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THERE ARE certain laws governing the material world, so commonly accepted as true that the one who ventures to disregard them would almost certainly be considered insane. Yet these same laws when interpreted with reference to the spiritual world are continually being violated, treated with a degree of contempt simply amazing. One of these is brought before us by St. Paul when he says: " whatsoever a man soweth, that shall he also reap." With reference to seeds and plants we know this to be strictly true, yet through a fatuity well-nigh inexplicable we live as though this law had no bearing on our moral and spiritual life. On the contrary, that we reap as we sow in spiritual things is as true as the statement that we reap as we sow in material things.—*New Guide.*

CLOTHED WITH HUMILITY.

FOR THE THIRD SUNDAY AFTER TRINITY.

HE who sincerely desires to possess the grace of humility must be content to live the hidden life; content to be unsought, unheard, and forgotten by the world. His life must be hid with Christ in God. He becomes indifferent to the world's applause, and desires to be noticed as little as possible. He does not court persecution or notoriety because of his religious life, and his sole desire is to be a saint, not to appear to be one; nor does he ever deem himself to be holy. Self is something he is gradually losing sight of. The virtues that he hopes to acquire are not for his own admiration, or to earn the praise of others, but for his Beloved alone.

In the beginning of the spiritual life one often prays for the grace of humility, yet does not dream to what it must lead. The things dearest to the heart of mankind must be given up. Our Lord's humility was the emptying of Himself, the pouring out of the glory which He had previously had with the Father from all eternity. One of our collects says that He was sent into the world "to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility." The natural mind shrinks from being humbled, yet it has been said that it is one of God's greatest favors when He leads His children in the path of humility. The way is thorn-strewed, steep, and narrow, and men long for a broader, brighter road; but in the words of another, "If only we have learned something fresh in the way of humility, or have been more identified with our Lord in humiliation, we shall find in our next communion a new joy, a freshness of delight in Him which will convince and reward us."

In the Litany of Humility, which seems strange and unreal to the beginner in the hidden life, we pray to be delivered from the desire of being esteemed, loved, sought, honored, praised, preferred, consulted, approved, considered. "How impossible!" exclaims the neophyte, "I must be esteemed, loved, and sought." But true humility replies: "No, thou must forget self, wholly and completely." The natural mind fears the disapproval of others, yet in this Litany we pray, from the fear of being humbled, despised, rebuffed, forgotten, ridiculed, wronged, suspected, "Deliver me, Jesu." "Ah, then," the soul cries, "there is nothing left for me but to desire such holiness that I may become the greatest of the saints." Ah, no, that is pride, and the closing petition of the Litany is, "That others may be holier than I, provided I am as holy as I can be, Jesu grant me the grace to wish."

The humble mind is at rest, and goes forward leaning upon the arm of its Master; it dares to be brave, it fears nothing. If loved ones are estranged, it only clings closer to the Beloved, wrapping its garb of humility around it, and no adverse wind can chill its form thus clothed. As the humble soul desires nothing inordinately, having mortified its corrupt affections, so also it fears nothing. Its strength lies in the fact of its sacramental union with the Lord; for His life flows weakly, or more frequently, into the heart, and the attraction of the Divine Love proves irresistible. And when the music of this world is hushed, and the curtain of life has fallen, even then the soul will be wrapped with its chosen garb, which will shine with celestial brightness, for the soul has waked up in Christ's own likeness.

C. F. L.

HAS THE glad heart no need of God? Nay, but it was a wise prayer the fathers of the English Church taught us to pray,— "In all time of our wealth, Good Lord, deliver us." For prosperity and joy have their temptations as well as failure and sorrow. And not only so, but our prosperity and our joy need to be lifted up into the divine light, so that with our joy we can go unto God our joy.—*John Page Hopps.*

PRINCIPLES OF INTERPRETATION IN THE CHURCH.

WE welcome the letter entitled "Principles of Interpretation," by the Rev. George B. Johnson, which will be found on another page. With very much of Mr. Johnson's reasoning we are in entire accord; and because we are, we must dissent from a part of his conclusions. We think it likely that the issue of the legality of Reservation of the Blessed Sacrament must be met before or at the coming General Convention. We welcome therefore, the fullest discussion of the principles involved.

At the outset let us aver that we were guilty of an unhappy expression in our editorial reference to the subject in THE LIVING CHURCH of April 30th, which drew out Mr. Johnson's first letter. We were criticising an inference that seemed to arise from a certain passage in the convention address of the Bishop of Massachusetts. Bishop Lawrence observed that he had issued no licenses for the practice of Reservation. We pointed out that parochial priests were under no obligation to ask for such licenses, since the Institution office plainly guarantees to the rector of every parish "full power to perform every Act of Sacerdotal Function among the People of the same [parish]; you [the priest] continuing in communion with us [the Bishop], and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us." And lest it be objected that the practice was contrary to the rubric, we continued: "But, as no intelligent person alleges now that the rubric at the end of the Communion office has any reference to reservation for the sick, it is part of the legitimate pastoral office of a parish priest to make such arrangement, if it seem good to him." The fact that Mr. Johnson *does* allege that the rubric mentioned "has any reference to reservation for the sick" proves our statement that "no intelligent person" holds that theory, to be an exaggeration. We desire, therefore, to withdraw the expression. We believe, however, that not many in the Church would be found in agreement with Mr. Johnson in desiring to have Reservation and at the same time holding that they are estopped from it by the rubric in question. Mr. Johnson, in his first letter, said: "That the ancient and Catholic practice of carrying the Sacrament from the church to the sick and dying ought to be restored there is no question." The rubric which appears to him absolutely to forbid that practice is the second following the Post-Communion discretionary collects in the Communion service (P. B., p. 240):

"And if any of the consecrated Bread and Wine remain after the Communion, it 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."

Let us first show what is meant by Reservation, and why it is practised, and then proceed to discuss whether it is lawful in the American Church.

Reservation is the detachment of a certain portion of the consecrated species, at the celebration of Holy Communion, in order that it may be retained in a suitable place for the sake of communicating the sick. A priest desiring to reserve, sets such portion aside, either immediately before or immediately after communicating the people. He then proceeds with the service; and when, according to the rubric cited, he consumes that which remains "after the Communion," he excludes that which he has reserved for the extension of the Communion.

The purpose of such Reservation is, partly, that the sacrament may always be ready to be carried to persons who may meet with serious accidents, whereby their lives are in immediate danger; and also that sick people may be regularly communicated. If weekly or other stated communions are desirable for persons in good health, they must be equally desirable for the sick. In an average parish perhaps from five to ten per cent of the communicants will be kept from regularly receiving Holy Communion in the church by reason of illness or age. With one or two clergy to a parish, it is simply impossible to celebrate privately for each one of these in his home, even if it were always desirable to do so. The result is that, very largely, the sick go uncommunicated, or are communicated at long intervals. We challenge any person in the Church to point to a single parish of two hundred communicants or upward, wherein Reservation is not practised, where there is any regular system of communicating all the sick at frequent intervals. Indeed even where Reservation is practised there is only too great apathy in this important respect and the reserved sacrament is not, in our judgment, used nearly enough. The real evil, against which Bishops might well issue charges,

is that those clergy who reserve and those who do not are both culpable for the too common neglect of frequent visitation and communication of the sick.

The subject is sometimes overlaid with a discussion of the adoration paid to the sacred Presence, and there are those who seem to hold that outward marks of reverence addressed to the divine Presence in the Reserved Sacrament are sufficient reason to condemn Reservation. This is wholly illogical. Wherever God deigns to vouchsafe His local Presence, there adoration to Him is wholly fitting. The Reserved Sacrament ought always to be treated with the reverence that is due the sacred Presence, and generally is; but any outward expressions of that reverence are wholly incidental to the practice. We doubt whether any single Bishop in this Church countenances Reservation for any other purpose than communion; while very few Bishops, if any, would question the propriety of outward marks of reverence addressed to the divine Presence therein. If there are some of the clergy who, without their Bishop's sanction, do use the Reserved Sacrament in unauthorized offices of foreign importation, their offense, if such it is, should be treated according to its merits and should not enter into the question of Reservation *per se*.

THE QUESTION now arises, Is this Reservation forbidden by the rubric which we have quoted?

That the rubric was not intended to bear upon the subject is clear from an examination of its history. Reservation had been customary in England for centuries with no provision for it in the official uses of the several dioceses. It was recognized explicitly in the Prayer Book of 1549, but the reference to it was dropped in 1552. For just three years, then, of the long history of the Church of England, was the practice one that found recognition in the official service books.

A rubric of 1552 and 1559 had declared: "And if any of the bread or wine remains, the Curate shall have it to his own use." During the Puritan supremacy the strange idea arose that the consecrated species left over after the Communion might thus be converted to the use of the curate; and the scandalous practice of carrying from their altars to their tables at home the consecrated bread and wine led to the much more careful rubric of 1662, which is still retained in the English Prayer Book:

"And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same."

The purpose of the revised rubric is perfectly clear. It was to distinguish between the unconsecrated bread and wine remaining, which the curate was permitted to have "to his own use," and that which had been consecrated and was not required for sacramental purposes, which must then and there be consumed lest there be profanation to it. As Reservation was in no sense an issue in the revision of 1662, and had not been mentioned in connection with it, it cannot possibly be maintained that the rubric then adopted was intended to prohibit it; neither, then, can the American rubric.

It may be objected, again, that since explicit provision for Reservation was dropped from the Prayer Book in 1552, and has never been restored, it is therefore to be esteemed implicitly forbidden. It is not often argued in these days, indeed, that "omission is prohibition"; but a conclusive answer to this objection is to be found in the fact that the Latin Prayer Book of 1560, which was contemporaneous with the Elizabethan Prayer Book of 1559, contained authority for the practice. Hence it was officially shown not to have been prohibited eight years earlier. And if it was not prohibited when provision for it was omitted from the Prayer Book, it certainly has not been prohibited since, unless by force of the rubric cited.

But we in America have still stronger evidence. Reservation was practised by the Scottish Non-Jurors, who consecrated Bishop Seabury. Bishop Seabury promised that the Scottish Communion service should be taken as the model for the American liturgy, and his promise was carried into effect. There is an undoubted reference to others than those immediately present being communicated from a single Communion in the prayer, "humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive," etc. The late Dr. Henry R. Percival, writing on this subject in the *Church Eclectic* of November, 1885, said:

"I am told that the late Dr. Seabury from his chair in the

General Theological Seminary declared that he had often heard his father say that the words 'and all others,' in the Prayer of Consecration, had been introduced for this express purpose, to provide for reservation for the sick in the American Church, and should be interpreted as meaning 'that we (now in this Church) and all others, who shall (hereafter) be partakers of this holy Communion (when we have carried it to them) may worthily receive, etc.' (Ch. Ecl., Nov., 1885, p. 718).

But shall we say, with Mr. Johnson, that the words of the rubric must be taken according to their literal meaning, in spite of their obvious historical significance? That the Church of England first, and the American Church second, prohibited Reservation without intending to do so? "These statements," he says, referring to two others as well as to that rubric, "are all perfectly plain; they are free from ambiguity; there is no latent ambiguity, as there might be if any other authoritative statement of the Prayer Book were inconsistent with them." "Unambiguous words do not admit of interpretation." And he charges the Bishop of Fond du Lac with "special pleading" in his arguments to the contrary.

The difficulty with this argument is that we do not treat rubrics generally in that manner, and, in fact, could not. The very rubric upon which Mr. Johnson stakes his case is a proof against him. The rubric, providing the manner in which that which remains after the Communion shall be consumed, says: "The Minister and other Communicants shall . . . reverently eat and drink the same." Is it, then, unlawful, for the Minister alone to consume what remains after the Communion, however little there be? The rubric here also is "perfectly plain"; it is "free from ambiguity"; there is no such explanatory clause found elsewhere as that which dispenses with the sermon. In short every word that Mr. Johnson has written with respect to the authority of this rubric, and the application of the ordination vows to its literal enforcement, applies just as truly to the necessity of calling "other Communicants" invariably to assist in consuming what remains, as it does to consuming *all* that remains; and even more; for it is perfectly tenable to maintain that that which has been set apart and reserved does not "remain after the Communion," whereas no possible contortion of language can make the sole act of the priest in consuming that which remains, the act of "the Minister and other Communicants."

And yet one knows perfectly well that the practice whereby the priest alone consumes the small remainder that is generally left is perfectly legitimate, and we cannot think that even Mr. Johnson would contest it. What, then, is the flaw in his reasoning? *He overlooks the element of common sense in interpretation.* The supreme court of Illinois recently declared: We cannot, as jurists, pretend to be ignorant of that which we know as men. Similarly we cannot, in construing rubrics, pretend to be ignorant of that which we know to be their intention. Hugh Davey Evans was right: "It is a mere affair of common sense that when a man has used words to express his meaning, you must *first* resort to those words to find it out."

Mr. Johnson himself affords the key to his difficulty. "For example," he says "the words, 'Then shall follow the Sermon,' are in themselves unambiguous; but our rubrical law must be interpreted as a whole, and another rubric has the words, 'though there be no sermon.'" That is to say, no rubric can be dislodged from its proper place in the Church's system. The incidental provision "though there be no sermon," expressed in another part of the Prayer Book, could not have the force of modifying the direct injunction, "Then shall follow the sermon," unless it were proper to interpret rubrics by principles not bound up within their own words. And though Mr. Johnson is confident there can be no ambiguity found in the rubric in question, Professor Samuel Hart, who is no mean authority in liturgical matters, discusses its meaning at some length in his recent work on *The Book of Common Prayer* (pp. 197, 198), and gives in cautious language his conclusion: "we may leave further discussion of a vexed question to the authorities on Pastoral Theology." This, really, is a sensible conclusion; for the rubrical objection to Reservation is based upon the most slavish literalism, divorced absolutely from the spirit of the rubric. The real issue in connection with Reservation is whether it is *worth while* thus to be prepared always to communicate the sick and the dying, and it seems unworthy to discuss it on a lower plane.

Mr. Johnson's letter. Just as the rubric already considered means whatever it was intended to mean, its interpretation being "a mere affair of common sense," so does the rubric, "There shall none be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed." When that rubric was adopted it meant literally what it said. "None" meant "no one." "Admitted" meant permission to come. Of late years a curious sort of reasoning has been advanced whereby the rubric is held to have changed its meaning. Not one grain of evidence to sustain that contention has ever been produced. The interpretation of this also is "a mere affair of common sense." Let those who maintain that there is now a class of people who are not included within the force of that rubric, prove it. The burden of proof rests on them.

As to the force of the language of the Creed, as in the third of the statements quoted, it is a declaration of fact. It is hardly accurate to say: "Creeds and rubrics are both documents, and must be interpreted on the same principles." You cannot interpret a statement of fact and a direction to perform an act "on the same principles," because they are of totally different literary form. If I say "This is a table," I make a direct assertion. If I say "Put this envelope on the table," I make two indirect assertions, but am primarily giving a direction. The two classes of sentences are not "interpreted on the same principles." But this is hardly worth arguing in detail. The postulates of the Creed are asserted as facts, and must be interpreted as such. The rubrics are directions as to action and must be interpreted as such. And no rubric can legitimately be given a forced interpretation that it clearly was not intended to possess.

While, therefore, if the Prayer Book were in course of revision, we should be perfectly willing to cooperate with Mr. Johnson in making perfectly clear the force of a rubric that requires some knowledge of its history in order that it may be interpreted aright, yet as it is not, and very few will wish to reopen it for mere purposes of literary precision, we ask our correspondent instead to cooperate with us in the larger and more important matter of securing the right of the clergy to reserve the sacrament for legitimate purposes, and the right of the Bishops to require them to protect it from irreverence when thus reserved.

NEXT week there will meet in Edinburgh the representatives of foreign mission boards of many organizations and many lands, comprising a "World Missionary Conference." In size and in quality of membership it will be of imposing dimensions. The problems to be discussed are such as demand the serious consideration of the best minds in Christendom.

We shall hope for good results from the conference, and it is a pleasure to find among the representatives of our own Board of Missions some of our most trustworthy men. Yet it would be perilous not to recognize that, with possibilities for good in such an undertaking, there are grave possibilities of merely adding to the misconceptions as to the Churchly position which are so rife among Christians of other names.

Thus, the subject, "The Church in the Mission Field," is one of those which is proposed for discussion. It is presented by a commission of twenty-one members, only three of whom, the Bishop of Aberdeen, an English Canon, and a C. M. S. office secretary, represent Anglican Christianity, and the chairman of which is Dr. J. Campbell Gibson, who was also chairman of the section on "The Chinese Church" in the Shanghai conference. When one recalls the deplorable lengths of acquiescence to which our Anglican representatives permitted themselves to go on this subject in Shanghai, it is impossible not to feel that the possibilities for serious compromise here considerably exceed the possibilities for usefulness. It is wholly impossible that such a subject can be presented by such a commission in any other than distinctly a Protestant manner. "The Church" will hardly be to them other than an amalgamation of Protestantism. Our own representatives, then, will find themselves in an exceedingly delicate position. We can only pray that they will be able to acquit themselves well in a part very difficult to perform.

Conferences between Churchmen and other Christians are not *per se* objectionable and may even be useful. But where, as in this case, they are to deal with such subjects as must divide Churchmen from Protestants, but where it will be difficult, if not impossible, for the Church position to be presented properly, we fear that at least the danger line is too closely approached

WE ARE LEFT with too little space to treat adequately of the two other statements which are placed at the beginning of

for safety. We doubt whether the Board of Missions would have appointed delegates to that conference if the prospectuses had appeared early enough for careful inspection in advance, or whether the Church at large would have acquiesced, without emphatic protest, in official participation.

But our twenty-two delegates are on the spot before this, and we can only pray that the Holy Spirit will guide them and all other participants in the conference, and make His ways known to all of them.

IN the department of Correspondence is printed a letter from the Rev. Wilford L. Hoopes on the subject *The Discipline of the Laity*, which contains ample food for reflection. We find too, in the (Rhode Island) *Diocesan Record* for May a fuller presentation of the same subject by the same writer. "The essential element in the coherent usefulness of the Church," Mr. Hoopes therein maintains, "is discipline." But when almost anybody may obtain any of the offices of the Church for the asking, wholly regardless of his attitude toward the Church and the Christian religion, the Church is itself "destroying that loyalty, that esteem, that desire, on which its efficiency as an organized institution depends." The system of clerical fees seems to the writer a serious feeder to this system: "The Protestant-Catholic organization is engaged in a distribution, yes, a sale of indulgences"; for "the whole practice, whether carried on in the name of charity or for a fee, is the suicidal policy of indulgence."

Mr. Hoopes believes that to abolish clerical fees, and to refer to a parochial committee all cases for "withholding or granting of ministrations in doubtful cases," would solve the problem. But this would seem to us inadequate. The fee system is bad, but we do not believe its abolition would make a whit's difference in the number of offices extended by the clergy to undeserving people; and a parochial committee would almost certainly be more lenient even than the rector.

The real difficulty is in coordinating two distinct and almost opposite truths. First: Every human being within a parish limits is an embryo parishioner of the parish church; ergo, every inhabitant of this land has some claim upon the Church. Second: Every person who is not fulfilling his duty as a parishioner is in some measure guilty either of schism or of neglect; ergo, no such person is technically in good standing. How shall we find the happy medium between a good natured apathy toward such schism or neglect, and a churlish refusal to extend offices of the Church to people who, very likely, do not deserve them, but who would probably be injured spiritually if these should be refused?

The question is a large one, and though we doubt whether the appointment of a committee of any diocesan convention would have gone far toward its solution, it seems rather ungracious for a resolution to that effect to have been summarily laid upon the table, as it was in the Rhode Island diocesan convention. Perhaps Mr. Hoopes has some further thoughts of a constructive nature which may assist in determining the subject. If so, *THE LIVING CHURCH* will welcome them; and in our columns they may, perhaps, more fully come to the attention of the Church at large than they would through the report of a committee to a single diocesan convention.

ANSWERS TO CORRESPONDENTS.

NOVICE.—(1) A server, assisting the priest at the altar, is vested in cassock and surplice.—(2) Your question as to present condition of Polish Old Catholics in America was answered in this department May 28th.—(3) The diocese of Central New York has taken action looking toward the introduction of the question of the Change of Name into the next General Convention.—(4) The editorial leader in this issue answers your question.

J. P. H.—The long continued custom in the Church at large was to celebrate on Good Friday the Mass of the Presanctified, in which the sacrament previously consecrated and reserved was administered; the joyful service of the Eucharist being deemed unfitting in connection with the sadness of Good Friday. In our own churches, the Mass of the Presanctified not being authorized, the Ante-Communion service (more correctly described as the Pro Anaphora) commonly takes its place.

LUX.—(1) The "Cathedral service," as the term is used in England, broadly signifies a choral service, with, perhaps, the additional circumstance that on fast days it is often rendered without accompaniment; but there is a considerable variation between such services in different Cathedrals.—(2) One would hardly say that there is scriptural or Temple authority for fully choral services, which are the evolution of liturgical science; though music was an important factor of the Temple service and the psalms were invariably sung.

BREAKING down the signal of conscience will not clear the line for life.—*Selected.*

BLUE MONDAY MUSINGS.

MY desk is covered with kindly communications from readers of this column, all of which I wish I might acknowledge personally. That is, unhappily, impossible, because of the limitations of time and strength; but I must thank all my cordial correspondents from many states and countries who send me bits of interesting matter, ask an opinion to be here expressed (the printed page is semi-oracular, it appears!) or are good enough to tell me, with one good priest from the South, that "the only way in which to understand the caption of this department is that it is an antidote for Blue Mondays!" (I blush as I transcribe the compliment.)

I PURPOSE to clear away much of the accumulated flotsam that has drifted here on those currents: so if what you read this week seems more than usually disconnected, you will understand why.

HERE, to begin with, is another argument for ridding ourselves of the misleading nickname fastened upon us by some one (Dr. Smith of Maryland, I believe), in the eighteenth century. The following paragraph, under a picture of our revered Presiding Bishop, is clipped from the *Syracuse Journal*, an intelligently edited newspaper in a university city:

"NEW YORK, May 9th.—Bishop Tuttle is one of the leading Churchmen in America. Though past 73, he is as actively engaged in spreading the Wesleyan doctrine of Christianity as is the youngest preacher in that Church. He has been Presiding Bishop of the Methodist Episcopal Church in the United States since 1903. The Church has been his life work."

Perhaps this may explain the enthusiasm with which, at the recent diocesan convention of Central New York, meeting in Syracuse, Father Schwartz's motion approving the "change of name" was received. A priest of that diocese tells how, at the end of a house funeral in an Oneida county village, he was greeted as a "brother Episcopalian" by a gentleman in a white tie, who added: "The only difference between us is that I am a *Methodist* Episcopalian and you are a *Protestant* Episcopalian"! How long, O Lord, how long!

A FRESH SIGN of Rome's adaptability comes from Hartford. A daily paper there, commenting on the recent episcopal consecration in that city, says that at the service pamphlets were given away with the complete translation of the Latin, "so that the congregation might follow the service intelligently." Excellent! We began doing that in the sixteenth century, however, and have found it wiser to do it once for all, at all services. Perhaps Rome will come to that some day, when she remembers that Latin was first used because it was the vulgar tongue, witness St. Jerome's *Vulgate*.

APROPOS, I have just heard of a Roman priest on Lake Champlain, who has a novel way of bringing delinquent subscribers to their duty. If the offerings fall off, he closes the church for a Sunday by way of discipline; and this usually brings them to terms. The last time he resorted to this extraordinary aid to devotion was Trinity Sunday of this year.

THERE COMES from Maryland a clipping from the organ of the W. C. T. U., reporting a lecture by "Rev. Demetrius E. C. Vishanoff of Macedonia, the first person of noble birth in Macedonia to embrace the Christian religion"! How significant is that general attitude of Protestantism, which assumes that "true Christianity" dates from the Reformation! But even then our W. C. T. U. friends might have remembered St. Paul's vision of the man from Macedonia, and the fruits of his apostolic labors.

A FRIEND from Kansas sends a copy of the *Kansas City Star*, with *In Memoriam* verses of a type that I had supposed quite obsolete. You remember in "Huck Finn" the girl who was always ahead of the undertaker with her "tribute." These are of the same sort; and, though they doubtless voice a real grief, I think I may be pardoned for reprinting two of them as "horrible examples":

"One sad year since our dear one left us
Whom we cherished and loved so dearly.
Can we help but feel lonely
When our dear one is not here?
No more his kind and loving face
Shall light the gloom of home,
Yet in memory's love we see him,
While in sorrow we're alone.

Oft from our hearts comes a bitter cry,
 Why, O why did our dear one die?
 Then comes the thought, so solemn and deep,
 He is not dead, but only asleep.

"Dearest sister how I miss you
 In the year that has gone by:
 Since you left I'm sad and lonely,
 And your place no one can fill.
 Thy hands are clasped upon thy breast,
 I have kissed thy lovely brow,
 And in my aching heart I know
 I haven't you now, sister."

SOME bad customs die hard. These verses illustrate that truth, as do the "cards of thanks" which in certain sections bereaved families are wont to publish in the newspapers. There are regions, geographical or social, wherein the officiant at a funeral is expected to announce that "the interment will be at the convenience of the family," and that "an opportunity will now be afforded the friends of the deceased to view the remains." Perhaps you have heard of the young minister, impatient of set forms, who resolved to improve on this last, and said colloquially, "My dear friends, the time has now come to pass around the bier."

SPEAKING of funerals, I remember one of the first at which I ever officiated. An Irish Roman Catholic man had married a Churchwoman, expressing his determination to conform to his wife's communion, and had been excommunicated in consequence. He was killed by an accident, on his farm, out in the open country. The farm-house was filled with kinsfolk and acquaintance; and black thunder brooded on the brows of all the poor man's relatives. They had striven to get the widow to make terms with the Roman pastor and have the Latin service, or, at least, to allow the body to be taken into the Roman church on its way to burial; but she stoutly refused, saying that her husband had made his choice before his death. Nothing overt happened; but one burly relative muttered in my ear, "If this had been in th' ould country, ye'd not have got away with a whole head, Sorr." To relieve the strain, a neighboring farmer came up and said: "Well, Elder, I reckon that was the best fun'l sermon I ever heard in all my life." I answered that St. Paul was generally regarded as quite a preacher. It was the burial lesson, the credit for which he was assigning to me!

SPEAKING of mixed marriages, I wonder whether other priests have noted an unexpected result of the Pope's recent decree that unions solemnized by anyone else than a Roman Catholic minister, shall be held altogether void where one of the parties is or has ever been a Roman Catholic. The number of such cases applying to me has much increased; and when I have carefully explained that it will mean an irremediable breach with Rome, the answer has come: "O yes, Father, I quite understand that: that's the very reason I made up my mind to come to you."

IT IS AN ASTONISHING thing, which should cause us searchings of heart, that though the Divine Command against being unequally yoked together with an unbeliever is plain to read, some few of our clergy so far forget their duty as to use the Church marriage service over an unbaptized person. In the Roman Church, dispensations can be had for such marriages, I understand: witness the recent marriage of a Belgian baron to a New York Jewess. But the sacrilege of allowing one upon whom the name of the true God has never been named in Holy Baptism, and who very likely denies the Blessed Trinity, to take a wife "in the Name of the Father, and of the Son, and of the Holy Ghost," or to be blessed in that same Triune Name, does not need exposition. To be sure, the clergy have the powers of civil officials, so far as performing marriages valid in law; but there is only one form of solemnizing holy matrimony which they are authorized to use. That service evidently contemplates that both parties shall be Christians, *i. e.*, baptized persons; and it is profanation to use it for non-Christians. Why do not our Bishops check this scandalous laxity, which now and then disgraces us before the Christian world?

Of course, marriages of non-Christians may be entirely legal, and, if so, are valid, legitimate, natural wedlock; and the same thing is true of unions between a Christian and a non-Christian. But it is plain that in neither case is there Christian marriage, which is the indissoluble union of two Christian people.

PRESBYTER IGNOTUS.

EDWARD VII. LAID TO REST

The Pomp and Grandeur Which Characterized the Last Rites

SOME ANECDOTES OF KING GEORGE V.

Benedictine Chapel is Dedicated at Caldey

OTHER ENGLISH CHURCH NOTES

The Living Church News Bureau (London, May 24, 1910)

THE body of his late Majesty King Edward, after lying a week and a day in the bed-chamber at Buckingham Palace in which he breathed his last, was on Saturday evening, the 14th inst., placed in the coffin, made of oak grown in the royal forest at Windsor, and removed to the throne room in the palace for the private lying-in-state. At the western end of the stately apartment is a recess where the throne chair usually stands, surmounted by a canopy. The throne had been removed, and in its place a small altar had been erected, which, though for a mortuary purpose, was festal rather than funereal in its appointments. This was vested with an altar cloth of very choice needlework, ornamented with a cross worked in colored silk and gold thread. A plain gold cross stood on the altar, with two lighted tapers, and between the candlesticks were two vases in which white flowers were arranged. The altar cloth and candlesticks were from the Chapel Royal, St. James' Palace, and the whole altar was arranged by the Rev. Dr. Sheppard, sub-dean of the Chapels Royal and domestic chaplain to the late King. The altar was flanked on either side by a bank of hydrangea and other pure white flowers.

In front of the altar, but some few feet way, was a bier draped in purple, and upon it rested the coffin, the head being toward the altar. The coffin was covered by the rich cream colored pall which, under the personal direction of Princess Christian, was worked for the funeral of Queen Victoria by ladies of the Royal School of Art Needlework at South Kensington. At the foot of the coffin was draped a royal standard, while upon the lid were placed some of the royal insignia. At each corner of the bier a tall candle was kept burning in a gilt candlestick, supported on a pedestal covered with purple cloth. Between the head of the coffin and the altar was a *prie dieu* for Alexandra, the Queen Mother, and to the right of it were praying stools for other members of the royal family. The "watch" was formed by five giant guardsmen, who appeared motionless as statues.

At 10 o'clock on the following Sunday night a service was held in the throne room, at which the King and Queen, the Queen Mother, and other members of the royal family were present, together with the foreign royalties then at the palace, the gentlemen and ladies of the household, and a large body of servants. His late Majesty's domestic chaplain conducted the service, and the singing was led by the boy choristers of the Chapel Royal, St. James' Palace. The service opened with a hymn beginning with these lines:

"When the day of toll is done,
 When the race of life is run,
 Father, grant Thy wearied one
 Rest for evermore."

Another service was held in the throne room on Monday night, at the same hour, in view of the removal of the royal body to Westminster Hall on the following day.

On Tuesday morning the body of King Edward was borne from the throne room to the Bow drawing-room on the ground floor, where a short service was held by the desire of Queen Alexandra, conducted by the Bishop of London and Canon Sheppard. Then to the wailing music of Beethoven's "Funeral March" in B flat, introduced by roll after roll of some seventy muffled drums, together with the booming of guns and of the muffled bells of Big Ben at Westminster, the royal funeral procession set out on its route to Westminster Hall, the coffin being borne on the same gun carriage that was used at Queen Victoria's funeral. King George and his two eldest sons, the Duke of Cornwall and Prince Albert, followed immediately behind on foot. In the Mall, opposite Marlborough House (to quote from the *Times'* descriptive writer) there was a sudden transition in the note of the funeral music: "The brass instruments and the muffled drums ceased to play. In an instant, however, the musical requiem was caught up and carried along by the pipers of the Scots Guards. 'The Flower o' the Forest,' shrill but exceedingly plaintive in the general sweet melancholy

Procession to Westminster

floor, where a short service was held by the desire of Queen Alexandra, conducted by the Bishop of London and Canon Sheppard.

of its note, 'stole sometimes afar and sometimes anear' as the gentle breeze happened to bear the notes of the bagpipes towards the listeners or momentarily away from them." As the procession reached the York Column the notes of the pipers ceased in their turn and the military bands again began to play—first the superbly beautiful and haunting strains of Chopin's "Marche Funèbre," and then the dreadfully sombre but majestic notes of the "Dead March" in *Saul*.

Westminster Hall—"the great hall of William Rufus," in the words of a noted phrase, had been specially prepared for the public lying-in-state of the body of the late sovereign. The floor was laid with felt, so as to avoid the least sound of

Service at Westminster Hall

a footfall. In the center of the vast interior a bier had been erected to the height of seven feet from the floor, and covered in purple. At each of the four corners of the bier stood a massive candelabrum, supporting four tall corpse lights, while at one end towered a magnificent processional cross. The candelabra were sent from St. Paul's for the occasion. The reception at Westminster Hall of King Edward's body, at 12 noon on Tuesday, was followed by a brief religious service, conducted by the Archbishop of Canterbury and the Dean of Westminster. Members of both Houses of Parliament were present, headed by the Lord Chancellor and the Speaker. The musical portions of the service were rendered by the choir of Westminster Abbey, assisted by the "children," or boy choristers, of the Chapels Royal. The royal corpse was received at the Hall by the Archbishop, the Lord Great Chamberlain, the Earl Marshal, and the First Commissioner of Works and Public Buildings, and borne by guardsmen to the bier. His Majesty the King and the other royal mourners stood at the head of the coffin, while the Archbishop and the Dean took their stand at the foot. There was but one kneeling stool in the whole hall, and that had been provided for the Queen Mother. The Archbishop gave an address by special request of King George. Standing upon a raised platform at the foot of the coffin, his Grace spoke mainly as follows:

"Here in the great Hall of English History we stand in the presence of death. But death is, to us Christians, swallowed up in a larger life. Our common sorrow reminds us of common hope. Rise from sorrow to thanksgiving and prayer. We give thanks. And we pray; we pray God that, as we are united by this great sorrow, we may be united for the tasks which lie before us, for the fight against all that is unworthy of our calling as the Christian inheritors of a great Empire—the fight against selfishness and impurity and greed, the fight against the spirit that is callous or profane. Let us pledge ourselves afresh from this solemn hour to a deliberate and unswerving effort, as Christian folk, to set forward what is true and just, what is lovely and of good report, in the daily life, both public and private, of a people to whom much is given and of whom much will be required."

The service having been concluded, the King and other royal mourners were conducted by the Archbishop, the Earl Marshal, and the Officer of Arms to the entrance of the Hall.

On Friday, the day of the funeral of King Edward, a short service was held at the bier in Westminster Hall, before

Funeral Procession and Interment

the removal of the King's body, conducted by the Archbishop of Canterbury, at which King George, the Queen Mother, with her daughter, Princess Victoria, the German Emperor, and the Duke of Connaught, brother of the late King, were alone present. The coffin of the King, when borne from the bier to the gun carriage, was preceded by a cross-bearer. King George, before mounting his horse, spoke for a moment to the Archbishop, as did also the Queen Mother, before entering her coach. His Grace, with a profound obeisance, kissed her hand. The procession, as it moved along the long and densely crowded line of route from Westminster Hall to Paddington Station, was marked by all the pageantry of a royal military funeral on the grandest scale. Probably never before at the funeral of an English sovereign had the coffin been followed by nine kings and such a cavalcade of princes.

The funeral service at St. George's chapel, Windsor Castle, began at 1 p. m. As the first gun boomed out from Long Walk, Windsor Park, the Prelates who were to officiate at King Edward's obsequies, together with the Dean of Windsor, the canons, minor canons, lay clerks, and choristers of St. George's chapel, came in procession down the nave of the chapel to the west door to receive the body. At the head of the procession were the Archbishop of Canterbury and the Archbishop of York, each preceded by his cross, the former of gold, the other of silver, and followed by two boy train bearers. Next came the

Bishop of Winchester, Prelate of the Order of the Garter, and the Bishop of Oxford, Chancellor of the Order, and both in the long flowing blue vestments of their office in the order. The Dean and Canons, who followed, were in their crimson vestments, while the lay clerks and choristers wore red cassocks under their surplices. As the body of the king was borne by guardsmen to the bier that had been erected before the altar in the choir, the opening sentences of the burial office were chanted by the choristers to the familiar late seventeenth century melody by Croft. The Archbishop of Canterbury said the committal prayer and gave the blessing, the collect having been said by the Archbishop of York. It is stated that alone amongst the great congregation present, the Chinese Envoy and the Khedive of Egypt's brother stood during the prayers and the blessing. Sir Walter Parrott, Master of the King's Music, was at the organ, and while the congregation was assembling he played Schubert's "Marche Solemnelle" and the "Lied Ohne Worte" of Mendelssohn, commonly known as his funeral march, and at the close of the service Beethoven's march from A flat Sonata.

The body of King Edward VII. has been laid to rest—until the Resurrection—in the crypt of St. George's chapel, Windsor Castle, where are the sepulchres of many kings, including his late Majesty's great grandfather, George III., and his grand uncles, George IV. and William IV. On or about the hour of the royal obsequies at Windsor, religious services were held quite universally throughout the country.

Among the many pulpit references to the demise of King Edward, on Sunday fortnight, it seems to me that none were so admirably appropriate as that of Father Waggett. Preaching at St. Mary's-the-Less, Cambridge, he said that that was not the time—it being the octave of our Lord's Ascension feast—to reckon King Edward's achievements or his qualities, and so on. On that day, another duty was still more pressing.

"It is," said Father Waggett, "to remember in humble trust before God the man, our brother, who has finished this mortal pilgrimage and passed beyond the scene of probation in which we still stand; to remember him; to offer on his behalf and with him [in their Sunday Mass] the merits of our only Redeemer, that he, our loyal King, his time of testing past, may obtain of God that mercy which he hath always desired."

I, for my part, cannot but feel that our people—especially as represented by the "pulpit," in popular phrase—have been engaged during the past fortnight altogether too much in paying tributes to King Edward's memory, and not engaged nearly enough in prayer for his departed soul. Surely those who have passed out of this mortal life must want our prayers, as well as the Church's requiems, far more than our encomiums.

The Bishop of Worcester, preaching in a certain village church in his diocese, on the first Sunday evening after King George V.'s accession, related some stories of the king which must appeal to Churchmen with great interest. His Lordship said that whilst he was working in South London as Bishop Suffragan of Southwark he wrote to King George, then Prince of Wales, asking him to take part in some good work he and the clergy were engaged in. For some days he had no answer, and then a friend told him that two gentlemen, one of whom resembled the Prince of Wales, had been seen in the district for which help had been asked. The Bishop subsequently heard from the Prince that he would come, and ascertained that his Royal Highness had found time to visit the district and discover its needs for himself. The Bishop then went on to relate a story as to the King's personal religion. Some guests were staying with the Prince one Saturday evening, and as he was about to retire early, one of the guests asked him the reason. The Prince replied that he intended to receive the Holy Communion the next day, and it was always his habit at such times to be still and to retire early the night before. The Prince's friend from whom the Bishop heard the story remarked the Prince's extreme simplicity and devotion as he knelt at God's Altar. "Underneath all the trammels of pomp," observed the Bishop, "there was the simple man desiring, according to his light, to serve God."

The new chapel of the Benedictine Community, Isle of Caldey, South Wales, was dedicated on Whitsunday. A great deal of trouble had been taken to ensure that everything in the chapel should be of the best. Several special things had been given, such as the hanging pyx and other ornaments for

Chapel Dedicated at Caldey

COLUMBIA HONORS DEAN VAN AMRINGE

Splendid Ovation When He Receives His LL.D. Degree

PLANS FOR ST. STEPHEN'S COMMENCEMENT

Richmond Archdeaconry in Session

OTHER CHURCH NEWS OF NEW YORK

**Branch Office of The Living Church
410 Lafayette St.
New York, June 7, 1910**

MANY interesting events occurred last week in connection with the commencement at Columbia University. As a memorial to Dean J. Howard Van Amringe, known to the students as "Van Am," on his retirement, the students and alumni presented to their *Alma Mater* on Tuesday, a gift in the form of interior picture decorations for Hamilton Hall, the home of the academic department of the university. All the pictures belong to the Van Amringe Memorial Collection. The committee in charge of the memorial hope to make even more extensive decorations, it being intended finally to beautify also the lecture rooms, the walls of which are now bare.



DEAN J. H. VAN AMRINGE.

Dr. Van Amringe, who was graduated from Columbia fifty years ago and who has been a teacher in the college ever since, also received on Wednesday, at commencement, the degree of LL.D. A notable scene occurred when it was conferred. The aged professor rose from his seat when his name was called and

started to walk across the platform to where President Nicholas Murray Butler was seated. Before Dean Van Amringe had taken two steps, however, Dr. Butler had stepped down, and walking quickly toward the advancing dean, extended to him his hand. With hands clasped Dr. Butler said in a voice trembling with emotion:

"John Howard Van Amringe, about whose person have gathered the love and loyalty of Columbia's students for over half a century, now retiring to years of rest and peaceful reflection, crowned with every honor that *Alma Mater* can bestow, after a service as unique in kind as it is long in years, I gladly admit you to the degree of Doctor of Laws in this university."

When Dr. Butler had finished by giving to Dean Van Amringe an engrossed volume of minutes, which the university trustees passed, upon the acceptance of his resignation last December, cheer upon cheer broke from the crowded gymnasium, which subsided only when the orchestra played "America."

Commencement at St. Stephen's, Annandale, begins next Sunday. In the morning of that day the Rev. Dr. van Allen of Boston will preach the fraternity society sermon. In the afternoon the baccalaureate sermon will be preached by the Most Rev. Daniel S. Tuttle, D.D., Presiding Bishop. On Wednesday evening, the 15th, the college missionary society sermon will be preached by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh. This being the semi-centennial anniversary of the college, ten honorary degrees will be conferred on commencement day, the 16th.

It has been decided to renovate Orient Hall, an old building put up many years ago for temporary use. It can be made available for sixteen more students, so that the college hopes to be able to accept a larger number of the many applications for entrance than she has heretofore been able to do.

The summer meeting of the Archdeaconry of Richmond was held in the Church of the Ascension, West Brighton, Staten Island, on Thursday. A paper on "Some Essentials of Church Unity" was read by the Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation, New York. The Bishop of Kyoto made an address on "The Church Unity Movement in the Missionary Field." With Dr. Grosvenor as leader there was a short informal discussion on Church Unity and the Federation of Churches, in which the position taken by the late Dr. Huntington at the Church Congress in Boston last year was highly appreciated. At 6 o'clock

the business meeting of the Archdeaconry began. The reports of the Archdeacon, of the secretary (Mr. Arthur A. Michell), and of the treasurer (Mr. Ralph McKee) were read, showing marked progress since the summer meeting of 1909. All bills were reported paid, coming instalments of appropriations to missions and assisted parishes are paid in advance, and there remained a substantial balance in the treasury to face the summer months.

Resolutions expressing profound sympathy with the Bishop of New York, and with the Rev. Dr. C. J. Adams, rector of Rossville, in their continued illness, were unanimously adopted. Prayers were said for the sick and the meeting adjourned.

An evening session was held in the church at which the Rev. Dr. Henry P. Lyman-Wheaton, secretary of the Church Temperance Society, spoke on "The Temperance Movement," telling of the evils of intemperance; the methods of the society; and pleading for the inauguration of temperance work in every parish, especially with young people and in the Sunday schools. Bishop Partridge made an address on "Missions in the East." In describing the best methods of furthering the conversion of the heathen, he incidentally gave good instruction to those who do Church extension work in the parishes and missions of the home field.

The day's proceedings were most interesting and instructive; perhaps the best in the history of this Archdeaconry.

Charles H. Treat, a former treasurer of the United States, died early on Tuesday, May 31st, at the Hotel Victoria, from apoplexy, aged 68 years. The funeral was held at

Death of Charles H. Treat Grace church, New York, on Thursday afternoon, the rector, the Rev. Dr. Charles L. Slattery, officiating, assisted by the Rev. Charles T. Walkley, rector of Grace Church, Orange, N. J. of which Mr. Treat was a regular attendant for fifteen years when living at East Orange, and before going to Washington. Temporarily the body was placed in Woodlawn cemetery. Later, interment will be made at Winterport, Maine.

The grave of Colonel Noah L. Farnham in old Trinity churchyard was decorated by the Farnham Post, G. A. R. on Memorial Day.

The Sons of the American Revolution honored the memory of Major General Montgomery, the hero of Quebec, and the prisoner

Honors Paid to Patriots martyrs of the Revolutionary War. A large ivy wreath was placed upon the tablet to General Montgomery, which adorns the front of St. Paul's Chapel, and a similar wreath was hung upon the Prison Ship Martyrs' monument in Trinity churchyard. The resting-places of Robert Fulton, Alexander Hamilton, and Commodore Lawrence, in Trinity were also decorated.

The Rev. Robert Howard Herron, until lately pastor of the First Presbyterian Church at Nyack, N. Y., has become a candidate for holy orders in the diocese of New York, and will assist at Trinity Church, New Dorp, Staten Island.

Presbyterian Minister Conforms

NOTES.

The Rev. Horace E. Clute will be instituted rector of the Church of the Holy Nativity, Bedford Park, the Bronx, on Sunday morning, June 12th. Archdeacon Nelson will act as institutor by request of Bishop Greer.

Edward Alden Petit, a member of the choir of old Trinity, Manhattan, for twenty years, died Wednesday, June 2d, aged 38 years. The funeral was held in Trinity Church on Saturday afternoon. Interment was made in Greenwood cemetery.

EDWARD VII. LAID TO REST.

(Continued from page 204.)

the High Altar. The reredos of the High Altar and the choir stalls for forty monks were particular objects for which donations were desired. The total sum required was £3,000. I have learned from the Rev. Father Abbot that in response to his appeal—the first general appeal that had been made by the community—423 donations were received, and offered at the service of dedication, making a total sum, in round numbers, of £3,023. *Deo gratias!*

Other Items of Interest The Archbishop's Western Canada fund has received an anonymous donation of £1,000. The fund now amounts to over £20,000.

Lord Halifax, the *Standard* newspaper learns, has written an introduction to *The Story of the Oxford Movement*, a book by the Rev. W. H. Carey (vicar of St. Michael's, Woolwich), which Mr. Elliot Stock intends to publish immediately.

Canon Walpole has accepted the Bishopric of Edinburgh, to which he was elected on May 3d. J. G. HALL.

AS THE stars begin to stud the sky when the sun withdraws his light and shine with greatest brilliance when the last glimmer of day has departed, so heroic men and women appear in all the splendor of their devoted manhood and womanhood in seasons of the most extreme peril and discouragement.—*Selected.*

DEACONESSES GRADUATE IN PHILADELPHIA

Annual Commencement at Church Training House
NEW RECTORY FOR ST. ANNA'S CHURCH

The Living Church News Bureau,
Philadelphia, June 7, 1910

THE commencement of the Philadelphia Church Training and Deaconess House was held at the chapel of the Church House on the morning of May 31st. The members of the school entered the chapel in procession, singing the Liturgy of the Holy Spirit, and after them came the clergy who are instructors in the school and the Bishop of the diocese, all vested. The Rev. J. A. Montgomery, D.D., preached a sermon on Woman's Duties, especially urging that women who are set free from household duties and cares should fit themselves for definite work for humanity, instead of joining the growing army of idlers whose only thought seems to be for their own selfish amusement. Bishop Whitaker then awarded the diploma of the school to the following graduates: Maude E. Brown, Ruth Wilds, Mabel G. Piper, Ruth C. Styner, Vivienne Wooster, Sarah Elizabeth Hopwood, Grace Ingman, Rose Wheat, Evelyn Alma Taber, Elizabeth Nichols, Ann May Gibson, Addie Frederica Morris, Bertha B. Mills. The two last named in the list were then formally set apart as deaconesses by Bishop Whitaker, Dean Groton presenting them and assisting in the service. Miss Morris is to work in St. Martha's Settlement House and Miss Mills in connection with the Italian mission. Five others of the class are to be made deaconesses later.

NEW PLANS FOR ST. ANNA'S.

At St. Anna's, Market and Fifty-sixth Streets, one of the most flourishing of the missions of the diocese, a beautiful and comfortable rectory has just been completed, into which the rector, the Rev. Fleming James, Ph.D., is moving with his family this week. A further building operation is planned, which is a rather unusual but apparently feasible venture. The property stands on a corner, the church and rectory fronting on Fifty-sixth street, while a large lot along Market Street, the principal business street of Philadelphia, remains vacant. It is proposed to build on this land a row of stores to constitute an endowment for the parish. Competent judges have given the opinion that the returns in rents will be enough to pay interest on the investment, and eventually to provide St. Anna's with a stable and ample income for progressive work in this growing part of the city. The plan received the approval of the West Philadelphia Convocation at its meeting last week. The convocation also voted to authorize its Dean, the Rev. S. Lord Gilberson, to apply to the Bishop and Standing Committee for permission to organize a new mission at Fifty-fourth Street, and Springfield Avenue, where a canvass made under the direction of the Missionary committee shows a considerable number of Church families ready to support the enterprise.

The Rev. J. Baptiste Blanchet, D.D., rector of the Church of the Beloved Disciple, celebrated the twenty-fifth anniversary of his ordination and was instituted into the rectorship of the parish on the First Sunday after Trinity, the Rev. John A. Goodfellow, Dean of the Convocation of North Philadelphia, acting as institutor. The sermon was preached by the Rev. Prof. George C. Foley, D.D., of the Divinity School, and the Rev. Messrs. R. G. Osborn, S. H. Boyer (a former rector), and C. T. Blanchet assisted in the service. Dr. Blanchet was ordered deacon in the Church of the Transfiguration, New York, May 29, 1885, by the late Bishop Seymour of Springfield, acting for the Bishop of Chicago. He is a graduate of Hobart College, in the class of '82, and during his ministry has organized five parishes, endowed two, and paid off a number of church mortgages.

The members of the Social Service Commission of the diocese provided for by resolution of the last Diocesan Convention, have been announced by Bishop Whitaker as follows: The Rev. William M. Groton, D.D., the Rev. Louis C. Washburn, D.D., the Rev. George C. Foley, D.D., the Rev. G. Woolsey Hodge, the Rev. A. J. Arkin, and Messrs. Clinton Rogers Woodruff, S. F. Houston, Franklin S. Edmonds, and Col. Sheldon Potter. The Commission met on the 3rd of June and organized by electing Mr. Clinton Rogers Woodruff chairman and the Rev. Dr. Foley secretary.

The rector, church wardens, and vestrymen of St. Thomas' Church, Whitemarsh (the Rev. A. J. Miller, rector), have issued invitations for the Bi-Centennial of the parish, which will be observed on Tuesday, June 7th; and a similar invitation has been sent out by the authorities of the Memorial Church of the Good Shepherd, Rosemont, for the consecration of the church and dedication of the parish house, which are appointed for the morning of St. Barnabas' Day.

NOTES.

At the anniversary celebration at Old Swedes' Church, noted last week, the Rev. Edward H. Earle presented the congratulations of the Church of St. John the Evangelist, the nearest of neighboring parishes.

COMMUNION SERVICE.

THE VARIED use of this term makes it so indefinite that it is practically deprived of meaning. It is used in the Prayer Book only in the "Visitation of Prisoners," an office so seldom required that probably very few of the clergy have ever used it. A priest may be in active work for fifty years and never be called upon to use the office. It is a question if a hundred laymen in the United States have read the office, or know anything about it.

In the Ordinal the term "Service for the Communion" is used once in "The Making of Deacons," and twice in "The Ordering of Priests." "Communion service" is used twice in "The Ordaining or Consecrating a Bishop," and once in the "Consecrating of a Church," and once in the "Office of Institution," where the term "Holy Eucharist" is also used. The Ordinal and the offices of Institution and Consecration of a Church are not parts of the Prayer Book, though bound with it by order of General Convention. The table of contents shows this. They are all offices of infrequent use. It is an interesting inquiry as to how the term "Communion Service" came into such wide use with varied meanings. It is used to designate:

1. The Liturgy or form used in celebrating the Holy Eucharist.

2. The book or missal from which the priest reads.

3. The altar vessels, particularly the paten and chalice.

4. The music or "Mass" which is sung.

A person might report as follows: "We had Communion service in our church to-day, and the priest used the Communion service which is bound in red leather, and the memorial silver-gilt Communion service. The choir sang Stainer's Communion service in F." The term in any case is misleading, for in strict usage "communion service" means only the administration of the sacrament, after the celebrant has communicated, through the Lord's Prayer and the Thanksgiving.

The report given above would be clear if the person had said "We had the Holy Eucharist in our church to-day, and the priest used the red-bound missal and the memorial altar vessels. The choir sang Stainer's Mass in F."

In this connection one would like to know why obituary notices always state that funeral services will be held, etc. What are those services? If the Burial office and a Requiem were said, one could understand; but as a matter of fact a Requiem is never said when the notice is put in the objectionable form. Who is responsible for it, and what does it mean? Also, why say "funeral"? The word does not occur in the Prayer Book, and does not describe the office. It is a heathen word, and has particular reference to cremation of the body. It is almost as objectionable as the word "janitor" which means "the keeper of the door of the temple of Janus," the Roman god of war. The use of the word is purely American and of quite recent origin.—H. H. O., in *Christ Church* (Elizabeth, N. J.) *Chronicle*.



RECTORY FOR ST. ANNA'S CHURCH, PHILADELPHIA.

CHICAGO SEMINARY BROACHES PLAN FOR CO-ORDINATION OF SEMINARIES

Western Theological Trustees Ask Nashotah and Bexley to Confer With Them

ANNUAL FESTIVAL OF GUILD OF ALL SOULS

Bishop Anderson Has Recovered from His Attack

OTHER CHURCH NEWS OF CHICAGO

*The Living Church News Bureau
Chicago, June 7, 1910*

THE trustees of the Western Theological Seminary elected, last week, three new members to their board: the Rev. Charles Herbert Young, Christ Church, Woodlawn; the Rev. George Craig Stewart, St. Luke's, Evanston; Mr. Jonathan W. Jackson, Lake Forest. The action of the executive committee was ratified in regard to the matter of the Western Theological Seminary taking the initiative in endeavoring to accomplish the coöperation, coördination, and consolidation of the seminaries in the Fifth Department. It was decided that the boards of trustees of the three seminaries—the Western, Nashotah House, and Bexley Hall—should each be asked to appoint a committee to confer about the matter. Bishops of Chicago and Western Michigan and Dean De Witt were appointed to represent the Western Seminary.

The endowment committee reported that during the current year \$10,000 had been raised for the endowment fund of the Seminary. The resignation of the Rev. Olaf A. Toffteen, Ph.D., to go into effect November 1st, was received and accepted. To fill the vacancy thus made, the Rev. Samuel A. B. Mercer, Ph.D., was elected as instructor in the department of Hebrew and Old Testament. Dr. Mercer is a graduate of Harvard University and for the past few years has been studying at the University of Heidelberg, Germany, where he has recently received his doctor's degree.

The Board of Trustees voted to establish a chair of Christian Sociology in the Western Theological Seminary. The Very Rev. Dean Sumner, of the Cathedral of SS. Peter and Paul, and superintendent of the Chicago city missions, was elected as instructor in the department for the coming year. The establishment of this department of practical instruction is an entirely new departure and shows a marked advance in the aim and purpose of the Seminary's curriculum.

The annual festival and meeting of the Guild of All Souls was held in the Church of St. John the Evangelist, Chicago (the Rev. Irving Spencer, priest in charge) on the morning of May 30th. A choral Eucharist was sung by the Rev. George Craig Stewart of Evanston, the preacher being the Rev. W. B. Stoskopf of the Church of the Ascension, Chicago. A choir of twenty-five rendered one of Schubert's masses. Immediately afterward a luncheon was served to the members present and guests. The warden of the Guild, the Very Rev. S. P. Delany of Milwaukee Cathedral, in the absence of the superior, presided at the meeting. The secretary read the annual reports, showing a larger net gain in membership during the past year than during any similar period. Several grants of Eucharistic vestments for requiems had been made by the organization. The present living membership in the United States is 1,274, with 264 departed members. There are twenty-eight branches in different cities, there being two each in Brooklyn and San Francisco. The secretary was instructed to arrange for a solemn requiem mass in Cincinnati during the General Convention under the auspices of the guild. The officers were re-elected as follows: Superior, the Very Rev. E. A. Larrabee, D.D., of Nashotah, Wis.; Warden, the Very Rev. S. P. Delany, Milwaukee, Wis.; Secretary and Treasurer, Mr. T. E. Smith of Akron, Ohio. The council were also re-elected with the Rev. W. B. Stoskopf added.

The Bishop recovered from his attack of appendicitis sufficiently to carry out his plans to go abroad as a delegate to the World's Missionary Congress at Edinburgh. He sailed May 28th on the *Carmania*, accompanied by his 12-year-old son, Pat. A report

Bishop Sails for Edinburgh

was circulated in dispatches from New York that the Bishop had been hurried to a hospital in New York on the eve of his sailing to be operated upon for appendicitis, which caused great anxiety throughout the city, especially in view of his recent attack.

Mrs. Anderson and her three daughters who were injured in the car wreck are still in Batavia and will leave for Mrs. Anderson's

former home in Canada as soon as the children are able to travel, which they hope will be within a week or ten days. Miss Janet Anderson, the oldest of the daughters, was able to go out after a week in her room and has discarded the crutches made necessary by the injury to her foot. Little Katherine, whose left limb was broken in three places, is now encased in a plaster cast and is being cared for by a trained nurse. It is hoped that no permanent unhappy result may follow the injury. Nancy, the 5-year-old daughter, escaped with bruises but no serious injuries. There is no question but that there would have been a loss of life had not the motor-man, with wonderful presence of mind, snatched the two small children from their seats just a moment before the crash came, which completely wrecked the seats and side of the car where they had been sitting.

Among many prominent men who spoke recently in the various parishes, being guests in the city at the time of the L. M. M. Convention, we note the following: Bishop Woodcock of Kentucky visited St. Luke's, Evanston (the Rev. G. C. Stewart, rector), on Sunday, May 1st; and the following Sunday the Rev. F. L. H. Pott, D.D., addressed the parish at the afternoon service, telling of the work of St. John's University, Shanghai, China, of which he is principal. On Rogation Sunday the Rev. H. P. Silver, secretary of the Seventh Missionary Department, preached at Grace Church in the morning and at the Church of the Redeemer in the evening. As a chaplain in the United States army he had visited many parts of the foreign mission field and so was able to speak most intelligently and inspiringly about many phases of the missionary question. The Rev. Robt. W. Patton, secretary of the Fourth Missionary Department; Mr. John W. Wood, corresponding secretary of the Board of Missions, and Rear Admiral C. H. Stockton also spoke at several of the parishes.

At the last diocesan convention Mr. Fred W. Harnwell was elected a member of the board of trustees of Kenyon College, Gambier, Ohio. For some years Mr. Harnwell has served as president of the Northwestern Kenyon College Alumni Association. He has always taken an active part in the affairs of Kenyon since his graduation in 1889, and now, having accepted his election, he plans to give even more of his time and attention to the interests of his *Alma Mater*, during the next three years, the period of his trusteeship. Mr. Harnwell also holds another notable position of honor and service. He is the Bolivian Consul to the United States. Mr. Harnwell is well known on the north side of the city as an earnest Churchman and enthusiastic Church worker, a communicant of St. Luke's parish.

With respect further to the twenty-fifth annual meeting of the diocesan Woman's Auxilliary, held at St. Paul's Church immediately after the convention and briefly chronicled last week, it was found on roll call that 675 delegates were present, representing 68 branches.

The offerings were liberal, \$100 being given to Bishop McCormick for his work; \$50 to the building fund of St. Elizabeth's Hospital, Shanghai. The United Offering envelopes contained \$1,569.06. The combined secretary's and treasurer's reports named \$28,227.39 as the total amount of money given and boxes sent.

Dr. Page, at the request of Bishop Anderson, conducted the election of officers, which resulted as follows: President, Mrs. Frederick Greeley; Vice-Presidents, Miss Katherine Arnold, Mrs. W. D. C. Street, Mrs. T. Barbour Brown, Mrs. John N. Tilton, Mrs. E. A. Kirkland; Travelling Missionary, Mrs. John Henry Hopkins; Treasurer, Mrs. James T. Hoyne; Corresponding Secretary, Mrs. John J. MacDermid; Recording Secretary, Miss Jannette L. Sturges.

Two memorial tablets have recently been installed in the Cathedral of SS. Peter and Paul. The tablets are of heavy engraved brass, 20x30 inches, and are mounted on oak backs 27x37 inches. They are engraved with the following inscriptions:

In Pious Memory of
RT. REV. WILLIAM EDWARD McLAREN, D.D., D.C.L.,
Bishop of Chicago
from December 8th, 1875,
until his death on February 19th, 1905.
He charged every one of us as a father doth his children
that we should walk worthy of God.
Requiescat in pace.

In the Name of the Father, The Son, and The Holy Ghost. Amen.
This tablet is erected by the
Cathedral Congregation
to the Glory of God, and in loving memory of
WILLIAM FITZHUGH WHITEHOUSE,
Sometime Chancellor of this Cathedral and
a most generous friend and benefactor.
Born February 14, 1842.—Died April 9, 1909.
R. I. P.

Some time ago the Church of Our Saviour (the Rev. J. H. Edwards, rector) began a vigorous campaign to reduce the mortgage on the church property by raising enough money to make a considerable payment upon it. A generous friend of the parish offered to give dollar for dollar up to a certain figure, and dollar for two

Mortgage Greatly Reduced

dollars beyond that amount. At first \$1,500 was the amount expected and \$2,000 the amount hoped for. It is encouraging to note that even this latter amount has been passed and now the parish is about to make a \$2,500 payment on the debt, which will reduce it by nearly one-third.

Mr. W. R. Stirling and family leave June 1st for the summer in Europe. He will be in Edinburgh but not at the time of the World's Missionary Congress. No layman has been so active in missionary work in the Fifth Missionary Department as Mr. Stirling.

Personal Items of Interest

He has given up practically all his time during the past six months to furthering the cause of missions.

It is with deep regret that we chronicle the fact that the Rev. E. J. Randall, St. Barnabas' parish, Chicago, has experienced a rather critical return of the acute intestinal trouble with which he was confined in the hospital several weeks during Lent, where he underwent a strict course of fasting and treatments. Until recently he seemed greatly improved. Now he is again confined to his bed, and indications are that his recovery will be very slow and gradual. The vestry of St. Barnabas' has granted him a three months' leave of absence, after which time he expects to be able to resume his duties as rector.

RENMUS.

A CANON ON SUFFRAGAN BISHOPS.

A JOINT committee was appointed at the last General Convention to report to the next Convention a canon on Suffragan Bishops, framed within the provisions of the proposed Amendment to the Constitution. The committee has agreed to the following draft canon:

"1. There shall not be more than two Suffragan Bishops in any diocese, unless by consent, previously given, of the General Convention.

"2. In any diocese a Suffragan Bishop shall be elected according to the canons enacted for the election of a Bishop or a Bishop Coadjutor. But the initiative shall always be taken by the Bishop of the diocese, asking the Convention for the assistance of a Suffragan, and the Bishop's acceptance of the person chosen shall be necessary.

"3. A Suffragan Bishop shall in all his episcopal ministrations act as the deputy of the Bishop of the diocese, and under his direction.

"4. A Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the diocese. He may at any time resign his special office, and, on the resignation being accepted by the Convention of the diocese, he will henceforth exercise episcopal functions only as he may be called upon and authorized so to act by the Ecclesiastical Authority of any diocese or missionary district."

The Bishop of Vermont serves as chairman of the committee, and Mr. George Gordon King as secretary.

MISSIONARY BULLETIN.

NEW YORK, May 24, 1910.

CO May 1st the contributions from parishes and individuals for credit to the Apportionment were \$40,000 in excess of a year ago, amounting to \$357,000. Of the 6,609 parishes and mission stations of the Church 3,132 contributed toward this \$357,000, or 213 more than at this time a year ago. Of the parishes contributing 1,236 have completed their apportionment, against 836 at this time last year. Again, of those contributing, 11 dioceses have completed their apportionment. Up to May 1st 3,477 parishes and mission stations have made no contributions on their apportionment. Besides contributions expected from other sources, there is still needed to meet the appropriations of the Church's Board of Missions the sum of \$299,000, due on the apportionment, and \$59,000 in addition. It will therefore be seen that the apportionment must be met in full and that in addition thereto the sum of \$59,000 must also be contributed by those parishes and individuals who are not content in meeting the apportionment only. Will not every parish and mission do its utmost at once to meet its apportionment, so that the probability of a deficit at the end of the year will be removed?

Thank God, the missionary work of His Church is growing, ever growing—and in these days of grace it is marching on apace. No one dare say it is advancing too fast—no one dare think it.

And before His work, all others pall. May the realization that the Great Shepherd died and rose again that we should live so take possession of the hearts of His fold that it will have but the one thought, the one desire, of obeying His blessed command, and of taking His Word to our neighbors in the world. In the sight of heaven, are not all people everywhere neighbors?

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

THE DIOCESAN CONVENTIONS.

THE laying of the cornerstone of the Cathedral for the diocese of KANSAS is perhaps the most notable incident of last week's conventions, and the presentation of a pastoral staff to the Bishop at the same time was an additional recognition of diocesan appreciation. LOS ANGELES and IOWA began their conventions with Sunday services, there being a mass meeting of Sunday school children in the former and missionary addresses in the latter. It cannot be said that there was legislation of material importance in any of the dioceses.

IOWA.

SUNDAY and Monday of last week were devoted to the annual convention at Des Moines. Unity was the chief thought in the Bishop's address; and missionary enthusiasm a leading feature of the convention. That enthusiasm was largely fostered by the presence of the Rt. Rev. Dr. Sweeny, Lord Bishop of Toronto; Very Rev. W. C. De Witt, D.D., Dean of the Western Theological Seminary; the Rev. T. P. Thurston of St. Paul's Church, Minneapolis; and Mr. W. R. Stirling of Chicago, whose addresses were of a high order.

THE BISHOP'S ADDRESS.

The Bishop's address was delivered without notes and the matter of chief interest was that pertaining to Christian Unity. He declared that we must undoubtedly face in the near future a proposition from the Laymen's Missionary Movement, that there be some sort of an understanding as to division of territory in the mission fields, that each denomination shall become responsible for the work in a particular locality, and that there shall be no competition or overlapping. The question of a native Christian Church must sooner or later be considered. It is shameful to carry to China, Japan, and India our denominational peculiarities, and make the Christians of the East Roman Catholics or Protestants, Episcopalians, Methodists, etc. The same question must soon confront us at home. Long before there is organic Church unity there is going to be federation. The great Protestant Churches are gradually drawing near to each other. Organic unity will never come by the consideration of terms, the making of overtures, the publishing of platforms. It will not be mechanical, but vital—we will have to grow into unity. Organic unity will be the expression of life—common feeling, common conviction, common purpose. In the meantime we are likely to have an understanding among the churches as to aggressive missionary work in the United States.

The question of federation of the Protestant bodies will arise. Are we to join them in this federated effort? Will it be possible to do so even under limitations? If we do not, what is to be the result on the Church itself and its work?

"I raise the question," he said, "I do not answer it; but I see two or three things very clearly: First, that God's ways are not man's ways and that the future of the Christian Church involves the blessing and well-being of humanity, and that the Protestant Episcopal Church is not His only care and other sheep He has which are not of this fold. Second, that we are doing the right thing, and the Christian thing, in cultivating among all people considerate, kindly, and loving relations. We are to love the brethren, and everyone who calls himself a Christian is in a special sense a brother in the Lord. We are indeed to hold the truth, but we can hold the truth in love. We must create a Christian atmosphere—a sense of oneness in Christ—among all Christians without reference to Church affiliations. The third thing is that just as far as possible we must cooperate with our fellow Christians, of every name, in prayer and effort—with Roman Catholics as far as they will allow us to do so—the sin of separation will not be ours; with all Protestants up to the very limit which loyalty to Catholic order and the canon law of this Church allows.

"But is there no danger? Why, yes, if the ministry and the great assertion of continuity and authority be not grounded in God's will, and if the Priest, Altar, and Sacrifice be temporary expression of a living atonement and a presence of a reigning and interceding Christ, and are destined to pass, as the prototype passed, into some form which will not destroy, but fulfil that which has been the work of Catholicity so long. Yes, if the Ministry and Priesthood and Altar be of man. But if the Church's order and worship, her faith and authority, be of God, if she is a living Church, if in her are manifested the powers of the world to come, then we would do well not to bury our talent, but to trust God; not to think our gifts and privilege are an advantage to be tenaciously held for the glory of ourselves or in fear of loss, but to make ourselves of no reputation, to incarnate the Church in the religious life of the world, and in humility to become one with all Christian men."

MISSIONARY AND FINANCIAL.

The diocese committed itself to an increase of twenty-five per cent on the apportionment for Diocesan Missions and unanimously passed a resolution that at the earliest possible opportunity the Bishop and the Board of Missions release the grant of the General Board of Missions for Iowa. Reports from the various funds showed the diocese was in excellent financial condition. The Episcopate En-

dowment Fund showed an increase of \$11,000 over the preceding year.

THE ELECTIONS.

The elections resulted in the reelection of the old Standing Committee.

The election of deputies to the General Convention resulted as follows: The Rev. Messrs. Marmaduke Hare, Davenport; Ralph P. Smith, Sioux City; John Arthur, D.D., Cedar Rapids; W. D. Williams, Iowa City; and Messrs. J. K. Deming, Dubuque; George F. Henry, Des Moines; C. D. Jones, Independence; Samuel Mahon, Ottumwa.

For Provisional deputies: Rev. John C. Sage, Dubuque; Rev. Allen Judd, Des Moines; Rev. William C. Hengen, Ottumwa; Rev. R. B. H. Bell, Des Moines; Mr. Edmund Lockwood, Harlan; Mr. T. W. Place, Waterloo; Mr. A. J. Cox, Iowa City; and Mr. A. O. Cole, Lyons.

The Convention will meet next year in St. Thomas' Church, Sioux City, on May 21st and 22d.

BROTHERHOOD—WOMAN'S AUXILIARY.

The Brotherhood of St. Andrew held two excellent meetings, on the Saturday preceding the Convention, devoted largely to the work of the Juniors, and on Sunday afternoon addresses were delivered by the Bishop of Toronto, Mr. W. A. Haberstro, field secretary of the Brotherhood, and Mr. Joseph J. Ayres, state representative of the Brotherhood. At these meetings the State President of the Brotherhood, Mr. John P. Montrose, presided. The Woman's Auxiliary re-elected Mrs. John Arthur of Cedar Rapids as president, Mrs. F. W. Loring, Sac City, first vice-president; Mrs. E. S. Earhart of Des Moines, second vice-president; Mrs. W. N. Watson of Iowa City, secretary and Mrs. W. L. Cooper of Burlington, treasurer. Mrs. Morrison, wife of the Bishop of the diocese, is the honorary president.

LOS ANGELES.

THE week beginning with May 15th was crammed full for the Church in this diocese. On Sunday there was the annual mass-meeting of the Sunday schools of the city, and of all the surrounding suburban towns within a radius of twenty miles. Monday was given over to the annual convention of Sunday school workers under the auspices of the diocesan Sunday School Institute. On Tuesday the diocesan branch of the Woman's Auxiliary had right-of-way, and held the most enthusiastic and successful meeting in its history. And on Wednesday, Thursday, and Friday the fifteenth annual convention of the diocese was in session.

Bishop Johnson had invited the clergy of the diocese, and as many of the lay deputies as could be present, to meet him on Tuesday afternoon in the pro-Cathedral for a "quiet hour." A large proportion of the clergy from all parts of the diocese, and a very considerable number of laymen, responded; and it cannot be doubted that all who were present approached the business of the convention on the following day with a deepened sense of responsibility, and a purer spiritual consciousness.

THE BISHOP'S ADDRESS.

Bishop Johnson's convention address was occupied chiefly with two topics: (1) The schools which the Bishop is establishing were made the basis of an earnest plea for Christian as contrasted with Godless education; and (2) the growing enthusiasm for missions was stimulated by the Bishop's intensely earnest statement of the only principle which can form a permanent basis for all missionary work.

Turning to the schools, the Bishop spoke of the signal success which had attended the day school for girls, at San Diego, which will soon wind up its first year's work, in its own admirably planned and constructed building, of brick and concrete; with class rooms well filled, and with a balance in hand after meeting all expenses—a most unusual record for a first year.

THE PREAMBLE AND CHANGE OF NAME.

A curious incident of the convention illustrated the sentiment of the majority of its members in favor of the "Change of Name."

Last year Dr. Huntington's Preamble was referred to the committee on canons to report to this convention on the legal import of the opening phrase thereof. The committee reported that "in its judgment the phrase 'This American Church' in the proposed Preamble is descriptive only and does not operate as effecting a change of name of this Church." The Rev. P. H. Hickman presented a minority report and a resolution to the effect that in the judgment of the convention the adoption of the Preamble will of itself operate to name this Church, after January 1, 1911, "The American Church."

The facts and the logic seem to be with the committee, but the sentiment of the majority was in favor of anything that seemed to promise the change of name; the "wish was father to the thought," and Mr. Hickman's resolution was adopted by a very large majority.

THE ELECTIONS.

Standing Committee—Rev. Dr. A. G. L. Trew, Rev. Dr. M. C.

Dotten, Rev. C. L. Barnes, Rev. R. B. Gooden, Dr. J. M. Radebaugh, Dr. J. E. Cowles, C. D. Adams, and H. E. Brett.

Board of Missions—Rev. A. Fletcher, Rev. L. E. Learned, Rev. W. E. Maison, Rev. C. T. Murphy, W. C. Mushet, J. B. Phillips, C. M. Gair, Gen. J. G. Chandler.

Deputies to General Convention—Rev. William MacCormack, Rev. L. G. Morris, Rev. Dr. J. J. Wilkins, Rev. Dr. C. H. Hibbard, R. H. Lindsay, J. B. Phillips, A. Halsted, D. Cleveland.

Alternate Deputies—Rev. W. E. Maison, Rev. F. T. Henstridge, Rev. Dr. George H. Cornell, Rev. H. Quimby, S. H. Halsted, H. E. Brett, Dr. Baird, and A. W. Morgan.

FOND DU LAC.

THE diocesan council met on Tuesday morning of the present week and the Bishop delivered his annual address.

In chronicling the deposition of two priests who had fallen away "into the schismatical and erroneous Church of Rome," Bishop Grafton observed: "I cannot, in such cases, certify that such persons are without moral fault. To deny one's orders and sacraments and to desert one's post in the Church of God, is, in my judgment, one of the greatest spiritual sins a priest can commit. God alone can judge of the individual action, but I cannot in loyalty to our Lord, and in duty to our own Church, officially declare such persons without fault." He stated the condition of diocesan work and asked for an endowment for the support of missions. "We have completed our endowment for the support of the Episcopate," he said, "but we need more missionaries in the diocese and money for their support."

Treating of matters of larger moment, he commended the "six points of ritual" and also the practice of Reservation. "The clergyman cannot be prepared at any time, day and night, to receive the Sacrament himself, which he would have to do if he celebrated. He also should be protected, by bringing the Sacrament, from consuming in the case of contagious diseases. It is thus a matter of common sense that the priest, by reserving the Sacrament, should be enabled to minister to the sick and the dying. After a very careful analysis of the rubric at the end of the Communion service, I am convinced that its true and legal construction allows of Reservation. My analysis is to be found in THE LIVING CHURCH of May 28th. And I hereby authoritatively authorize the use of it. A learned lay jurist wrote to me: 'I shudder to think of the awful responsibility incurred by those who seek, by a technical construction of the rubric, to deprive any of the solace of the last Sacraments of the Church in their dying hour.'" He also commended the practice of fasting reception of the Blessed Sacrament.

He treated then of certain fundamental principles of the Church. "The Church," he said, "is a part of God's original plan in creating. God designed the universe that now is as a preliminary to the creating of the Church. God did not create the Church to save fallen man, but created man that He might thereby make the Church. The Church is thus the primary purpose, and the ultimate object of the creative activity. It is a spiritual organism. Philosophers have believed in a future state of reward and punishment, but had no conception of the Church as the finally developed, resultful end of creation. Many Christians, in like manner, believing in heaven, think of it as a place where they may waver about and do as they please, and have little idea of its awful sanctity, and ordered government, as completing the creative purpose. It is not merely a place, but a new state of life, in a final development of creation, as a spiritual organism. In its final and perfected state, when Christ shall come again in Glory, the Church will rise into a perfected condition, when, and where, all evil and sin will for ever cease. All sorrow and sin will be banished. The saints, having attained the Beatific Vision, will then be kept by the new union with God from sinning, and in blessedness consequently will ever reign."

He treated afterward of the rule of faith to which the united Christian consciousness of the ages bears witness, and of the position of the Church as "a reconciler between science and religion, labor and capital, modern thought and received Faith. Between the ascertained facts of modern scientific discovery, and the Church's dogma, there is no conflict." Finally he treated of the especial work and province of the Anglican communion.

KANSAS.

THE features of the diocesan convention held last week at Topeka were the laying of the cornerstone of the new Cathedral and the presentation of a pastoral staff to the Bishop, both of which are reported elsewhere in this issue. The Bishops of Wyoming and Salina were honored guests.

THE ELECTIONS.

The Rev. George F. Degen of Chanute, was reelected secretary. The following were elected on the standing committee: The Very Rev. J. P. deB. Kaye, the Rev. Messrs. I. E. Baxter, Frances S. White and Percy T. Fenn, D.D., and Messrs. O. B. Harcastle, D. W. Nellis, G. A. Rockwell and H. C. Kibbee deputy to General Convention

having been elected a year previously, a vacancy was filled and the list of deputies and alternates is as follows:

Deputies: Rev. Percy T. Fenn, D.D., Wichita; Rev. F. S. White, Atchison; Rev. R. H. Mize, Emporia; Rev. J. P. deB. Kaye, Topeka. Messrs. J. M. Meade, Topeka; H. G. Beatty, Burlington; D. W. Nellis, Topeka, and Henry Comley, Wichita. Alternates: Rev. L. G. Morony, Kansas City; Rev. I. E. Baxter, Lawrence; Rev. J. D. Krum, D.D., LaHarpe; Rev. R. C. Talbot, Topeka; Messrs. F. E. Stimpson, Lawrence; G. A. Rockwell; C. C. Goddard, M.D.; Leavenworth; and E. A. Mize.

DELAWARE.

A FEATURE of the convention was the report of the committee of "The Condition of the Toilers," being a social service committee. It offered a large fund of valuable information carefully gathered, with photographs also, in Delaware and especially Wilmington, of the worker in dangerous trades, and the child in street trades. It discussed the "fellow-servant" laws and those for contributory negligence and comparative negligence. It made various recommendations specially on behalf of the boys and girls.

The Constitution and Canons were amended to cause the Convention to meet here on and after the second Wednesday in May; adding the Archdeacons to the Missionary Committee; making the members of the Committee on Constitution and Canons members of the Convention; requiring lay members of the Convention to be communicants in good standing, and actual canonical residents of the diocese for six months; stating the conditions under which a parish shall forfeit its position and be reduced to the status of an organized mission; allowing a parish to annually elect one-half its vestry to serve for two years, or one-third for three years; and requiring every clergyman to report annually to the Bishop his occupation and manner of life and conversation. The committee on the welfare of the toilers was continued, and the form of parochial reports was modified.

THE ELECTIONS.

Deputies to General Convention: Archdeacon George C. Hall, the Rev. Kensey J. Hammond, the Rev. Frederick M. Kirkus, and Archdeacon Charles H. B. Turner, Judge Edward G. Bradford and George A. Elliott of Wilmington; Charles H. Maull of Lewes; and Henry C. Davis of Laurel.

The supplementary deputies are: Clerical: the Rev. Messrs. H. B. Phelps of Newark; A. E. Clay of Wilmington; W. H. Higgins of Laurel; and D. W. Gateson of Georgetown; the Laymen: Messrs. William E. Waters, A. A. Curtis, George A. Harter, and F. Brady.

The Standing Committee was elected and after the Convention adjourned met and organized as follows: President, the Rev. Kensey J. Hammond; Secretary, the Rev. Hamilton B. Phelps, Newark; Archdeacon C. H. B. Turner; Judge E. G. Bradford, and Chancellor Charles M. Curtis of Wilmington.

RATIONALISM AND MOHAMMEDANISM.

ONE OF THE great leaders of Mohammedan missions is the celebrated Dr. Lipsius. In a recent address on Mohammedan missions, he introduced the following fictitious dialogue, which is too obvious and interesting to be withheld from our readers: "R" stands for Rationalist and "M" for Mohammedan.

- R. "I believe that Jesus was a great prophet."
 M. "That is also my opinion."
 R. "I believe that God is gracious and merciful."
 M. "That may be read on almost every page of the Koran."
 R. "I deny the divine Trinity."
 M. "Just as I."
 R. "I do not believe for a moment that Jesus was the Son of God."
 M. "Herein also we are agreed."
 R. "I believe that man, in order to be well pleasing to God, must obey His commandments."
 M. "That is exactly my idea. By the beard of the Prophet, you are a good Mohammedan. But do you also believe that Jesus was born of the Virgin Mary?"
 R. "That I must deny."
 M. "Do you believe that Jesus ascended to heaven?"
 R. "That I cannot believe."
 M. "Do you believe that Jesus wrought miracles?"
 R. "No."
 M. "Do you believe that He will come back to judge the world?"
 R. "That also I must deny."
 M. "By the beard of the Prophet, but you are much less than a Mohammedan."

The Mohammedans, according to the Koran, believe that Jesus was born of the Virgin Mary, that He ascended to heaven, that He wrought miracles, and that He will return to judge the world. The former stand outside the pale of Christianity and are its avowed and bitter enemies, the latter are nominal and professed Christians. What a commentary this fictitious dialogue is on prevailing conditions in so called Christian lands and churches.—*Christian Observer.*

EFFICIENT EPISCOPAL ADMINISTRATION.

By FRANCIS A. LEWIS.

I SUPPOSE everybody will agree to the proposition that the caption of this article suggests an important subject. I want to try to consider it in its various phases as a present day question. A good many people are considering it very carefully, but do not care to discuss it in print lest someone's feelings get hurt.

I certainly have no desire to offend any one. What I shall have to say will be entirely impersonal. If with this preliminary statement anybody chooses to get offended, I am very sorry, but it shall not deter me from saying what I think.

In 1901, the Bishop of Duluth offered a resolution in the House of Bishops that "All Bishops elected thereafter shall cease to exercise jurisdiction at the age of seventy." The committee on Canons reported a canon providing that any Bishop *may* cease to exercise jurisdiction at the age of seventy. Nothing, however, was done.

I have cited these proceedings simply because I did not want any one to imagine that the suggestion is a novel or revolutionary one of my own. The Bishops themselves at least considered it.

Experience and observation have led me to the conclusion, that no one should occupy an important executive or judicial position after he is seventy years old; an advisory position is quite different—always at seventy, generally much earlier, one gets set in his ways, he is unresponsive to new ideas, usually his health begins to fail. To state it differently, the work pertaining to executive or judicial position held by one over seventy, while not always badly done, could always be better done by some one much younger. This is recognized by the government in the Army and Navy and by the state of New York (and possibly some other states) with its judiciary. If, therefore, we could get some law making it mandatory upon a Bishop to cease exercising jurisdiction at seventy, we should have taken a long step in the direction of efficiency. The Bishop could still retain his title and of course would have to be financially provided for, but he would not have any jurisdiction to exercise and would more resemble a *rector emeritus*. Of course, some *rectors emeriti* are great nuisances, but we should have to take the risk of that.

If the object of having Bishops be to retain in charge of dioceses venerable gentlemen who command respect, admiration, and affection for what they have been and done, the present plan is all right, but if efficiency be the end in view, it is a dismal failure.

It is no answer to say that such a provision would have deprived us of the splendid services of A or B. It is quite usual to point to New York and say that at seventy it was deprived of the service of Chancellor Kent. That may all be so, but exceptions simply prove rules. While it is true that occasionally the seventy rule would work harm, in nine cases out of ten it would work good.

Now if we could be sure that what I call the Duluth proposition would ever be adopted, much that follows could be omitted, for the whole situation would be cleared, but things being as they are and likely to remain so, they must be considered as they stand. It is obvious that with the natural growth of the country, if the work of the Church is to be done effectively, many Bishops must have assistance. This assistance was, say forty years ago, not usual until the Bishop was old; more recently and most naturally, it has come to be needed because of extent of diocesan work.

So long as a Coadjutor was generally an assistant to an old man, he was not open to so many objections, but now that it has become necessary to provide assistance for Bishops, not by reason of age or infirmity but because the work requires two men to do it, a very different proposition has confronted the Church.

Speaking generally (there are exceptions) the Coadjutor business has not worked satisfactorily. The reasons are not far to seek.

From the standpoint of the Bishop, it does not work, because while a man may have every confidence in his executor, he does not want him to be meddling with his business while he is alive, and it is a curious fact that the older a man grows, the more unwilling he seems to be to quit or surrender authority.

It is all very well to "die in harness," but the passengers often get badly delayed in reaching the destination.

From the standpoint of the Coadjutor, it does not work,

because he has no authority save what the Bishop gives him, and yet some day he will be in command. The General Convention years ago saw this very real difficulty and provided by canon that before a Coadjutor could be elected the Bishop must specify what duties he assigns to him.

This looks well on paper, but the assignment is apt to have a string attached to it, or at any rate, even within his sphere the Coadjutor yields to the Bishop's wishes, if he is amiable, and if he isn't there is friction; in many cases, deplorable friction.

From the standpoint of the diocese, the scheme is a very unfair one, because it is compelled to select the Bishop's successor—it may be years before he actually succeeds.

The time to fill a vacancy is when there is one. It is quite true that in secular life a vice-president is often elected with a view to his succeeding the president, but if when the president dies the vice-president is not the man for the place, he is not elected.

Of course, some one may suggest an analogy between the vice-president of the United States, or the lieutenant-governor of a state; but in those cases the succession is for a limited time only. It restricts, too, the choice of a diocese, for many a man might be perfectly willing to be Bishop of a certain diocese, who would be quite unwilling to accept a subordinate position, which may and often does continue very many years. One may paraphrase the Pirates of Penzance and safely say that—

"Taking one consideration with another,
A Coadjutor's life is not a happy one."

I would not for a moment abolish Coadjutors—if a diocese wants one, by all means let it have one—but what I protest against is making it the only kind of episcopal assistance.

At one time, dividing dioceses was a popular form of relief. Again speaking generally, I do not think very well of this. A large, strong diocese stands for more than a small, weak one. The financial question looms up here, for the expense is about double, and unless you gain 100 per cent in efficiency, the plan is financially unsound. Bear in mind, I do not say that no diocese ought to be divided. The diocese itself is the best judge of that, but I would not tie a diocese down to a Coadjutor with a division as the only alternative.

This brings me at once to the question of Suffragans, and first of all let us see what kind of assistance the average Bishop needs, and I think, if I may coin a phrase, it might be called "shoe leather assistance."

Any Bishop, of any diocese, unless he is very old, can administer that diocese, but he wants relief in his visitations, and in his mechanical and purely routine work.

I have been told that in many of our dioceses, where the financial question must be carefully considered, if the Archdeacon could only become a Suffragan, he could without any additional expense relieve the Bishop to an enormous extent. This sounds reasonable, and I have no doubt of its truth.

In the Eastern dioceses, with which I am more familiar, one or more Suffragans would afford exactly the relief needed. I have heard but two objections to Suffragans and neither of them seems to me to be valid:

I. That it creates two classes of Bishops. Let us look at this: A Suffragan is just as much a Bishop as any other Bishop. There are three, and only three, differences.

1. He can perform only such duties as the Bishop assigns to him. In this respect he does not differ from a Coadjutor.

2. He has no vote in the House of Bishops. That is true, but it does not seem to me to be a very serious difficulty.

3. He has not the right of succession. That also is true, but it is one of the very things that it is sought to bring about. There is nothing to prevent him from being elected Bishop of his own or of some other diocese.

II. I have also heard it said that it will be difficult to get proper Suffragans. I do not think so, speaking purely from the human nature standpoint (and that is always an important standpoint). I believe there are a great many excellent men who would gladly take such a position—they would have every incentive to do well, and doubtless many of them would in time become diocesan Bishops, if not of their own, then of some other dioceses.

It is a matter of common knowledge that oftentimes a diocese does not know where to turn for a Bishop. What more

natural than to pick out a successful Suffragan from some other diocese? Of course, any proposition is open to objections—the wise legislator weighs the advantages and the disadvantages, and clearing his mind of mere prejudices, decides a question.

To my mind, the advantages here far outweigh the disadvantages. I believe it is the way and the only way open to us, to get effective episcopal administration, which is what we sorely need.

It has been said, if we have 200 Bishops instead of 100, we lower the dignity of the office. I reply, assuming this to be true, what we are after is efficiency, the dignity can be left to take care of itself.

Many a former Bishop is to-day filling prematurely a grave, for lack of the very help a Suffragan would have given him, a Coadjutor for financial reasons having been impossible.

I would not impose a Suffragan upon any diocese, but, on the other hand, I would not hamper the work of this Church for any reasons I have yet heard advanced against the Suffragan proposition.

The questions I have discussed in this article, with the utmost frankness, seem to me exceedingly important, and worthy of serious consideration. Of course, people differ about what are really important questions. I have heard hours of debate in General Convention and read pages of correspondence since, about a preamble to the constitution. I do not think this Church will go forward or backward one inch, whether a preamble is adopted or defeated. Neither the Church nor the Christian world cares anything about a preamble, yet one might suppose our future was in some way wrapped up in it. Let us rather consider matters that make for the growth and strength of the Church.

Personally I have the greatest admiration for the American Episcopate—a finer, more hard working, self sacrificing set of men it would be absolutely impossible to find anywhere. Some of them are too old, and should cease to exercise jurisdiction, giving way to younger men. Many, indeed most, are trying to do the work of two or three men, and thus gradually but surely wearing themselves out prematurely.

Meanwhile, the work of the Church must be done, and if it is to be done effectively, elastic provision should be made by law for such form of episcopal assistance as may be best suited to each particular diocesan need.

GOD KNOWETH.

God knoweth all our needs
Before for them we pray;
He seeth all our deeds,
They are to Him as day.
God knoweth we are weak,
On greater strength must lean;
God knows we love to seek
That which will make us clean.

God knows when doubts assail
And when we are afraid;
He knows that we must fail
Unless He sends us aid.
God sees us when we fall
And sends us strength to rise;
He hears our urgent call
And to our aid He flies.

God knoweth of our love,
He trusts our promised word;
Doubt has no place above,
And all our prayers are heard.
God knows when hard we try
To live by His commands;
He hears our every cry,
Our doubts He understands.

Our hearts God knoweth well,
A Father's love He gives;
No one can ever tell
How near to us He lives.
How blest a thing it is
For us that God knows all!
That on such love as His
We may at all times call.

God knows our faults, our sins,
So many and so sore,
Yet has He ever been
Our Friend; ah, yes, and more:
Our Father and our Guide,
Our Haven and our Rest;
His arms He opens wide
To clasp us to His breast.

Department of Social Welfare

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THE CHURCH AT WORK SOCIALLY IN OMAHA.

CRINITY CATHEDRAL, Omaha, is the only downtown church in Omaha that plans to stay on the ground and minister to the spiritual and social needs of its very considerable population. To-day the religious institutional work of the city is centering about this beautiful church, and Bishop Williams and the Dean are planning many enterprises which will help to make it a power for righteousness in the lives of all sorts and conditions of men. Some of these enterprises are now made possible by a recent gift of Mrs. Mary Maul, a communicant of the Cathedral, of a fully equipped parish house in memory of her only son John G. Jacobs, who for many years was a member of the choir. This building will be ready for occupancy November 1st.

The institutional work of the house is to be carried on under the direction of Dean Blecker, and will have the oversight of a resident priest. In the basement will be a swimming pool and gymnasium, which will be assigned exclusively to the girls on certain days of the week, and to the use of the boys on other days. Billiard and pool tables and a hand-ball court for boys will also be provided. On the next floor are to be spacious reading, reception, and music rooms. On the top floor there will be an auditorium, seating 300 people. Adjoining it will be a kitchen with a capacity for serving luncheons to the gatherings in the auditorium. The kitchen will also be used for the teaching of domestic science to girls. There is also to be a schoolroom for the benefit of such boys as are deficient in their studies in the public schools, and are unable to keep up with boys of their own age and size. The Visiting Nurses' Association of the city will maintain a dispensary and will center their work of relief here. The "Jacobs Memorial" is to be a thoroughly equipped building of gray tapestry brick and tile roof, to correspond in color and architectural design to the Cathedral.

THE FUTURE CITY.

THE FUTURE city, in the words of Benjamin Harrison, must be a city where people diligently mind their own business and the public business, and do both with a decent regard to the judgments and rights of other men; a city where there is no boss rule in anything, where all men are not brought to the measure of one man's mind or to the heel of one man's will; a city where citizens are true and brave and generous, and who care for their own; a city having a community spirit but not a communistic spirit, where capital is respected but has no temples; a city whose people live in homes where there is room for a morning glory or a sweet pea; where the children can every day feel the spring of nature's green carpet; where people are not so numerous as to suggest that decimation might promote general welfare; where brains and manners, and not bank ratings, give standing to men; where there is neither flaunting wealth nor envious poverty; where life is comfortable and toil honorable; where municipal reformers are not hysterical, but have the habit of keeping cool; where the broad judgment of a capital, and not the narrowness of a province, prevails; where the commerce in goods is great, but not greater than the exchanges of thought and neighborly kindness. We have not realized all these things. We count not ourselves to have attained, but we follow after.

He might with propriety have decided, where religion sits enthroned in the market place and in the home, in the city hall and in the street; where loving one's neighbor as one's self is the every day precept and practice of all the people. This is the picture of the city that is to be.

THE ST. LOUIS MEETINGS.

IT IS QUITE impossible to give even a bird's-eye view of the great charity meetings at St. Louis. The leading note of the conference was struck, according to a correspondent of the *Public*, in the opening address of the woman presiding over

the whole, Miss Jane Addams. She traced the connection, ever becoming closer, between the sympathy of which charity was the earliest expression, and the passion for justice finding scope in the struggles of organized labor and the demands for industrial legislation. The emphasis placed upon industrial and economic justice as the bases through which sympathy must nowadays more and more work, was also the main subject of many of the most important sessions, notably that on occupational standards for wages, hours, and sanitation. The paper of Mr. Sherman Kingsley on the relief given to the sufferers by the Cherry mine disaster, as compared with ordinary charity relief, is likely, according to the same authority, to form the basis of any forthcoming American legislation for compensation for industrial accidents.

Parallel with the conference were the sittings of the executive board of the National Women's Trade Union League, which welcomed a new local league in Cleveland presented by Mrs. Frederick C. Howe.

SOCIAL WELFARE RESOLUTION IN HARRISBURG DIOCESAN CONVENTION.

ALTHOUGH the diocese of Harrisburg has not as yet established a Committee on Social Welfare, many of its clergy and laymen are deeply interested in social problems. At the recent diocesan convention the rector of St. Andrew's, Harrisburg (the Rev. W. W. Reese) introduced the following resolution, which was adopted:

"WHEREAS, The Church views with shame the frequent and serious disputes between employers and employes in this state, and believing that the aim of the business interests is too largely selfish aggrandizement, and that the efforts of workmen are too often attended with hasty, violent action: be it

"Resolved, That the clergy and laity of the diocese of Harrisburg be urged to order their minds in the light that both parties are God's children, unholily warring over His own gifts; and furthermore, that they be instructed to strive, by teaching and example, to bring about legislation that will make possible compulsory arbitration for the peaceable settlement of all labor disputes."

BENEFITS OF LIFE INSURANCE.

SUPPOSE that everyone carried the life insurance he could and should, what would be the increased national efficiency and betterment of social conditions in the next generation? asks a recent writer (E. A. Woods) in *The World To-Day*. Is it not a powerful foe to poverty with its attendant evils, and should not every American feel proud that it is distinctly an American development, that Americans protect the homes and the families they love, by life insurance, more than all the rest of the world put together twice over; and that while it has required three decades to double the population of this country, and two its wealth, Americans have so seized upon life insurance that it has doubled in each single decade since 1880?

AN EFFORT is being made in the British Parliament to secure to members of the police force one day's rest in seven, along the lines recently described in the London Letter of THE LIVING CHURCH. The question is, however, bound up with that of state subventions, and the cities are not willing to move till there is a definite prospect of increased assistance from the national exchequer. Some of them, however, may be impelled by the force of good example to grant the one day's rest in seven without waiting for an improvement in their financial position. Swansea Corporation has already taken the step, having augmented its force by twelve men for the purpose, and the reform came into operation in the city of Nottingham the first week in April.

"THE COMMON GROUND" is the title of an attractive publication of the League of Civic Clubs of Rochester, giving information concerning the school extension movement of that city. It is intelligently edited. The second number, just issued, contains a brief but very interesting review of the growth of the social center idea in America.

THE SECOND annual report of the Social Service Commission of the diocese of Southern Ohio has been printed and can be had on application to the Rev. Samuel Tyler, Church of the Advent, Walnut Hills, Cincinnati, Ohio. It deals with the question of child labor.

IN THE LIVING CHURCH of May 28th, John Ihlder of Grand Rapids was incorrectly spoken of as John Sheder.

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.

PRINCIPLES OF INTERPRETATION.

To the Editor of *The Living Church*:

HERE are three statements:

1. "If any of the consecrated Bread and Wine remain after the Communion, it 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."

2. "There shall none be admitted to the Holy Communion, until such time as he be confirmed or be ready and desirous to be confirmed."

3. "Who was conceived by the Holy Ghost; Born of the Virgin Mary."

These statements are all perfectly plain; they are free from ambiguity; there is no latent ambiguity, as there might be, if any other authoritative statement of the Prayer Book were inconsistent with them. For example, the words, "Then shall follow the Sermon," are in themselves unambiguous; but our rubrical law must be interpreted as a whole, and another rubric has the words, "though there be no sermon."

When we are ordained we subscribe and make a declaration in which these words are found:

"I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church."

In the Ordination we are asked by the Bishop:

"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath commanded, and as this Church hath received the same?" and we answer, "I will so do by the help of the Lord."

Unambiguous words do not admit of interpretation. To use the language of Hugh Davey Evans:

"It is a mere affair of common sense, that when a man has used words to express his meaning, you must first resort to those words to find it out. Until they have failed to convey his meaning, we are not at liberty to look for it beyond them. This idea is frequently expressed by the Latin maxim, *Ubi nulla ambiguitas, ibi nulla interpretatio*; where there is no ambiguity there is no interpretation. Vattel calls this the first general maxim of interpretation, and speaks of it in the following manner:

"The first general maxim of interpretation is, that it is not permitted to interpret what has no need of interpretation. When an act is conceived in clear and precise terms, when the sense is manifest, and leads to nothing absurd, there can be no reason to refuse the sense which this treaty naturally presents. To go elsewhere in search of conjectures in order to restrain or extinguish it, is to endeavor to elude it. If this dangerous method be once admitted, there will be no act which it will not render useless. Let the brightest light shine on all the parts of the piece, let it be expressed in terms the most clear and determinate; all this will be of no use, if it be allowed to search for foreign reasons in order to maintain what cannot be found in the sense it naturally presents."

Credo and rubrics are both documents, and must be interpreted on the same principles. The kind of special pleading which the Bishop of Fond du Lac uses to justify Reservation in the face of the rubric quoted and the rubrics in "The Communion of the Sick," others use to justify those who recite the Creed and deny our Lord's miraculous conception and birth and His resurrection from the dead.

Our real danger at the present time is rationalism and the explaining away of the Creeds. There is reason to fear that in some dioceses men are admitted to holy orders who question fundamental articles of the Christian faith. Those who apply to rubrics mistaken principles of interpretation that explain them away are simply playing into the hands of the Rationalists.

The theory of Mr. Henry B. Ely that a priest, who has voluntarily taken upon himself the promises and vows of his ordination, is at liberty, nay, is bound, to violate any canon or rubric, if he happens to think it inconsistent with some "ancient and Catholic practice," needs only to be clearly stated. "It is not only the right," he says, "but the duty of a Catholic priest to violate a local canon or rubric which in itself violates a Catholic law." There is no Catholic law with regard to Reservation, but custom, varying in different times and places and with different degrees of evidence.

There is, however, a practice universal in antiquity and by the Council of Nicea embodied in a law of the Catholic Church:

"Because there are some who kneel on the Lord's Day and even in the days of Pentecost; that all things may be uniformly

performed in every diocese, it seems good to the Holy Synod, that prayers be made to God standing."

One wonders whether Mr. Ely acts upon his theory and insists on standing at all prayers on Sunday, and in receiving the Holy Communion. This theory, however, is interesting. It reminds one of Dr. Samuel Clark's way of justifying Arian subscription to our formularies. "The Protestant churches," he says, "require men to comply with their forms merely on account of their being agreeable to Scripture, and consequently in such sense only wherein they are agreeable to Scripture." Dr. Clark made his individual interpretation of Scripture override the plainest statements of the Creeds. Mr. Ely would have the priest's notion of what is Catholic override the plainest directions of the Prayer Book. The fact is the Prayer Book is both scriptural and Catholic. The Protestant Episcopal Church is the Catholic Church in America; her teaching we are bound to receive; her rubrics and canons, as they stand, we are bound to obey.

With regard to this whole question of Interpretation, may I venture to recommend two articles by Hugh Davey Evans in the *Truc Catholic* for September and October, 1850, articles well worthy of being reprinted and made generally accessible; Waterland's "The Case of Arian Subscription Considered," in the second volume of his works; and Keble's "Catholic Subscription to the XXXIX. Articles Considered in Reference to Tract XC."

GEORGE B. JOHNSON.

DISTRIBUTE CHURCHLY LITERATURE.

To the Editor of *The Living Church*:

SOME years ago, during the "Crapsitorian" agitation, many of the clergy received free copies of volumes on *Freedom in the Church*, Higher Criticism, etc. Quite recently the writer received a communication from the publishers of the *Christian Register* (Unitarian), stating that a fund had been placed at their disposal for the purpose of sending that paper to "ministers of denominations other than Unitarian." With a desire for information, I accepted the offer, and in the first number I noticed several advertisements of Unitarian literature for free distribution. What an example of zeal for our wealthy Churchmen!

If a copy of Littell's *Historians and the English Reformation* could be placed in the library of every college and high school in this country, the real origin of the Church of England would be better known. Much ignorance and prejudice might be dispelled if some generous Churchman would set aside a fund for the distribution of literature concerning the Church. In view of the tendency among some of our people to belittle the Historic Church, her Creeds, Sacraments, and Ministry, it is of vital importance that Church papers, loyal in fact as well as in name, be read in every household of the Church. This would require about a quarter of a million dollars yearly—the price of a summer cottage at certain resorts. But if only the clergy could be reached, much good would be accomplished. Many of them do not see the Church papers, and a few thousand dollars spent in that direction would be splendid missionary work.

The Unitarians and Swedenborgians are putting us to shame in this respect. We have in abundance the men and women of wealth, and only beg that they consecrate more of their substance to the advancement of the Church of which they are members.

Yorkville, S. C.

T. TRACY WALSH.

THE ANTHEM.

To the Editor of *The Living Church*:

IN sending in my name as a member of the Society for the Suppression of Anthems, may I be allowed to say a word as one of the "few musical people" who are generally supposed to be the only ones (beside the choir) who do enjoy them? I speak for myself, and, I believe, for many others as well, when I say that, as a part of divine service, we do not enjoy them. To analyze form, identify themes, trace harmonies and progressions—to do all these is a keen pleasure, but it is a pleasure quite incompatible with devotion. Add to this that it is impossible for a musician to hear music of any pretensions without criticising—favorably or otherwise, it makes no difference—the technical worth of its performance, and can there well be anything more unreligious than the frame of mind to which it must give rise?

The great value of sacred music is to those who, by long study, have made it so familiar that it seems only the natural expression of the words. Then it may have a real devotional worth, and therefore I should like to repeat in earnest the humorous suggestion of our society's founder as to musical services for choirs only. If it is difficult to hold together a choir with simple music only—and I have no doubt it is—then could there not be occasional festival services for the combined choirs of a neighborhood, preparation for which might keep the singers interested for a long time previously? Would not this satisfy the perfectly legitimate desire for artistic achievement and the craving of a devout singer to feel that his gift is consecrated to the glory of God, and at the same time free the regular services from what is to practically all the congregation either a weariness or a distraction? Then, if there are any singers in

our choirs to whom this would not be enough, but who must have opportunity for individual display—well! couldn't we manage to do without them? Respectfully yours, C. S. SHELDON.
Detroit, May 31st.

[The discussion of this subject is now at an end.—EDITOR L. C.]

THE DISCIPLINE OF THE LAITY.

To the Editor of *The Living Church*:

IN your report of the Rhode Island Convention in your issue of May 28th, you were kind enough to mention a motion which was tabled. The reported form of that motion contained a slight error which, in the interest of the subject, I venture to correct. The correct form called for a study not of the demeanor of persons delinquent in Church relations, but of the demeanor of the Church toward persons delinquent in their Church relations.

The point of the motion is this: Is there no discipline due from the Church to the laity for the laity's own sake? Is there no distinction which should mark the Church's dealings with her own loyal members as against her dealings with those persons who habitually, and except at critical moments, decline and even scorn her ministrations? Year by year there is multiplied the number of those persons who neither worship nor maintain worship, but who do demand occasional ministrations. Must we not now ask: Does not an institutional obligation accompany institutional sacramental ceremonial? Does not a responsive organic obligation attach to the beneficiary of the institutional and sacramental ceremonies of Christian Baptism, Christian Confirmation, Christian Marriage, Christian Visitation, Christian Burial? Has the Church a right to administer these to persons who neither worship nor maintain worship? Or dare we continue to say, as some do say, that any otherwise reputable person can command these Sacramental ministrations, the expressions of the Christian organization, upon demand and a fee for the priest?

In the writer's judgment there is no business more worthy the attention of any of our diocesan conventions. I am.

Yours sincerely, WILFORD L. HOOPES.

Calvary Church, Providence, May 30th.

DR. BRADY AND GENERAL CONVENTION.

To the Editor of *The Living Church*:

MAY I rise to a question of personal privilege? In the last issue of *THE LIVING CHURCH*, in the prelude (presumably editorial) to the various diocesan Convention reports, amid matters of such great moment as divisions of dioceses, building of hospitals, increasing of clerical salaries, commemorations of anniversaries, et cetera, I find a notice to the effect that I "failed of election" to the General Convention, with such accompanying comment as to imply: First, that I was a candidate or made a contest for the position: second, that having done so, such failure was due to the "Open Pulpit" amendment—correctly so called, I maintain—which I had introduced and advocated at the last General Convention.

Nothing could be further from the facts than that editorial comment. It happens that I am a newcomer in Kansas City. This convention last month was the first at which I had been entitled to vote. There were other clergymen who had just claims to such honors on the score of long residence, ability, and faithful service, and it would have been unheard of for me to have been elected after but one year's residence in the diocese over men who had borne the burden and heat of the day. I was in no sense a candidate, made no contest, and the issue you referred to was not raised.

How I happened to be elected to the last General Convention after but two and a half years of residence in Ohio, I do not understand. Certainly not because of any personal action that I took in any way. It may be, I humbly submit, that I was sent to that Convention to do the thing that I did, which I venture to predict will not soon be undone.

Aside from all this, unfortunately I have not made myself *persona grata* to the clergy and laity of the diocese of Kansas City, for reasons with which the "Open Pulpit" had nothing to do, but because of my frank criticism of conditions and methods; and there was, and there is, no possible chance of my ever being elected to anything in this diocese.

Having said this much I will add to the joy which must be felt by the eleven hundred and seventy-two, by saying that it may be a good thing from their point of view, perhaps, that I was not elected to the General Convention, for I would have pressed for an increase of the privileges conferred by a new amendment to Canon 19. I would also have introduced a second amendment, making it possible for the rector of any parish, with the consent of the Bishop of the diocese, to offer the use of any church for any great public meeting, such as those held in many cities in Methodist, Baptist, Presbyterian, or other churches in connection with the L. M. M. To these meetings many of us repaired, we made much of the benefits afforded; yet, we were enjoying a privilege and receiving a hospitality we could not extend!

Also I should have introduced an amendment retiring all Bishops on half pay at the age of 64, as is done in the Army and Navy, thus allowing younger men to take up the work. Most men

at 64 have lost the larger part of their initiative, and the Church needs younger leaders now in the majority of the dioceses. By younger leaders I do not mean Coadjutors, although they are better than none, and I certainly do not mean Suffragans, which are worse.

If the Church would only take advantage of her power and opportunity, she could lead in Church unity, she could lead in everything, instead of falling behind. I am one of those who preach unity abroad and would fain practise it at home. And, in view of the spiritual power and growth, the splendid good works of the Churches around us, which I will identify for you by describing them as what you would call "Christian Bodies," I am beginning to question whether the things we insist upon as essential, are essential after all, or whether they are not. If they are not essential, the quicker we abandon them the better. If they are essential, we who hold them so must be grievously to blame for our failure to live up to our position; and those who do not hold them must possess some supernatural virtues to enable them to get along so well without them.

I hope and pray, Mr. Editor, that some one in that great Convention may be found who has the courage and insight to carry on the work which God permitted me to begin, and for which I shall never cease to thank Him so long as I live.

I trust you may be able to print this voice from the other side. As I have often assured you, I respect and admire your paper, even when I do not agree with it, and I love *THE LIVING CHURCH*. I am conscious of no great doctrine or teaching of the Church concerning our Lord to which I do not give the most absolute and entire acceptance, and for which I have endured pain and grief many times in my small field.

Naturally I shall watch the battle for comity and unity which is certain to be fought in the Convention, with the most prayerful interest; and naturally I regret that I shall not be there to bear my humble part in the conflict.

Like Xavier, my last word shall be *Amplius!*—More!—Wider!

Yours very truly, CYRUS TOWNSEND BRADY.

Kansas City, May 30th.

[The line criticised by our correspondent was not editorial but purely an item of news, which was published without comment. The fact that Dr. Brady had openly announced his intention of pushing "open pulpit" legislation made it a matter of general interest to learn whether or not he would have a seat in General Convention. The fact that the diocesan conventions meet so largely at the same time compels our reports to be very much condensed. Our information is that Dr. Brady was placed in nomination as a deputy from Kansas City and on the first ballot received 4 clerical and 17 lay votes; on the second 3 clerical and 9 lay. He was nominated as an alternate but declined to permit his name to be used.—EDITOR L. C.]

OBEDIENCE TO RUBRICS.

To the Editor of *The Living Church*:

I AM glad to see that the rubrics are receiving some attention in these columns. To many of us laymen the rubrics are becoming a puzzle. We cannot understand why some are "binding," and why others "may be disregarded without scruple." With the cheapening of the rubrics inevitably follows disrespect for the Prayer Book of which they form a part. It is claimed that some are mandatory, some directory, and some ambiguous, and, further, that some are unconstitutional. If the rubrics are not to be construed in accordance with the language in which they are couched, then what is the use of language? If the rubrics do no longer mean what they say, or say what they mean, is the Church so helpless or indifferent that it cannot remedy this? It is no uncommon incident to see the rubrics of the Prayer Book ignored in the conduct of public worship.

There was a time when we in the pews could tell what order of Divine service would next follow, and the manner of worship. This can no longer be said. The rubrics were our guide before; now we must wait and see what will develop. This results in a loss of devotion and spiritual composure and benefit.

Have not the laity a right to expect that the rubrics will be respected? If this is not so, then the laity are subject to every whim that may find acceptance with the clergy of different mood.

What are the rubrics for but to be followed? If they are not what they ought to be, and as they ought to be, is our Church so poor in talent and genius and spiritual leadership that it acknowledges its helplessness to remedy this? LEWIS OSTENSON.

THE NEED FOR RESERVATION.

To the Editor of *The Living Church*:

AFTER your lucid editorial, and Bishop Grafton's exhaustive presentation of the case for Reservation of the Blessed Sacrament, it seems needless to say more. Yet certain points suggest themselves to me, which I venture to bring forth.

I have just found in "A Visit to the Syrian Church," by my revered predecessor in this parish, Bishop Southgate (p. 212 of the edition of 1844), this paragraph, describing the Church of St.

Ananias, at the monastery of Der Zafran, by Mardin, the residence of the Syrian Patriarch, Mar Elias:

"On the uppermost part of the altar in the church was a small vessel containing the elements which had already been consecrated, intended, after a very ancient custom, of which we see traces in Justin Martyr, A. D. 140 (I Apol. § 85, 87), to be carried to the sick in case of emergency."

Such emergencies are as frequent now as ever. *Exemplum:* last Wednesday evening we were just going in to a choir festival, when a telephone summons came. A young girl, a consumptive, had had a violent hemorrhage and was at the point of death. Her own rector could not be found at the moment. She wished to receive Holy Communion before dying: could we minister that most comfortable viaticum to her? The First Ecumenical Council explicitly orders that dying Christians should be so sustained. She was too weak to assist at the celebration of the Divine Mysteries; indeed there was no time. But a priest bore the Blessed Sacrament to her from the Tabernacle where, thank God, it is perpetually reserved, the true Shew-Bread; and she had Him whom she desired.

I shall never forget an experience of some years ago, when, as a young priest, I deferred too much to the opinion of older clergy not in touch with parochial necessities. It was on Good Friday: and at the end of the Three Hours I was summoned to celebrate for a dying woman. The disease was pneumonia, and the doctors had refused to allow anyone to see her until the crisis was over. When it was hopeless they sent for the priest. I celebrated with incredible speed, leaving out everything not absolutely essential, made my own Communion, and turned with the paten to the bed. As I did so, she breathed her last, before she could receive. The merciful, sensible, primitive practice of Reservation would have prevented that.

One thing more. It is not a question of disusing private celebrations if one has Reservation. My experience is that, where the Blessed Sacrament is reserved and many sick people are communicated therefrom, there are also more private celebrations than in parishes without that great privilege, because the people have learned how to value Holy Communion. Some years ago I made a study of statistics in that field, and found in one diocese a "Low" parish with 17 funerals and no private celebrations; another with 41 funerals and 3 private celebrations; and a third, of over a thousand communicants, with 33 funerals and 4 private celebrations. In Massachusetts statistics as to the number of Eucharists celebrated are unhappily not to be had; but I think a similar state of affairs would be found here. In any event, were Reservation unlawful, no Bishop or House of Bishops could make it lawful by licenses. And since it is lawful, a rector, authorized "to perform every Act of sacerdotal function" in his cure, is free to reserve without such license. I am, sir, yours faithfully,

WILLIAM HARMAN VAN ALLEN.

Church of the Advent, Boston,
Octave of Corpus Christi, 1910.

"CONTEMPORARY SALVATION."

To the Editor of *The Living Church*:

MAY I by your columns be allowed to direct the attention of Christian parents to an article in the June *Cosmopolitan*, entitled "Contemporary Salvation"?

Therein Mr. Harold Boke, the author, purports to set forth the religious (?) teaching of our girls' colleges at the present day. The grotesque parodies on orthodoxy, which are properly ridiculed, and the philosophical absurdities proffered as substitutes for genuine orthodoxy, should make us pause before surrendering the education of our women to people absolutely incompetent to present our Faith correctly, and apparently equally incapable of substituting a more rational system. Thanking you in anticipation,

Yours very sincerely,

Syracuse, N. Y., May 30.

A. LISLE REED.

SOME STATISTICS OF OUR NEGRO WORK.

To the Editor of *The Living Church*:

HERE are some statistics of our organized work among the colored people, in the United States, which may prove of interest to those who are giving attention to the needs of this department of our missionary endeavor.

For convenience, I group the work according to states, including the respective dioceses within such territory. The statistics for Maryland and Washington are given under the state of Maryland.

Of the thirty-one states where we have any separate congregations for colored people, Maryland and New York lead with a total of colored communicants, in each state, of between two and three thousand. Virginia, North Carolina, Pennsylvania, Florida, and South Carolina, in the order here given, follow, with communicants ranging from one thousand to less than two thousand. Below one thousand, but above five hundred, follow New Jersey, Georgia, Illinois, and Ohio. Massachusetts, Missouri, Tennessee, Kentucky, Connecticut, and Alabama, each report a total of communicants ranging between five and two hundred; while the following states report a total communicants, each, below two hundred: Michigan, Arkansas,

Texas, Minnesota, Nebraska, Indiana, Kansas, Louisiana, Colorado, Mississippi, West Virginia, Delaware, Oklahoma, and Iowa. The following is a list, arranged from the *Living Church Annual*, for the present year, by states, with the number of points, or stations, the number of colored clergy, and communicants:

States	Points.	Col. Clergy.	Communicants.
Maryland	16	9	2,745
New York	16	12	2,645
Virginia	39	12	1,862
North Carolina	30	13	1,669
Pennsylvania	9	7	1,606
Florida	15	5	1,233
South Carolina	22	7	1,005
New Jersey	6	6	910
Georgia	16	12	796
Illinois	3	3	647
Ohio	7	3	567
Massachusetts	2	1	485
Missouri	3	2	471
Tennessee	11	5	427
Kentucky	4	4	324
Connecticut	2	2	278
Alabama	3	2	260
Michigan	1	1	192
Arkansas	8	5	178
Texas	3	3	157
Minnesota	2	1	151
Nebraska	1	1	124
Indiana	1	1	120
Kansas	3	1	110
Louisiana	2	1	98
Colorado	1	1	96
Mississippi	2	1	78
West Virginia	2	1	50
Delaware	1	1	24
Oklahoma	1	1	23
Iowa	1	1	20

Baltimore, Md., June 3, 1910.

GEORGE F. BRAGG, JR.

SUFFRAGAN BISHOPS.

To the Editor of *The Living Church*:

I DO not wish to seem to be trying to instruct people, but I cannot refrain from writing a few thoughts about the Suffragan Bishop question that will be acted upon at the General Convention in October. One Bishop of the Church said "the creation of such Bishops would be a lowering of the episcopal office." When one looks over the recent history of the Church of England, grounds for such an assertion cannot be found. If a Bishop makes his Suffragans do the things that some priests are said to make their assistants do, then there would be a lowering of the episcopal office. But a Suffragan Bishop would be just as much of a Bishop as the regular diocesan. Any lowering of the office would have to be done by the man in the office. So much for that.

When it comes to the feasibility of such diocesan officers, that is another question. Suffragans have been in existence in England as assistant Bishops, to help the diocesan in his regular work of confirming, ordaining, and parochial visiting. Some dioceses in this country have seen and appreciated the worth of such Bishops for regular diocesan work. Many considering the question, "Shall we have Suffragan Bishops?" think wholly of this phase of their work. Others think wholly of the question of supervision of negro work. Many of the metropolitan dioceses need Suffragan Bishops. New York gets over the need by employing assistants during the busy season. Suffragans would make the Bishop of New York a well man.

Would good men take the office? The present Archbishop of York, England, was the Suffragan Bishop of Stepney. Are the good men in the American Church waiting for soft berths? Or are the good men ready to answer the call to do the Church's work wherever it needs doing? Each man must answer for himself.

(Signed) REV. ALBERT EDWIN CLATTENBURG.

Devils Lake, N. D., June 2, 1910.

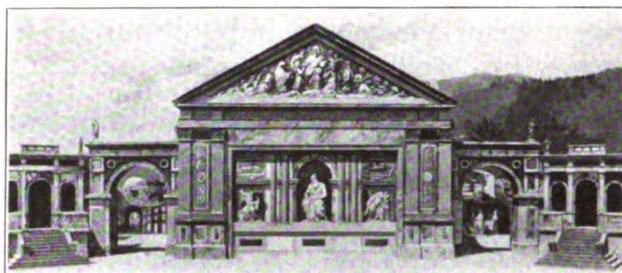
"THERE ARE two functions of the home which are really precedent to the Church life itself, and which are not only presupposed in the teaching of the Church, but made mandatory by its canons. These are the bringing of children to Baptism, and the conduct of family worship, and both of them are sadly neglected. The possible power of the proper performance of these two Christian duties in the home for the extension of the territory of the Church, and the spread of Christ's Kingdom, cannot be fully estimated. But it is only necessary to consider that every unbaptized child is one less in the visible family of Christ, and every home without an altar to God bespeaks Him less held in esteem than the veriest stranger who always finds a seat and courteous welcome there, to realize what great injury is done Christianity by the many cases of baptismal neglect upon the part of professing Christian parents, and the multitudes of altarless homes among persons who are confirmed communicants of the Church. Useless is it to exhort child or man to take the Church life into the world, if that child or man perceives this same Church life has no existence in the home. The highest conception we have of Heaven is that it is home, and our lowest endeavor, in our home should be to make it Heaven.—Bishop Murray by Google

OBER-AMMERGAU AND THE PASSION PLAY

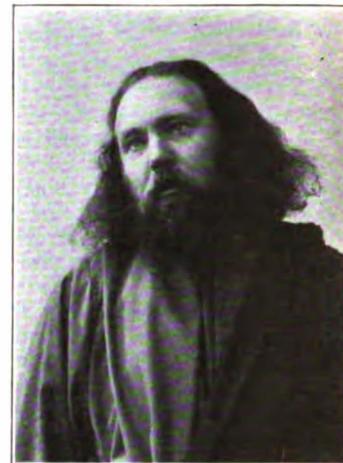
By PEARL HOWARD CAMPBELL.



OTTILLIE ZWICK
As the Virgin Mary.



PASSION PLAY AT OBER-AMMERGAU.
Background of the Stage.



ANTON LANG
As Our Lord.

THE PASSION PLAY.

Thousands, o'er land and sea, from East and West,
Are speeding to the sacred Passion Play:
May we not take it as a token blest
That faith is not decadent, as men say?

Some may by curiosity be led;
But many go, we trust, with purpose high,
Through vivid semblance of Christ's Passion dread,
To know Him better than in days gone by.

It may be the portrayal of His woe
Who bore the sins and griefs of all mankind
May touch some hearts, who sought not Him to know,
And lead them on, His grace to seek and find.

May none upon that Drama look in vain;
May all with reverence each act behold,
And clearer knowledge of the Passion gain
As to their gaze the sacred scenes unfold.

And those who piously fulfil the vow,
Made by their ancestors in trouble sore,
The peasantry of Ober-Ammergau,
May God reward and bless them evermore.

—Mary Ann Thomson.

MUNICH, Whitsunday,
May 15, 1910.

FAR up among the Bavarian mountains, where the jagged peaks shut close together as though forbidding entrance, lies a valley, long, narrow, and of surpassing beauty. Through it flows a slender ribbon of a stream, speeding toward the Ammersee; and on its banks lies that most wonderful of villages, the shrine to which the footsteps of all the world are tending this year.

The way to Ober-ammergau is picturesque enough to satisfy the most exacting traveller. One passes through dim, mysterious forests, by mountain lakes that gleam like molten amethysts, with here and there a cluster of chalets, pink, blue, yellow, and green, with deep eaves and overhanging balconies. Snow-crowned peaks are always in sight, for the road winds ever upward.

"Behold how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Sion, Thy God reigneth."

At last the journey ends. A church spire rises skyward, and on the summit of a mountain in whose shadow the village lies, one sees again the uplifted cross. The town is small. Its inhabitants number scarcely more than 1,700 persons and are busy, in ordinary seasons, in the various industries by which they earn their daily bread. Plumbers, farmers, shop-keepers some of them are, but by far the larger number are engaged in the beautiful wood carving for which the community has won a world-wide reputation.

To-day the ordinary occupations have ceased. For months the entire village has quietly been preparing for the Passion Play. New houses have been cleaned and freshly painted until they are spotless within and without. The deft fingers of the needle-workers have toiled early and late, not in replenishing summer wardrobes, but in fashioning the multi-colored costumes used in the play.

The entire village hums with a ceaseless activity, yet beneath it all one hears and feels something else. Not for personal gain or glory have they turned aside from their daily tasks, these quiet townspeople, but for the solemn fulfilment of a religious duty.

No one who visits Ober-

ammergau can fail to be impressed with the overwhelming influence which the drama exerts on the lives of all who are even remotely connected with it. "As a man thinketh in his heart, so is he."

The villagers are kindly, with a marvellous dignity of bearing, a certain sweetness of expression that comes from long association with all that is highest and noblest and best. Close are they to the infinite Source of all goodness.

It is unfair to speak of these village artists as actors. What they produce is worship in the highest sense; and as worship they regard it. Ober-ammergau children are born into the Passion Play. They grow into maturity in the deep religious atmosphere which lies over the village, and they hope for no higher honor than so to live that one day they may be considered worthy of portraying the part of the great characters.

The Passion Play is of course a survival of the early mystery plays. The whole Liturgy of the Catholic Church is really poetry and sacred drama, in the highest sense. But in the earliest times real theatrical dramas, taken either out of the Gospels or from the lives of the saints, were enacted as a means of instruction for a people whose only books were pictures and painted windows. "Things seen are mightier than things heard." And the Church wished also to provide a means of amusement for the people which should elevate and take the place of the old pagan plays. How these reached the summit and became corrupt through the addition of coarse human and vulgar jests, until Church and state alike forbade their production, is known to every one.

The beginning of the Passion Play at Ober-ammergau is popularly assigned to the year of the plague, 1633. But far earlier date is quite probable. At the Bavarian court in Munich sacred drama had long been in high favor. While in Innsbruck, the Archduke Ferdinand II. spent large sums for such performances. On the road joining these cities lies Ober-ammergau, which would hardly have remained indifferent at a time when the world was patronizing sacred drama.

Be that as it may, it is certain that while the plague was devastating the villages of the



PASSION PLAY AT OBER-AMMERGAU.
Carrying the Cross.

Bavarian Tyrol, a native of the village working at Eschenlohe, where the plague raged, became homesick, and returning home by night, unknown to any of the town's officers, crept past the cordon, and died the third day. He brought infection. His death was succeeded by so many others, that in their extremity of terror, the good folk, hoping to propitiate heaven by a pious vow, resolved to give then and every ten years afterward a play which should show forth the life, death, and mediation of our most Blessed Redeemer.

The vow has been faithfully kept, the decennial connection being broken only once since 1634, in order to establish the performance at the beginning of every decade, when a fresh start was made in 1680.

The wave of skepticism and irreverence which swept over Germany at the beginning of the past century never reached the people in this quiet mountain village. Even persecution could not shake their devotion to the play. Long years of association had endeared it to them, and besides, most of them were engaged in carving in wood the Story of the Cross. So its principal incidents were ever in their minds.

Previous to the first presentation before the public, a last

the background of the mountains, but decidedly uncomfortable for both actors and visitors. So various auditoriums were erected, until the present edifice was built in 1899. It seats 4,000 persons and has remarkable acoustic properties. The stage is open and faces west, and with the outlines of the mountains, clad with verdure, the light effects, especially in the evening, at the hour of the crucifixion, are wonderfully beautiful.

On the night previous to the first presentation; on May 11th, snow fell, soft and fleecy and white, until hills and trees were completely hidden beneath the weight of ermine. At intervals during the day the flakes fell on the stage, and on the faces of the actors. Toward the close, before the last sad scenes were enacted, the clouds parted. The sunlight fell like a benediction over the village and stage and characters. Truly, the All-loving Father smiled upon His children.

The Passion Play is divided into three parts, with seventeen scenes, besides the introduction and conclusion. Each scene is preceded by one or more tableaux from the Old Testament and by a prologue.

The curtain rises first upon Adam and Eve being driven from Paradise. Music follows; the curtain is lifted again to



PASSION PLAY AT OBER-AMMERGAU.
Procession of Children with Palms.

rehearsal is held, to which every one in the neighborhood is admitted free. It is often the only opportunity which the townspeople have of witnessing it. After the visitors come, the wives and mothers of the actors are kept so busy that they cannot attend.

On the morning of the eventful day, every one is astir very early. At 6 the actors gather in the village church to attend Mass. It happens very often that in place of the parish priest, a Bishop or an Archbishop celebrates.

At 7 the actors hurry to the dressing-rooms to put on the beautiful garments, made of the finest material. A few moments before the beginning, three cannon shots are fired as a signal. The orchestra begins the opening notes of the overture. Over the vast auditorium, silence falls. Voices are hushed, eager eyes are turned toward the stage, while behind the curtain, all the actors gather round their pastor, and repeat the Lord's Prayer with quiet fervency. The music ceases, the "guardian angels," as the choristers are called, headed by the Prologue, bearing his wand, come slowly and majestically in sight from the right and left of the stage. The sacred drama begins.

The play, as everyone knows, begins promptly at 8 o'clock and lasts until 6 at night, with an intermission at noon of an hour and a half for rest and refreshment.

The original place of performance was the church. As the decades slipped by and the crowds of spectators increased, a removal took place to a meadow lying on the Ammet, north of the village. Very picturesque it must have been, against

display the Adoration of the Cross. "The tree in Paradise brought sin, the tree on Calvary brought grace." After the choir has retired the play begins with Christ's entry into Jerusalem, perhaps one of the loveliest and most natural scenes in the entire drama. The crowds are first seen at the back of the stage, with Christ in their midst, seated on an ass. Nearer and nearer they come in three directions, men, women, and children, strewing palms, and, casting their garments, crying "Hosanna," until one feels as though he were back in old Jerusalem.

In the next scene Christ drives the money changers from the temple and overturns the cages of doves, which fly away over the village. The act closes with anger of the traders and the cry of "Moses is our prophet!"

The tableaux are all most lovely and form an important part of the drama, foreshadowing what is to come. For instance, before the last entry into Jerusalem, King Ahasuerus repudiates Vashti and exalts Esther. And again, before the institution of the Last Supper is shown the fall of Manna in the wilderness and the gigantic bunch of grapes from Canaan.

Yet it is all so wonderful, so reverent. The drama runs swiftly on. Jesus tarries for the last time at that peaceful home in Bethany where Mary Magdalene anoints His feet with spikenard. From the Last Supper, Judas goes forth on his dark errand. And alone, in the garden on the Mount of Olives, Christ falls on His knees to pray for those He leaves behind. The first part ends here.

One of the most touching scenes comes at the close of the ninth act in the hall of Caiaphas. Peter has just finished his

third denial, when Christ is slowly led past him. It is only one long look of unutterable love and sadness that He gives His disciple, and yet it is enough. Peter goes out to weep bitterly.

The scourging and crowning with thorns and the condemnation follow quickly. The fourteenth act is preceded by two tableaux, first the Triumph of Joseph in Egypt, and the Loosing of the Scapegoat. The three scenes which follow are magnificent in the extreme. The first is most artistic. Jerusalem is seen in three perspective views. The many hundreds of players come in three streams down the narrow streets to the foreground where they join in one mad mob.

The "Way of the Cross" is similarly arranged. The holy women come out of Pilate Street. The soldiers, priests, and executioners, with Christ bearing the cross, come from Annas Street; from the distant part of the middle stage comes Simon of Cyrene, followed later on by the weeping women of Jerusalem.

Before the scene of the Crucifixion the choir appears in black garments. So much has been written about this part of the play that I shall pass over it. The vast audience held its breath; faces were wet with tears. While it lasted no one moved, so intense was the excitement. Then came the descent from the cross, the entombment, and finally the joyous Resurrection and the Ascension.

The curtain falls, the last chords of the hymn of victory die away in the air. The play is finished. The crowds of spectators scatter quickly, yet the impressions are deep and lasting. It is not possible to witness the Passion Play and not be changed by it. What has made it possible for these Bavarian peasants thus to portray the life and death of the Saviour? Faith in Him, work and humble fare; love and charity for each other, and toward the whole world.

This is the lesson taught by the Passion Players of Oberammergau.

STEPPING STONES OR STUMBLING BLOCKS?

BY MARIE J. BOIS.

TEMPTATION is an opportunity." Not until we realize the deep truth of these words, can we appreciate the fact that this life is a training school. "My brethren, count it all joy when ye fall in divers temptations, knowing that the trying of your faith worketh patience," says the apostle. Temptation is an opportunity to ask and to receive greater strength, special grace to resist the tempter and to deal a blow to his power; it is a stepping stone to bring us nearer to our God and Father, but it may become, it too often is, a stumbling-block, so that, where we should have risen higher, we have fallen deeply and unexpectedly into sin, causing angels to weep and devils to rejoice. O that we might realize the fact more clearly than we usually do, that each time we fall we are strengthening Satan's kingdom on earth by giving him a fresh hold upon our hearts, and, in proportion to the depths of our fall, we are also weakening God's kingdom on earth.

Startling and awful thought in its truth! Truly our God is very merciful and infinitely good in not making us realize all at once what harm we are doing not only to ourselves but to His kingdom every time we yield to the temptation, in not showing us at first, all our weakness and hopelessness. As a great spiritual guide writes: "It is well to bear in mind that God in His wisdom only gives the grace of self-knowledge gradually; if He were to show us our true selves suddenly, we should despair and lose all courage." Each temptation would then in truth be only a stumbling-block and soon we would give up the fight in despair.

But if we have learned, if we are learning, that temptation is an opportunity to fight for God against the world, the flesh, and the devil, even while we realize our own weakness before such foes, or rather because we realize it, we shall gird on our heavenly armor and, taking up our cross, strengthened by the knowledge of the love of God and of His gracious forgiveness, cleansed by the precious Blood, fed with the Bread of Life, we shall rise, exclaiming, Rejoice not against me, O mine enemy; when I fall, I shall arise: when I sit in darkness, the Lord shall be a light unto me.

I CANNOT contentedly frame a prayer for myself in particular without a catalogue for my friends, nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbor.
—Sir Thomas Browne.

THE SONG OF HALLEY'S COMET.

From the void and from the vast,
Worlds in making streaming past,
Sunward flamed I, in my race
On through planetary space.
Now my flight again I urge
To its far Neptunian verge.
Nightly blazing in your sky,
Mortals, mark me well; 'tis I,
Halley's Comet, Halley's!

Are there other names I bear
In the realms of Otherwhere?
'Tis by Halley's name alone
I to Earthlings would be known.
He in me no vagrant saw,
But a traveler by law,
Oft aforesaid seen of men.
So, as his I come again,
Halley's Comet, Halley's!

Long to him a portent fell,
Minister of death and hell,
Harbinger of plagues and wars,
Born of moist, malefic stars;
Seeing me, man bowed his head,
Sank upon his knees in dread,
Agonized in prayer, nor dreamed
I was other than I seemed,
I, now known as Halley's.

Saxon England, in my glow,
Omen saw of coming woe,
"From the Turk and Comet spare,
Lord," through Europe wailed the prayer.
One by one, with broadening day,
Fade the spectral fears away.
Now man, watching for me, cries,
"Welcome, old friend, to our skies,
Halley's Comet, Halley's!"

Yea, a friend, my course I run,
Kin of planet and of sun,
Birth, like them, of elder time,
Doer of the Will sublime,
Working through th' eternal years,
Regnant in remotest spheres.
Such am I, and e'er shall be,
Till space sees the last of me,
Known to men as Halley's.

Mortals, in me are the keys
Of a thousand mysteries.
Asking skills not; seek and find;
Seeking is the joy of mind.
'Tis by striving man is blest;
Toil-won knowledge is the best.
Were this not forever true,
I had never been to you
Halley's Comet, Halley's.

Were there those of troubled mind
When I left the sun behind,
Earthward drawing day by day?
Lo, I passed you far away!
There's a Pilot never errs
For celestial mariners.
Tell it out, to all men tell:
God is at the helm; all's well,
Well with earth and Halley's.

Speeding on my outward flight,
Soon I'll fade from human sight.
When again, in distant time,
Visit I the solar clime,
May it be a happier world,
One where battle flags are furled,
One where truth and right prevail,
Whence shall come the cry of, "Hail,
Halley's Comet, Halley's!"

St. Mary's Rectory, Northeast Harbor, Maine. —Charles Follen Lee.

WHAT IS THE central object in our church? It is not the prayer desk nor the lectern bearing the Holy Bible; it is not the pulpit whence the minister preaches the Gospel, but the altar standing at the east end of the church, with the gleaming cross above it, the Holy of Holies of the Christian Church. There we partake of no shewbread, no manna of the wilderness, but the Body and Blood of our Saviour Christ, given and shed for our salvation. It is this altar that every reverent eye should seek, whereat is offered the highest act of Christian worship. We may have our synagogues or places of prayer and religious instruction at home, but there is but one temple, one altar, one true place of worship, and that is the sanctuary of the church.—REV. H. OLMSTEAD in *St. Andrew's Parish Visitor*.

Church Kalendar



- 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.

CALENDAR OF COMING EVENTS.

- June 14—Dioc. Conv. Connecticut.
- " 15—Conv. Miss. Dist. of Asheville.
- " 16—Dioc. Conv. Oregon.
- " 19—Dioc. Conv. Montana.
- " 22—Conv. Miss. Dist. Wyoming.
- " 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. 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.

Personal Mention

The address of the Rev. F. E. AITKINS is changed from Trinity Church, Michigan City, Ind., to The Church of the Advent, Boston, Mass.

THE Rt. Rev. W. M. BROWN, D.D., left Little Rock, Ark., on June 1st for his summer home in Gallon, Ohio, to remain until after General Convention.

THE address of the Ven. H. D. CHAMBERS, Archdeacon of the diocese of Oregon, has been changed from 544 Nineteenth Street, Portland, Ore., to 518 Davenport Street in the same city.

THE Rev. CHARLES M. GRAY, rector of St. Peter's Church, St. Petersburg, Fla., sailed from Tampa June 3d on the schooner *Samuel T. Beacham* for Cardenas, Cuba. He will be absent about a month.

UNTIL October 1st the address of the Rev. CHARLES A. HAMILTON will be East Quogue, Long Island.

DEACONESS LAURA MAY KNEPPER of St. Faith's School, New York, has become deaconess at large of North Dakota. When not actively engaged in her duties her address will be Grace Rectory, Jamestown, N. D.

THE Rev. FRANCIS S. LIPPITT, rector of the Church of the Ascension, Rochester, N. Y., has been granted a three months' leave of absence and expects to sail for Europe on the *Vaderland*, June 11th. Address care American Express Co., 11 Rue Scribe, Paris, France.

THE Rev. W. HOWARD MILLS has accepted a call to become rector of St. John's Church, Wells-ville (diocese of Western New York), and will assume charge June 29th.

THE address of the BISHOP of MISSOURI for the summer will be Wequetonsing, Mich.

THE Rev. JOHN L. OLDEHAM, deacon in charge of Trinity Church, Fostoria, Ohio, has resigned to become assistant minister at Christ Church, Dayton, Ohio, where he will go after his ordination to the priesthood, June 26th.

THE Rev. J. J. H. REEDY is supplying St. Mark's, Tonopah, Nev., for the month of June, and he should be addressed accordingly.

THE Rev. F. C. ROBERTS, for the past five years rector of St. Alban's Church, Sussex, Wis., has accepted a call to the rectorship of the Church of the Good Shepherd, Allegan, Mich., where he should be addressed after July 1st.

THE Rev. CHARLES H. SMITH, D.D., rector of St. James' Church, Buffalo, N. Y., sailed on June 1st from New York to Rotterdam, en route to the World's Missionary Conference at Edinburgh, as delegate of the American Church. With his brother, Mr. JOHN E. SMITH, a prominent layman of Nebraska, he will spend a short time in the Low Countries before proceeding to Scotland. After the conference they will visit the lake regions of Scotland and England, going

also to Paris. Dr. Smith expects to be home by the last Sunday in July.

THE Rev. OLIVER DOW SMITH has removed from St. Peter's, Williston, N. D., to St. James', Grafton, N. D.

THE Rev. JOSEPH H. SPEARING of Shreveport, La., has accepted the headmastership of the Sewanee Military Academy, Sewanee, Tenn., and is now in residence. He still remains connected canonically with the diocese of Louisiana.

FROM June 1st to October 1st, the Rev. Dr. F. C. H. WENDEL, priest in charge of St. John's Church, Ashfield, and Emmanuel Church, Shelburne Falls, Mass., may be addressed at Ashfield, Mass.

DEGREES CONFERRED.

CAMBRIDGE THEOLOGICAL SCHOOL.—D.D., upon the Rev. FREDERIC PALMER of Andover, Mass.

UNIVERSITY OF DENVER.—LL.D., *pro honoris causa*, upon the Very Rev. H. MARTYN HART, D.D., of Denver, Colo.

ORDINATIONS.

DEACONS.

CENTRAL NEW YORK.—On June 3d, by the Bishop of the diocese, GEORGE ALEXANDER PARRY, JR., WALTER A. KENDER, and W. FRANK ALLEN. The services were held in Calvary Church, Utica. The Bishop preached the sermon, an able and strong exposition of the Apostolic ministry. The candidates were presented by the Rev. John R. Harding, D.D., the Rev. John A. Staunton read the epistle and Mr. Kender read the gospel. The Rev. Mr. Parry will take up work at Altmar, Lacona, and other rural missions. Mr. Kender, who came into the Church from the Universalists, will be stationed at Groton with three mission stations attached. Mr. Allen will act as assistant at Trinity Church, Binghamton, with special charge of a thriving mission at Endicot.

KENTUCKY.—At St. John's School for Postulants, Unlontown, by the Bishop of the diocese, C. P. PARKER, late of the diocese of South Carolina. The Rev. Mr. Parker will devote his time during the summer to mission work in and around Unlontown.

NORTH DAKOTA.—On Sunday, May 29th, by the Bishop of the district, JOHN JOSEPH COWAN, B.D., CLAUDE E. RUNNALLS, WILLIAM LEONARD BLAKER. The Bishop was the preacher, and gave a strong sermon on the "Seven Lamps of Architecture in the Character of the Christian and the Priest." The Rev. J. J. Cowan has been placed at Minot, the Rev. C. E. Runnalls at Rolla, and the Rev. W. L. Blaker at Langdon.

UTAH.—On Wednesday, May 25th, at St. Mark's Cathedral, Salt Lake City, by the Bishop of the district, C. A. LEMOIN. The candidate was presented by the Rev. S. R. Colladay. The Rev. Mr. Lemoin will take up work at Eureka, Utah.

DEACONS AND PRIESTS.

WESTERN MASSACHUSETTS.—On Trinity Sunday, in Christ Church, Fitchburg, by the Bishop of the diocese, J. FRANK SCOTT and FRANK C. WHEELLOCK were ordained deacons, and Rev. FOSTER WATERMAN STEARNS was advanced to the priesthood. The candidates were presented by Rev. G. H. Thomas, rector of the parish, and Rev. J. de W. Perry, Jr., of New Haven preached the sermon. Mr. Scott goes to St. George's, New York. Mr. Wheellock is to assume charge of St. Philip's, Easthampton, and Mr. Stearns is in charge of Christ Church, Sheffield.

PRIESTS.

CONNECTICUT.—On June 2d, in Christ Church, Ansonia, by the Bishop of the diocese, the Rev. GEORGE H. HEFFLON and the Rev. DAVID BOWEN. The sermon was preached by the Rev. Stewart Means, D.D., rector of St. John's, New Haven. A number of the clergy of the diocese were present and joined with the Bishop in the laying on of hands. The Rev. Mr. Hefflon, who is himself totally deaf, is to minister to deaf mutes, while the Rev. Mr. Bowen will become one of the staff at Calvary Church, New York.

SPOKANE.—On Thursday morning, June 2d, by the Bishop of the district, in All Saints' Cathedral, the Rev. JOHN OLIVER VINCE. The assisting clergy were: Ven. H. J. Purdue celebrant, assisting the Bishop; Ven. Maurice J. Bywater preacher; the Rev. A. O. Worthing, presenter. The Rev. R. S. Hannah said the Litany and Suffrages, and the Rev. J. G. Robinson joined with the other priests in the laying on of hands. The Rev. J. O. Vince will continue in charge of St. Matthew's, Presser, and St. Luke's, Mabton.

DIED.

CASWALL.—The Ven. ROBERT CLARKE, Archdeacon of the diocese of Lexington, son of the late Rev. Henry CASWALL, D.D., vicar of Figheldean, Wilts, England, and prebendary of Salisbury Cathedral, and Mary Chase Batcheller, entered into rest Saturday, May 28, 1910, at Lex-

ington, Ky., aged 71 years. Interment in Lexington, Ky., on May 30, 1910.

"For they rest from their labors and their works do follow them."

HEWSON.—In Utica, N. Y., on May 28, 1910, ALMA VICTORIA, daughter of the late John and Alice HEWSON, of Detroit, Mich.

A faithful and beloved friend. May she rest in peace. "One thing have I desired of the Lord."

J. H.

NEILSON.—Entered into rest on May 29th, at "Hearts-Ease," Florence, N. J., THOMAS NEILSON, aged 84 years.

"May he rest in peace."

MEMORIALS.

WILLIAM J. MEAD.

Died, at his home in White Plains, N. Y., on Tuesday, May 3, 1910, WILLIAM J. MEAD, in his 78th year, son of the late Colonel Drake and Julia Ann Knapp Mead of North Street, Greenwich, Conn.

Born and living nearly all his life in the ancestral home owned by his family for over 200 years, Mr. Mead is mourned by many relatives and friends, who loved the gentle, sympathetic Christian man.

On May 7th, after the burial service in the parish church founded by his ancestors, he was laid to rest among his kindred of four generations.

"Unto God's gracious mercy and protection we commit him."

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

RECTOR who will shortly retire from his present work desires confidential communication with such clergy who may desire new work in the early fall. Gulf Coast diocese, 225 communicants, \$1,500 stipend, with large rectory; brick church. High Churchman. "SOUTHERN," care LIVING CHURCH, Milwaukee.

ASSISTANT (single) wanted in large parish in Eastern manufacturing city. Unexcelled opportunity for experience in institutional work. Address, stating qualifications and references, Box A. B., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

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, 78 Seventh Avenue, New York City.

DEACONESS possessing thorough school training and experience, strong, sound Churchmanship, desires a city parish work. Disengaged June 1st. Address: DEACONESS, LIVING CHURCH, Milwaukee, Wis.

Organist and choirmaster desires a position in a Church or school where he can teach piano, organ, and harmony. Highest references. TEACHER, care LIVING CHURCH, Milwaukee.

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

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

KINDERGARTNER, experienced institutional worker, can consider full engagement. M., LIVING CHURCH, MILWAUKEE.

TUTORING.

CLERGYMAN, young, college graduate, experienced tutor, rector of suburban Philadelphia parish, will take one or two boys in residence. Best reference from Philadelphia families. Address PHILADELPHIA, care 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 Fiftieth 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.

PARISH MAGAZINE, Churchly; illustrated; inexpensive. ANCHOR PRESS, Waterville, Conn.

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.

GOING ABROAD?—Rector and wife, experience European residence and travel, will conduct party leaving Montreal June 23d. Seven countries, Passion Play, return Naples to New York, 81 days, \$475.00. References. Two places still vacant. Rector, Box 42, Marshallton, Del.

AN ideal vacation tour by ocean, rail, lake, and river for select party of Church boys, forty days; Great Lakes, Niagara Frontier, Hudson River, New York, Atlantic Ocean to Norfolk, Richmond, Washington. W. A. HABERSTRO, 617 People's Gas Bldg., Chicago.

MISCELLANEOUS.

WILL store, gratis, upright piano. Good care; light use. PIANO, care LIVING CHURCH, Milwaukee.

HEALTH AND SUMMER RESORTS

EAU PLEINE COTTAGE, Chain-o-Lakes, Waupaca, Wis. An ideal spot for rest and recreation among the woods. Excellent boating, bathing, and fishing. Pure spring water. References: The Bishop of Chicago and the Rev. Leonard B. Richards, Ferguson, Mo., by their kind permission. Address Mrs. S. M. CARINGTON, Route 1, Waupaca, Wis.

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.

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.

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,
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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 KOWS,
507 North Broad Street, Elizabeth, N. J.

THE BOARD OF MISSIONS

management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking. Address

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

"AIDS TO THE DEVOUT LIFE."

Several years ago, there appeared in the Outlook a series of reviews under the above title. Later they were gathered into a handy little volume, and bound in red cloth. The authors and titles are: "The Pilgrims' Progress and the Life Divine," by Rev. Dr. Brown, minister of the Bunyan Church, Bedford, England; "The Imitation of Christ," by Bishop Huntington, late Bishop of Central New York; "Holy Living and Dying," by Dr. A. H. Bradford; Browning's "Saul," by Hamilton W. Mabie; Keble's "Christian Year," by Dr. Henry Van Dyke. These well known devotional books are commented upon as "Aids to a Devout Life," and are very sympathetic in their character.

Some one of these devotional books is undoubtedly treasured by all Christians, while all of them are in the libraries of the clergy and lay people who value the works as classics in religious reading. These essays are therefore most helpful and particularly so to young people who do not fully appreciate these standard books. The book is almost out of print. That is to say but a very few copies are left, and it will not be reprinted. The Young Churchman Co. has purchased the small remainder, and offer copies at 25 cents each post paid, which is one half of the original price. We feel sure that every person reading these essays will be greatly pleased,

for we know how enjoyable we have found them. Dr. Van Dyke's essay on Keble's "Christian Year" seems to fit in best to our appreciation, for it illuminates the whole book. The clergy who can afford to do so (but alas! too few can), would find it advisable to keep a dozen of them on hand to give away from time to time. "Aids to the Devout Life," 25 cents post paid. Address THE YOUNG CHURCHMAN CO., Milwaukee.

THE PASSION PLAY.

The very interesting letter in the current LIVING CHURCH from Ober-Ammergau will make one want to read the whole synopsis and other interesting data, as given in Dr. Hermitage Day's new book *Ober-Ammergau and the Passion Play*, which is "A Practical and Historical Handbook for visitors," as well as a very entertaining volume for those who cannot visit the great Play. The book has 24 illustrations from photographs taken by the author, and is an exceedingly attractive volume. The table of contents is as follows: I., The Story of the Passion Play; II., The Spirit of the Passion Play; III., The Approach to Ober-Ammergau; IV., The Village of Ober-Ammergau; V., The Structure of the Passion Play; VI., Synopsis of the Play; VII., On the Day of the Play; VIII., The Origin of Religious Drama. Note on the Music; Books on the Passion Play. Price 50 cents in parchment covers, and 70 cents in cloth, post paid. The American publishers are THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

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

FROM THE AUTHOR.

Yet Speaketh He. By Gertrude Capen Whitney, Author of *I Choose*. [Sherman, French & Co., Boston.]

I Choose. By Gertrude Capen Whitney, Author of *Yet Speaketh He*. [Sherman, French & Co., Boston.]

GINN & CO. Boston.

Town and City. By Frances Gullick Jewett. Price 50 cents.

UNIVERSITY OF CHICAGO PRESS. Chicago.

Development of Western Civilization. By J. Dorsey Forrest.

Modern Constitutions. By John Fairleigh Dodd. Two Volumes. Price \$5.00.

THE ARDEN PRESS. New York.

Problems of Your Generation. By Daisy Dewey.

HORACE COX. London.

Crockford's Clerical Directory for 1910. Being a Statistical Book of Reference for Facts Relating to the Clergy and the Church with a Fuller Index of Facts relating to the parishes and benefices of England and Wales and Ireland, and to the charges, missions, etc., of Scotland and the Colonies, and of Europe, North Africa, and the Mediterranean, than any ever yet given to the public. Forty-second issue. Two volumes.

PAMPHLETS.

American Guild of Organists, United States and Canada. Founded 1896. Year Book, 1910. Price 50 cents.

Year Book of Christ Church Cathedral, St. Louis, Mo. 1910.

The Year Book of St. John's Parish, Yonkers, N. Y. Annual number of St. John's Parish Record. 1910.

Catalogue of Andover Theological Seminary. One hundred and second year, 1909-1910. Cambridge, Mass.

The Apostolic Ministry. A Charge by the Rt. Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont. Delivered at the Annual Convention of the Diocese, 1910. With Notes and Appendices. [Longmans, Green & Co., New York.]

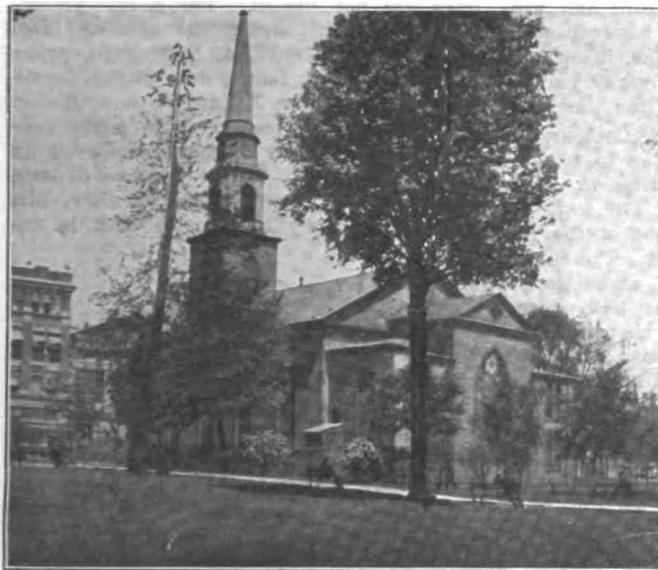
A Round Robin to the Junior Auxiliaries. More Suggestions for Juniors. [Published Quarterly. Church Missions Publishing Co., Hartford, Conn.]

Increase Our Faith. A Sermon Preached in Trinity Church, Boston, before the Convention of the Diocese of Massachusetts, on April 13, 1910. By the Rev. Philo W. Sprague, rector of St. John's Church, Charlestown, Mass.

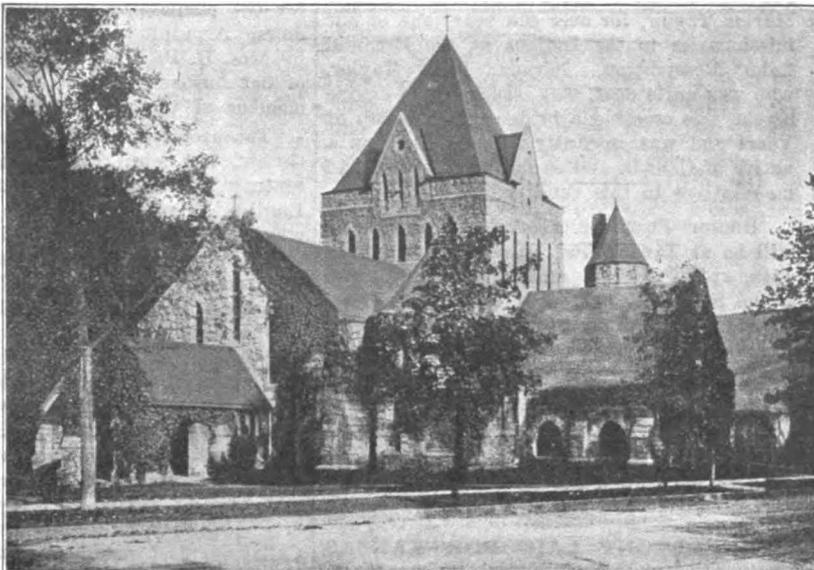
Annual Report of the Commissioner of Insurance of the State of Wisconsin. Fire and Marine Insurance, 1910. [Democrat Publishing Co., Madison, Wis.]

WHILE God gives us life we may be sure that He believes in us and our future. Let us never despair of ourselves while God hopes for us.—Selected.

The Church at Work



TRINITY CHURCH, NEWARK.



CHRIST CHURCH, BLOOMFIELD.

Two Churches in the Diocese of Newark, whose Anniversary Functions were chronicled last week.



REV. L. S. OSBORNE,
Rector of Trinity Church, Newark, N. J.

CONVOCATION OF NORTH DAKOTA.

ALL THE clergymen of the district and an unusually large number of lay delegates were in attendance on the twenty-sixth annual convocation of the district of North Dakota, which assembled at Gethsemane Cathedral, Fargo, on May 29th, 30th, and 31st. The affairs of the district were carefully reviewed and found to be in a satisfactory and encouraging condition, with ample opportunity for immediate betterment and extension, if only the staff could be increased. The children's Lenten offering was reported as exceeding all past records, with a total of \$1,083.74, an average per capita for pupils and teachers in the Sunday schools of \$1.07. St. John's, Larimore, having the highest average (\$5.78), won the missionary banner. St. Andrew's, Esmond, standing second with an average of \$4.82, received the Church pennant—a copy of the "Church flag" of our navy. There was little business before the convocation of wide interest to the Church. Monday afternoon was given up to the guilds and Auxiliaries. The president, Mrs. Cameron Mann, reported that the attendance at this meeting was the largest in its history, and that every guild and Auxiliary in the district had met its assessment fully and promptly. After the ordinary business Mrs. Mann introduced Deaconess Margaret Rout-

ledge of Manila, who gave a most interesting address on the work in the Philippine Islands. The address was illustrated by a considerable number of lantern slides. Deputies elected to General Convention are the Rev. S. Currie and Mr. O. E. Ashbrook; Alternates, Rev. G. P. Burleson, Mr. W. B. Overson; Secretary of Convocation, Rev. G. J. Childs, Casselton; Sunday School Commission: Rev. E. W. Burleson, Jamestown; Rev. G. J. Childs, Casselton, and Rev. D. F. Thompson, Wahpeton.

The Bishop in his address paid a touching tribute to the late Bishop Hare, and spoke encouragingly of conditions in the district, both spiritual and financial. He told of the results of the L. M. M., though, he said, "the main difficulty of all such movements, the main obstacle to their proposed advance is that they cannot get into touch with the very people who most need their message and impulse. Thousands of men in Fargo who might have been instructed and inspired, and really made better and happier by the meetings in Fargo, never went near those meetings, and so it was everywhere else. . . The best characteristic of the L. M. M. was that it was conceived and carried on simply as a movement; it was not to be crystallized into a party, an order, a society, a church."

PROGRESS OF ST. JOHN'S, CLEVELAND, OHIO.

ST. JOHN'S parish, Cleveland (the Rev. Ransom M. Church, rector) has just purchased a ten-room stone and frame dwelling house for a rectory. Within two weeks, a committee obtained all the money necessary with some fifteen hundred dollars extra for new plumbing, parquet floors, electricity, and other improvements. This venerable parish, the second oldest in the city and the mother of four city parishes, has recently taken a new lease of life. The endowment funds of the parish have been increased during the past three years from \$3,000 up to \$31,000, the church and chapel have been entirely redecorated and re-carpeted, and six stained glass windows have been given by different people, besides a handsome memorial cross and vases for the altar and a silver communion service. The past week a marble mem-



REV. E. A. WHITE,
Rector of Christ Church, Bloomfield, N. J.

orial tablet was given by Mr. Kenneth C. White in memory of his father, the Rev. John Crocker White, D.D., who was rector of St. John's from 1873 to 1883 and who died just two years ago. The congregations, the baptisms, and the confirmations have been larger than in many years, while the parish financially is stronger than in the past, being without debt or deficit.

NEWS FROM THE MISSION FIELD.

BISHOP MCKIM writes from Tokyo, May 10th, as follows: Cablegrams may have told you of the great fire at Aomori, which has destroyed the two-story building used as church and parish house and in which Miss Bristowe housed her kindergarten. All the Christians except two were "burned out" and the distress among the 35,000 sufferers is pitiable. . . . We are doing all we can to help and have issued appeals through the press, not for our own people, but for general relief. We had an insurance equal to the original cost of the building, but prices have so advanced in fifteen years that we can not rebuild the same structure for less than double the amount. The Christians, having lost everything, will find it a struggle to continue their weekly contributions, and can do nothing towards rebuilding. We want if possible to build

church and parish house separately; will not the Church at home help us to build the church if we take the responsibility for the parish house? We can build a brick church for \$7,500. It is a pleasure to repeat that Miss Bristowe is safe and her house one of the few untouched by the fire.

WORD HAS been received at the Church Missions House of the sudden death of Miss Marion Taylor, for over ten years one of our missionaries to the Indians at the Pyramid Lake Reservation, Nevada. Miss Taylor, who was quite deaf, was struck by an engine as she was crossing a bridge in the cañon at Verdi and was instantly killed. She was a native of Canada and so far as is known had no relatives in this country.

BISHOP ROWE of Alaska writes that he will be at Tanana and Fairbanks until July 15th, at St. Michael until August 20th, and Nome September 5th, after which he will return to the United States for the General Convention.

BISHOP GRAVES of Shanghai has cabled to the Church Missions House that on account of ill health Dr. H. W. Boone, our veteran medical missionary in China, will have to return to the United States.

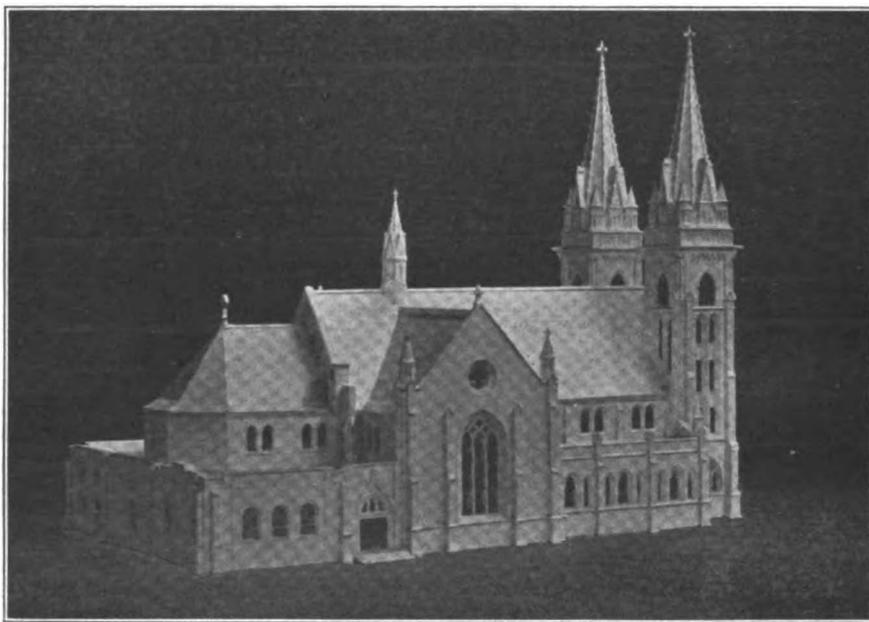
CORNERSTONE LAID FOR KANSAS CATHEDRAL.

THE CORNERSTONE of the permanent Cathedral for which the Bishop and Church people of the diocese of Kansas have waited so patiently for many years, was laid at Topeka on Tuesday, May 31st, by Bishop Millspaugh in the presence of the Bishops of Oklahoma, Salina, and Wyoming, most of the clergy of the diocese, who were assembled for the diocesan convention, the lay delegates to the convention, the members of the

pledges have been received, making a total of \$90,000. Of this sum \$5,000 was spent on the foundation and the present contract (which does not include the spires to crown the two frontal towers) is for \$100,000. It is hoped to have at some time a \$10,000 organ, and to spend a similar amount on the stained glass for the windows. By the will of the late Mrs. Sheldon \$5,500 was left for the purpose of providing bells and windows. A pulpit to cost \$1,500 has been given by Mrs. D. P. Blish of Atchison, in memory of her husband, who was for many years a member of various boards of the diocese.

The architecture of the new Cathedral is Gothic, the detail being similar to twelfth-century Brittany, approximating to Early English. The length will be 170 feet, the width 100 feet, and the height of the two spires when completed 150 feet. The church will comprise chancel with ambulatories, transepts, nave of six arches with aisles, two towers, and a morning chapel. There will be a seating accommodation for 1,200. The material used will be Silverdale stone, which is similar to the famous Caen stone. The architects are Messrs. Root & Siemans of Kansas City. The ground on which the building is to stand is worth \$30,000, but was already available, being part of property acquired in 1857 by the Rev. C. M. Callaway, first rector of Grace parish. The church property in the cathedral city of Kansas covers forty acres and is occupied, in addition to the Cathedral and guild hall, by the Deanery, the College of the Sisters of Bethany, the episcopal residence, and Christ's Hospital. In addition there is half a block on which the temporary building of the Kansas Theological School stands, and the site of the Church of the Good Shepherd and that of St. Simon the Cyrenian.

It is of great interest to know that when



MODEL FOR GRACE CATHEDRAL, TOPEKA, KANSAS.

various diocesan bodies, and a goodly number of others. After the actual laying of the stone a most fitting address was made by the Bishop of Wyoming, to which Bishop Millspaugh added a few interesting words. All arrangements for the service, which were admirably planned, were carried out under the direction of Canon Pooley.

For twenty-two years past, a most useful hall, which will become the guild hall for the Cathedral parish, has been used as a pro-Cathedral, but seven years ago, within the residence of the present Dean (the Very Rev. J. P. de B. Kaye), plans were prepared for a permanent structure. This was made possible by a legacy of \$48,000 bequeathed by the late Mr. and Mrs. Giles. Other gifts and

Bishop Millspaugh was in England for the Pan-Anglican Congress two years ago, he secured for the new Cathedral three highly interesting gifts. One is a stone from Canterbury Cathedral, another is a stone from the newly restored Hexham Abbey, and the third is the old glass from the south transept (Poets' Corner) of Westminster Abbey, kindly given by the Dean of Westminster.

CHURCH OPENED AT TUPELO, MISS.

THE NEW All Saints' chapel, Tupelo, Miss., a brick structure of pleasing architectural lines, a fitting expression of the faith and devotion of the few communicants who have for the first time in the history of

the community builded an altar unto the Lord, was formally opened on the evening of May 12th. The occasion was a memorable one, not only because it marked the initial Church service held in its own edifice in Tupelo, but because it meant the fruition of a hope long deferred. The churchly little structure was filled with a reverent congregation, to most of whom the Church's ways are not known. The clergy present and uniting in saying the evening office were the Rev. Messrs. A. B. Howard, priest in charge; W. E. Dakin, dean of the Convocation, and the Rev. J. Lundy Sykes. Bishop Bratton was the preacher. An early celebration of the Holy Eucharist followed on the next morning. It is the source of deep regret to all concerned that the Rev. Mr. Howard is shortly to take up work in another diocese.

CONVOCATION OF THE DISTRICT OF HONOLULU.

THE ADDRESS of the Bishop was the principal feature of the eighth annual convocation of the missionary district of Honolulu, which met at St. Andrew's Cathedral May 14-16th. Substantial material and spiritual growth were reported. More delegates were present than ever before, and all the clergy engaged in active work except two were in attendance. The address of the Bishop was a strong, clear presentation of the fundamentals of the faith. Near the close of the session the following resolution was unanimously adopted: *Resolved*, That the respectful thanks of the convocation be tendered to the Right Reverend the Bishop for his charge and the clear words of warning it contains of the dangers threatening the spiritual life of the Church Catholic—on the one extreme from a vague and speculative belief in our Lord's nature and authority; on the other hand, from an undue emphasis on the outward forms and ceremonies of our worship. The reports of the committee on the State of the Church, the treasurer of the board of directors, and others, gave evidence of substantial progress, both in the direction of spiritual life and material development. Compared with the condition of the Church when the American Church took over the see the showing made was indeed most gratifying. Communicants have increased from 400 to nearly 1,400, while the property of the Church has increased from \$101,000 to over \$400,000. During the year past the new buildings for St. Andrew's Priory have been completed and paid for; provision made for the erection of a house for the Bishop on the Cathedral grounds, and substantial cash additions to the endowment funds of the Church have been provided by people in the Islands.

The officers chosen for the year were: Rev. W. E. Potwine, secretary; Mr. H. McK. Harrison, president; Mr. C. F. Clemons, chancellor; and Mr. Robbins B. Anderson, registrar. The delegates to the General Convention are: Clerical, the Rev. Canon William Ault; lay, Mr. R. B. Anderson. The alternates are Rev. W. E. Potwine and Mr. Arthur B. Restarick. The Council of Advice consists of the Rev. Canon John Osborne, the Rev. Canon E. T. Simpson, the Rev. W. E. Potwine, Mr. T. Clive Davies, Mr. H. M. von Holt, and Mr. L. Tenney Peck.

PROGRAMME OF ALBANY CATHEDRAL SUMMER SCHOOL.

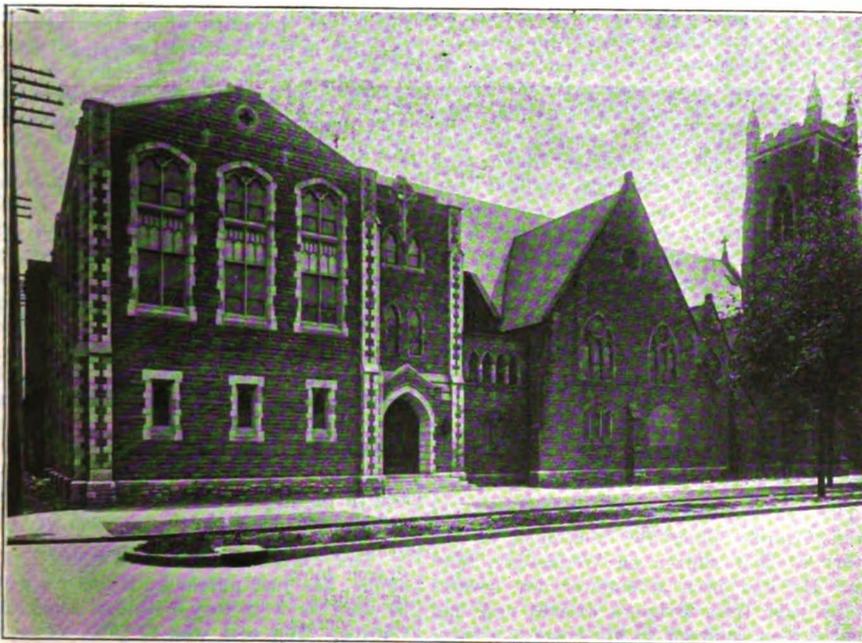
THE ALBANY Cathedral Summer School for the clergy commences its sessions on the afternoon of June 27th, continuing until July 1st. There will be three lectures each morning, one in the afternoon, and a conference in the evening. Matins and Evensong will be said in the Cathedral and there will be a daily celebration of the Holy Eucharist.

The following are the lectures and their subjects:

The Right Rev. A. C. A. Hall, D.D., three lectures and a conference on St. John's teaching about the Incarnation, its preparation and its consequences, with the Church's definition; the Rev. Henry S. Nash, D.D., Cambridge Theological School, four lectures on "New Testament Ethics"; Prof. Richard M. Hodge, D.D., of Columbia University, three lectures on "Child Psychology" and a conference on "The Religious Instruction Required for Children"; the Rev. Philo W. Sprague of Charlestown, Mass., three lectures and a conference on "Present-day Social Problems and Their Solution"; the Rev. Henry P. Scratchley of the General Seminary, three lectures on "The Gallican Conception of the Church, Historically Treated as to its Rise and Fall"; the Rev. Arthur M. Sherman of Hankow, China, a conference on "Missions."

NEW PARISH HOUSE OPENED AT COLUMBUS, OHIO.

THE NEW parish house of Trinity Church, Columbus, Ohio, was opened for the first time on the evening of May 2d, at the annual meet-



NEW PARISH HOUSE, TRINITY CHURCH, COLUMBUS, OHIO.

ing of the parish, of which the Rev. Theodore I. Reese is rector. As an expression of appreciation to those who had a share in the construction of the building, the vestry gave a dinner to the architects, contractors, and all the workmen who in any way had given of their labor to erect it. The building is of stone, concrete, and steel construction, and is absolutely fireproof. A gymnasium, with shower baths and lavatories, occupies the basement. On the first floor is the chapel and choir room; on the second, the office of the rector and guild rooms for the parish organization. An assembly hall with stage, kitchen, and a serving room, take up the third floor, and the apartment for the sexton is placed in the rear of the fourth floor. The building is heated by steam, lighted by gas and electricity, equipped with house and city telephones, and a small elevator for supplies. The chapel, seating 175, is rich with memorials, everything from the marble altar to the smallest piece of communion linen being a memorial or thank-offering gift. The parish house cost \$30,000 and was a year in construction.

The tower of the church, unfinished for forty years, has just been completed. The funds for its construction (\$2,500) were raised from a large number of small subscriptions, given in memory of many saints "Who from

their labors rest." The tower is called "The All Saints' Tower." On November 1st, All Saints' Day, the church, built forty-two years ago, will be consecrated and the new chime of ten bells, a memorial gift of Mr. and Mrs. Charles Hayden, will be rung for the first time.

CHRIST CHURCH, RUSHVILLE, ILL., CONSECRATED.

CHRIST CHURCH, Rushville, Ill., was consecrated on the First Sunday after Trinity by the Bishop of Quincy, assisted by the Rev. James W. Smith of Galesburg and the Rev. Chapman Lewis of Kewanee, the latter preaching an instructive sermon on "The Motherhood of the Church." The lot on which the church stands, and the greater part of the expense of the church structure, were given by Miss Virginia E. Scripps. The new church is a tasteful structure in the Mission style, and it is completely equipped for purposes of worship.

The parish in Rushville dates from 1835, being the second organized in Illinois. Two conventions of the old diocese of Illinois were held there in an early day. Although never formally declared defunct, the organization

yama of Japan and Mr. Edwin H. Brown, Jr., Dean Rich pronouncing the benediction. At night another mass meeting was held in Music Hall, all the churches being closed for the occasion, Judge Adkins (a Churchman) presiding. Addresses were delivered by Mr. Edwin H. Brown, Jr., Mr. Yokoyama, Mr. Cochran, Mr. David H. Brown, Mr. Levering, and Dr. Edmunds, and the convention adjourned by the various bodies pledging to make an earnest effort to increase their contributions for foreign missions during 1910 from 50 to 300 per cent over their 1909 figures. In this meeting, as in all similar meetings at Easton, the rector of Christ Church (Rev. Henry Davies, Ph.D.), and the Dean of Trinity Cathedral (Very Rev. Edward R. Rich, D.D.), were in the forefront, and Churchmen took a prominent part.

RESPONSIBILITY FOR THE NEGRO.

THE SUBJECT of home responsibility for the betterment of the negro is being thoughtfully discussed by Churchmen in the diocese of Atlanta as well as by many other citizens. The Rev. Dr. C. B. Wilmer on his return from St. Augustine's, Raleigh, N. C., where he preached the commencement sermon, presented the subject to his congregation at St. Luke's, Atlanta, showing that city's responsibility for those in her midst, for care, oversight, and education, pointing out that an expression of true chivalry was in treating them with gentleness and courtesy, and showing the same solicitude for their welfare that should characterize our care for the heathen in foreign lands. On the same Sunday the Atlanta Constitution devoted its editorial page almost entirely to a ringing plea for the South to meet with aroused conscience this missionary work at her door, and gave pages to communications from the ministers of the city and business and professional men, all heartily concurring in the need and obligation. To this symposium Bishop Nelson contributed a thoughtful and vigorous letter on what the Church has been trying to do, but that it is incapable of reaching the millions with its limited means, great though that work has been. He deplored a tendency in Church councils to segregate the negro, thus depriving him of the counsel and encouragement of his white brother. The Bishop heartily commended the spirit and purpose of the campaign for the South to assume the responsibility and plans for the negro's betterment as home mission work.

Bishop Nelson has throughout his episcopate worked earnestly in this cause in Georgia, and it has resulted in splendid self-supporting work among the negroes in many places, and growing independence in others, developing along educational, industrial, and parochial lines.

BISHOP PARET DENIES THE VATICAN STORY.

A COMPLETE denial of the Vatican story has been printed in the Baltimore Evening Star in a letter from Bishop Paret, which reads as follows:

"Florence, Italy, May 12, 1910.

"Editor of the Baltimore Star:

"I have received a communication from America to-day and by the same mail came a clipping from the Baltimore Sun, giving a statement, sent from Rome, that an audience with the Pope had been refused to me with very unkind expressions.

"It is not true. I was not in Rome, as that statement represents, on April 30th, having left the city two weeks before. There was no refusal of an audience. On the contrary, I received a written message that I could be received with others, on the 16th or 17th of April, but I could not use the permission because I had to leave the city on the 15th. And the saying that 'His Holiness was not

had been practically so for nearly fifty years, when six years ago an effort was made at revival.

L. M. M. CONVENTION IN EASTON, MARYLAND.

A CONVENTION in the interest of the Laymen's Missionary Movement was held in Easton, Md., May 28th and 29th. The opening session was in the parish house of Christ Church on Saturday, when a dinner was served by ladies from all the churches in the city. Rev. Dr. S. D. McConnell presided and addresses were delivered by Mr. William F. Cochran, a Baltimore Churchman, Dr. C. K. Edmunds of Canton Christian College, China, and Hon. Joshua Levering of Baltimore. Bishop Adams attended. On Sunday morning addresses were delivered in the various churches of the city by laymen. Mr. Cochran was the speaker in Christ Church, and with the permission of the Bishop the speaker in the Cathedral was Mr. David H. Brown, the executive secretary for Maryland of the L. M. M., who is not a Churchman. Mr. Edwin H. Brown, Jr., a Churchman of Centerville, spoke in the Methodist Episcopal Church. In the afternoon a mass meeting was held in Music Hall, Mayor Higgins presiding, and addresses were delivered by Mr. H. F. Yoko-

a picture nor a statue,' was not addressed to me, though the Roman newspapers reported that it was said to some one else.

"I have no reason to complain of any unkindness toward me. I regret the delay in answering my request until it was too late; but since it was at the time of the Holy Week and Easter, when the authorities of the Church were more than usually occupied with public services and special duties, the delay was perhaps unavoidable. Yours truly,

"WILLIAM PARET,
"Bishop of Maryland."

ILLNESS OF THE BISHOP OF KANSAS CITY.

ON SUNDAY, May 22d, the Rt. Rev. E. R. Atwill, D.D., Bishop of Kansas City, had an appointment at St. Philip's Church, Joplin, Mo., and while in Joplin he was taken sick with angina pectoris. He was able to return to Kansas City within a day or two and since that time has been closely confined to the house. All engagements have been cancelled. It is hoped that he will be able to resume his accustomed activities shortly.

CONSECRATION OF NEW CHURCH AT WINONA, MISS.

ON THE First Sunday after Trinity the new Immanuel Church, Winona, Miss. (the Rev. D. T. Johnson, rector), the gift of Mr. J. C. Purnell, a devoted communicant of the parish, was consecrated by the Bishop of the diocese. The church is in the style of the Early English period, and is of red pressed brick with stone trimmings, with a covering of slate. The cost of the site and building, exclusive of furnishings, is about \$13,000. The handsome pews, the appointments of choir and sanctuary, and the new pipe organ are the gifts of the congregation. The presence of six clergymen in the chancel and of many people among the congregation from contiguous parishes and missions and some from localities not in the immediate vicinity, attested the admirable *esprit du corps* of the diocese. The office of consecration was said by the Bishop, who was also the preacher, as well as the celebrant at the early Communion. In the course of his sermon, Bishop Bratton emphasized the fact that for the first time he had consecrated a church that was the gift of an individual, and commended the generous spirit of a godly layman who had thus sought to honor the Lord with his substance.

APPROPRIATE GIFT TO BISHOP MILLSPAUGH.

PREVIOUS to the laying of the cornerstone of the new Cathedral at Topeka, Kan. (an account of which will be found on another page of this paper), at the time of the celebration of the Holy Eucharist with which the diocesan convention was opened, the Rev. R. H. Mize, rector of St. Andrew's, Emporia, presented to Bishop Millsbaugh, in the name of the clergy and laity of the diocese, with a pastoral staff. The Bishop returned thanks with evident emotion.

CONVOCATION OF THE DISTRICT OF IDAHO.

THE CONVOCATION of the district of Idaho, which was held in St. Michael's Cathedral, Boise, on May 19th, was a pleasant and profitable one, and without unusual incident. The Bishop in his address told of the rapid settlement of the country, and of the efforts being made to meet the conditions created. Speaking of Canon 19, he stated that "personally I would consider it a serious mistake to nullify or repeal the canon, that it would be undoubtedly misunderstood and compromise our position before the American public.

I suppose that no matter what we did, it would be impossible to embody in human language any canon that would exactly express the desires of everybody in the Church, or one that would be interpreted in a manner satisfactory to all, so that I can see no reason whatever for the Church to recede from a position it has deliberately taken in the interest of Church comity and unity of effort." As to Suffragan Bishops, he expressed himself as open to conviction, but at the same time thought it would be a mistake to introduce the office into the American Church. Substantial material and spiritual progress was reported.

After the Holy Communion, which was participated in by members of the Convocation and the Woman's Auxiliary, the Bishop read his annual address. The convocation assembled in the diocesan room of the Bishop Tuttle Church House and proceeded to organize. There were about twenty clerical and lay delegates present. After the appointment of the various committees, and the transaction of preliminary business, a recess was taken for lunch. During the afternoon session Rev. Howard Stoy was elected clerical deputy to the General Convention, and the Rev. H. G. Taylor alternate. The lay delegates were Mr. R. M. Davidson, deputy, and Hon. T. R. Hamer, alternate. Excellent reports were submitted, showing progress in the various missions, and special encouragement came from the progress and far-reaching work of St. Margaret's School for Girls, and St. Luke's Hospital. Various questions concerning Church extension in Idaho were discussed, and special emphasis was laid upon the development of interest in our foreign and domestic work, and reaching our scattered people in this field, as well as developing the Sunday school work. Interesting missionary meetings were held in the evening, which were well attended by the general public. The convocation closed with a reception by Bishop and Mrs. Funsten at their home on Saturday evening.

DEATH OF REV. S. C. WALTON.

The Rev. SILAS COOK WALTON, rector of Christ Church, Boonville, Mo., died at the rectory of that church on Wednesday, May 25th. He had been a sufferer for several months past from Bright's disease and had recently been confined to his home a greater part of the time. During the past few weeks he seemed to be improving and had made arrangements to go on a visit to his old home in England. He had bought tickets for himself and wife and was to sail in a week, when he took a relapse and rapidly sank until released by death. He was born in England in 1856, and had been resident in this country but a few years. In 1905 he was ordered deacon by the Bishop of Fond du Lac, and was advanced to the priesthood the following year by the Bishop of Milwaukee. He then became rector of Zion Church, Mendon, Ill., and two years ago accepted the rectorship of Boonville, where he had greatly endeared himself. He leaves a wife and five children. The funeral took place on May 27th, the Rev. D. H. Atwill of Sedalia and the Rev. C. H. Bohn of Marshall officiating. The interment was in Walnut Grove cemetery.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

MENTION has already been made in these columns of the proposed erection of the church at Starkville, Miss., the seat of the State Agricultural and Mechanical College. Sufficient funds are now assured to justify the laying of the foundations in the near future. Upon completion of the foundations work will be suspended until the building fund has been sufficiently augmented to authorize further progress of construction. The

priest in charge, the Rev. J. Lundy Sykes, is making a canvass of the diocese, as time and opportunity permit, in the interest of the building fund. In view of the importance of this undertaking at a strategic point, it is hoped that it may commend itself to the generosity of Churchmen, not only of the diocese, but to those beyond its bounds. The completion of the building will enable the priest in charge at Starkville to present the church to students who are natives of Mississippi counties in which the voice of the Church is never heard, as well as to minister to the communicants among the College faculty, student body, and residents of Starkville.

THE BUILDING COMMITTEE of the Episcopal Home for Children, to be erected at the head of Talbert Street, Anacostia, Washington, D. C., has awarded the contract for its erection at a cost of about \$30,000. Work will be started immediately, and it is hoped that when the children return from the summer home at Colonial Beach the building will be ready for occupancy. The new structure is to be of the old Colonial type, designed after the architecture of Mount Vernon. It is to be capable of accommodating about sixty children, with ample room, and is to be of the cottage type. This design has been selected to give the children a feeling of home instead of the effect of an institution. The building is to have two wings, connected by a large porch, with a kitchen in the center to serve both portions. These buildings were made possible through the interest of a friend in New York.

THE CORNERSTONE of the parish house for St. James' Church, Irvington, Baltimore (Rev. L. E. Goodwin; rector), was laid on May 30th. Gen. Thomas J. Shryock, grand master of the Masonic order in Maryland, had charge of the services, assisted by officers of the Grand Lodge. The rector spoke and then introduced Dr. William A. Montell, who made the principal address. The building will comprise an auditorium, a Sunday school room, and a basement, the latter to have facilities for amusement and recreation. A kindergarten will be established in the fall, and it is the intention to have the building unhampered by debt when opened in October.

THE VESTRY of St. Mark's Church, Minneapolis, has just purchased a fine residence to be used as a rectory within a block of the Church. The cost was \$16,000. The rector (Rev. J. E. Freeman) and his family will move in, in the early fall.

PLANS HAVE been completed and accepted for the immediate erection of a new stone church, to cost about \$30,000, for the Church of the Prince of Peace, Walbrook (Baltimore).

A RECTORY has lately been purchased for Grace Church, Brunswick, the central point of St. Mark's parish, Frederick and Washington counties, Md.

GRACE PARISH, Ravenna, Ohio, will shortly erect a parish building to cost upwards of \$5,000. One-half of the required amount has already been raised.

HARRISBURG REPORT ON SCHOOL HISTORIES.

A COMMITTEE of the diocese of Harrisburg, of which the Rev. Edward J. Haughton was chairman, reported to the recent convention of that diocese that gross errors in Church history were to be found in many of the current text books on the subject. The results were shown to be very unfortunate on the minds of children, their parent Church of England being treated as a recently founded sect. Suggestions were made that the clergy and official bodies seek to insure adequate treatment of the subject in our schools, and that library boards be induced to secure "such works as those of Creighton, Gardiner,

Stubbs, Freeman, Perry, Blunt, Wakeman, Stephens and Hunt, and Littell's *Historians and the English Reformation*; and that school teachers be put in touch with them or such Church literature as will give them a just and fair conception of the subject."

COMMENCEMENT OF CAMBRIDGE THEOLOGICAL SCHOOL.

THE ANNUAL commencement of the Episcopal Theological School was held on the morning of June 1st at St. John's chapel on the school grounds. The annual sermon was preached by Bishop Williams of the diocese of Michigan with Dean George Hodges conducting the service. The diplomas were presented by Richard Henry Dana, one of the trustees, in place of Robert Treat Paine, president of the board of trustees, who for the first time in many years was unable to be present, owing to continued illness. An interesting feature of the commencement exercises was the conferring of the degree of Doctor of Divinity upon the Rev. Frederic Palmer of Andover. This was only the second time in the history of the school that this has been done, the previous recipient of the honor being the Rev. Dr. Charles L. Slattery, who is now rector of Grace Church, New York City. The graduates (with the degree of B.D.) are as follows: Arthur Boxer Crichton, Cambridge, A.B., Harvard University, who will become curate of Christ Church, West Haven, Conn.; Frank Monroe Crouch, Brooklyn, N. Y., A.B. Cornell University, who goes as curate to Holy Trinity Church, Brooklyn, N. Y.; Sidney Thomas James, Seattle, Wash., A.B. University of Washington, who will take up Church work in Seattle; James Arthur Muller, Philadelphia, Pa., A.B. Princeton University, who will continue his studies at Columbia University; James Stuart Neill, Philadelphia, Pa., who will go to St. Stephen's Church, Lynn, Mass., as curate; George Edward Norton, Hallawell, Maine, A.B. Amherst College, who will go as curate to St. George's Church, New York City; John Frank Scott, Fitchburg, A.B. Harvard University, who also goes to St. George's Church, New York City, as curate; William Bertrand Stevens, Somerville, who will become curate at Holy Trinity Church, Harlem, N. Y.; Edward Ashley Gerhard, East Orange, N. J., A.B. Princeton University, who will do missionary work in Wyoming with headquarters at Newcastle; John Leacher, who is at present rector of Calvary Church, Pascoag, R. I. A degree out of course was conferred upon David Le Roy Ferguson, rector of the Church of Our Merciful Saviour, Louisville, Ky.

On the day before the commencement exercises there was the usual alumni dinner, which brought back to Cambridge many of the graduates of the school. At the service which preceded the dinner the sermon was preached by the Rev. Anson Phelps Stokes, secretary of Yale University. At the dinner the Rev. Edward T. Sullivan of Newton Center presided and addresses were made by Dean Hodges, the Rev. Edward S. Drown, one of the faculty of the school, and Harcourt Amory, representing the board of trustees.

CONVOCATION OF THE DISTRICT OF UTAH.

THE THIRD convocation of the district of Utah, which met on May 25th, was occupied almost altogether with routine business. Reports of Rowland Hall and of St. Mark's Hospital, in the see city, were very encouraging and both institutions are prospering. The Bishop's address summed up the work of the past year and stated his plans for the future. The missionary meeting was, as usual, very interesting. The speakers were the Rev. T. T. Denhardt of Provo, Mr. J. B. Schofield, the Rev. W. W. Fleetwood of Ogden, and the

Rev. C. E. Perkins of Salt Lake City. Thursday morning, after the devotional exercises, was given up to the discussion of papers by the clergy on topics relating to local work, followed by the report of the superintendent of St. Mark's Hospital. Other reports were read to the convocation. Delegates were then elected to the General Convention, Rev. D. K. Johnston as clerical delegate and Rev. W. W. Fleetwood as alternate, Mr. J. B. Schofield as lay delegate and Judge M. L. Ritchie as alternate. Friday morning was given up to the work of the Sunday School Commission. Their report was accepted and it was decided to have a permanent commission, which should have charge of the Sunday school work of the district; that the district should use a subject-graded system which should be as nearly uniform as possible in all parishes and missions; that the Bishop should appoint a clergyman who should act as a travelling Sunday school and work with the local clergy to help in the establishment of good schools. The convocation then adjourned subject to the call of the Bishop.

SERVICES ON SPECIAL OCCASIONS.

IN THE quaint graveyard under the trees that surround St. John's Church, Waverly, Baltimore, the annual service was held on Memorial Day for the twenty or more clergymen and their wives buried there. The memorial address was delivered by the Rev. W. A. McClenthen. Following this service, the members of the Sunday school, led by the vested choir of the church, marched in procession through the cemetery to the different graves, where a hymn was sung, a prayer offered, and flowers were heaped upon each grave. The procession then marched back to the church, where the concluding prayers were said and the benediction pronounced.

ON SUNDAY afternoon, May 29th, a service was held in All Saints' Church, Worcester, Mass., in memory of King Edward VII., which was attended by the British associations of Worcester: the Sons and Daughters of St. George; Clan Scott, O.S.C.; Victoria Association; Caledonian Society; Loyal Harmony Lodge and Bay State Lodge, I. O. O. F.; M. U. Loyal Orangemen, and Maritime Provinces Association. The Rev. Thomas F. Davies, Jr., rector of the parish, and the Rev. Henry Hague, rector of St. Matthew's Church, said the service and made brief addresses. The Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston, delivered a most impressive memorial address. The musical part of the service was rendered by the combined choirs of All Saints' and St. Matthew's Churches.

ON SUNDAY night, May 29th, an impressive service in memory of the late King Edward VII. was held in Trinity Church, Antrim, Pa. The service consisted of Evening Prayer with selections from the burial office, prayers, and an appropriate hymn. The rector, the Rev. Dr. J. C. Quinn, delivered a sermon, dealing with the life, character, and reign of the late King.

TWO CAMPS of Spanish American War Veterans attended the morning service at St. John's Church, Providence, R. I., on Sunday, June 5th. The rector, the Rev. Lester Bradner, Ph.D., preached a special sermon, dwelling on the soldier qualities of self-control and self-giving as shown in the life of Christ as a message of Christ to patriotic youth.

THE SECOND annual service of the Men's Guild of the chapel of the Advent, Baltimore, Md., was held on the evening of the First Sunday after Trinity, with a special sermon by the vicar, the Rev. C. P. Sparling, chaplain of the guild. The guild was organized in March, 1909, with 46 members, and now has a membership of 109.

THE Rev. AUSTIN W. MANN preached the baccalaureate sermon at the Kentucky Institution for the Education of Deaf-Mutes, and held a special service at Trinity Church, Danville on Sunday, May 29th. Two hundred and fifty pupils attended the latter.

THE G. A. R. Post, the Spanish American War Veterans, the Woman's Relief Corps, the Daughters of America, the Junior Order, United American Mechanics, attended Evening-song at St. Mark's Church, Tarrytown, N. Y., Sunday, May 29th. The rector, Rev. Chas. A. Ashmead, preached the sermon.

THE FIRST annual choral festival was given at St. Paul's Church, Norwalk, Ohio, on Friday, May 20th, on the occasion of a visit by the choir of Grace Church, Sandusky, Ohio, and its rendition of the cantata, "Messiah Victorious," under the direction of the organist and choirmaster of Grace Church, Mr. T. W. Street.

DEATH OF SISTER LUCY, S.S.J.E.

SISTER LUCY of the Sisterhood of St. John the Evangelist, died on the morning of May 31st at the Church Charity Foundation on Albany Avenue, Brooklyn. Her funeral was held on Thursday afternoon at 3:30 o'clock at St. Luke's Church, Clinton Avenue. Sister Lucy (Lucy M. Nicholson of Brooklyn) was widely known among the workers of the Church in Long Island. She was received into the order at St. John's chapel of the Church Charity Foundation on the eve of All Saints' Day, 1885. Her work at first was with the Church Charity Foundation at Buffalo, which at that time was under the care of this sisterhood. She was transferred by Bishop Littlejohn to St. Catharine's Hall, Brooklyn, where she remained for about ten years, as assistant in charge. She was again transferred by Bishop Littlejohn to work among the orphaned children of the Church Charity Foundation, a work in which she was especially happy. She is survived by her mother and two sisters, Mrs. Harlow R. Brown, long a well-known resident of Brooklyn, and Mrs. Joshua Speed of Louisville, Ky.

VARIOUS CLERICAL GATHERINGS.

THE SPRING meeting of the Archdeaconry of Towson (diocese of Maryland) was held on June 1st at the Church of the Redeemer, Baltimore county. About twenty clerical members and ten lay delegates were present. At Morning Prayer an address was delivered by Bishop Coadjutor Murray. At the business session the Rev. Hobart Smith was re-elected Archdeacon for the coming year. The Archdeacon gave a hopeful report of the missions in the Archdeaconry, especially at St. Philip's, Highlandtown; St. Matthew's, Sparrow's Point, St. Helena; St. Andrew's, Hamilton, and St. Matthew's, Raspeburg, and at the Holy Comforter, Rossville. Reports were made by all the clergy present in charge of mission work as to the condition and prospects of their respective cures. The Archdeaconry was apportioned \$3,000 as its share towards the missionary work of the diocese for the coming year, and accepted about \$2,840. Nearly \$2,600 was appropriated towards the support of the missions within the Archdeaconry.

THE Archdeaconry of Albany met in Christ Church, Herkimer, N. Y., May 31st and June 1st. At the Tuesday evening session there was a symposium on tuberculosis and the attitude of the Church and the clergy towards it, conducted by three physicians from Utica, Dr. W. J. Schuyler, Dr. C. A. Frost, and Dr. Florence Staunton. Much interest was aroused. At the morning service on Wednesday a sermon on "Missionary Motives" was preached by the Rev. John R. Harding, D.D., rector of Trinity Church, Utica. The Rev. Angus M. Foster, and thoughtful

essay on "Some Mental Characteristics of Our Lord," finding in them confirmation of the Church's faith in His divinity. At the business sessions, the details of the Archdeaonries. The Rev. Dr. McGrew was elected were adopted thanking the three physicians and the Rev. Dr. Harding, who had contributed so largely to the work and interest of the meeting; also of sympathy for the Rev. John E. Bold for the death of his wife, and to the parish of Christ Church, Herkimer, whose warden, John D. Henderson, lay dead in his home while the Archdeaonry was in session.

THERE WAS a fair attendance of clergy and lay delegates at the Archdeaonry meeting held at St. Andrew's Church, Washington, D. C., on May 25th. After the Holy Communion the Bishop gave a short address on the subject of the reorganization of the Archdeaonries. The Rev. Dr. McGrew was elected president of the Archdeaonries, Mr. Hedrick treasurer, and Rev. C. G. Dunlap secretary. The Bishop urged that a Sunday, preferably the Sunday after Ascension, be set aside for the purpose of gathering funds for the building of the Cathedral, this Sunday to be called Cathedral Sunday.

THE MAY meeting of the Buffalo (N. Y.) Clericus was held at the parish house of the Church of the Good Shepherd on Monday, May 30th. About twenty-five of the clergy were present. The secretary, Rev. W. N. Pierson, having removed to Lockport, Rev. G. H. Gaviller was elected his successor. A committee was appointed to consider and report as to a Churchmen's dinner in the autumn with the further idea that a Church Club for the entire city might be developed.

THE SEMI-ANNUAL meeting of the Archdeaonry of Lowell, was held at St. Paul's Church, North Andover, Mass., on June 2d. The Holy Communion was celebrated at 10:45 with the rector, the Rev. H. U. Monro, as celebrant. Archdeacon Babcock presided at the business session, when reports of a missionary character were submitted by several clergy within the Archdeaonry. This semi-annual meeting is usually devoted to a consideration of missionary conditions.

BEQUESTS, MEMORIALS, AND GIFTS.

BY THE WILL of Augustus L. Revere (great-grandson of Paul Revere, and son of General Joseph Warren Revere), is left to the rector, wardens, and vestry of the Church of the Redeemer, Morristown, N. J., \$25,000 as an endowment fund, the income of which is to be used for the general purposes of the Church, and \$25,000 for the erection of a new building. After many bequests to relatives and friends, and various institutions in and out of Morristown, the residue of the estate, which was valued at \$150,000, is left to the rector, wardens, and vestry of the Church of the Redeemer, Morristown.

A MEMORIAL window, the gift of Mr. and Mrs. David Rose, was dedicated Sunday morning, May 30th, in St. John's Church, Lancaster, Pa. The special service was conducted by the Rev. G. I. Browne, rector. The subject of the window is "The Vision of St. John in the Isle of Patmos." The central figure is that of St. John kneeling, with hands raised in astonishment at the vision which fills the sky above the sun just appearing on the mainland beyond the island and the sea. The whole is supported by the seven archangels with the figure of St. Michael, the prince and warrior, in the center. Upon a scroll appears the legend: "And I, John, saw the Heavenly City, New Jerusalem, ascend from God out of Heaven."

ON WHITSUNDAY, just before the High Celebration in St. Peter's Church, Freehold, N. J., six handsome candlesticks were pre-

sent and blessed by the rector, the Rev. Howard E. Thompson. They are the gift of William S. Holmes, a vestryman, and are in memory of the late William Edgar Wright, priest, sometime rector of the parish. They were made by the Gorham Co. of New York, and were constructed to match two Eucharistic candlesticks previously given. This venerable church building, part of which was erected some time before the Revolution, is particularly rich in memorials and gifts.

A HYMN BOARD has recently been presented to St. Paul's Church, Paterson, N. J., by Mr. and Mrs. William J. McFarlan in memory of their son, William Kay McFarlan. It was constructed at the Tiffany Studios, New York, in wood and composition, and is hand carved throughout. The general finish and color scheme is of gold leaf treated in antique tints. In the upper part a cherub's head has been suggested. Just below this, occupying the main part of the board, are the grooves for the day and hymn numbers.

A HANDSOME lectern has just been placed in the chapel at All Saints' Hospital, McAlester, Okla., in memory of the late Samuel E. Appleton, a communicant of All Saints' parish for the past two years. Last Holy Week he was taken ill and became a patient at the hospital and entered into rest on Easter Sunday.

A FINE sepia carbon print of the Rt. Rev. Samuel Seabury, D.D., first Bishop of the American Church, Bishop of Connecticut and Rhode Island, has been presented by a Churchwoman as a gift to Christ Church, La Crosse, Wis. The picture, which has been handsomely framed, will be hung in the vestibule of the church.

CALVARY PARISH, Sandusky, Ohio, has just received a modest bequest amounting to \$106 from the estate of the late Mary Bickley. Mrs. Bickley was one of the oldest and most devoted communicants of the parish.

TRINITY CHURCH, Rochester N. Y., receives \$500 from the estate of Martha Ann Hey as a nucleus for the purchase of new pews.

ACTIVITIES OF THE WOMAN'S AUXILIARY.

THE IOWA diocesan Auxiliary held its 23d annual session in Des Moines on May 30th. Mrs. John Arthur, the president, opened the convention, and after devotional exercises the Rev. Marmaduke Hare of Davenport introduced the Rt. Rev. J. F. Sweeny, Bishop of Toronto, who made an address. The treasurer reported all pledges paid and a balance on hand, the receipts during the year being over \$789. "The Spiritual Side" was the subject of a paper by Miss Leoni McMillan of Oskaloosa. Mrs. J. E. Devin, treasurer of the United Offering, did much to entuse the gathering. She has collected \$1,044.50 and is trying to raise \$1,500 to take to the Triennial. The Rev. C. C. Rollit, secretary of the Sixth Department, spoke eloquently on the "Spirit of Missions." Others who read papers or made speeches were Miss Holcomb of Des Moines; Mrs. Henry Frick of Independence, and Miss Henrietta Henningsen. The election resulted as follows: Honorary president, Mrs. T. N. Morrison, Davenport; president, Mrs. John Arthur, Cedar Rapids; first vice-president, Mrs. F. W. Loring, Sac City; second vice-president (in charge of junior work), Mrs. E. S. Earhart, Des Moines; secretary, Mrs. Mary N. Watson, Iowa City; treasurer, Mrs. W. L. Cooper, Burlington; treasurer United Offering, Mrs. J. E. Devin, Ottumwa; correspondent Church Periodical Club, Mrs. George W. Hinkle, Waterloo.

A THANKOFFERING of over \$1,300 toward the United Offering for 1910, bringing the grand total to \$5,000, with the amount on hand, was made by the Woman's Auxiliary

of the diocese of Long Island at a thanksgiving service and meeting held in the Cathedral of the Incarnation, Garden City, on May 31st. The Bishop of the diocese preached and celebrated the Holy Communion. About 400 members attended the service. Miss Benson, president, called the meeting to order in the crypt, when interesting talks were given by Mrs. C. H. Wilson of Waynesville on "The Work Among the Mountain Whites," and by Miss Hughes on "China." A conference on missionary matters and some sight-seeing about Garden City preceded the afternoon session, at which Mr. Tsu, a student at the Theological Seminary, formerly at St. John's, Shanghai, spoke on "Educational Work in China"; Canon Duffield, Archdeacon of Queens and Nassau, on "Diocesan Missions," and George B. King, treasurer of the Board of Missions, gave data concerning the missionary work. Bishop Burgess congratulated the Auxiliary on its splendid showing in raising such a large amount for the united offering, referred to the large attendance of the day, and complimented the speakers at the meeting.

THE ANNUAL report of the Woman's Auxiliary of the diocese of Washington shows that seven churches have contributed over \$300 in boxes or money for the cause of missions, namely, All Saints' (Chevy Chase), Ascension, Epiphany, St. John's (Georgetown), and St. John's (Washington), St. Margaret's, and St. Thomas'. This is the fifteenth annual report which the Washington branch of the Woman's Auxiliary has presented. The report shows that there has been contributed in money and boxes \$6,413.39.

THE BABIES' branch of the Woman's Auxiliary has given a font to St. John's chapel, East Hampton, Conn.

CONSECRATION OF CHRIST CHURCH, GREENWICH, CONN.

A LARGE congregation attended the consecration of the new \$125,000 edifice of Christ Church, Greenwich, Conn., on Saturday, June 4th. The choir and vestrymen of the Church, together with about forty visiting clergymen, formed in the old Christ Church, near by, and headed by Bishop Brewster, marched to the new church building, where the ceremony of consecration was performed by the Bishop. The sermon was preached by the Rev. Dr. Samuel Hart, Dean of the Berkeley Divinity School. A large number of priests from many places in Connecticut and several from outside the United States were present. The church was in course of construction eighteen months, and it is only the first of a group of three fine buildings which are to stand on the parish property and will constitute one of the finest groups of Church buildings in Connecticut. The entire value of the Church property after the new buildings are added will be about \$250,000.

SPOKANE CONVOCATION.

THE EIGHTEENTH convocation of the district of Spokane met in All Saints' Cathedral on Tuesday, May 31st, at 10 A. M. In the organization of the convocation the Rev. R. S. Hannah was elected secretary and the Rev. H. I. Oberholtzer assistant secretary. Council of Advice: Rev. A. O. Worthing, Rev. R. S. Hannah, Mr. George S. Brooker, Mr. H. L. Bleeker. Board of Missions: Ven. Maurice J. Bywater, Rev. A. O. Worthing, Mr. O. S. Good, Mr. Francis Walker. Clerical Delegate to the General Convention: Rev. William C. Shaw, St. Paul's Walla Walla; Alternate, Ven. H. J. Purdue, Spokane; Lay Delegate, Mr. H. S. Collins, Spokane; Alternate, Mr. George S. Brooker, Spokane.

The Bishop's address was particularly encouraging this year. During his visitations he had noticed in the parishes and missions of the district a large growth, stability, and a deeper and more earnest spirituality than

ever before. There has been an awakening of the men, noticeably in their more regular attendance at the services of the Church and a greater interest in the Church's welfare.

The Report of the Committee on the State of the Church noted with much gratitude the healthy condition of the parishes and missions. Nearly every town or village that has communicants is now receiving the ministrations of the Church. It is gratifying also to note the increasing number of communions made during the year.

The delegates elected to the Missionary Conference of the Eighth Department are: Clerical—Ven. Maurice J. Bywater, North Yakima; Rev. Alfred Lockwood, North Yakima; Ven. H. J. Purdue, Spokane; Rev. W. C. Shaw, Walla Walla. Lay—Mr. Philip Ritz, Walla Walla; Mr. R. D. Herod and Mr. W. N. Granger, Zillah; Mr. George Peters, Kennewick. The convocation was well attended, harmonious, and practical.

ATLANTA.

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

**Meeting of the Sunday School Institute—
Other News.**

THE ATLANTA Sunday School Institute held a splendidly attended session in the Church of the Epiphany, May 26th, Bishop Nelson presiding. Over 100 were present, chiefly Sunday school teachers and officers. Addresses were made by Mr. W. L. Percy, "The Child at Worship," follower, Rev. Russell K. Smith; the Rev. Henry Phillips, LaGrange, "Sunday School Missionary Institutional Work at LaGrange," follower, Rev. C. T. A. Pise; Rev. Wm. C. Robertson, "Chattanooga, Organization Plus Method," follower, Mr. Bernard Suttler; "The Senior Department," Mr. Thomas Peters. The meeting was marked by the keenest interest, spirited discussions, and indications of live and vigorous Sunday school organization and work in Atlanta and vicinity. Congratulations were extended to the Rev. Russell K. Smith on the wonderful growth under him in Epiphany parish.

THE ROME Convocation has resolved to establish a Church settlement at Lindale, provided the cooperation of the officers of the Massachusetts Mills at that point can be secured. It was pointed out at the convocation meeting by Mr. M. G. Ledford, the lay missionary at that point, that he had very hearty assurance of support and by Bishop Nelson that this is one of the greatest opportunities for such work in the diocese.

THE SUNDAY SCHOOL Lenten offerings of the city of Atlanta and suburbs amounted to \$728.67, to which will be added \$125, to which St. Luke's stands pledged. St. Luke's has a wonderful record for a live, progressive Sunday school in organization, attendance, and offerings.

THE Rev. W. W. MEMMINGER preached the commencement sermon to Miss Woodberry's School in All Saints' Church, Atlanta, and also made the literary address in the opera-house for Washington Seminary.

CALIFORNIA.

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

**Obsequies of the Rev. N. B. W. Gallwey—
Missionary Gathering at Oakland.**

THE FUNERAL of the Rev. N. B. W. Gallwey, rector of St. Matthew's Church, San Mateo, whose death, as reported in these columns last week, took place on May 28th, was held in the new church just finished and consecrated as the result of four years of hard work, conscientious and intelligent, and careful planning and generous giving on the part of both rector and people. His last illness lasted a little more than two weeks. His new church had been consecrated on Whitsunday, and he was then unable to be present. On Friday evening about 6 o'clock

the body was taken into the chancel of the church, and from that time until the burial at 3 P. M. on Saturday one or more of the clergy acted as guards or watchers. For the burial office itself nearly fifty clergy gathered, over forty of them being vested in procession. We noticed in the congregation at least one priest of the Church of Rome. The Rev. G. E. Weagant, senior curate of the Church, acted as master of ceremonies. The Bishop of California said the opening sentences and the committal, and the Bishop of Sacramento, Archdeacon Emery, the Rev. E. L. Parsons, and the Rev. Frank Stone took part in the service. After the obsequies the body, carried by his brother clergymen, was placed in the Howard mausoleum, which has been built into a chapel of the church. Here it will rest until the final resting place can be prepared immediately in front of the foundations of the altar of the new church into which he had put so much of his life and energy. Mr. Gallwey was dean of the Convocation of San Jose, and it was largely through his influence that that convocation has taken the lead in missionary enthusiasm in the diocese. He

was also a member of General Convention of 1907 and was elected to that of 1910. He was not only a leader among men, but he was also widely beloved.

ON FRIDAY evening, May 27th, the men of Trinity Church, Oakland, gathered for a missionary dinner, an echo of the Laymen's Missionary Movement. The speakers were the Rev. John W. Nichols of Shanghai, China; the Rev. L. C. Sanford, secretary of the Eighth Missionary Department; and the Bishop of the diocese. The Bishop's theme was the Brotherhood of Humanity as one of the resultant forces stimulated by the L. M. M., and he made special application to the practical value of this force in Church extension.

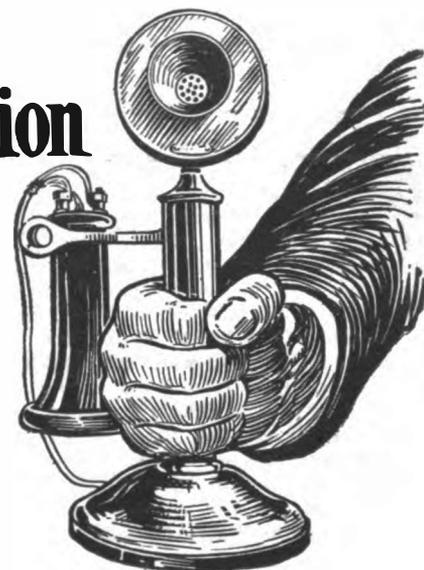
HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

**Work of the Diocesan Missions Board—
Notes.**

THE Board of Missions is to hold its annual meeting at All Saints' rectory, Selins Grove, on the 15th inst. The resolution of-

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ferred at the last convention by the Rev. R. F. Gibson will add much to the work of the Board. It provides that the Board shall apportion among the parishes and missions the sum asked for by the Board and the sum asked for by the Board of General Missions, arrange for missionary meetings, provide speakers, distribute missionary literature, spread information as to the needs of diocesan and general missions, and shall render assistance in any parish, organized mission, or mission station, when requested to do so by the Bishop and clergyman in charge in establishing approved methods of securing offerings for missionary purposes, of promoting missionary study, and of arousing increased missionary interest and in the organization of local auxiliary committees.

ST. PAUL'S GUILD, a newly formed organization for boys in St. John's, Satawissa, is making rapid progress toward fuller development. A club room is being fitted up for its use.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Funeral of the Ven. R. C. Caswall.

THE FUNERAL of the Ven. R. C. Caswall, whose death at his home in Lexington on May 28th was chronicled in these columns last week, took place from the Cathedral in that city on May 30th. The officiants were Bishop Burton, Dean Capers, the Rev. G. H. Harris, and also at the grave, Archdeacon Wentworth. There were present in addition Bishop Penick in the congregation, and in the procession Rev. Messrs. Spears, Davis, Maxon, and Baskerville. There were also present in the congregation representatives of suburban parishes and missions with which the Archdeacon had had official connection. The Cathedral vestry served as pall-bearers. The hymns, by request, were all of a triumphant note, one of them being among the translations of the Archdeacon's uncle, the Rev. E. Caswall, one of the distinguished hymnologists of England. At a meeting of the clergy and laity attendant upon the obsequies, a memorial minute was adopted and sympathy extended to Mrs. Caswall and her family.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Increase of Vested Choirs—Missionary Sent to Utah.

THE NUMBER of churches in the diocese having vested choirs is rapidly increasing. During the past month three such choirs were introduced: at St. Thomas' Church, Hancock, Washington county; at the Church of the Epiphany, Govans, and at Trinity Church, Towson, Baltimore county

AT A MEETING of the General Board of Missions, Miss Cornelia B. Edwards, a member of the Church of the Ascension, Baltimore, was appointed a missionary at Vernal, Utah. Miss Edwards took a two years' course of training at the Deaconess' Training School, Philadelphia, preparatory to taking up her work in the West.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Endowment Fund Started for St. John's, Milwaukee.

AN EFFORT is being made to secure an endowment for St. John's Church (the Rev. James Slidell, rector). This is one of the older parishes of the city and is the only representative of the Church on the South Side, which comprises a population of probably 150,000, until one reaches its extreme southern end more than three miles distant from St. John's Church. In spite of this enormous population contiguous to it the

church is and always will be a difficult one to maintain, and yet one that cannot be abandoned. It is in the midst of a population such as could not easily support a parish, and from which there is a continual exodus as rapidly as the residents increase in this world's goods. Nowhere has there been better work done in the past two decades than at St. John's Church, and the matter of the endowment might well interest many Churches beyond the parochial bounds. Already, by quiet work in two months, there has been raised about \$1,700, and a considerable amount more will be raised locally; but it is impossible that the work should be put on a permanent basis without outside assistance. The rector is at the present time president of the Standing Committee in the diocese.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Brotherhood Meeting at Montclair.

THE ANNUAL meeting of the Newark Local Assembly, B. S. A., was held in St. Luke's

Church, Montclair, on May 26th. Supper was served in the parish house. The meeting for general conference and election began at 8 o'clock. About 150 members, from thirty chapters, attended. Addresses were made by Bishop Lines and Mr. Wm. McClellan of East Orange. The following officers were elected: President, A. G. Christensen of Grace Church, Jersey City; Secretary, L. H. Ferris of St. Paul's Church, Jersey City; Treasurer, L. A. Bleecker of Christ Church, Bloomfield; Chaplain, Rev. H. H. Hadley. Arthur E. Barlow, the retiring president, was presented with a gold seal of the Brotherhood in the form of a watch fob.

NEW HAMPSHIRE.

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

Summer Services at Jaffrey.

THERE WILL be services in Jaffrey this summer, beginning the first Sunday in July, in charge of the Rev. Arthur B. Papineau of Maynard, Mass.

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OHIO.

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

Progress of the Widows' and Orphans' Society—Report of the Board of Missions—Reception at Fremont.

AT THE sixty-fifth annual gathering of the Ohio Widows' and Orphans' Society held recently in the brotherhood room of Trinity Cathedral Hall, the treasurer's report showed the total assets to be \$77,170.98, an increase of \$485.39 over last year. The total membership of the society has now reached 97. The Rev. Dr. Davies of Gambier offered a resolution which was carried, naming the Rev. Abner L. Frazer and the Rev. Drs. Watson and Smythe a committee to consider the advisability of incorporating this society with the General Clergy Relief Society.

THE ANNUAL report of the Diocesan Board of Missions, which has just been printed for distribution, shows that the receipts from all sources during the past twelve months were \$13,611. This is the largest sum received for diocesan missions in the history of Ohio.

A RECEPTION was tendered on May 31st to the Rev. and Mrs. Thomas H. Jenkins at the rectory of St. Paul's Church, Fremont. The affair was in charge of the Ladies' Aid Society and of the Woman's Auxiliary, and the entire evening was greatly enjoyed by those present. Following the reception the guests were ushered through the parish house and upstairs to the guild rooms, where refreshments were served by a number of the young ladies of St. Mary's Guild.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Diocesan Convention to be Held at Eugene—St. Peter's, Albany, Reopened.

CONTRARY to the usual custom, Bishop Scadding has called the 22d annual convention of the diocese to meet in St. Mary's Church, Eugene. Eugene is the seat of the State University and it is felt that much good may come from the sessions in that city. The date set for the convention is June 18th, and it will be preceded by a meeting of the diocesan Clericus on June 15th, followed in the evening by a missionary mass meeting.

SOME TWO years ago it was found advisable to close St. Peter's Church, Albany, for a time, but it has been opened again for services and is in charge of Archdeacon Chambers, who will give at least a monthly service until fall, when it is hoped that the work may be placed on a permanent basis.

ARCHDEACON CHAMBERS has re-opened St. Mary's Church, Woodburn, for services, and good congregations have so far rewarded the venture.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Daughters of the King Meet at Kittanning—In Aid of the L. M. M.—Brief Mention.

THE SPRING meeting of the Pittsburgh Local Assembly, Daughters of the King, took place in St. Paul's Church, Kittanning, on May 31st. The opening service was a celebration of the Holy Communion by the rector of the parish, the Rev. W. E. H. Neiler, assisted by the Rev. D. L. Ferris of Pittsburgh, who made an address on the Passion Play, he having returned only last week from an extended trip in the East, having visited Palestine and Egypt and Ober-Ammergau, for the purpose of witnessing the play. In the afternoon a business session was held, when there were discussions about changing the size of the cross, the badge of the order, and also the Rule of Life. Mrs. G. M. T. Taylor, president of the Assembly, was elected a delegate to represent it at the annual council in Cincin-

nati at the time of the General Convention, and Miss Rose A. Edsall, alternate.

TWO WELL-ATTENDED meetings were held during the week in furtherance of the Laymen's Missionary Movement, one at St. Barnabas' Church, Tarentum, on Tuesday evening, May 31st, when addresses were made by the Rev. L. F. Cole, Archdeacon of the diocese, the Rev. Dr. Bragdon, and Dr. Craydon, both of Homestead. A committee volunteered to canvass the parish in behalf of the apportionment. The work in this parish is under the care of the Rev. H. G. Buisch, who also serves at Freeport. The other meeting was held on June 1st at St. John's Church, Pittsburgh, when addresses were made by Archdeacon Cole and the Rev. R. E. Schulz of St. James' Memorial Church. Taking part in the service also were the rector and rector emeritus, the Rev. Dr. Conant, and the Rev. T. J. Danner.

FOUR MISSIONS in the diocese are looking forward to becoming independent parishes in the near future: St. Clement's, Greenville; St. Barnabas', Tarentum; St. Paul's, Pittsburgh, and St. Timothy's, McKee's Rocks, which have heretofore been linked together.

BISHOP WHITEHEAD delivered the address at the closing exercises of the Thurston School, held in Calvary Church, Pittsburgh, on Tuesday afternoon, June 7th. He also made the address at the commencement of St. Mary's Hall, Burlington, N. J., on Friday, May 27th.

QUINCY.

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

Two New Missions Organized.

TWO MISSIONS have been organized recently, one by petition of residents of Meyer, and the other upon petition of negroes of the city of Quincy.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Good Work at the Ascension, Auburn—Memorial Day Meeting of St. Andrew's School.

WITHIN THE last six months at the Church of the Ascension, Auburn (the Rev. W. E. Williamson, rector), the parish income in

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regular pledges has been increased by over 300 per cent and the active communicant list by about 90 per cent. A large number of families, who had in years past, for one reason or another, drifted away from the Church and identified themselves with one of the sects in the town, has now returned to active work in the parish church. The rector has a remarkable hold upon the business men of the town, Churchmen and non-Churchmen alike.

ST. ANDREW'S Industrial School at Barrington held its annual meeting on Memorial Day as in years past. Special cars took down a host of friends from Providence and elsewhere, among whom was the Bishop of the diocese and the governor of the state, who made an address. Many prizes were given for good school work. Bishop McViekar then gave an address on Abraham Lincoln's early career, after which a closing hymn was sung.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Centennial of Trinity Church, Upper Marlboro — Echo Meeting of the E. S. A. — Other News.

THE CENTENNIAL of the founding of Trinity Church, Upper Marlboro, Md., was observed June 5th and 6th. On June 5th at 11 A. M., the Bishop of Virginia preached. At 8 P. M. the same day at Evening Prayer there were addresses by the Rev. C. Ernest Smith, D.D., D.C.L., rector of St. Thomas' Church, Washington; Rev. J. B. Avirett of Buena Vista, Va., and Rev. Charles F. Sontog, of Key West, Fla. On Monday, June 6th, the centennial sermon was preached and the centennial memorial windows were blessed by Bishop Harding.

THERE was an "echo" meeting Tuesday, May 31st, at St. Paul's Church, Washington, of the tri-diocesan convention of the Brotherhood of St. Andrew. The meeting, which began at 8 P. M., was opened with devotions by the chaplain, after which the rector of the church, the Rev. Robert Talbot, delivered an address of welcome. A report of the convention followed, by two Juniors, also one by the Rev. C. W. Whitmore. It was a meeting in the interests of the Juniors, but the clergy, Senior Brotherhood men, and other Churchmen were invited.

THE Teachers' Training Class of the Sunday School Institute held its last meeting for this season on Wednesday, June 1st, at the Church of the Epiphany at 8 P. M. The Bishop spoke on "The Ordinal," in line with his previous lectures on the Prayer Book, and the Rev. Dr. George Williamson Smith dealt with the subject, "From Malachi to Matthew."

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Deaconess Set Apart at Stockbridge.

IN ST. PAUL'S Church, Stockbridge, Bishop Vinton set apart to the order of deaconesses Helen M. Fuller, a this year's graduate of the New York Training School for Deaconesses. The new deaconess has had some experience in this diocese, having worked here during the summer of 1909, being the pioneer worker among the people of our scattered rural communities. She expects to take up work in the autumn as assistant to the dean of the New York Training School.

WESTERN NEW YORK.

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

Church Dedicated at Belfast.

WITH IMPRESSIVE services, and a large congregation and many clergymen present, Grace Church, Belfast, was dedicated to the worship and service of Almighty God on

Thursday, May 26th. In the sanctuary were seated Bishop Walker, the Archdeacon of Buffalo and the Rev. Messrs. Dealey, Kates, and Raines. The request to consecrate was read by the deacon in charge of the mission, the Rev. W. Guy Raines, and the sentence of consecration by Archdeacon Ayres. Bishop Walker was the preacher. Luncheon was served, afterwards, at the home of Miss Susan Jennings.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Convocation Arrangements — Missionary Work of Rev. J. A. Tancock.

THE ANNUAL convocation of the District will be held at the Cathedral in Laramie on Wednesday and Thursday, June 22d and 23d. A reception will be given for the clergy and delegates on the evening of Tuesday, the 21st. The convocation will open on Wednesday with a celebration of Holy Communion at 10 A. M., and the sermon will be preached by Rev. D. W. Thornberry of Rawlins.

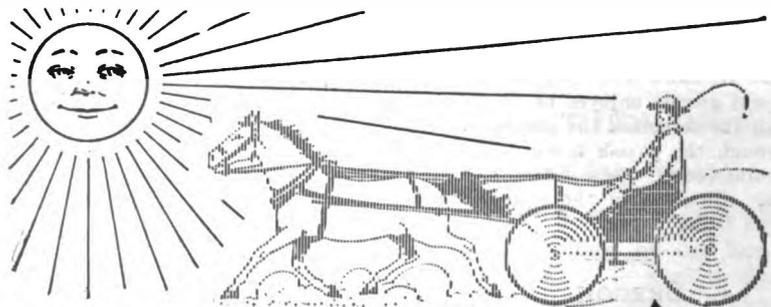
THE Rev. J. A. TANCOCK of Douglas is conducting services at LaBonte, Wagonbound, Beaver, and Cold Springs, the average distance of these places being about twenty-five miles from Douglas. As we have no church buildings in these places, services are held in school buildings, and there is a Sunday school at each point.

CANADA.

Miscellaneous News from the Various Dominion Dioceses.

Diocese of Montreal.

THE DEATH took place at Montreal on June 1st, of an old and prominent Churchman, Mr. James Crathern, at the age of eighty. He had for many years been a member of St. George's. His gifts to the parish were many, the chief being the handsome organ, said now to be the largest in any Anglican church in Canada. It is understood that he has taken means to endow the organ at St. George's for an almost indefinite period.—BISHOP FARthing presided at the



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SAPOLIO

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closing exercises of the Sabrevois College in L' Eglise du Redempteur on the evening of May 31st.

Diocese of Ottawa.

A LARGE number of representatives were present from all parts of the diocese at the annual meeting of the diocesan Woman's Auxiliary in Ottawa the last week in May. Archbishop Hamilton was celebrant at the corporate Communion in Christ Church Cathedral, Ottawa, on the opening day. Bishop Thornloe of Algoma preached. The large amount of work done in the year was shown by the reports. The thank offering was given to the diocese of Yukon.

Diocese of Toronto.

THERE WAS a large attendance at the dedication of the new parish hall of St. James' Cathedral, Toronto, May 16th. The Bishop of the diocese was present and also Bishop Du Moulin of Niagara, who was a former rector of St. James', before his elevation to the episcopate. It is only two years since the building was first planned, and it is now complete in every particular. Of the cost, \$85,000, about \$30,000 remains to be paid. The first idea of the new parish house was due to the former rector, Canon Welch. Pro-

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vision has been made for social and institutional work in the parish, as well as for the religious services of Sunday school, synod, Woman's Auxiliary, etc. A good organ has been placed in the hall in memory of the work of Canon and Mrs. Welch, by a member of the congregation.—FIVE candidates received priest's orders and eight were admitted to the diaconate at the Trinity ordination in St. Alban's Cathedral, Toronto. Bishop Sweeny had a Quiet Hour with the candidates in St. Alban's chapel the previous day.—FOUR GRADUATES of the Deaconess' Home, Toronto, were set apart at a special service in St. Peter's Church by Bishop Sweeny May 20th. These deaconesses are all going to work in the diocese.—THE NEW Church of St. Aidan's, Balmy Beach, was opened May 5th. Quite a number of the city clergy were present with the Bishop. The choir (which is a mixed one of men, boys, and women) was vested for the first time.—AN ^{APPOINTMENT} has been made to the staff of Wycliffe College, Toronto, in the Rev. Dr. W. H. Griffith Thomas, at present principal of Wycliffe Hall, Oxford. Dr. Thomas visited Canada during the spring, giving addresses in various places on Biblical criticism. He is expected to begin his work in Toronto in the autumn.

AT THE annual meeting of the conference of the Toronto rural deanery, it was shown that over \$7,000 had been given during the past year for the work of Church extension in Toronto. Four missions in the suburbs had been opened during that period and five aided in their work.—SPECIAL sermons on Sunday school work are to be given in the city churches in Petersborough, during the holding of the Sunday School Convention in that place the first week in June. The Bishop of the diocese is one of the preachers.

Diocese of Rupert's Land.

AT THE May meeting of the Executive Committee of the diocese, Archbishop Mathe-

son was appointed to attend, as Primate, the celebration of the bicentenary of the Church in Canada, to be held at Halifax in September. Canon Phair was also appointed a delegate.—FOUR DEANERIES were represented at the second meeting of the Western Manitoba Anglican Union at Portage la Prairie in May. In a discussion as to whether the diocese should give up the election of its own Bishop, or else give up its right to a fixed metropolitancy, the decision seemed to be that the diocese could not afford to give up its right to elect its own Bishop.—SIXTEEN candidates were ordained on Trinity Sunday by Archbishop Matheson, in St. John's Cathedral, Winnipeg, five to the priesthood and eleven to the diaconate.

Diocese of Ontario.

THE FIFTIETH anniversary of St. John's Church, Prescott, occurs this year and is to be celebrated soon. The debt on church and rectory has recently been paid off.—CANON O'MEARA, principal of Wycliffe College, Toronto, was the preacher at the special service in St. Paul's Church, Brockville, May 15th, when the founding of the church twenty-five years ago was celebrated.

Diocese of Huron.

THE DEDICATION of the new church of St. Mary's, Brinsley, was conducted by Bishop Williams May 15th, in the morning. The dedication of the gifts and memorials took place in the afternoon. The bell, font, and clock were given by the Sunday school.—IT was decided at the annual meeting of the rural deanery of Waterloo, that the deanery would support a missionary in the foreign field, and if possible two lady missionaries in Northwestern Canada. This is the first deanery in the diocese to come to such a decision. A special committee was appointed to take the necessary steps. The Auxiliary was asked to assist in the matter.

THE NEW Church of St. John, in the city of St. Thomas, was dedicated by Bishop Williams on Trinity Sunday. The pulpit was the gift of a former rector of the parish. The new building has cost \$15,000.—MUCH sympathy is felt with the principal of Huron College, the Rev. C. C. Waller, in the loss of his father, who died in England, in May. The late Dr. Waller was for many years principal of the College of Divinity in London, England.

Educational

COMMENCEMENT week marked the close of the seventy-third year of St. Mary's Hall, Burlington, N. J. The order of the week began with the baccalaureate sermon preached in St. Mary's Church, Burlington, by the Rev. A. G. A. Buxton, Ph.D., rector of St. John's Church, Camden, on Sunday, May 29th. On Wednesday morning, June 1st, the commencement exercises were held, the Bishop of the diocese presiding. At the school-room exercises the orator of the day was the Governor of New Jersey, J. Franklin Fort, who is *ex officio* president of the Board of Trustees of St. Mary's Hall. His address was a plea for courage and for the coöperation of men and women in public affairs. Miss Margaret Warner King of Watkins, N. Y., gave the salutatory, and the valedictorian was Miss Anna Rowley Kennedy of Philadelphia. The Bishop in his address announced an unprecedentedly prosperous year of the school and the plan to erect a \$30,000 addition to the buildings: work upon which is to be commenced in a few weeks. Service in the chapel followed, when the Bishop delivered diplomas to twenty-one graduates; the largest class ever sent out from the Hall.

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