to study good commentaries, of which he gave a list. He denounced the "teaching by favor" system, and "substituting" at the last moment, these things courted failure. The Bible class was a most necessary institution and could be made a valuable adjunct to Church work and life. The speaker closed his address with an appeal for earnestness of purpose on the part of teachers.

THE FUNERAL of John A. Kasson was held May 20th at noon at his late residence, 1726 I Street northwest, Washington. Bishop

Harding and Rev. Dr. R. C. Smith read the service, and the choir of St. John's Church sang appropriate hymns. Mr. Kasson was a prominent member of the Washington Cathedral board of trustees. The body was taken to his former home, Des Moines, Iowa, by his nephews, Leslie C. Weed of Boston and John K. Howe of Albany, N. Y. Services were held there on Sunday afternoon.

A RECEPTION was given May 21st by the authorities of the parish of Takoma Park to the friends and well-wishers of the parish. The occasion was the opening of the new rectory.

ON TUESDAY, May 17th, the Clericus was entertained by the Rev. Clement Brown and Mrs. Brown at their M Street home. Bishop Harding made an address on the Cathedral.

WESTERN MASSACHUSETTS.**ALEX. H. VINTON, D.D., Bishop.****German Service at Shelburne Falls—Personal Mention.**

ON WHITSUNDAY the two local lodges of the German Order of Harugari, "Germania Frauen Loge" and "Schubart Loge," attended service in a body at Emmanuel Memorial Church, Shelburne Falls. Morning Prayer was said in English and the rest of the ser-

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vice in German. The rector, Rev. Dr. F. C. H. Wendel, preached a German sermon, dwelling on the Whitsunday lesson, and applying St. Paul's teaching of the fruits of the Spirit to the work of these two lodges. A large congregation was present, composed chiefly of Germans.

THE Rev. GEORGE H. HOYT, after three years of successful work, has resigned charge of Holy Trinity mission, Southbridge, and Grace Church, Oxford, to take a position on the clergy staff of St. Agnes' chapel of Trinity parish, New York City. Holy Trinity mission, Southbridge, has grown in strength, both spiritually and financially, under Mr. Hoyt; a lot costing \$2,000 has been purchased for a church building, and a fund of \$1,100 is on hand for the church, which is to cost about \$8,000. Mr. Hoyt will begin his new work on July 1st.

WEST VIRGINIA.

GEO. W. PETERBIN, D.D., LL.D., Bishop.
WM. L. GRAYATT, Bp. Coadj.

Brotherhood Meeting at Bellaire.

THE WHEELING Local Assembly, B. S. A., held its May meeting at Trinity Church, Bellaire, on the 9th inst. Routine business being disposed of, the Rev. W. P. Chrisman made an address and a paper was read by C. W. Laub. Fifty members sat down to supper, and the church was filled for a later service.

WESTERN NEW YORK.

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

Chapel Dedicated at Lockport.

ALL SAINTS' CHAPEL, Grace parish, Lockport (Rev. H. F. Zwicker, rector), destroyed by fire last December, has been rebuilt and was dedicated anew on Thursday, May 19th. Rev. William F. Faber, D.D. of Detroit, was the celebrant, assisted by the rector, the Rev. G. S. Burrows, and Rev. Wallace N. Pierson. Dr. Faber also preached. "The Chapel," as the people of Lockport fondly call it, was established by Dr. Faber during his rectorship there, and at the time Rev. Mr. Burroughs was assistant.

CANADA.

No Coadjutor for Quebec—Bishop Elected for New Westminster—Other Dominion News.

No Coadjutor Elected in Quebec.

A CURIOUS condition has arisen in the diocese of Quebec. Bishop Dunn sustained a stroke of paralysis some months ago and has not been in condition to perform the routine of his Episcopal work. He has been assisted in recent months in visitations by the Bishops of Montreal and Vermont. A session of the Diocesan Synod was called for the election of a Coadjutor Bishop and convened last week. The canon provides that the Synod must first declare such an election to be necessary by a two-thirds' majority. A motion to this effect was carried by the clergy but rejected by the laity, who were not willing to proceed with the election of a Bishop as Coadjutor, who would have the right of succession. It was determined that the Bishop should be invited to take a year's vacation and that an appropriation should be made to obtain Episcopal assistance in the meantime.

Bishop Elected for New Westminster.

IN SUCCESSION to the late Bishop Dart, the diocese of New Westminster has chosen as its Bishop the Ven. Edwyn Sandys Wetmore Pentreath, D.D., now Archdeacon of Columbia in the diocese of New Westminster. Dr. Pentreath was graduated at the General Theological Seminary in 1872, and in later years took from St. John's College, Winnipeg, the degrees of B.D. and D.D. He was ordained deacon by the Bishop of New Jersey in 1872 and priest by the Bishop of Fredericton,

N. B., in 1874. His diaconate was spent as minister in charge of Grace Church, Rutherford, N. J. Returning to Canada his priestly ministry has been spent entirely in the Dominion. He was rector of Christ Church, Winnipeg, 1882 to 1895, after which he removed to British Columbia to become Archdeacon.

Diocese of Ottawa.

EARLY CELEBRATIONS of Holy Communion were held in many of the city churches in Ottawa, on the day of the King's funeral, May 20th. It was expected that Archbishop Hamilton would preach at the solemn memorial service in Christ Church Cathedral.—It is expected that the Archbishops' Conference in the autumn will be held at Smith's Falls.—THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary began May 17th with a Churchwoman's conference in the Lander Hall, Ottawa. The special service was held in the Cathedral on the 18th, the preacher being Archbishop Hamilton. The session concluded on the 20th. The public missionary meeting in connection with the Auxiliary was held on the evening of the 19th.

Diocese of Niagara.

A VERY successful convention for Sunday school workers was held at Thorold, May 9th. The meeting, which was for the rural deanery of Lincoln and Welland, had delegates from all the parishes in the district. The discussions on Primary Work and Teacher Training were very helpful.

Diocese of Ontario.

BISHOP MILLS has returned from his trip to Europe and the East in much better health. He has been holding confirmations during the month of May. Memorial services for the late King were held in the various parishes.

Diocese of Huron.

ST. JOHN'S CHURCH, Tilsonburg, was consecrated by Bishop Williams, the first week

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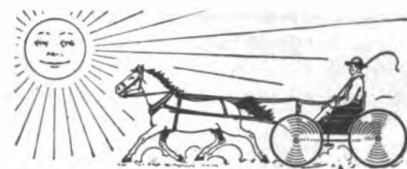
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in May, the debt upon it having been entirely paid off during the past year.—The Rev. G. F. B. Doherty has been appointed assistant priest in St. Paul's Cathedral, London.

Diocese of Toronto.

MUCH REGRET is felt at the resignation of the Rev. Arthur W. Jenks, professor of Divinity in Trinity College, Toronto, to take the position of professor of Ecclesiastical History in the General Theological Seminary, New York.—CANON TUCKER has gone to England as one of the Canadian delegates to the World's Missionary Conference to be held in Edinburgh in June.

Diocese of Montreal.

THE JUNIOR local assembly of the Brotherhood of St. Andrew, met in St. Stephen's Church, Montreal, May 16th. Six chapters were represented, the Montreal boys having their first opportunity of meeting the traveling Secretary of the Brotherhood for Eastern Canada, Mr. J. A. Birmingham. The boys pledged their support to the Dominion Convention, which takes place in Montreal from September 15th, to the 18th.—SERVICES were held in several of the city churches on the 20th, the day of the King's funeral. At Christ Church Cathedral the First Regiment, the Prince of Wales Fusileers, of which his Majesty was honorary colonel, attended. Bishop Farthing and a number of the clergy took part in the service. The vicar, Dr. Symonds, preached. The chief memorial service in the Church of St. John the Evangelist, was held at 8 o'clock on the morning of the 20th, consisting of a solemn requiem celebration of the Eucharist and appropriate prayers at exactly the same time as the final service over the remains of King Edward at St. George's Chapel, Windsor.—THE BISHOP of Algoma was in Montreal the third week in May, to officiate at the marriage of his niece, Miss Evelyn Thornloe, which took place at the Church of the Advent, Montreal.

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address all Communications to St. Agnes'
Chapel, 121 West 91st St., New York.]

THROUGH THE courtesy of the publishers of the *New Music Review* we reprint a communication sent to that journal by the Rev. John Sword of Philadelphia, calling attention to certain errors in ritual music that have made their way into many of our service books, both English and American.

In commenting upon the matter the *Music Review* takes the ground that it would be well for the Church, in England and in this country, if an authorized version of liturgical music were to be issued. There would then be a fixed standard, after which subsequent publications could be patterned.

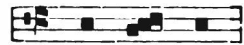
There is, for instance, an authoritative pointing for the Psalms (for the American service) and all new compilations of the Psalter are made to conform to it. If the various parts of the choral service were to be standardized by competent musicians, clerical and lay, and legislated upon by ecclesiastical authorities, confusion would be changed into order. Space is wanting for a full report of Mr. Sword's communication, but the substance of it is as follows:

One of the latest books giving the plain chant for our Church service having been placed in my hands, I regretted very much to find reproduced in it certain features which I think erroneous, and which have been handed on from one publication to another ever since the revival of the chant among us. I have long hoped that some one would give us a correct setting of our English words following more truly the character of the Latin original.

One of the blunders appears in nearly all the settings of the Versicles and Responses at Evensong in our American service. The rule

for these is that if the ending is a monosyllable there is a fall of a minor third on the penult and a rise of a tone (or of a minor third) on the ultimate, but a fall of minor third only on ultimate if the ending be a polysyllable. In the English service there is the response, "For it is none other that fighteth for us but only Thou, O God," with the fall of a third and rise of a tone. In the American service the words are, "For it is Thou Lord only that maketh us dwell in safety"—a polysyllabic ending that calls for a fall only of a minor third—and yet many editors retain the English notation, and thus produce a false accent, or very awkwardly place the two syllables "safety" on the final note. Just as in the Versicle ending "people" we sing *fa-re*, so we should render the word "safety."

The attempt that is made in many books to set the "Comfortable Words" to the *Tonus Lectionis*, makes the mistake of putting a fall of a fifth to sentences ending with a monosyllable—"refresh you," "everlasting life," "for our sins"—while it should be the fall and rise of a minor third. The fall of a fifth occurs where the ending is a polysyllable—"save sinners." In the *Sursum Corda* and the Prefaces there are several departures from the true notation if the *Directorium Chori*, the *Magister Choralis*, and the Roman service books are to be taken as our guides. In the answer, "We lift them up" the syllable "to" should be slurred from *re* to *mi*, with accent on *mi*. In the response, "It is meet and right," etc., the analogy of the previous response in the Latin *Habemus*, etc., would suggest that the unaccented syllables "It is" should be sung on "mi."



Ha - be - mus.

Also in this response, "It is meet," etc. editors of our service frequently divide notes

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The first step is to obtain information. Mr. Littell, a competent scholar, essayed this task several years ago. It was a gigantic undertaking, requiring research and study that would have appalled most men. It involved corresponding with authorities in colleges and public schools everywhere to discover what are the books in actual use, as well as the careful reading and classification of innumerable histories great and small.

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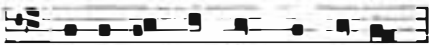
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of the triplet between the words "mete" and "and," thereby destroying the character of the triplet, and either throwing the accent on the word "and" or changing the accent of the music. Also in the same response they write "so to" with the notes *re mi*, throwing the accent falsely on the word "to." The Latin of this response is this:



Dig - num et jus - tum est.

This is constantly rendered in English thus:



It is meet and right so to do.

This surely would be more in accordance with the original if sung:



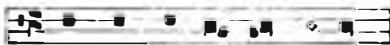
It is meet and right so to do.

In the festal rendering of the Prefaces the rule in the Latin is that there should be a slur on an accented syllable from *mi* to *re*, and from *re* to *mi* on the accented syllable before the final syllable of each phrase. This slur from *re* to *mi* is never allowed on the final syllable. And no slur is allowed descending from *fa* to *mi*. Such a notation as this would not be correct in the Christmas Preface, for instance:



And that with-out spot of sin.

It should be:



And that with-out spot of sin.

The placing of the slur *re-mi* on the final syllable which one sees so constantly in English settings is expressly prohibited—as is also the slur from *fa* to *mi*.

The common Preface of the Latin service consists of two stanzas, as does ours. In the Latin notation each of those stanzas ends with a cadence. It is true that the first stanza in the Latin ends with the words, *per Christum Dominum nostrum*, which are omitted in our English Service. Yet surely the cadence should be used at the end of our first stanza, and that especially since we take up the second stanza with the intonation on the word "therefore."

It may be that some will think these matters are of little consequence. But if we are using these ancient musical forms it surely is better to use them correctly.

Among the works of importance criticised by Mr. Sword, as containing the errors mentioned, are the "Cathedral Prayer Book," Stainer's "Choir Book," and a number of service books in common use in the American Church, which are virtually reprints of English publications.

Educational

THE KANSAS Theological School has just closed its Easter session with more students than any time in its history of over a quarter of a century. There were 24 students in attendance from Kansas and Oklahoma. The Bishops of Kansas and Oklahoma and the Rev. Messrs. J. P. deB Kaye, I. E. Baxter, P. B. Peabody, and D. I. Hobbs were in residence as instructors. Five of the students were deacons. All these men study in the missionary field and come up twice a year for lectures and examinations. They keep in touch with the instructors while doing their missionary work.

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will celebrate its semi-centennial the first week in June. There is to be a reunion of the "Bethany girls" coming from all parts of the country on one day of that week. A very handsome stone porch, by the instrumentality of the principal through her friends, has lately been erected at the entrance of the main building, and a pipe organ worth \$1,800, the gift of the students, now enriches the music of the morning and evening services, the latter of which services is always choral.

BISHOP LINES presented diplomas to a class of four graduates at the commencement exercises of the Nurses' Training School of St. Barnabas' Hospital, Newark, N. J., held in the chapel last Tuesday afternoon. The Rev. Henry H. Hadley, rector of St. Paul's Church, Newark, delivered the baccalaureate address. A large number of relatives and friends of the graduates were in attendance.

THE NEW auditorium of St. Margaret's School, Washington, D. C., was turned into a veritable bower of palms, ferns, daisies, and honeysuckle, on May 20th, in honor of the commencement exercises of the Columbia Kindergarten Training School, the normal department of St. Margaret's School. Bishop Harding conferred the diplomas and made an address to the young women.

The Magazines

A BEAUTIFUL custom, associated with the observance of Memorial Day, has within recent years become established in Gloucester, Mass. Flowers are gathered and strewn upon the waters of the harbor in memory of the men of the fishing fleet who have sailed for the banks and never come back. The sentiment which conceived this custom is pictured in a larger, national sense on the cover of the Memorial Day number of the *Youth's Companion*. Columbia is there depicted scattering flowers on the sea in memory of her sons whose graves are in the unfathomed depths of ocean. The blossoms gleam against the dark blue of the sea, and a squadron at anchor in the distance fires a salute to the nation's lost sailors.

PHILADELPHIA ALSO MOURNS.

(Continued from page 122.)

there should be held parochial conferences in which the facts and needs of the city work should be presented; secondly, that parishes within whose limits institutions like the Eastern Penitentiary and the House of Detention are located should assume some responsibility for the spiritual care of the inmates of such institutions; and thirdly, that members of the club should cooperate more actively with the City Mission in finding employment for paroled prisoners and for the unemployed generally.

CHURCH HISTORICAL SOCIETY.

The newly formed Church Historical Society held a meeting for organization at the building of the Pennsylvania Historical Society on the evening of the 19th of May. Henry Budd, Esq., the chancellor of the diocese, was elected president. Major Moses Veale vice-president, Mr. William I. Rutter, Jr., secretary, and Mr. Sydney L. Wright treasurer. It was reported that about eighty members had been enrolled, including Bishops Whitaker and Whitehead. After the election, the Rev. J. Cullen Ayer, Jr., professor of History in the Philadelphia Divinity School, made an interesting address on Innocent III.

DR. BLANCHET'S ANNIVERSARY.

Next Sunday the Rev. J. B. Blanchet, D.D., rector of the Church of the Beloved Disciple, will observe the twenty-fifth anniversary of his ordination and will also be instituted into the rectorship by Dean Goodfellow of the North Philadelphia Convocation, acting for the Bishop. The Rev. Dr. Foley will preach the sermon.

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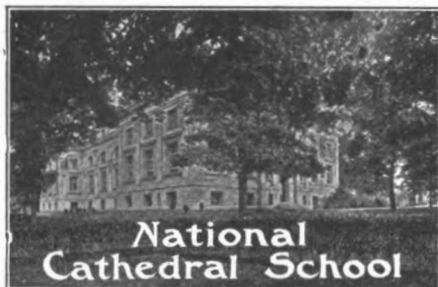
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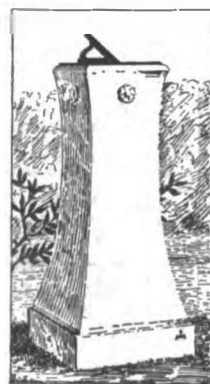
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