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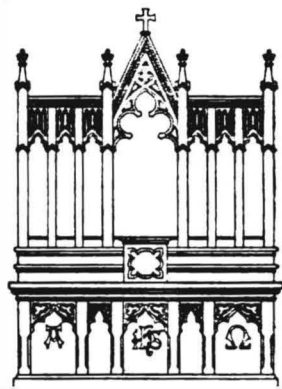
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TRY TO BE happy in this present moment, and put not off being so to a time to come: as though that time should be of another make from this, which has already come, and is sure.—*Thomas Fuller.*

MAGNIFICAT ANIMA MEA DOMINUM.

FOR THE VISITATION B. V. M. (JULY 2D.)

THE canticle of the Blessed Virgin Mary, uttered on the occasion of her visit to her cousin Elizabeth at a time when both were looking forward with tender expectation to the birth of children promised them in angelic visions, has always been given a prominent place in the offices of the Church, and may properly be taken therefore as a model of devotion.

In the old antiphonaries it was called the *Evangelium Mariæ* (“the Gospel of Mary”), and as is fitting for the song of her who was to be the Mother of the Lord, it is full of gladness and exultation. In the Breviaries it is assigned to Vespers, on the inference that it was toward evening that Mary reached the home of Zacharias—appropriate therefore that the Church should sing the Virgin’s hymn at the evening hour. Thence it passed into our own Evensong, at which office, in accordance with ancient custom, it is properly sung with unusual solemnity, being as it is the very heart of the service, accentuating all the office with its sweet devotion, as of a prayer especially sacred, as of the offering of unwontedly fragrant incense: in no case, one would suppose therefore, to be passed over in favor of the selections from the Psalter an inferior liturgical taste has provided as alternates.

The canticle is steeped in the language and sentiment of Old Testament devotion; and has an intimate relation to the *Song of Hannah*, which was uttered upon a not dissimilar occasion, thus indicating that the Blessed Virgin was one of that pious circle who waited for “the consolation of Israel” and was familiar with Israel’s deepest longings and aspirations, particularly as they had found expression in poetry and prophecy. It combines with simple, and therefore with truthful, art the personal devotion of the Virgin’s heart to God and her deep sense of her people’s religious hopes and dreams. “*My soul hath magnified the Lord: for He hath visited and redeemed His people.*” It is in virtue of this weaving together of these two essential elements of prayer that it becomes so perfectly the model of devotion.

There is first expressed the spontaneous giving of the heart to God, and the rejoicing in the blessedness that is the result of such giving. Such a surrender is the beginning of all true mystical experience—the deep sense of communion with God to whom the heart is given; the peace and restfulness that succeed the disquiet and restlessness of unspiritual life. As St. Augustine hath it: “Thou hast made us for Thyself, O God, and our hearts are restless till they rest in Thee. Save when it is riveted upon Thee, my soul is riveted upon vanity, yea, though it be riveted upon things beautiful.”

And then in the second place there is in the *Magnificat*, as in all pure devotion, the growing sense and consciousness that the sweetness and good that cometh of the union of the soul with God, is a sweetness and good that is to be shared with others, until the overwhelming sense of God’s presence in the soul loses itself in a larger consciousness, the consciousness of the Kingdom of God’s people, of Israel visited and uplifted, the union with God shared with one’s fellow-men—the issue, we should suppose, of all true mysticism. “His mercy is on them that fear Him. He hath exalted the humble and meek. He hath filled the hungry with good things. He remembering His mercy hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed forever.”

The consecration of the heart to a divine love which begets in us a catholic charity—this, at least, is one of the truths enwrapped in the poetry of the *Magnificat*, an abiding reality of the spiritual life.

L. G.

ANGLO-SWEDISH CHURCH RELATIONS—I.

OUR readers are aware that a commission appointed by the Archbishop of Canterbury on the request of the Lambeth Conference has been diligently engaged in investigating the possibility of closer relations with the Church of Sweden, and, as an important part of that question, the validity of Swedish orders. The official report of that commission now lies before us,* and its conclusions were reprinted in THE LIVING CHURCH of April 29th. Those conclusions were in favor of the validity both of Bishops' and of priests' orders as conferred by the Church of Sweden; a recommendation that "a resolution should be proposed, either to the next Lambeth Conference or to a meeting of English Bishops," providing for admission of Swedish Churchmen to Holy Communion at our altars; recommending that opportunity be given for the use of our churches for Swedish offices, and that "permission might with advantage occasionally be given to Swedish ecclesiastics to give addresses in our churches." All this would be intended eventually to "lead to intercommunion."

In order to obtain a clear knowledge of the subject, the student should familiarize himself also with the volume by the Bishop of Marquette, reprinted from the pages of THE LIVING CHURCH,† which is several times cited in the text of the report; and with the recent volume of Hale Lectures delivered in Chicago by the Bishop of Salisbury.‡ These two volumes, with this Report, afford a trilogy upon which the conclusions of the Lambeth Commission may be examined. Practically, the books by the Bishops of Salisbury and Marquette may be treated as at least semi-official, since it is evident that those two prelates, both of whom have made a most careful investigation of the subject extending over many years, have been the predominant factors in the preparation of the report. More than a word of appreciation is due the trustees of the Western Theological Seminary, who wisely drew from the Bishop Hale bequest the funds with which the Bishop of Salisbury was brought to this country to deliver his monumental lectures, which, very much expanded and amplified by copious footnotes, now constitute his book. Should the outcome of this investigation lead happily to some degree of unity between the Anglican and Swedish communions, the large part which the Western Seminary has thus played should be appreciatively recognized. And we trust that the good offices of THE LIVING CHURCH, in which Bishop Williams' papers first appeared during the early months of last year, have also been instrumental in providing a background for this consummation. But beyond all others, the two Bishops themselves, one English and one American, are the central figures in what promises to be an historic episode in Church history.

AT THE CONCLUSION of Bishop Williams' papers in THE LIVING CHURCH, we examined the series editorially (April 2, 1910), and found ourselves unable to take such a roseate view of the possibilities for Anglo-Swedish intercommunion as appeared to be taken by the Bishop of Marquette, in spite of his care rather to present facts of history than conclusions. We pointed out that, on the evidence which he had so laboriously gathered together in his papers, there were certain variations so pronounced in the Swedish ordinals, and particularly in those of the nineteenth century, as compared with other historic ordinals, that much evidence to establish the corporate intent of the Swedish Church would be necessary before the sufficiency of the rites could be positively assumed. Among those variations were (1) the separation of the ordinal from the celebration of Holy Communion; (2) the use of the Lord's Prayer only, at the Laying-on of Hands, both in the consecration of a Bishop and in the ordination of a priest, though supplemented at other parts of the service by forms, ceremonial, and gestures bearing more or less sufficiently on the determination of the validity of the rites; (3) the serious import of the change in language at

* *The Church of England and the Church of Sweden.* Report of the Commission appointed by the Archbishop of Canterbury in pursuance of Resolution 74 of the Lambeth Conference of 1908 on the Relation of the Anglican Communion to the Church of Sweden. With three appendices. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Co. Price, 40 cents.

† *The Church of Sweden and the Anglican Communion.* By the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette. Same publishers. Paper boards, 50 cts.

‡ *The National Church of Sweden.* The Hale Lectures of 1910. By the Rt. Rev. John Wordsworth, D.D., Lord Bishop of Salisbury. Same publishers. Cloth, \$2.00.

the consecration of a Bishop from "By the authority which is entrusted to me, on God's behalf, by His Church for this purpose, I commit to thee the Bishop's office," in 1686, to "I, according to the authority committed to me, on God's behalf, by His Church for this purpose, deliver herewith to thee the Royal Commission and also the Bishop's office in N. N. Diocese," in 1809; the reference to the Royal Commission being repealed in 1881 (seventy years later) but the apparent limitation of the "Bishop's office" conferred "to N. N. Diocese" being yet retained; (4) the change in the ordination of priests from the Swedish term implying "priesthood" (*prest-embet*) to that implying "preaching office" (*prediko-embet*) from 1809 to 1894; (5) the loss of the diaconate; (6) the deficient view concerning Confirmation and its administration by ministers of the second order; (7) the loss of the term "holy Catholic Church" from the creeds; (8) the official teaching that episcopacy is not necessary to the perpetuation of the Church; (9) the practice whereby Swedes emigrating to America are here incorporated into an avowedly and intensely non-episcopal body, and that American ministers non-episcopally ordained, though ineligible for appointment to benefices in Sweden "through the instrumentality of a Swedish equivalent to the (English) Colonial clergy act, are treated as of a ministerial character similar to that of Swedish episcopal ordination at home" and are sometimes permitted to serve as curates or as occasional officiants in Swedish churches; and (10) the expressions of the distinguished Professor Rudin in his sermon preached at Upsala Cathedral on the occasion of the visit of the members of the Anglican Church Commission, when, as the chosen exponent of Swedish Church principles, he treated the common ground occupied by the two great communions as that "both are Protestant Churches" and that "both have a ministry, an episcopal and priestly office, which has preserved even the outward continuity of the early Church," but declaring that "with Lutheran liberty" the Swedish Church regards this, which he speaks of as "the so-called Apostolical Succession," "as a good external order which ought to be retained, but which is not essential to the life of the Church." With all these variations from the norm in the Catholic Church, we pointed out further the apparent lack of any deep consciousness among Swedish Churchmen of any corporate connection on the part of the Swedish Church with Catholic Christendom, Professor Rudin expressly treating of that body as one of several "Lutheran Churches."

The cumulative force of these several variations cannot, we venture to say, be overlooked in any serious discussion of what position in Christendom shall be imputed to the Swedish Church. Has that cumulative force been overcome by the presentation of the subject by the distinguished members of the commission in their report, supplemented by the semi-official volumes already referred to?

WE SEEM not to find in the official *Report* nor in the volume by the Bishop of Salisbury any discussion of the points we have enumerated as (1) and (2). We grant that these derive importance rather as steps in a cumulative series of irregularities than as essential matters viewed in themselves. Of the difficulty (3) whereby the Royal authority is so seriously intruded into the form used at the consecration of a Bishop, and whereby the episcopal authority conveyed appears to be limited to a single diocese, Appendix III. of the *Report* says:

"In the Handbook of 1809 we first find the title, 'How a Bishop shall be set (*inställas*) in his office,' but it is quite clear that this is the same service as the previous ones (which tell us how a Bishop-elect shall be ordained), and the word *inställa* was only used, because, as a matter of fact, a Bishop was always ordained to a particular diocese, and had no other installation than his consecration. The form of delivery of the office is also sufficient, though it has an Erastian tinge, which has, happily, now been removed. After the questions and oath, the Archbishop said: 'God Almighty strengthen and help thee to keep all this; and I, according to the authority committed to me on God's behalf by His Church, for this purpose, deliver herewith to thee the Royal Commission, and also the Bishop's office in that diocese, and I fix on thy breast this memorial of Jesus Christ (a pectoral cross) for a continual reminder that it is His precious doctrine of reconciliation thou must preach and keep holy; and I give thee also this staff, as a token of thy right and reminder of thy duty, to guide and govern the flock now committed to thee, and this I do, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. May the Most High grant that this may tend to thine own eternal salvation, and that of those entrusted to thee! We will for this pray God, from whom every good and perfect

gift cometh, as we now unite our petitions in the prayer our Saviour has taught us.'

"The Archbishop and assistants now vest the Bishop in a cope, whereupon they lay their hands upon the Bishop's head, and the Archbishop prays, 'Our Father, which art in heaven.' Thereafter the mitre is put on, and the Archbishop concludes the service.

"Every one will regret the prominence given in 1869 to the Royal Commission, but it cannot be held to have invalidated the action."

It is noted also that in 1881 the form was strengthened, and though the Royal Commission is still given, it is no longer mentioned.

(4) The serious change in the omission of the Swedish equivalent for the word *priest* in the ordination of ministers of the second order, 1809 to 1894, is treated more at length. The Bishop of Salisbury speaks of this as "the greatest blot upon the new Prayer Book of 1811" (*Natl. Ch. Swed.*, p. 356). He reminds us, however, of these considerations which tend to modify the bad impression thus created and, perhaps, to establish the intention of the Church to continue the ancient order:

"(1) That the intention to make a priest is clearly shown by the use of the chasuble, in which the ordinand is vested after the delivery of the office and before the laying-on of hands and the Lord's Prayer; (2) that the word 'priest' is found continually in the other services of this Prayer Book; for instance, in those for baptism, Holy Communion, marriage, burial, etc.; (3) that the sections in the Church law referring to the priesthood remained unaltered, and that in Swedish literature, Dictionaries, etc., the words are considered to be synonymous, and to connote the ministry of the *Word and Sacraments*, and not merely the ministry of the *Word*. The 'ministry,' as described in the Augsburg Confession and other symbolical books, is never restricted to preaching. This blot has happily been removed in the Prayer Book of 1894."

In Appendix III. of the *Report*, also, the change is treated as a "really serious break" and "a well-known blot upon the Swedish ordinal," and the counter-considerations stated are in language very similar to that we have just quoted. Reference should also be made to Bishop Williams' treatment of the case (*Ch. of Swed. and Angl. Com.*, pp. 39, 40).

We grant that the counter-considerations do, in considerable part, modify our own unfavorable impression. Anglicans are committed to the doctrine that the order conferred need not be precisely defined at the moment of the laying-on of hands, so that it be made clear by the context in the office. This doctrine is indeed carried to an unusual extreme when the term *priest* is expressly excluded from the whole ordinal; but the commission may be justified in holding that this omission is at least partly offset when it is shown from other offices in the same book that priesthood had not, in fact, been repudiated, the intention of the Church being thus shown as also by the vesting in the chasuble as a ceremony of the rite. The *Report* (App. III.) also points out:

"It is curious that even in the book of 1809, just after the form of ordination, is found this heading: 'Announcement and prayer, which, after the sermon, just before the Lord's Prayer, is read from the pulpit, the day when the ordination of priests (*prestrigning*) shall occur.'" (page 48).

Thus there is one exception in that unfortunate ordinal itself to the general omission of the term denoting priesthood. It is true, also, that Swedish usage seems not to distinguish, as do Anglican usage and the English language, between the terms *priest* and *preacher*, to any considerable extent. It is difficult not to read Anglican controversies into Swedish history where, very likely, they are unwarranted intrusions.

(5) The loss of the Diaconate is shown in the *Report* to have occurred since the seventeenth century (pp. 10, 11), and it is stated that "a kind of diaconate" is "in process of development" at this time. Swedish Churchmen quote the *Confessio Augustana*, Art. VII., for the proposition that "it was not necessary that all Churches should have the same organization." That we must deem very precarious teaching. Possibly the importance of the question may be magnified, however, when treated as a phase of the larger question as to the position of the Swedish Church, except in so far as it bears upon the question of what degree of Catholic consciousness is to be found within the Church itself.

(6) The matter of Confirmation certainly introduces a difficulty. The Swedish Church has a service for the admission of the young to first communion which is popularly known as confirmation. It dates only from 1809-11, though previously such a form had been unofficially used "by episcopal authority in many

dioceses." There is neither laying-on of hands nor any equivalent nor is it performed by Bishops. There are questions and answers and a precatory blessing; but it seems impossible to identify the rite with what Anglicans term Confirmation. It is stated, however, that there is some disposition to revise the form and bring it more into accord with earlier precedents. Yet we are bound to point out that the recommendation of the commission that Swedish Churchmen be admitted to Holy

Communion at our altars is a waiver of our own rubrical requirement of Confirmation; justifiable, if at all, only as involving a lesser evil than the replulsion from the greater sacrament of those who had prepared themselves according to the requirements of their own national Church, but an evil still, and a dangerous precedent. It is stated that "it is a common practice for the priest to lay hands on the heads of children when they come to their first communion. The authority to confirm is also (frequently or generally) explicitly given to priests in their letters of orders (*preströrel*) handed to them at their ordination as part of the ceremony" (*Report*, p. 14, citing Williams, pp. 80, 81). If there were a real confirmation by virtue of this authority, it might be argued that the Bishops had delegated authority to priests in general to perform the rite, for which there are Roman precedents as well as the Eastern precedent whereby the priest performs unction with the oil consecrated by the Bishop; but in the absence of a direct form of Confirmation, we cannot feel that Swedish Churchmen can be assumed, in any true sense, to have received that rite. The report shows, however, that the earlier Swedish practice, continuing even to the middle of the eighteenth century, is in favor of an administration of so-called confirmation by Bishops; but the practice appears to have died out. "It was evident," says the *Report*, "that any attempt on our part to press the imposition of hands as a condition of inter-communion would be inopportune" (p. 13).

We are obliged to drop our examination of these volumes at this point, but with the expectation of resuming it next week.

THE suggestion made by resolution of the council of the diocese of Fond du Lac, that the name "Protestant Episcopal" be dropped from the Prayer Book wherever it now appears, but without substituting another term in its place, is one more indication of the desire of representative Catholic Churchmen to find common ground with their brethren of other schools of thought. If only a like desire could be discovered on the part of Churchmen of the Protestant wing it seems impossible that the way to accomplish it harmoniously would not be discovered.

As we interpret the Fond du Lac plan, it would not effect a change in the legal title of the Church; it would merely drop the legal title from the pages of the Prayer Book. To that extent the unhappy misunderstandings which cluster about the present title would be less glaring, though they would not be removed. Until other action were taken the Church would still be named the Protestant Episcopal Church.

The suggestion that the change would bring our Prayer Book into accordance with "the rest of the Anglican Communion" seems to us, however, a mistaken one. The English precedent is one that names "The Church of England." That is a legal, technical name, quite as truly, if less clumsy, than our present American technical name. To say "Church in" (not of) "the United States of America" would not follow that precedent. The question must, therefore, be treated on its merits rather than as in the line of precedent.

If it shall prove that a large degree of unanimity should be accorded this Fond du Lac plan by the other dioceses we shall have taken a step forward.

ONE who knows England will accuse the *Westminster Gazette* of Churchly proclivities. Its Radical and its Dissenting sympathies are equally strong. All the more significance attaches, therefore, to its recent publication of religious statistics from official sources showing the decline of Non-conformity in England and Wales. Dissent has violently opposed a religious census (for reasons best known to itself) and has "pointed with pride" to its increasing number of chapel buildings as sufficient evidence of strength. Yet these figures show that from 1906 to 1910 the Baptist membership has fallen off over 16,000, although there are 146 more chapels and 41,000 more sittings. Congregationalism, and Wesleyanism in all its forms, also show marked decreases in membership; but the

Friends, Moravians, and Presbyterians show slight gains. *Per contra*, the Church of England has in the last three years added 141,000 communicants to its roll. The *Westminster Gazette* attributes the losses of Dissent to "the changing conditions of rural life, emigration, and a decrease in the prosperous small tradesmen." Wesleyans resent the class system of membership, and Baptists and Congregationalists find that the small and uncertain salaries of their preachers "sap the best life of their men." We do not follow the logic of these explanations; and the question arises whether "the dissidence of Dissent," and the use of its chapels as centers of partisan political activity are not more immediate causes. Whatever pure zeal for neglected aspects of truth may have had to do with the foundation of sects (in England or elsewhere), decay is part of the very nature of all human institutions. "But the Church of Jesus constant will remain." The wisest work for Christian unity bears that in mind constantly, and knows nothing of treaties or federations with voluntary and therefore decadent societies.

I HAVE only two weeks' vacation in summer, and I don't see why the Rector needs two months!" It is a rather frequent lament.

But let us see. "I" receive a vacation of fifty-two Sundays in the year, in addition to twelve week days in summer—a total of sixty-four days within the year.

The Rector never gets a Sunday off, nor any equivalent during the week. If he is fortunate enough to have all of July and August for his vacation period—few of them are—he has just sixty-two days. How does that compare, in a year, with the ordinary layman's vacation?

Of course, however, most of the clergy are not able to take a two months' vacation, and many of the laity do not have two weeks; some do not even have their Sundays free. And it is also true that neither clergy nor laity are entitled to vacations unless they are able to make sure that their work will not suffer thereby.

NOTHING more gratifying to intelligent Churchmen could have been done by the trustees of the Cathedral in New York than the appointment of Ralph Adams Cram as consulting architect. It is not too much to say that the whole American Church, not to say the American people generally, are interested in having the metropolitan Cathedral express the loftiest and best aspirations of the Catholic Faith. Most of us feel that Gothic architecture alone can do this, and the traditions and style of Italy seem less adequately to stand for Anglican Churchmanship—not to say a cosmopolitan Catholicity—than those of western Europe and England.

With no criticism intended upon what has already been completed, we believe the Church at large will be a unit in thanking the New York trustees for the appointment of Mr. Cram in connection with the completion of the edifice.

A CORRESPONDENT justly criticises an expression with which the Paris letter in *THE LIVING CHURCH* of June 17th began:

"The dogma of Papal Infallibility notwithstanding, many loyal Romanists have questioned and question still the wisdom of the decree that children should make their first Communion at the age of seven," etc.

It is, of course, a perfectly just criticism that the dogma of Papal Infallibility has nothing to do with disciplinary measures such as that referred to.

ANSWERS TO CORRESPONDENTS.

PRIEST.—There is no such thing as "correctness" in the arrangement of the ornaments of the altar, since there is neither obligatory rule nor unanimity in practice; but your arrangement of a three-shelf gradine whereby cross and two lights are on the highest, vases on the second, and candelabra on the lowest shelf, would seem to be convenient and proper.

T. B.—Crucifers and servers may be vested either in surplice and cassock or in girded alb.

IT IS A GREAT satisfaction, at the close of life, to be able to look back upon the years that are passed, and to feel that you have lived not for yourself alone, but that you have been useful to others. You may be assured also, that the same feeling is a source of happiness at any period of life. Nothing in this world is so good as usefulness. It binds your fellow-creatures to you, and you to them; it tends to the improvement of your own character; and it gives you a real importance in society, much beyond what any artificial station can bestow.—*Brodie*.

BLUE MONDAY MUSINGS.

WE were chatting at a university dinner the other night, F. of '86, and myself, whose year is a good bit further down the kalendar.

"Was there ever such a professor as old 'Charlie J.'?" F. queried; "so inspiriting, so stimulating, with a veritable passion for the truth, and a genius for making the philosophy of history stand out, unmistakable even to callow sophomores?"

I echoed the grateful praise, and told how I valued, more than my Phi Beta Kappa key, the photograph he gave me, which had "Yours with love" written across its back.

"Did you ever hear how your Church lost him, and ours gained one of its greatest men? He told me the tale years ago, with perhaps a little melancholy in it," F. went on.

"My uncle was a schoolmaster in Philadelphia sixty years ago, and had a boys' class in an Episcopal Sunday school; but sometimes weariness or disinclination kept him from it, though he always sent a substitute. The brightest pupil in his class was Charlie J., who stood fast, resisting all Dissenting invitations from his Methodist and Presbyterian playmates to their Sunday schools. At last, however, wearied of substitute teachers, he said, 'If my own teacher isn't there next Sunday, I'll come with you.'

"Wellaway! The next Sunday saw a substitute; and Charlie J. turned aside to the road that eventually made him professor in a great university, and later head of a famous Protestant theological school." Ah, but the Bishop that was lost to the American Church by one Sunday school teacher's dereliction!

IT WAS INTERESTING to have such a sermon in historic facts, on the perils of unreliability. "For want of a nail the shoe was lost"; you remember the old apologue which school-boys used to learn. (I wish they taught it now!)

Yet how few people there are who have any conscience about keeping their word! Engagements are utterly neglected; a telephone message does not ask for a release but announces brusquely that "it won't be convenient for me to do as I agreed." Promises are more than ever like pie-crust. Tradesmen who undertake to complete a job by Tuesday are surprised and hurt if you complain when Saturday shows it still undone. I can count on my digits the people in my own very large circle of acquaintance upon whom I can absolutely rely to do so as they say they will. My brethren, these things ought not so to be. Where is the old honor, which valued its mere word so highly as to choose death rather than a violation of it? I was brought up, in a home of plain living and high thinking, with the tradition instilled into me that not to do as I had promised was an intolerable breach of good morals; and I still hold to that belief.

There is a short and ugly name for promise-breakers: and my grandfather used to say, "I can't abide liars."

HOW MANY MEN there are who long to be martyred! Of course I don't mean actually to be burned at the stake, or given to the lions; but only to gain the reputation of being persecuted for "advanced liberal" opinions. It is rather a cheap and easy way of gaining the crown of martyrdom nowadays, for everybody knows that the praise of the multitude and the world's reward are for men who profess modernity as their chief characteristic; but still the principle holds, that to deny what you are pledged to maintain, particularly if you do so with an abundance of vituperation and slang and irreverent jest, gives the reputation of being progressive and far in advance of your day. If then, together with that, you can gain advertisement for yourself by being attacked or criticised, or even brought to trial as a heretic, what more can you desire?

A parish paper from a New Jersey diocese has lately been put into my hands, which is responsible for these meditations. I never heard of the parish or of its rector until I read the pamphlet sent forth. But he is evidently determined to attract attention in some way, and so announces on every other page of his magazine that he is "a real liberal." He demonstrates it by bragging that he gives letters of transfer from his own parish to Protestant denominations, even as he receives such letters of transfer in turn, and challenges his brethren to bring him to trial for this offence. Having shown how little respect he has for Church law and the Sacraments, he then goes on to hold up the Bible, both Old and New Testaments, to mockery

in the best vein of Robert G. Ingersoll, though not with Ingersoll's literary power or general intelligence. The magazine was sent to me, I am sure, for a notice in this column; and I am glad to give it the benefit of so much advertisement as this, though I decline to mention either the name of the editor or the place of publication; but I am reminded in that connection of one of the fables of Turgenev, the Russian writer. The substance of it is something like this:

Once upon a time there was a fool. Everybody knew he was a fool and he himself knew that he was a fool. Life went on as fairly as could be expected for a fool. After a while, however, he got tired of being counted a fool; and so one day he stood up in the market-place and shouted in a loud-toned voice: "There is no God." Whereupon people said, "What a profound and original thinker!"

There may be no connection, but the story comes to mind as if it were in some way appropriate.

SOME ONE said to me the other day: "Where in the world do you get all the queer stories and horrible instances that you quote in your column in THE LIVING CHURCH?" My own reading, though desultory, is rather wide. It brings a good many of them before me; but my friends in different parts of the country are kind enough to know my interest in all kinds of "freak" things and to send me cuttings from the newspapers. Here is a fresh batch, just arrived.

Some excellent Methodists down South have outgrown the old prejudice of their discipline against the theatre, as the following "dodger" shows:

"EXTRAORDINARY! *The Theatro Friday night, April 21st, offers that matchless entertainment, 'The Beauty Chorus,' benefit of class No. 6, M. E. Sunday School.*"

Somerville, Tenn., has been having an exciting time if one can judge by its newspaper correspondence: "In addition to the Circuit Court this week Somerville will be enlivened by a circus, a street fair, a revival at the Baptist church, and Dr. J. M. Lee, the hook-worm expert, will spend a week here treating victims of the hook-worm." What a happy juxtaposition of festivities!

Protestantism in Birmingham, Ala., evidently does not mean to advance! "The Pastors' Union, representing the majority of the Protestant ministers in the Birmingham district, adopted resolutions opposing the making of Good Friday a legal holiday on the ground that they do not recognize that day as holy."

IT ALWAYS come home to me with a fresh start of surprise that there are multitudes of good Christian people who would not willingly do despite to our Blessed Lord, and yet somehow give the impression that that is their deliberate purpose. Else, why do they get up and go out of church before our Lord's own Service? They do it with an air as if to show that they had a deliberate motive in it: as if they should say, "Morning Prayer is our service and the sermon; after that let the ritualists stay!" Nothing could be more unfortunate than that the Holy Communion could ever come to be involved in questions of partisan Churchmanship, or that reverence for it and presence at it should be counted a badge of one special school. But when I see, as I do sometimes in visiting strange churches, half the congregation solemnly march out in Judas-procession just at the very time when they ought to be gathering up all their spiritual and intellectual forces of reverence and affection, it grieves me as much as it astonishes me. In the old days of the Primitive Church, the unbaptized, those under discipline, and those possessed of demons, were required to go out at a certain point in the Divine Service. I wonder under which head the cohorts of the present-day exodus would be classified? Who can explain that superstitious reverence for Morning Prayer? It is a beautiful and edifying office, redolent of the best monastic traditions; but, having said so much, one has said all. And the plain fact that the only time a sermon is appointed to be preached according to the Prayer Book, is in the midst of the Celebration of Holy Communion, is far more significant than our idolaters of Matins will understand. I heard a priest say the other day that if he had dictatorial power he thought almost the best thing he could do for the American Church would be to abolish Sunday Morning Prayer for ten years, until a new generation had grown up, ignorant altogether of the false ideal of "glorified Matins" as being the most conspicuous service of Sunday morning. I was almost ready to say Amen.

PRESBYTER IGNOTUS.

ENGLISH CELEBRATIONS IN PARIS

Summer Treat to School Children and a Commemoration of the Coronation

OTHER EVENTS OF THE CONTINENT

[FROM OUR PARIS CORRESPONDENT.]

PARIS, June 15.

ON the heights of Saint Cloud, beneath the glorious trees of long avenues, recalling the splendors of a past age, a great gathering of English Church people took place on the Thursday following Ascension Day. It was St. George's annual summer treat to the school children and the workers of the congregation. In no way can the Anglican clergy on the Continent do better work than by gathering children and young people together in these simple social pleasures, and nowhere is such work of more vital importance than in this city of Paris, where evil is made so bright and dazzling, where the moral standard is so low in all that concerns the worldly life and pleasures of young men. We see wrong-doing tolerated and condoned, condoned on the plea of "human nature." Because "the flesh is weak," this poor human flesh is not only excused but pandered to; instead of being braced to resist, it is encouraged to give way. The priest who associates himself with the pleasures and recreations as well as with the duties, with the joys as well as with the sorrows and difficulties of his people, the youthful among his people more especially, gets and keeps an enduring hold upon them, a grip which is not lightly loosened.

The lads running races, playing games under the direction of their clergy, their friends, their mothers and sisters, maybe, looking on, the latter in their turn taking part in the fun, then all drinking tea and eating their national plum-cake together on those grassy heights, made a bright and interesting picture. And these lads and lasses, some still at school, the greater number busily at work in widely differing ways in this great continental city far from home, are made to feel that their clergy are their friends and sympathizers, that their spiritual pastors and masters share their interests and pleasures. Not a few French people joined the party, sympathizing Roman Catholics, whose English nurses and governesses had the care and instruction of their children. They came and looked approvingly at the happy scene, and looking, understood the valuable influence of "priestly" family life—the singular advantages of a married clergy. For it was evident that all this and much more that goes on among Anglican Catholics would not be possible without the help of the wives and children of the clergy, while the influence of the married priest's home life, his "home and hearth" with its atmosphere of honest, *straight* Christianity, its cheeriness kept up often in spite of many pecuniary hardships and self-denial and unre-laxing self-restraint, may be more precious than much preaching, more effective than ceaseless exhortation.

Then came Whitsuntide, and the sunshine that has brightened each of the great festivals of this Christian year 1911 glowed as warmly and as continuously as at Easter and on Ascension Day. Sunshine at Whitsuntide has a very hallowing effect. It is so peculiarly the emblem of the Holy Spirit shining into the souls of men, enlightening, comforting, consecrating, giving warmth of heart as the sun gives warmth of body. The churches were full, the services were made doubly joyous by the bright beams illuminating the rich stained windows. The holiday-making that followed was a glad sight.

On Whit-Thursday Church people and Church sympathizers—American and English—met in a fine old house on the left bank of the Seine, in that ancient street, *la Rue des Saints Perès*, a street still narrow and grey, untouched by modernism save, alas! for the passage of the noisy auto-bus. In this old house once dwelt Madame de Maintenon. Her modern successor, a good and beautiful lady from the States, following in the footsteps of the founder of *Bonnes Oeuvres* of Louis XIV.'s time, opened her house and its old-world garden for a *Vente de charité*. In the shelter of the tall garden walls, rich with vegetation, round the old fountain playing on the greensward, we sat and drank tea served by young girls in white muslin gowns and blue sashes. And never did young girls look more gentle, pure, and virginal. Within the house buying and selling went on actively, and at the end of the day sufficient money

had been raised for the repair of the fine organ of St. George's, a work urgently needed.

The great topic of the hour among English people abroad as well as those at home is, of course, the Coronation. Preparations are going on vigorously here in Paris. Services will be held in the English churches. The Litany will be sung and the Holy Eucharist celebrated at St. George's. Their people will meet together for the secular rejoicings. All day long men are busily at work at the British Chamber of Commerce organizing a monster treat. Every person of British nationality who may find himself on French soil on June 22d is invited to make application for a ticket of admission to the fine new pleasure grounds on the banks of the Seine, known as the "Magic City." There at the very hour to the minute that King George is crowned in London, a prodigious shout of "God Save the King!" will rise from Britons in Paris gathered together in their thousands, and the strains of the national anthem will burst forth. Young and old, the little child and the gray-haired man, rich and poor, the humblest workman and working-woman, and the man and woman of highest social position, all will be there. The treating is to be on a lavish scale: free *entrée* to twelve attractions—a good old-fashioned high-tea, a souvenir of the great day, probably a coronation-spoon, are to be offered to all British subjects. At 6 o'clock British sole possession of the grounds will cease and French visitors will be admitted to see the setting-off of fireworks, etc.

The Pope has come forward of his own accord to grant a dispensation from fasting or abstinence to King George's Roman Catholic subjects for Friday, the 23d. On the 22d those who are not in duty at Westminster will attend Masses at their own churches. Roman Catholics are no whit less loyal than the rest of the English king's subjects, wherever they may be.

Monsieur Rouvier, a former minister of France, who died the other day, was laid in an unhallowed grave. He died without the pale of the Church. His widow, a fervent Catholic, had wished the funeral to be a religious one. It was under M. Rouvier's premiership, however, that the Separation Act was passed, with all its sad consequences for the Catholics of France. He was an excommunicated person, and the widow's request that he might be buried according to the rites of the Church could not be acceded to.

It is to the regret of the greater number of earnest Catholics that the ancient liturgical plainsong has of late years been so largely superseded by more modern music. A congress bearing upon this subject was held this week at the grand old church of St. Eustache, in the heart of the *Vieux Paris*. Splendidly executed music, the chaste, purely sacred music of past ages, was played on the great organ, and solemn Masses sung each day by the most noted choirs of the city. The congress closed with a grand service and *Te Deum* at Notre Dame.

There are always many beautiful pieces of sculpture at the Paris Salon. The French excel in sculpture. They know how to put life into their work on clay and marble. The exhibits are in general purely secular, but this year there are several of a distinctly sacerdotal character, chief among them the recumbent figure of Mgr. Francourville, destined for his tomb in the Cathedral of Rodéy. It is a beautiful piece of work and strikes us as a return to the ancient manner of monumental sculpture. One feels that this figure, grown mellow with age, will be gazed on with reverent admiration by future generations, as the ancient figures in old Cathedrals and churches are gazed on now. There is a wonderful sense of repose in the Bishop's figure, of "rest after toil" in the lines of his fine face.

Corpus Christi, the festival of the Blessed Sacrament, called by French-speaking peoples the *Fête Dieu*, falls to-day. It is a beautiful festival, and although religious processions are no longer allowed in the streets of Paris or other towns in France, they take place within the churches, chiefly on the Sundays following the date of this festival, and are an occasion of special devotion. In Italy the people bring out their gaily-patterned quilts and table-cloths, their shawls and pieces of carpet, anything that is rich in color, and hang them at the windows past which the procession of Corpus Christi files. And as this is always a summer *fiesta*, they strew rose-petals along the path before the Blessed Sacrament, a beautiful and touching custom.

I. S. WOLFE.

GROWTH OF THE ENGLISH CHURCH UNION

More Than Three Thousand Added During the Past Year

UNIVERSITIES' MISSION TO CENTRAL AFRICA HOLDS AN ANNIVERSARY

Death of Rev. Canon Body

OTHER RECENT ENGLISH CHURCH NEWS

The Living Church News Bureau (London, June 13, 1911)

THE fifty-second annual report of the English Church Union, for the year ending May 24, 1911, which has been issued in time for the anniversary which is being kept to-day, states that during this period 3,118 members and associates have joined the Union, of whom 151 are in Holy Orders and 2,967 are lay communicants. And besides these, 1,553 persons have individually joined as enrolled associates, and 6 guilds have been affiliated, adding 225 more associates. We are thus reminded afresh that it is the laity rather than the clergy who are the main supporters of the Catholic cause in general and of the English Church Union in particular. The president and council of the E. C. U. have the pleasure of recording the consecration to the episcopate of two more members of the Union—the Very Rev. Frederic Hicks Beaven, Dean of Salisbury, Mashonaland, as Bishop of Mashonaland, and the Ven. Francis Richard Townley Balfour, Archdeacon of Basutoland, as Assistant Bishop of the diocese of Bloemfontein with special charge of Basutoland. Another member of the Union, the Rev. Mark Napier Trollope, vicar of St. Alban's, Birmingham, has been nominated Bishop of Corea. Among the changes on the council are the addition of the Right Rev. the Lord Bishop of Mashonaland as an Episcopal Vice-President, and of the Rev. Dr. Randolph, Canon of Ely, late Principal of Ely Theological College. The total received for the General Fund in the year ending December 31, 1910, was £6,542, and the total expenditure was £6,408. The debt on the Defence Fund of £1,617 has now been practically met by contributions.

With reference to the proposals being made in this and other countries for a revision of the civil calendar, the President and Council of the E. C. U. consider that they would seriously interfere with the arrangements of the Church's seasons: "It is impossible that the Church could agree to these proposals. The date of Easter was fixed by the Council of Nicaea, and the method of its computation is now many centuries old. Nothing short of the consent of the whole Church could possibly alter the arrangement concerning Easter. The whole matter will require to be most carefully watched." As touching Prayer Book revision, it is pointed out that there are signs in many quarters that the whole policy of its advocates is beginning to be seriously distrusted. The recent vote in the House of Laymen certainly indicates that the present "party scheme" meets with little favor among the thoughtful laity. The approaching Coronation is an event, the President and Council say, which appeals to the deepest feelings of all the subjects of the British Empire, but to none has it so great a significance as to those who boast the name of Englishmen, and who acknowledge the duty of allegiance to the Catholic Church. The ceremonies for the Sacring of the King and Queen remain substantially what they were twelve centuries ago. They testify to the unbroken continuity of Church and State in England throughout that long period. They witness to the consciousness that wisdom to direct, power to rule, and stability of government come from God. Referring to the unfortunate use of the word "Protestant" in the terms of the present Coronation Oath, which of course originated with the State rather than with the Church, the President and Council express the view and feeling that most Churchmen entertain concerning the matter: "It is true that the word *Protestant* is evidently used in its secondary historic sense, in which it stands merely for those Western Christians who reject the false claims of the Papacy, especially as regards temporal affairs. In this sense it was familiarly used by men like Laud and Bramhall; on the testimony of Evelyn it would seem to have been first introduced into the Coronation Oath for the purpose of meeting the contention, seriously put forward in controversy, that the Church 'by law established,' which James the Second had sworn to uphold, was the Papalist remnant in England. If the word were generally understood in this sense there could be no objection to its employment, especially in the Coronation Service, where it is guarded by the charge of the 'defense of the Catholic Faith' committed to the king; but in common use it has become so degraded, so associated with opposition to Catholic faith and practice, that it may engender considerable misunderstanding, and its retention, whether in the Coronation Oath or in the King's Declaration, is much to be regretted." The President and Council refer in their annual report to some other subjects, including the Education question, Welsh Disestablishment, and Divorce.

The anniversary of the Universities' Mission to Central

Africa (1857) on the Octave of the Ascension was indeed a record one, from the presence of two of the three Bishops of the Mission and the Archdeacon of Nyasa, who were also the principal speakers, and from the largely increased attendance at the various services and meetings throughout the day. The annual Eucharistic Service, with sermon by the Bishop of Zanzibar (Dr. Weston), was held at St. John the Evangelist's, Red Lion Square. The main points of the Bishop's sermon, which has appeared in full in the *Church Times*, were Service and Kingship.

We do want, the preacher said, the Church here in England to remind herself that she has to bear these two marks, if she is to be the missionary Church she ought to be: "She has to know how to unite herself with the Lamb in His self-sacrifice, and she has to know how to claim her own dominion with Christ. She has to know how to claim, in the strength of her mission, to be indeed the bearer of Divine life, the keeper of the Sacraments, the messenger of the Divine King."

Canon Brooke, vicar of St. John-the-Divine's, Kennington, in the absence of the Bishop of Winchester, who has been indisposed of late, presided at the annual meeting, held in the Great Hall of the Church House, Westminster, in the afternoon. Among those on the platform was Bishop Richardson, formerly of Zanzibar (now warden of an Oxford Sisterhood). The chairman appealed earnestly for an increased income of £5,000 a year for carrying on the work of the Mission.

The BISHOP OF NORTHERN RHODESIA (Dr. Hine), formerly of Likoma, who has been about a year in the new diocese of the mission, spoke of the country as being nearly as large as France and Spain together. The people in responsible positions, in government stations and in stores and mines, were native Christians. That knocked on the head, he said, the absurd assertion one heard so often that missions were spoiling the natives of Africa. He had had a little controversy with the English residents at Livingstone about the admission of native Christians to the church which they had built there. But the controversy, he believed, would be over when he got back. There was, of course, a great principle at stake, and he felt it necessary that the first church consecrated should not be one that could be quoted as showing they had separate churches for white people and for black. ARCHDEACON JOHNSON spoke of the great value of medical assistance in the mission, and made an earnest appeal for a doctor for Nyasaland. The BISHOP OF ZANZIBAR referred to the present setback in his diocese, on account of the strong influence of heathen customs and traditions about marriages, etc., and of an insufficient oversight, through lack of European clergy, of the young African ministry. It was the Moslem difficulty that faced the mission in Zanzibar, the center of Islam for East Africa.

Canon Scott Holland presided, as usual, over the great evening meeting, held this year at the Church House instead of at the old Holborn Town Hall. His speech showed that he has lost none of his old torrential and eloquent force since becoming the Regius Professor of Divinity at Oxford. The Bishop of Zanzibar, the Archdeacon of Nyasa, and the Bishop of Northern Rhodesia were also heard again.

The Society of the Catechism held its May Conference this year at Birmingham, week before last, and at the opening meeting the Bishop of Birmingham presided and gave a notable address. On the day of the conference the members attended in the Pro-Cathedral an early sung Eucharist, at which the Bishop of Birmingham was celebrant. The music of the service was sung by the choir of clergy under the direction of Mr. S. Royle Shore.

The Rev. George Body, D.D., Canon of Durham, whose decease was announced in my last letter, was born in Devonshire

Sketch of the Rev. Dr. George Body

in 1840. He was educated at Blendell's School, Tiverton, the famous old West Country grammar school—where John Ridd of *Lorna Doone* was also schooled—and graduated from St. John's College, Cambridge, when he was two-and-twenty. He was ordained in due course deacon and priest in the diocese of Lichfield, where he served several assistant curacies. In 1870 he was presented to the rectory of Kirby-Misperton, Yorkshire, where he remained fourteen years. He had now become widely known as a powerful mission preacher, and was associated with Father Benson, then vicar of Cowley, in the Parochial Mission movement. At the Southampton Church Congress, 1870, as is recalled in the *Times'* obituary article, he made a powerful speech at the devotional meeting on the subject of agencies for the kindling and revival of the spiritual life. During the last four years of his rectorate at Kirby-Misperton he represented the clergy of the North Riding of Yorkshire in York Convocation. In 1883 Bishop Lightfoot ap-

pointed him to a Canonry in Durham Cathedral, with the intention that he should devote his energies mainly to parochial mission work in the diocese. And that intention was fully carried out in Canon Body's work among the Durham miners. His Lents, including the last he spent upon earth, were devoted to the fulfilment of preaching engagements in London, where he preached daily in one or more West End churches, including particularly All Saints', Margaret street. He was lecturer in Pastoral Theology at Cambridge in 1897. As the *Church Times* writer says, Canon Body was one of our few great mission preachers "who arrived at the time the great Catholic movement was beginning to shape itself in the country in the early 'sixties of the last century." He introduced a new method of teaching in conducting his missions, particularly those held in London; he would catechize congregations of adults after the manner of catechizing children.

The Bishop of Durham, as Visitor of Durham University, has now intimated that he cannot see his way to assent to the proposal to remove the restriction which confines divinity degrees to persons in priest's orders.

Minor Items of Church News

The Queen Mother (Queen Alexandra) has appointed Canon Holmes, whom the Bishop of London has recently appointed Archdeacon of London, to be one of her Majesty's honorary domestic chaplains.

The clergy and laity of the diocese of Peterborough have arranged to present the Bishop with a cope and mitre.

J. G. HALL.

GREEK BISHOP LAMENTS THE LATE BISHOP COLLINS.

[FROM OUR JERUSALEM CORRESPONDENT.]

THE following words were spoken by Archbishop Chrysostom of Smyrna over the remains of Bishop William Collins of Gibraltar, who died the 13th of March on board the *Sagalien* while on his way to Smyrna to administer Confirmation to the Church of England youths, and was interred in the Anglican Church situated at the Point, Smyrna:

"*Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*—St. John 5: 24.

"My Christian Brethren: What and how great a misery, sorrow, irregularity, and disorder did sin bring into the world! From what expectations, to what facts, we stand here as witnesses and spectators! We were expecting this Brother in Christ to come here bringing with him the life that is in Christ, the seal of the (Divine) gift, the holy Chrism to the young members of the Church of Christ, and we received him, alas, a lifeless and insensible spoil of death.

"Surely, this misery, this moral irregularity and discord, were not created by God; its creator is sin. God made all things very good; but sin came in and death by sin; and for this reason from one end of the world to the other the history of men, the history of families, the history of nations, the history of humanity, is nothing but a history of pain, sorrow, misfortune, and lamentations; and we are all obliged to bear this state of things, which we are unable to alter.

"With tearful eyes we surround, and with trembling from commotion hands we lower down, these respected remains of the ever to be remembered Bishop William Collins to the grave, and we cannot be comforted for the loss of such a precious worker in the Lord's vineyard, although we know that to die is as natural as to be born, and that whatever is born will die, whatever has bloomed will wither, whatever has been exalted will fall; and further, while we fully know that when the bodily eyes are closed, the eyes of the soul are opened, and when this present world slips from under our feet, new worlds are opened to us, worlds of a more perfect and beautiful state, and that we pass from death into the true and certain life, which God has prepared for those who hear His word and believe in His name, as it is written, '*Verily, verily I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*'

"Notwithstanding all these great and consolatory teachings of our Faith, we do weep as comfortless for our heavy loss, and for the bereavement that by the death of this ever to be remembered man has been sustained not only by his own ecclesiastical diocese and God-fearing fold, and all the sister Anglican Church, but also all those who are friends of the peace between the Churches of Christ and of the so much to be desired union, for which prayers are daily made by those who are not only by name but also in truth Christian and Orthodox Churches of God.

"This ever to be remembered man devoted the greatest and best efforts of his archpriestly life to this great work of peace-making between the Eastern and the Anglican Churches; for the deepest re-

cesses of his heart were moved and stirred by those touching words of the archpriestly prayer of Jesus to His heavenly Father, whom He besought saying, 'I will, Father, that they may be one . . . that they may be one, as We are one.' This ever to be remembered man knew and felt more than any other that such a union between the Eastern Church and the Anglican, a union in one and the same faith, in one and the same hope, in one and the same Christian love, would become the greatest and highest moving power of the purest thoughts and acts for the welfare and peace of the whole world.

"But, while we were expecting to receive him into our arms and give him rest in the love of our hearts, and to listen to his deeply wise and exceedingly interesting words and thoughts, for this the greatest of all problems in reference to the present state of the Church of Christ—a question which ought to be the highest ideal for which all our desires and wishes ought to be directed—it was destined that we should serve to-day for the eternal rest of this ever to be remembered one, and for the laying down of his earthly tabernacle into the arms of the earth. Indeed, from what expectations, to what facts, we have been translated!

"Let us pray, brethren, that the God of the spirits and of all flesh receive unto Himself this chosen spirit, whose earthly tabernacle we in the midst of unutterable sighs and prayers lower down to the earth to-day, that He may give rest to his noble and God-fearing soul, who had well been taught that "this is life eternal, even to know the Father as the only true God, and Jesus Christ whom He sent"; and introduce his soul into the tabernacle of the just, from where all pain, sorrow, and sighing is fled away, where every tear is wiped away, and where the place is prepared for those who hear His word, who believe on Him who sent His Son as a Saviour of the world, and who knew the only true God: and lastly, that He may raise up in the sister Anglican Church other workers also, filled with the wisdom, virtue, and sacred zeal of the ever to be remembered Bishop of Gibraltar, that the beautiful and beloved by God work, for which the deceased so purely did work, being delivered into such holy and able hands, may prosper and be crowned by a full success to the glory of God in the Highest, and to the peace on the earth, and to the good will of God among men. Amen."

TENTH GENERAL SYNOD OF THE HOLY CATHOLIC CHURCH OF JAPAN.

TO the student of modern missions the field of Japan offers points of unique interest. If we look round on the mission fields of the world, we find none in which the three great sections of the Catholic Church—Roman, Anglican, Eastern—are working side by side in such equal representation and by such equal right as in Japan. There is probably no Church in the really foreign mission field showing such a measure of development in organization and self-government as is to be found in this little Nippon Sei Ko Kwai, with its roll-call of scarce fifteen thousand names. In this tenth synod, which opened in Tokyo on April 26th, and lasted four days, although the six members of the Upper House, the Bishops, were all "foreigners," twenty-three of the thirty-six clerical delegates and all of the thirty-six lay delegates were Japanese. The main part also of the debating was carried on by the Japanese delegates, four or five of them being specially prominent.

With the clearly expressed consent of the Bishop of South Tokyo, a recommendation was brought in to separate that portion of the diocese of South Tokyo which has hitherto been largely worked by missionaries from Canada, and to form it into a new jurisdiction under a Bishop to be appointed and supported by the Church in Canada. After a brief discussion the scheme was unanimously approved.

New Diocese

A question was asked whether the Synod would sanction the choice of a Japanese for this new bishopric if the Canadian Church wished to appoint one, and the answer was returned that, while there was no constitutional hindrance to prevent it, the Synod did not wish it to be understood that it desired such an appointment. A motion to introduce a new canon providing for the appointment of a Suffragan or Assistant-Bishop in any of the present dioceses was referred to a committee, which advised against its admission into the canons, but suggested the acceptance of a memorandum leaving it open for any Missionary Bishop to initiate such a plan. The general feeling of the Synod, however, had by this time become stronger against the official recognition of any measure for admitting Japanese to the episcopate over and above that of the canon passed in the First Synod (1887), and enlarged in the Seventh Synod (1902), which provides for their full status as diocesans, and the committee's suggestion was also rejected. Also, when the Upper House of Bishops asked the Synod to accept the conditions which, in connection with the future consecration of Japanese Bishops as diocesans had been proposed by the Archbishop of Canterbury and the House of Bishops in America, the clergy and laity of the Lower House, while ready to leave it to other Missionary Bishops to make such arrangements as they thought best, showed themselves

Japanese Bishops

unwilling, as representing the Nippon Sei Ko Kwai, to agree to any conditions which seemed to commit this Church, when once the episcopate was granted, to any kind of necessary reference to the mother Churches of England and America. The Bishops accordingly withdrew their request.

Two resolutions touching Unity were passed. By the first the Synod sanctioned the putting forth of a statement expressing the readiness of the Nippon Sei Ko Kwai to enter into negotiations with any of the Protestant bodies in Japan on the basis of the Lambeth Quadrilateral. By the second it was agreed to make known in Japan as widely as possible the letter of Bishop Anderson of the American Church on Unity, and also to send delegates to any World Conference that, in accordance with the resolution of the recent convention of the American Church, may eventually be held.

Resolutions on Unity

A committee was appointed during Synod to consider the future relationship of the Nippon Sei Ko Kwai to the Church in Korea in connection with the recent annexation. They presented the following resolutions, which were at once unanimously adopted, and a copy ordered to be sent to the Archbishop of Canterbury. The resolutions were:

Relationship with Korea

"That this Synod, recognizing the importance of having but one 'Sei Ko Kwai' in the Empire, looks forward to the time when the Chosen [Korea] Sei Ko Kwai can organically become a part of the Nippon Sei Ko Kwai." "That this Synod desires the Central Standing Committee of the Nippon Sei Ko Kwai to consult with the Bishop of the Korean Diocese, when appointed, and his diocesan conference on the subject, and to take such action as is possible, and report to the next Synod (1914)." "That in the meantime this Synod views members of the Nippon Sei Ko Kwai who go to Korea as, for the time being, under the immediate jurisdiction of the Bishop in Korea, understanding that they are allowed, as hitherto, to use the Prayer Book and be under the discipline of the canons of the Nippon Sei Ko Kwai, with such modifications only as the circumstances naturally require." "That the Synod urges the Christians of the Nippon Sei Ko Kwai going to Korea to do all in their power to forward the complete outward and inward union of the Japanese and Korean members of the Sei Ko Kwai in Korea."—*The Guardian*.

SYRIAN SOLICITORS ARRESTED IN ENGLAND.

THAT the United States is not the only field ripe for a rich harvest by Chaldean solicitors is shown in a report, printed in the *Liverpool Weekly Post* of June 10th, of the arrest at Crewe, England, of two alleged Syrian ministers who were charged with procuring charitable contributions by false pretences from a number of Crewe clergymen.

Dr. Stanley Reid, who speaks the Syrian language, acted as interpreter, and through him the accused pleaded guilty, adding to their plea, "God increase the wealth of England and King George."

The evidence showed that the prisoners, who were attired as clerics, called on most of the Crewe clergymen with begging letters and notes of introduction from a well-known London minister. They had also a document purporting to be signed by the Chaldean Patriarch, Mar Shimon, all of which were couched in sympathetic language, referring to their nation as the most persecuted in existence, and asking for funds and signatures of the high priests and Bishops of the land.

"They are all a forgery," said Dr. Reid, who has lived in the country and worked amongst the tribes. The class to whom the prisoners belonged lived by begging. They travelled the world, and returned home with fortunes which they devoted to the purchase of land and luxury. They then sold their clerical attire and letters to others, who, in turn, toured the world.

When charged with the offence, and asked what they did with the money, the prisoners said what they had collected had been expended in drink and hotel bills. They asked the court to have mercy upon them, and particularly asked not to be sent back through Turkey.

Both were committed to prison for two months, and ordered to be expelled from the country.

All of which shows the continued necessity resting upon our clergy and others to refuse assistance to plausible Asiatics who call upon them asking for assistance for their alleged orphanages, etc.

GOD MAKES EVERY common thing serve, if thou wilt, to enlarge that capacity of bliss of His love. Not a prayer, not an act of faithfulness in your calling, not a self-denying or kind word or deed, done out of love for Himself; not a weariness or painfulness endured patiently, not a duty performed, not a temptation resisted, but it enlarges the whole soul for the endless capacity of the love of God.—*E. B. Pusey*.

NEW ARCHITECT CHOSEN FOR NEW YORK CATHEDRAL

Ralph Adams Cram is Appointed "Consulting Architect"

CONTRACTS WITH PRESENT ARCHITECTS HAVE BEEN COMPLETED

Coronation Thanksgiving Service at Trinity Church

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, June 27, 1911

THE completion of present contracts for building the edifice of the Cathedral of St. John the Divine leads naturally to thoughts of the completion of that magnificent edifice. The trustees are laying plans far in advance, and no one can say at

Heins & La Farge, with the provision that on the death of either of the partners the contract was terminated. Mr. Heins died in 1907; there was then negotiated with Mr. LaFarge a new contract for the completion of the choir and crossing. The contract has now been completed and the work accepted. It is held by the trustees, therefore, that they are able to begin *de novo* on their plans for the future. They have made the contract with Mr. Cram already referred to, and it is understood that he has accepted.

In an interview telegraphed to the New York Times Mr. Cram is reported as saying:

"The original designs submitted by Mr. Heins and Mr. La Farge were of the Romanesque type, popular at that time through the influence of H. H. Richardson. Since then the work has been recast in detail, with the idea of overlaying the Romanesque frame with Gothic detail and ornament. This course in principle meets with my entire approval. I have stood for the English Gothic modified and adapted to contemporary conditions as the only fitting style for expressing the idea of the Episcopal Church.



CHOIR OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

the present time when the projected nave will be commenced, the necessary funds not being in hand. The first and most important step, however, has already been taken in the appointment of Ralph Adams Cram of Boston as consulting architect.

That Mr. Cram stands first among ecclesiastical architects in this country will be denied by very few. His competence in that realm rests not only in his technical ability in his profession, but also upon his thorough knowledge of and sympathy with the Church as an institution and his desire to express the largest aspects of her catholicity in all her architecture. The New York Cathedral stands, of course, and must forever stand, as the expression of the ideals of those who build it. There has been much criticism during the period of erection of the portion now completed, and while it cannot be said that the criticism has resulted in any intention to revolutionize the plans, yet the information will be received with relief by very many Churchmen, that Mr. Cram's intelligent and sympathetic hand is to be turned toward the completion of the structure.

The original contract for the work was let to the firm of

"So far as I am concerned the development of the work will be a continuation and intensification of the same principle, and whatever changes or development may be desirable in the future will be in line with the Gothic tendency. Not only in matter of detail will this hold, but in mass, composition, and construction. The work done by other architects who are planning portions of the Cathedral, whose plans I have looked over, are precisely in this line, the object being to preserve historical, doctrinal, and liturgical continuity of visible expressions of the Church in the United States precisely as these qualities are maintained in the Church itself."

"I hope to get interested every architect who is devoted to Church and Gothic architecture. This I will do partly by subjecting my ideas to criticism by members of the profession in whom I have confidence as ecclesiastical designers, and partly by recommending for specific portions of the work architects who have demonstrated their sympathy with the Church, and recognize the Gothic style as representing in principle and form the best possible expression of Christianity by the Anglo-Saxon people."

Some of the churches that Mr. Cram's firm of Cram, Goodhue & Ferguson is now working on are St. Thomas' church

in New York, Calvary church, Boston, and the chapel at West Point. They have built the Halifax Cathedral and the Detroit Cathedral, and their plans for the Toronto Cathedral are being put into execution. They are also working on preliminary drawings for Cathedrals in Baltimore, Los Angeles, and Havana.

As consulting architect of Princeton University, Mr. Cram designed the Graduate School and the Cleveland Tower. The firm is working on a building at Williams College and constructing the Rice Institute in Texas. Among other academic buildings the firm has made designs for Richmond College, Va.; St. Mary's Convent at Peekskill, Phillips Exeter Academy, and the Wheaton Seminary. They have erected church buildings in almost every important city in the United States.

The Cathedral choir now has nineteen men singers—seven basses, six tenors, and six altos. The trebles are the boys of the choir school. On Saturday afternoon, June 24th, at the prize day exercises in Synod Hall, ballads and part songs were artistically rendered. Dean Grosvenor made an address and Canon Voorhis, head of the school and Cathedral precentor, conferred prize medals: for school work, five; music, four; military drill, four; general deportment, three; Edson memorial prizes, two; deportment in church, two. Graduating diplomas were given to two choristers. There are thirty-six boys in the school and three probationers. A substitute choir in part will sing in the Cathedral during July and August. The school reopens September 8th.



MILES FARROW,
Organist, Cathedral of St. John
the Divine, New York.

The Rt. Rev. Dr. Gailor, Bishop of Tennessee, will preach at the Cathedral of St. John the Divine at both services on all the Sundays in July.

Trinity Church was very crowded on Thursday afternoon when a service was held "in thanksgiving for the Coronation of His Majesty King George V. of the United Kingdom of Great Britain and Ireland, and the British Dominions Beyond the Seas, King, Defender of the Faith, and Emperor of India."

The chimes rang patriotic airs for a quarter of an hour before the service. Promptly at 3 o'clock the procession emerged from the south clergy room, passed down the south alley and up the middle of the nave, in the following order: Sexton of Trinity Church and seven assistants; the choristers of the parish church; the Rev. Dr. Alexander, Rev. Dr. Wylie, and Rev. Dr. Eaton (dissenting ministers), who represented St. Andrew's Society and St. David's Society; Rev. Dr. D. Parker Morgan and Rev. Dr. Arthur H. Judge, representing St. George's Society; the curates of Trinity parish; visiting clergy, Rev. Dr. Clendenin, Rev. Dr. Reginald Starr, Rev. Dr. William K. Berry; Archdeacons Nelson and Van Kleeck; the vicars of Trinity Church and parochial chapels; Rev. Dr. W. H. Vibbert; Rev. Dr. Arthur Lowndes; Rev. Dr. William T. Manning, rector of Trinity parish; the Bishop of Delaware; the Rt. Rev. Dr. Courtney, chaplain of St. George's Society.

The processional hymn was Hymn 457, "Rejoice, the Lord is King!"

Then followed the special service authorized for the occasion by the Bishop of New York. The proper psalms were 20 and 148. The first lesson, I. Kings 1, verses 32 to 40, was read by Dr. Morgan; the second lesson, Romans 13, verses 1 to 7, was read by Bishop Courtney. The *Magnificat* and *Nunc Dimittis* was written in A by C. Villiers Stanford. The office was sung by the Rev. C. R. Stetson, vicar of old Trinity. The *Homage Anthem*, composed for the coronation of their majesties King George and Queen Mary by Sir Frederick Bridge, was sung after the third collect. It was admirably rendered, and proved to be a most scholarly composition. Those who prefer devotional hymn tunes were deeply interested and thrilled by the skilful adaptation of the old chorale, "*Ein Feste Burg*," to the closing words of the anthem, "Our Soul Hath Patiently Tarry'd for the Lord," etc. Other prayers followed, then Rinck's masterly variations on "God Save the King" were performed on the great organ. Dr. Manning said the closing prayers after Hymn 196, "Our Fathers' God! to Thee." The Bishop of Delaware gave the Benediction. Then the recessional, Hymn 311, "Ancient of Days, Who Sittest, Throned in Glory," was sung by the choir and large congregation.

Among the distinguished persons present were seen the British and other consuls, General Grant and staff, Mr. Choate, Levi P. Morton, W. H. Perkins, George F. Baker, Ogden Mills, William Fel-lows Morgan, and F. Cunliffe Owen.

The "Stars and Stripes" and the "Union Jack" were artistically draped about the pulpit.

A coronation luncheon was held by the "Pilgrims" at the Lawyers' Club on Thursday, June 22nd. As there was but little more than an hour before the time set for the coronation service in "Old Trinity," which all of them attended, there was no opportunity for speeches. Bishop Greer said grace.

George W. Burleigh, secretary, was instructed to prepare a rescript of the gathering and send it to Lord Knollys, with the request that he lay it before King George.

The commencement exercises, and the fifty-first annual reunion of the alumni and students of St. Stephen's College, Annandale, began on Trinity Sunday, when the baccalaureate sermon was preached by the Rev. Dr. Barry, rector of the Church of St. Mary the Virgin, New York City. The graduating exercises, and the awarding of prizes were held on Thursday morning, June 15th. The McVickar prize in oratory was awarded to Harold Holt, who, on this occasion, delivered the salutatory and oration. The degree of Bachelor of Arts was conferred on four; of Bachelor of Philosophy, on one; of Master of Arts, on one. Honorary degrees were given as related on another page. After the commencement exercises an alumni dinner was held in Preston Hall, where President Rogers presided. Speeches were made by the Rev. Robert Johnston, rector of Our Saviour's Church, Philadelphia; the Rev. Walker Gwynne, D.D., rector of Calvary Church, Summit, N. J., Mr. Nelson P. Lewis, and Mr. John Jay Chapman. A considerable fund was raised for the purpose of installing electricity for lighting the chapel, library, dormitories, and the gymnasium. A missionary service was held on Wednesday evening, June 14th. The sermon was preached by the Rev. Robert Johnston.

The Rev. Dr. George R. Van de Water, rector of St. Andrew's Church, preached and officiated on Sunday, June 18th, for the first time since he was blinded by cataract in both eyes. The operations were entirely successful, to the great joy of pastor and people.

Many of the doctor's friends came from a distance to join with him in the service of thanksgiving for the restoration of his sight. Dr. Van de Water sailed for Italy on Saturday, June 24th, and will remain abroad until fall.

Those who know the beautiful façade of the Diocesan House, Lafayette street, will regret to hear that the city authorities have ordered the removal of the elaborate stoop and ornamental bay window. The increasingly heavy traffic on this new thoroughfare makes it necessary to remove all obstructions and to widen the roadway.

The new fire commissioner of New York has restored to the two chaplains of the fire department, the Rev. E. M. H. Knapp and Father McGean, the horses and wagons of which the chaplains were deprived by a former administration. Commissioner Johnson's action, it is said, was prompted by a letter jointly signed by Archbishop Farley and Bishop Greer, saying they believed the value and importance of the work of the chaplains in the department and for the public thoroughly justified the expense involved.

In the last week, a bill has been introduced in Congress by Mr. Sulzer of New York, reviving the old question of the appointment of Jewish chaplains in the Army of the United States. The measure provides for two additional chaplains in the army, who may in the discretion of the secretary of war, be rabbis. There are now 66 chaplains, of whom 16 are Roman Catholics, 14 Protestant Episcopalians, 7 Presbyterians, 7 Methodists, 6 Baptists, 3 Congregationalists, 3 Methodists South, 2 Unitarians, 2 African Methodists, 2 Lutherans, 1 Christian, 1 United Brethren, and 1 Colored Baptist. As the Supreme Court of the United States has decided that this is a Christian country in the eyes of the law, it is questionable whether any public money could legally be appropriated for any religious purposes not in support of the Christian religion. While no particular form of Christianity is declared to be the religion of the country, Christianity rather than Judaism appears legally to be recognized by the government, except that every other religion must be tolerated and protected.

Bishop Greer visited the City Mission chapel of the Willard Parker Hospital (for contagious diseases) on the evening of the 19th, and administered Confirmation to one of the medical staff, Dr. Morrow, who has offered himself for medical missionary duty in our mission in China. The candidate was presented by the chaplain, the Rev. Frank R. Jones. The chapel of this institution is situated in the scarlet-fever pavilion, and attended by the convalescing scarlet-fever patients. They come in good numbers, of all religious names and kinds, and for this service it was necessary to put extra chairs and benches in the chapel.

Confirmation at Hospital Chapel

EVERYWHERE in creation there is a charm, the fountain of which is invisible. In the natural, the moral, and the spiritual world it is the same. We are constantly referring it to causes which are only effects. Faith alone reveals to us its true origin.—Faber's *Kindness*, paragraph edition.

MISSIONARY BULLETIN FOR JUNE.

NEW YORK, June 22, 1911.

TO June 1st the receipts from parishes and individuals applicable to the apportionment have been \$459,005.58, an increase of \$53,278.74 over last year.

Now while there are but three months left in which to complete the apportionment of \$727,300, and while the \$268,292.42 yet needed to do this is a huge sum of money, we cannot help but feel that the greater part of this amount will be received, and this for several reasons:

1. The belief of the Church in the cause of Missions.
2. The sympathetic attitude of the Church in the cause as is apparent from the work that has been accomplished and which is being done both by the clergy and laity alike all over the land.
3. The splendid contributions that have been made as reported above, and
4. The fact that these above early, large, and increased offerings have been received from a larger number of parishes than a year ago.

To close the year with no debt, the remainder of the apportionment must be met in full; and also \$125,000 of the Forward Movement must be received. On the Forward Movement to June 1st we have practically received \$25,000. The \$150,000 that I stated a month ago as necessary has therefore been reduced to \$125,000.

Amount received to June 1, 1911.....	\$459,005.58
Amount received to June 1, 1910.....	405,726.84
Increase.....	\$ 53,278.74
Contributing Parishes, 1911.....	3,775
Contributing Parishes, 1910.....	3,676
Increase.....	99
Parishes completing Apportionment, 1911.....	1,619
Parishes completing Apportionment, 1910.....	1,562
Increase.....	57

Before we separate for the summer vacation, and leave our homes to visit distant lands, or near-by mountains, rivers and shores; and while in these various places that delight the eye and bring renewed vigor to the body, may I make the plea that each one of us, in our daily prayers to the dear Lord, forget not to ask Him mightily to bless and prosper this as well as all other works of His Holy Church. Very truly yours,

GEORGE GORDON KING, *Treasurer.*

PHILADELPHIA NOTES

The Living Church News Bureau Philadelphia, June 27, 1911

THE Rev. Rush S. Eastman, *rector emeritus* of All Saints', Torresdale, died at his home in Andalusia, Bucks county, Pa., on Tuesday, June 20th, after an illness extending over four years. He was born in January, 1846, in Oswego, N. Y., and was educated at Hobart College. Bishop Stevens ordered him deacon in 1872 and Bishop Whitaker advanced him to the priesthood in 1873. His first work was under Bishop Whitaker at St. John's, Gold Hill, in the missionary district of Nevada. He was afterward stationed at Austin, Nev., spending in all eleven years as a missionary in that territory. After three years in La Porte, Ind., he came to All Saints', Lower Dublin, Torresdale, on the northern border of the city of Philadelphia, in 1886, and served there until 1907, when he was made *rector emeritus*. The funeral, which was held in the church last Friday, was in charge of the Rev. T. J. Garland, D.D., Bishop Suffragan-elect, assisted by the Rev. A. R. Van Meter, rector of the parish, and the Rev. Messrs. S. F. Hotchkin, R. A. Edwards, T. Bell, and E. J. Humes. The interment was in the churchyard.

The annual report of Christ Church Hospital, the home for aged women conducted by the parishes of Christ Church and St. Peter's, announces substantial improvements in the condition of the property, including the furnishing of twelve new rooms for the reception of additional inmates. The cost of betterments amounted to \$11,353.15. Nine residents have died during the year, and nineteen were admitted, making sixty-two now in the home. Two legacies have been received during the year, and many generous donations, of which one, \$200, is given annually for the Christmas dinner by a lady who withholds her name.

Two anniversaries were observed by special services on the

Second Sunday after Trinity. Christ Church (Swedes), Upper Merion, of which the Rev. W. W. Taylor is rector, celebrated the 151st anniversary of the dedication of the church, by a service to which all former members of the parish were especially invited. The preacher was the Rev. S. Lord Giberson, rector of St. James', Kingsessing, which was also one of the old Swedish foundations. The Burd Orphan Asylum of St. Stephen's parish kept its fiftieth anniversary. The Rev. Thomas J. Garland, D.D., preached the sermon in the chapel, which is under the charge of the Rev. Robert Long, the assistant at St. Stephen's.

Two Anniversaries are Observed

Among other visiting preachers in Philadelphia were the Rev. Herbert D. Cone, Nutley, N. J., at the Church of the Holy Trinity, and the Rev. Aaron C. Coburn, of the staff of Grace Church, New York, at Gloria Dei. The Rev. David M. Steele, rector of St. Luke and the Epiphany, was special preacher at the Cathedral of St. John the Divine, New York City.

In the organization of the Pennsylvania State Council of the National Civic Federation, two prominent laymen of this diocese occupy important positions. Mr. Franklin Spencer Edmonds is the chairman of the Executive committee, and the Hon. Clinton Rogers Woodruff, chairman of the Membership committee.

Churchmen in State Civic Federation

CHICAGO ITEMS

The Living Church News Bureau Chicago, June 27, 1911

DEAN SUMNER and the Church in Chicago have recently received honors from the city. The Dean was invited to accompany the Chicago Association of Commerce as chaplain to the convention which was held in Boston, June 12th to 21st. When he returned he was asked to represent the Chicago Board of Education at the annual convention of the National Education Association, which meets in San Francisco during July. The Dean will leave for the West on Tuesday, June 27th.

During the past few months many improvements and ornaments have been added to the Church of the Redeemer (the Rev. John Henry Hopkins, rector), the latest being a brass altar cross and vases for the side-altar. The cross is a memorial of Mrs. Hopkins' mother, the late Maria Moulton Graves. The vases are in memory of Dr. and Mrs. Hopkins' infant brother and sister.

The forty-second Local Assembly of the Daughters of the King was held at the Church of the Epiphany (the Rev. F. C. Sherman, rector) on Tuesday, June 6th. More than half of the chapters in the diocese were represented. Mrs. A. K. Kerns, the diocesan president, together with the former diocesan presidents and presidents of the different chapters, composed the reception committee. After the supper, the rector gave a short address of welcome, which was replied to by the Rev. W. C. Shaw, rector of St. Peter's Church. The Rev. H. A. Ganster of St. John's Church, Irving Park, also gave a short address. Mrs. W. W. Wilson called attention to the fact that the first Local Assembly of the Daughters of the King was held in the Church of the Epiphany, in October, 1897, fourteen years ago, when Bishop Morrison was rector of the parish. At the service in the evening the Rev. F. C. Sherman preached the sermon. He took for his subject, "The Joy of Christian Service," emphasizing the value of working from a sense of love to Christ rather than from a mere sense of duty.

On Thursday, June 22d. the boys from the Chicago Homes for Boys, with their new director, the Rev. J. J. Bowker, left for their farm at Little Blue Lake, Mich. The farm is in splendid condition this summer, with all the crops well started. Several improvements and additions have been made to the property since the boys left last fall, especially the new dining-room building, barns, and ice-house. The boys will not return to Chicago until school opens in the fall.

On Sunday, June 25th, the corner-stone of the new church was laid at All Saints' parish, Roseland (the Rev. George Forsey, rector).

This event marks the victory after many years of difficult, up-hill work against every conceivable sort of opposition. In the absence of the Bishop, the Ven. William E. Toll, Archdeacon of the diocese, officiated at the ceremony and made the address.

The officers of Trinity Sunday school gave their second annual dinner to the teachers of the school last week, at the conclusion of the school year. The speakers were Miss Catherine L. Baird, instructor of the young ladies' Bible class, Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, and the rector, the Rev. John M. McGann. The Sunday school was kept not only alive but efficient during the long interim when there was no rector, by the excellent work of the Brotherhood of St. Andrew, which continues to supply much of the working force of the school. Mr. A. L. Smyly is superintendent, with Messrs. L. C. Mitchell and L. B. Bigelow as assistants.

Sunday School Teachers Banqueted

"ASK NOT what to-morrow will be: to-morrow's need will bring with it to-morrow's God. Trust and be still."

DIOCESAN CONVENTIONS.

OREGON.

THE convention held last week at St. David's church, Portland, was perhaps the best that the diocese has held, and showed advance everywhere, and a large degree of missionary enthusiasm. An announcement made by the Bishop was that a library in memory of the late Rev. Dr. Henry R. Percival of Philadelphia was being constructed near the new Bishopcraft, and was the gift to the diocese of Miss Percival in memory of her brother. A pleasant feature of the convention was the presentation to the Bishop, on behalf of the vestry of St. Paul's Church, Oregon City, of a gavel made from the wood of the first apple tree planted in Oregon.

The chief legislation was the adoption of a new constitution and amendment of canons to conform to it. The diocesan Board of Missions now becomes the Church Extension Board. It reported a deficit of some \$1,200 on last year's work, caused by the fact that much work had presented itself which demanded immediate attention, but this would be reduced when all apportionments had been paid.

One of the most interesting reports of the whole convention was that of the Committee on Social Service. The following recommendations were adopted: 1st, That the Bishop call a meeting of the city clergy, each clergyman to nominate a layman, who would form a committee on actual social work. This general committee to select a special committee to secure funds for a City Missionary and to nominate to the Bishop a man for such position. That this committee petition the city council to appoint a vice commission similar to the one in Chicago.

The elections included the following:

Standing Committee: Rev. Messrs. H. M. Ramsey, H. R. Talbot, B. G. Lee; Messrs. S. E. Josephi, R. L. Glisan, H. D. Ramsdell.

Board of Church Extension: Archdeacon Chambers, Rev. Messrs. J. Dawson, B. G. Lee, H. M. Ramsey, C. W. Baker, T. F. Bowen, H. R. Talbot; Messrs. H. D. Ramsdell, J. N. Disendorf, G. C. Burton, C. N. Huggins, C. B. Pfagler, A. S. Auterson, W. Whitfield.

For the Ecclesiastical Court: The Rev. William Lucas and the Rev. Charles W. Robinson.

Delegates to Meeting of Eighth Missionary Department: Rev. Messrs. William Lucas, H. D. Chambers, H. R. Talbot, H. M. Ramsey; Messrs. A. C. Newill, Frank Spital, C. B. Pfagler, F. S. West.

Alternates: Rev. Messrs. H. H. Marsden, C. W. Robinson, J. E. II. Simpson, J. C. Potts; Messrs. W. S. Weeks, A. S. Auterson, G. C. Burton, Thomas Withycomb.

In his address, beside giving the information stated above, Bishop Scadding expressed appreciation of the spirit of loyalty and zeal that was on the increase in the diocese among both clergy and laity. He told of the excellent work of the Sisters of St. John the Baptist at St. Helen's Hall and at St. Elizabeth's House for Wayward Girls. "Oregon," he said, "is one of the most strategic points in the whole Church to-day, and we are building for the future. The opportunity must not be lost. The 'Cow Boy' age has passed away and the age of the college graduate is here; they are to be found on ranches and even in the lumber mills. To send to them a weak priest would be folly. The man sent to-day has to be the very strongest type of man. The mission work of the diocese has been play-work as compared to what we have to do."

Stirring missionary addresses were given by Bishop Scadding, Bishop Rowe of Alaska, and John W. Wood.

FOND DU LAC.

IN order that the precise language adopted by the diocesan council might be obtained, certain action relating to the Book of Common Prayer was not noted in the report of the council previously printed. The council, by resolution, suggested that the name "Protestant Episcopal" be dropped from the Book of Common Prayer on each of the seven pages where it now appears, so that there would be no adjectives descriptive of the ". . . Church in the United States of America." It was also resolved that the resolutions be communicated to all the dioceses with the request that they will express judgment upon the suggestion.

The resolutions adopted are as follows:

"Resolved, That it is the judgment and desire of this Council that the words 'Protestant Episcopal' should be stricken from the Book of Common Prayer in the seven places where now used.

"Resolved further, That a copy of this resolution be sent to the Bishop and secretary of each diocese with a request that they should express their judgment on this subject by a vote of their council or convention before the meeting of the next General Convention.

"This change would bring our Prayer Book into accord with that used by the rest of the Anglican Communion.

"So that where the English Prayer Book reads 'According to the Use of the Church of England' our Prayer Book would read, 'According to the Use of the Church in the United States of America.'"

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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

THE RELIGIOUS VALUE OF AN EIGHT-HOUR DAY.

A SOUTHERN correspondent who has had abundant opportunity to study the situation at first hand in an industrial town, makes the following significant observations:

"I think that one reason the Church doesn't hold the working man is because the working man has such long hours of labor in many classes of work, and the Church does not exert enough effort to have his hours shortened. Of course, the Church cannot 'go into politics,' but it can use its influence in righting the wrongs done cotton-mill children and it DOES) and also try to influence the members of the Church who are congressmen, state senators, etc., to get better hours for labor.

"In England the Wednesday afternoon is a half holiday, in most trades. And I think that Saturday afternoon is a half holiday also.

"The week's trading can be done on either of these days, and leave the body rested for Sunday devotions.

"Beside, it gives the clergy a greater lever to pry the slothful out of his Sunday morning bed; he has all Saturday afternoon and night (up to 9 or 10) to do his trading, get recreation, and prepare for Sunday devotions, especially the early celebration of the Holy Communion."

SOCIAL SERVICE WORK AT HARVARD.

The Social Service Committee of the Phillips Brooks House Association of Harvard has issued an attractive pamphlet entitled *Opportunities for Social Service Open to University Students*, the purpose of which is stated to be:

"Believing that every man should regularly devote a certain amount of time to some purely unselfish enterprise, and that actual participation in charitable work is especially valuable to college men, the Social Service Committee of the Phillips Brooks House Association desires to bring to the attention of students in the University the broad field for social service at the doors of the University, and to enable the largest possible number of men to have a share in it.

"This patchwork pamphlet is intended to set forth in detail the wide range of possibilities open, as described by Harvard students who have been active workers in the field discussed, supplemented by mention of a number of settlement houses by their professional workers. Sounding through all the statements, by more than a score of different persons, three notes ring clear:

"(1) Any man, if he will, can find a place to invest his special talent, for the time he can spare it, where it will fill a large need otherwise unsatisfied.

"(2) Reliability, regularity, and sincere interest are the only absolute requisites, although the largest experience and intelligence are unwasted.

"(3) The satisfaction received is no less evident than the service rendered, and the experience inevitably proves its worth in later years.

"The task of bringing together definite students and definite opportunities is in charge of a student secretary, who has regular office hours at Phillips Brooks House, and a well-organized student social service committee, whose members are always at the service of any one wishing to find out how to enter upon the work. The fact that between two and three hundred members of the University, representing all its departments, every year fill regular engagements in social service, while half as many more are connected with the periodical forms of it, indicates the place it holds in the life of the University. But the need is still larger than the supply, and the number of workers by no means exhausts the number of men who might well be assisting in its promotion."

LEGISLATION NEEDED FOR MINNEAPOLIS.

From Minneapolis comes the word that Mayor Haynes, who although a Democrat in a Republican city, has twice been re-elected on the strength of his constructive franchise policy, urges officially that the city through a council committee should constantly hold itself prepared to cooperate with the legislature or to coach Hennepin county members to the end of securing legislation particularly needed by Minneapolis.

Just at present, as the *Minneapolis News* points out, there is no body or organization which can speak authoritatively for the citizenship of Minneapolis. And unless somebody does speak, some important matters are extremely liable to go by

default, for Minneapolis has no home rule charter, and unless she gets what she wants when the legislature meets, she must wait two years.

It is thus most important, the *News* declares, that some organization be specially charged with the duty of ascertaining just what the city should ask in the way of legislation and seeing that it is properly proposed and supported. It is an equally valuable service for that organization to get behind worthy measures for civic improvement originating from other sources. It might have added that no organization should be better fitted to look after the city's interest than the council, the people's chosen representatives, and this is particularly true of Minneapolis, which is beginning to feel the benefit of discriminating choice on the part of the voters.

MUNICIPAL EMPLOYMENT AGENCIES.

Municipal employment agencies are being conducted with great success in many European countries. Especially is this true in Norway, where the government endeavors to keep its army of unemployed as small as possible. The following report from Kimerson Taylor, American Consul at Stavanger, Norway, is of interest in this connection:

The Stavanger City Employment Bureau report for the year 1910 has just been made public, and indicates the bureau's increasing utility to both employers of labor and laborers seeking employment. The bureau is a municipal institution, maintained entirely at the expense of the city, under the management of a superintendent appointed by the city government. The salaries and all other expenses are paid out of the city treasury, and no charge is made either to the workmen seeking and finding employment by means of the bureau, or to the employers of labor when workmen are found for them. Although in 1910 a smaller number of men sought employment through the bureau than in 1909, in which year labor conditions were very unfavorable, employment was found for a larger number of men in 1910 than in 1909. The increase in business in the women's department was more marked than in that for men. When both departments were under one management the former was little used, but the city has now appointed a woman as manager.

ADVANCES IN NEW HAMPSHIRE.

Along certain lines of betterment, New Hampshire has made palpable gains during the past year. The state now has an excellent child labor law, and better still, an earnest intention to carry it out. A certain corporation in Manchester which has in the past disregarded the law as it stood, appears to have made a complete change of front in the matter of the observance of the spirit as well as the letter of the law. Among other things, this corporation has recently opened a fine playground near the working people's homes. The Church's Social Service Commission has advanced the idea of employer's compensation. The coming year a committee intends to study the question of the feeble-minded, aiming at a more generous support of the State Home, with ultimate provision for retaining such unfortunates indefinitely.

The sad death of the Rev. Cecil Marrack, already noted in the news columns of THE LIVING CHURCH, deprives the cause of social service within the Church of one of its most efficient men. His work as chairman of the California Diocesan Committee on Social Service was of a high order, and established a standard toward which other commissions have been directing their aim.

THE RECENT Pennsylvania Legislature has enacted a law providing for periodical fire drills in the schools. This drill is to include the actual use of fire escapes, appliances for the extinguishment of fires, and the complete dismissal of the pupils and teachers in an expeditious and orderly manner.

Among the questions to be discussed at the Sagamore Sociological Conference, June 28-30, are the following: Democracy in the Household; The Public Conscience as to Matters of Sex; What the Socialists Have Accomplished in Milwaukee; Scientific Management in the Churches.

"Disease draws no color line; filth draws no color line. If the colored man is allowed by ignorance to live in filth and squalor and to breed terrible diseases, the white man will not be immune"; so declared Booker T. Washington at the Chicago Child Welfare Exhibit.

To the Editor of The Living Church:

ROMAN IMITATIONS.

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 not reserves the right to exercise discretion as to what letters shall be published.

Correspondence

REFLECT very strongly the importance of Catholics avoiding even an apparent imitation of Roman ceremonial. There is, or was (for I hope it has passed away with the late secessions), an idea, that if our ritual could be made like that of Rome, it would help on a reconciliation. But the present attitude of Rome shows this to be an impossibility. Reunion with Rome as an end of our movement should be dismissed from every Catholic-minded Churchman. For Rome does not ask for our agreement with her in faith, but for submission to papal authority. There is a vast difference between the Catholic religion and the papal monarchical system. The latter, we believe, a perversion of the Gospel, a destroyer of unity, a promoter of schism, a claim unsupported by Scripture or tradition, and a form of anti-Christ. Even if reunion were within the scope of possibility, an agreement with her in details of ritual would not aid the result. What we must do is to make it clear to our fellow-Churchmen that our Catholic movement has neither in thought or wish a return to papal submission. If we are to gain the good will of our Evangelical and High and Broad conservative brethren, we must make this obvious by our teaching and practice. It is only so that we can succeed.

Now the omission of the Nicene Creed in our weekly Eucharist gives the impression to our brethren that it is a Roman imitation. Are we not here, as in other cases, to consider our weaker brethren, and to avoid any appearance of evil? Ought we not to make any personal sacrifice in order to demonstrate our loyalty to our Book of Common Prayer? Does the allowed omission of the Nicene Creed in the first Prayer Book of King Edward VI. give us any authority to do so, who have promised our obedience to the present book? The omission is not so obviously a return to an English precedent, if such a return were allowed, as it is to an apparently Roman imitation. Allowing the good intentions of all our Catholic friends, we would, however, kindly ask them: Is the omission wise? Also, may we not say the same as to the shortened Mass?

Again, may we urge all our Catholic friends strictly to conform to the rubric which bids the consumption of the Sacred Elements left over from the Communion of the people to be made after the Benediction? It perhaps will surprise some Churchmen to learn that there are any priests who consume the Sacred Elements after their own or the people's Communion. Why do they do this? The only reason I know is that they do it in imitation of the Roman rite. Now our Prayer Book, with seemingly great wisdom and devotion, reserves the Blessed Sacrament to the end of the service. The people standing, sing the Gloria in Excelsis in its presence, as an act of devotion. We regard it as one of the most glorious heritages of our American Liturgy. But our friends set the rubric aside, and consume the Elements before the Benediction. No wonder the Church loses confidence in any party or cause that allows such a custom! No wonder that these men look Romanward.

Another apparent imitation is the covering of the Sacred Elements, after the recitation of the canon, with a silk veil, instead of a "fair linen cloth," a direction which was put in by the reformers for the purpose of protecting the Blessed Sacrament from pollution by flies or other insects. Symbolically, it has a beautiful reference to our Lord's Body when taken down from the Cross, being wrapped in fair linen. It also bears witness to our Lord's Blessed Body and Blood being present, though under sacramental veils. In the Roman rite, the Mass being over, when the priest has communicated, the Sacred Elements are covered with a silk veil, like that which is used by many of our clergy when bringing in the empty Chalice and Paten to the epistle end of the altar to say the concluding prayers? The Roman priest does this, for having consumed the Blessed Sacrament which he had consecrated, he naturally returns for the concluding prayers to the epistle side, where he began the service. But with us prayers to the epistle side, where he began the service. But with us the Blessed Sacrament is still unconsumed. Why then should not the priest stand before it, as he had previously done? Why go away,

and leave It, and go to the epistle side? It is, we grant, very immaterial.

There are a good many other smaller points like these which we would respectfully bring before our good Catholic friends, as one who has had the great cause so long and so deeply at heart. The first and great work to be done in the Church is to unite the Evangelicals, the Conservative-broads, the old-fashioned High Churchmen, and ourselves together in loving Christian fellowship, in mutual trust, and toleration, and coöperation in the building up of our communion.

C. C. FOND DU LAC.

"ANGLO-AMERICAN" CHURCH.

To the Editor of *The Living Church*:

IF the contention of the Rev. C. E. Smith is correct, and we are rightly known as "Anglo-Catholics," why stop there? Why not "Jewish-Gallic-Anglo-Catholics" or "Jewish-Roman-Anglo-Catholics," according as we give Queen Bertha or St. Austin the credit for introducing Christianity into England?

It is, I think, a point with our Church historians to insist that the English branch of the Church was never "Roman Catholic." But was it not "Roman Catholic" before the Reformation at least as much as we are "Anglo-Catholic"? Did not the English Church acknowledge the authority of the Roman Church—of the Pope—far, far more than we American Catholics dream of acknowledging that of the Archbishop of Canterbury?

I can see no reason for a national Church burdening herself with all her past history in her name. I do not remember ever reading in Church history of any national Church that ever did so. In this I may be mistaken. I do not see that the "Anglo-American Church" would link us any closer in people's minds with the Church in the Upper Room. Rather would it, perhaps, suggest to many minds the wholly imaginary "Church founded by Henry VIII."

M. MCE. EHRHARD.

Hoboken, N. J., First Sunday after Trinity.

A SERIOUS MUTILATION OF THE PRAYER BOOK.

To the Editor of *The Living Church*:

MR. ROLLINS' letter of the 22d, published in this column, reminds me of a "Use," even more peculiar than the one he writes of. This "Use" occurs in a *Catholic Parish* at the 11 A. M. Mass every Sunday. The Prayer for the Church Militant, and the Prayer of Consecration, are omitted; for which the present English Prayer of Consecration is substituted. Also the Ablutions are always made during the *Gloria in Excelsis*, instead of after the Blessing.

Thus in this service, there is no offering of the Alms and Oblations, and worse still, no offering of the Holy Gifts, or invocation of the Holy Ghost upon them.

How, then, I ask, can such a service be an Offering of the Holy Sacrifice, since the most essential parts are omitted?

Will some of our liturgical scholars kindly give their opinion on this? It seems to me it is a rather important matter.

Sincerely yours, WARREN N. BALDWIN.

Spokane, Wash., June 21, 1911.

[If our correspondent is rightly informed, the priest referred to is very culpable and is liable to discipline; certainly we should not wish his parish to be considered "a Catholic parish," which, under such a use, it cannot be.—EDITOR L. C.]

UNITY AND ITS DANGERS.

To the Editor of *The Living Church*:

I HAVE read all that has appeared in your paper about Church Unity, and while I pray the day may come when we may witness once more an undivided force fighting for Christ and His Church against the world, the flesh, and the devil, yet it seems to me that we are in grave danger of losing sight of some of the essentials of the faith as taught by our Blessed Lord in our desire to bring about a visible unity. From my acquaintance with Protestant sects (and I was brought up in one of them), I know that the principles of Protestantism—no priesthood, no sacramental grace—will not, in our day and generation, be given up. Protestants refuse to believe in an historic priesthood or the necessity of it. They claim that any man who feels called upon to preach has just as much authority to do so and to administer sacraments as one who has been ordained to the historic priesthood. Baptism is only a public profession of faith. The Holy Eucharist is only a commemoration of the Last Supper and a reminder of Christ's death. Protestants not only reject the Catholic Church but they reject Catholic doctrines. The only neutral ground between the Catholic Church and Protestant sects is the belief in the Incarnation and the Atonement, and some of the Protestant sects even deny these two fundamental dogmas of Christianity.

The question of unity is indeed a momentous one, but can we afford to sacrifice everything for which the Church stands simply in order that we may have a make-believe unity? Can any scheme of unity be discussed which ignores the Orthodox East and the Roman

Church? Or are some of our would-be unity leaders simply trying to draw the Church into a union with Protestantism and thus obliterate every vestige of Catholicity of which we are so proud? If the Church is only one among many Protestant sects, as some of those who are laboring with might and main for the retention of the Protestant name seem to indicate, then it would be only right and proper for us to endeavor to unite Protestant forces against Catholicity. But if the Church is truly Catholic, and Catholicism is the religion of Jesus Christ, then it is obviously our duty to do all in our power to convert the world to Catholicism.

W. M. PURCE, *Archdeacon of Cairo.*

LAWLESSNESS OR OBEDIENCE.

To the Editor of *The Living Church*:

AT the last Church Congress one speaker from New England was reported by your paper to have said: "A rubric is a helpful suggestion, not a thing to be obeyed." A few years ago a Missionary Bishop told his first convocation that he had adopted the canons of a certain diocese for the government of his district, but at the same convocation he told the delegates that the canons which he had adopted "were merely suggestive, not binding." Another Missionary Bishop stated that the canons were not binding "in the sand hills of his district." Here we have a priest asserting that rubrics are not to be obeyed, and that they are merely "suggestions." He must have known that what he was saying was not true. Every priest is presumed to know that rubrics are laws and that laws are to be obeyed. A priest or a Bishop may be deposed for wilfully disobeying rubrics. To preach such stuff as this Massachusetts priest did is to sow to the wind, and, if any one believes what he uttered and wilfully disobeys rubrics, he is likely to reap of the whirlwind. The same is true of what the Missionary Bishops stated as referred to above. *Canons are binding* on Missionary Bishops in the sand-hills and elsewhere. Assertions like those referred to above create lawlessness and do much harm. When Bishops claim the right to disobey the laws of the Church, their examples create lawlessness in others. They should set examples of obedience, not of lawlessness.

McMinnville, Ore., June 20, 1911.

W. M. RAMSEY.

PARISH VISITING.

[CONDENSED.]

To the Editor of *The Living Church*:

HAVING read with interest the communication from the Rev. Mr. Jenner of Dorchester, Boston, in the last issue of your valuable paper, I feel inclined to add a word to those so truly spoken.

Nothing can take the place of a kindly interested visit of the parish priest. "Calling once a year" (that is often enough if it is only a duty or a matter of business), or calling when sent for—these are two much practised methods of the present day. There is no true bond of sympathy where such methods are practised. To know the people, that is the idea.

My experience as a parish visitor has many times seen all this demonstrated. At the present time it is my pleasure to be spending my vacation in a parish where the faithful rector for nineteen years knew his people in their homes; knew their children, knew their heartaches and their joys, was loved by all, and then in his usefulness God took him. But what of the record left? Even now the seed he has sown still springs up year after year. The impression left on old and young can never be effaced. Some may say this was an unusual case. That may be, but why should it be; why should people not know the rector?

Of course large city parishes have too many communicants for the rector to do much calling upon them, but he could know them if he would—and with the help of one or two assistants perhaps, every one in the parish could feel that they knew the clergy well enough at least to ask their advice if they needed it.

Some priests seem to shrink from going among their people. If that is the case they have surely mistaken their calling.

Oil City, Pa., June 21.

E. S. BROOKS.

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, that checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family, and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes husbands mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them, cares for the servants besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruits. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.—*Church Helper* (Western Michigan).

The Religious Aspect of the Coronation

THAT the coronation of King George and his Queen is the chief event of last week in world history will not be denied. The event is one that is notable, not only to British subjects, but to all children of the English Church and of those Churches in communion with the same, who are jealous for the dignity and the decency and order of that which is done in the name of the Church of England.

The substance of the English coronation office is perhaps the most ancient of any of those of the European rites. In some of its phases it goes back to the days of King Edward III., or even further into antiquity. The rite clusters about the anointing of the King and his Queen with oil, according to the precedent received through long Christian centuries, and back of those from Judean centuries, and even from a still greater antiquity. From the religious point, says the *Guardian*, from which much of this article is adapted and from which the illustrations are reproduced, this is the central and most significant act of the whole service, the focal point in which many concentrated rays of immemorial tradition and primitive thought come into view. While other symbolic rites of the solemnity can only claim a mediaeval or classical antiquity, the "oiling" or "anointing" takes our thoughts back not only to the days of David and Saul, but to a far earlier period in the third millennium before the Christian era, when the Hebrews themselves had not yet entered on the stage of history.

St. Augustine too hastily assumed that the anointing of kings was a rite altogether peculiar to the Chosen People, and never adopted by the heathens; and writers upon ritual, like Maskell, were generally content to follow his conclusion. It is, of course, true that the Christian Church has inherited this rite of kingly consecration from Old Testament usage; it was by this means that Samuel set apart Saul to the regal office—he took a vial of oil and poured it upon his head in token that the Lord had anointed him to be head over His inheritance. And more than a century earlier there is evidence to show that the religious use of oil in the inauguration of kings was familiar to the early Hebrews.

But the ritual use of oil was by no means peculiar to the Hebrews. Age before Saul was anointed king, or Aaron priest, rulers used to be consecrated by this means to sacred functions in the most primitive civilizations. The same rite of ceremonial anointing which consummated the Coronation of King George formed part of the service which gave kingship to the earliest monarchs of Babylonia and Egypt. The record of such an instance has been preserved in one of the Tel-el-Amarna letters written in the Babylonian cuneiform somewhere about 1500 B. C.

The service of Coronation follows in considerable degree that for the ordination of a priest, and some sacerdotal character is attributed to the rite. The Archbishop and assisting Bishops, vested in copes, meet the royal procession at the west door of Westminster Abbey, when the two processions enter the church with the singing of a psalm. The splendor of the acclamations of the king known as "The Recognition" have been related at length in the daily papers. The litany follows, sung by two Bishops. There is a group of special petitions for the King and the royal family, after the order of those for persons to be ordained. The Introit follows, being the sentence, "Let my prayer come up into Thy presence as the incense; and let the lifting up of my hands be as an evening sacrifice." Curiously enough the incense, which is so obviously anticipated by the choice of the Introit, is omitted at the present time.

The Archbishop then proceeds with the Holy Communion, beginning with special Collects, Epistle, and Gospel, which are followed by the singing of the Creed. Some may be interested

in knowing that the Creed, like the other parts of the Eucharist, is "sung" and not "said." Next follows the sermon, "which is to be short" according to the rubric, and which was delivered by the Archbishop of York.

The taking of the oath comes next. It is, in fact, a series of oaths. That relating to the Church, which has been widely quoted, is as follows:

Archbishop. Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them, or any of them?
"King. All this I promise to do."

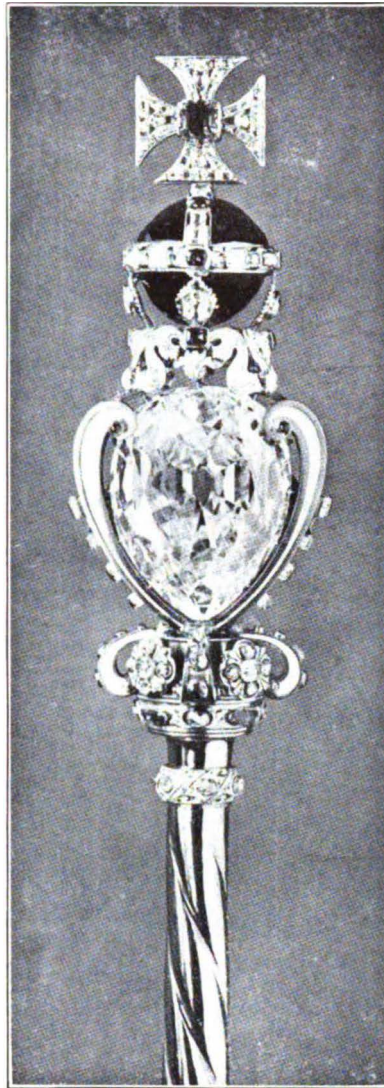
If the expression "Protestant Reformed Religion established by law" stood by itself, there might be some color to the idea that a newly created Church is referred to, but when the oath is compared with the declaration given on investing the King with the royal ring, "Receive this Ring, the ensign of kingly dignity, and of defence of the Catholic Faith," it will be seen that the official interpretation of the former phrase is one that is wholly consistent with the "defence of the Catholic Faith." That interpretation is simply that the religion of the Church of England is one in which no supremacy is accorded to foreign powers or potentates of any description, meaning primarily the Pope of Rome. On its ecclesiastical side, it involves, as it always has involved, the teaching of the "Catholic Faith." The King is still officially "Defender of the Faith," and the Faith is still officially the "Catholic Faith."

After the King has taken the succession of oaths, the *Veni Creator Spiritus* is sung, the Archbishop beginning and the choir taking it up. This is the prelude to the anointing. The oil, being pure olive, has previously been placed in the ampulla and is administered with a spoon that has come down through similar rites from the thirteenth century. The King is anointed by the Archbishop on the head, breast, and palms of both hands. The semi-sacerdotal character of the King is thereby conveyed, in token of which he is then vested with the Colobium Sindonis and the Supertunica or close pall of cloth of gold, together with a Girdle of the same, which are shown in the accompanying illustrations. The former of these is, in effect, a dalmatic such as is worn by deacons. A series of investitures

follows, including that of the ring, which, as before stated, is given by the Archbishop as being "the ensign of kingly dignity, and of defence of the Catholic Faith." The investitures culminate in the placing of St. Edward's crown on the head of the King by the Archbishop. The tradition that the Coronation Chair in which the King is seated contains within it the stone of Scone on which the ancient Irish kings were crowned, is fairly well established, and, as is well known, there is a further tradition that the stone is itself the pillow on which Jacob's head rested as related in the Old Testament scripture.

The King is then presented with a Bible, being, of course, a complete Bible, and thus containing the so-called Apocrypha. It is provided for the purpose by the universities. A special benediction upon the King is then pronounced, and he is next lifted upon his throne, and the Archbishop and others do homage to him. The coronation of the Queen follows much more briefly. Her anointing is upon the head only.

The order for Holy Communion is then taken up at the Offertory, at which the King offers bread and wine for consecration, according to an ancient custom, and also gifts of more



THE KING'S SCEPTRE,
Mounted with the Cullinan Diamond.
[Photo by W. E. Gray,
Bayswater.]

intrinsic value. The prayer for the Church Militant and all that follows are those of the Book of Common Prayer.

The Bishops who have immediately participated in the rite are communicated first and the King and Queen afterward, the Archbishop of Canterbury administering the paten and the Dean of Westminster the chalice. After the conclusion of the Holy Eucharist a festal *Te Deum* is sung.

Quoting again from the *Guardian*, some description of the vestments may be of interest. The first "vestment" the King assumes is the "Cap of Maintenance," or "Cap of Estate," which he puts on at the sermon—in part a relic of the time when all men put on their hats at sermon-time. It is held by competent authorities to correspond with the caps worn by peers inside

their coronets, and with the ermine which now lines the Royal crown. It dates back to the days of King Edward III., who used it for the ceremony of his assumption of the title of King of France in 1340, when he wore it surmounted by his famous leopard crest. The King now wears this cap, with his Parliament robe, without crown or circlet, on his procession into the Abbey church, and it is formally laid aside when he disrobes for anointing. At the close of the service he resumes it as the cap within the crown which he wears as he leaves the Abbey.

The King's sacerdotal character is brought out, as we have shown, in the anointing, which is really the central feature of the whole solemnity; and the investiture with the vestments and ornaments follows. The King has taken his seat in King Edward's chair, while the Knights of the Garter give back the pall to the Lord Chamberlain; he then stands up for the Dean of Westminster to put upon him the Colobium Sindonis and the Supertunica, or "close pall of cloth of gold together with a girdle of the same." Formerly—as late, indeed, as the Coronation of George IV.—a pair of linen gloves was donned immediately after the anointing, but this has been given up. The Colobium Sindonis as at present used is a sleeveless alb, but it is certain that in older rites it was worn with sleeves. It seems that the sleeves were first dispensed with at the Coronation of James II. In the case of Queen Victoria it was edged with lace, and its ecclesiastical character was marred by the introduction of a deep lace flounce, besides which it was cut open at the side and low at the neck, and was gathered in at the waist. According to the practice of the Western Church the stole would be assumed and worn under the dalmatic or supertunica. As a matter of fact, however, the stole is worn by British sovereigns outside the dalmatic, thus following the practice not of the Western but of the Eastern Church.

The "supertunica, or close pall" is nothing more than a dalmatic, and it would save a good deal of confusion if both this vestment and the colobium were described by their simpler and more regular names. The supertunica is also called a "close pall" or "closed cope"; but, though liberties have been freely taken with its original form, and both Charles II. and James II. are shown in pictures as having it open in front, it was not in any case a cope. In its earlier form it is described as "a long tunic to the ankles, worn with large figures before and behind," but it is now a more abbreviated garment—about 5 feet in length, and it is still open in the front. With it is worn

a girdle of cloth of gold (now presented by the Girdlers' Company), with a golden buckle for bearing the Sword of State. The hose and sandals used to be delivered at the same time, but they were discontinued, apparently, at the Coronation of George II., and the practice was not revived.

At this point, and before the vesting with the armilla, or stole, comes the Presenting of the Spurs and Sword, and the Girding and Oblation of the Sword. The King's heels are touched only with the spurs—a practice which dates back to the Coronation of Queen Anne. Before this time the spurs were worn; but the obvious inconvenience of wearing them below long robes sufficiently explains the discontinuance of actually attaching them to the heels. In the case of female sovereigns they are formally touched only by the Queen. In either case they are then returned by the Lord Chamberlain to the altar. The sword of state is next delivered by the lord who carries it to the lord chamberlain, who deposits it in St. Edward's chapel, and exchanges it for another sword, which is laid on the altar and consecrated before it is delivered to the King by the Archbishop and assistant Bishops, prior to its being girt upon him by the lord chamberlain. After the Archbishop's exhortation to "do justice, stop the growth of iniquity, protect the Holy Church of God," the sword is ungirded, laid in its scabbard on the altar, and formally ransomed for one hundred shillings, after which it is drawn from the scabbard and carried naked before the King during the rest of the service. Early commentators on the rite have seen in the two swords the sword of the Church and the sword of Justice; but the exact significance of the two and of the exchange is somewhat obscure. The ceremony has in it an echo of the Anglo-Saxon rite, in which the girding of the King was performed by the Bishops.

By the "Armilla," which is the next ornament to be delivered, is generally understood the stole, in resemblance of which it is now made. This completes the series of Eucharistic vestments with which the King is vested—those, that is to say, that would ordinarily be worn by a deacon.

The "armilla" was, however, sometimes understood as bracelets—and in the order used at the Coronation of King Charles I. the wording ran: "Receive the Bracelets of Sincerity and Wisdom." The question is a difficult one, but the right solution is almost certainly to be found in the stole. The delivery of the pallium, or imperial pall—which also has suffered from a bewildering variety of nomenclature—adds another to the sacerdotal vestments. The pall is that made for George IV., and is extraordinarily magnificent. The royal pallium is not a true cope, though its origin is doubtless the same, being cut four-square instead of semi-circular; but it is in other respects similar—a stately processional garment symbolizing the rank and dignity of the wearer. This series of vestments is completed by the presentation of the Glove by the Lord of the Manor of Worksope—probably a survival of the episcopal gloves without which the episcopal attire is incomplete; but its symbolism in this connection is somewhat blurred.

The idea underlying these vestments is, however, clear. The ceremony throughout is one of formal consecration, even ordination. The practice is not without precedent; the emperors of the Holy Roman Empire, in the past, were ordained sub-deacons.

Of the regalia and other symbolic ornaments we have made mention only where the distinction is ecclesiastical.

With the sceptre is indissolubly connected the ring, which plays a notable part in the ceremony of investiture



THE AMPULLA
Which contained the Chrism for the Coronation.



THIRTEENTH CENTURY SPOON.
Used for the Anointing of English Sovereigns since 1661.



THE IMPERIAL PALL



THE COLOBIUM SINDONIS

(*per Annulum et Baculum*). The ring is placed by the Archbishop upon the fourth finger of the King's right hand, the ancient "marrying finger," and it has been called the "Wedding Ring of England." It is delivered as "the ensign of Kingly Dignity and of Defence of the Catholic Faith." The ring as a symbol of investiture has a history reaching back to the ancient times, and it is one of the oldest ceremonies of our coronation rite, in which it corresponds with the episcopal ring of a Bishop. Until Stuart times there was a preliminary formal blessing of the ring. It is associated with the legend of St. John asking alms of the Confessor and receiving the ring, which he afterward returned to the King by the hands of two pilgrims from the Holy Land. It holds a sapphire set in gold, with a crown of rubies.

The Ampulla (a Latin word, apparently from *amporula*, a little *amphora* or jar), the receptacle in which the consecrated oil is contained, is a curious and antique piece of workmanship in the form of a bird with extended wings. It has often been stated that this bird represents the eagle as the emblem of empire; but there can be little doubt that it is intended for the dove as the ancient and customary symbol of the Holy Spirit, which in this connection is highly appropriate. There is no more familiar conception in scripture than the unction of the

THE HOLY EUCHARIST AS AN ACT OF WORSHIP.

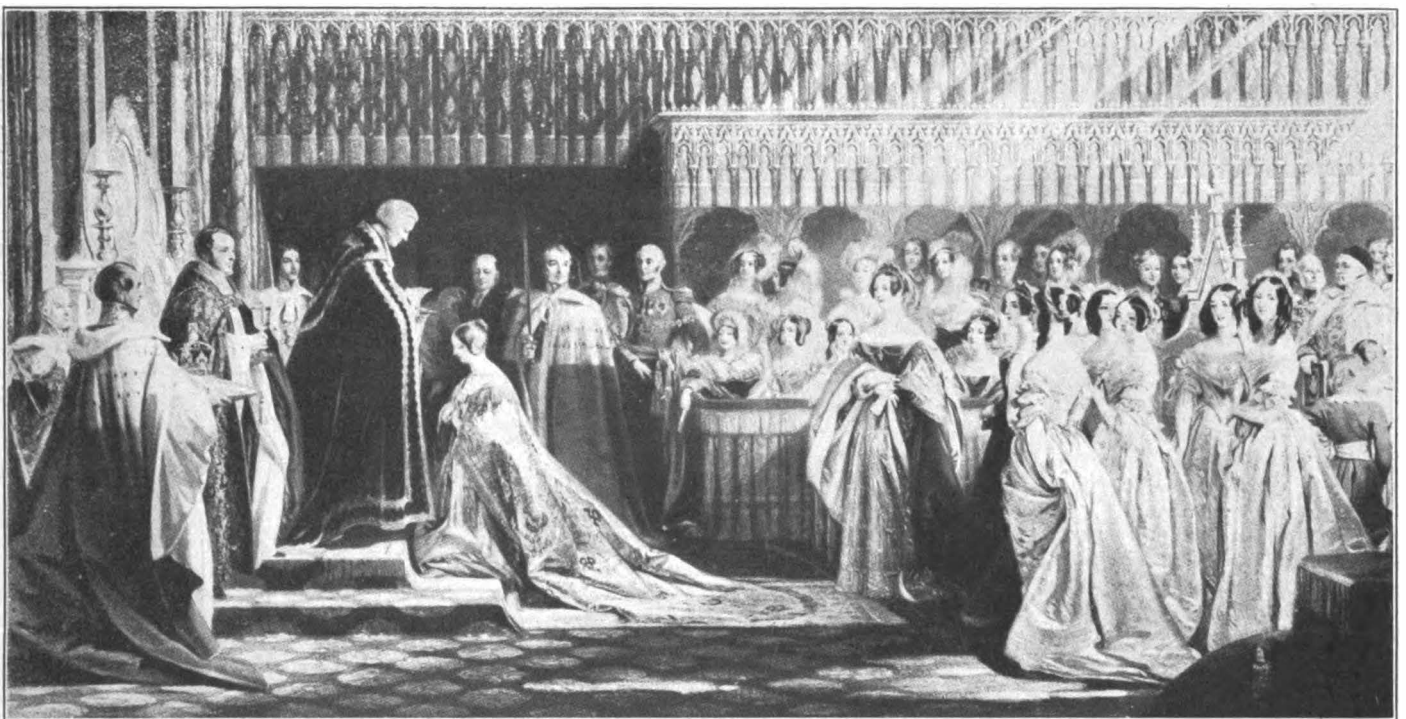
MANY OF US very frequently take part in the celebration of the Holy Eucharist. Do we realize the significance of that service? St. Paul tells us, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come" (I. Cor. 11: 26).

Shew it to whom? To men? Yes. And a little reflection will show that this service is the most effective evangelistic preaching, for in it we plead the one sacrifice for sin.

Without pausing to consider the mystery of sacrifice, it will be sufficient to remember that sacrificial worship is practically universal. It seems to appeal to a human instinct, and it has divine approval; and the essential feature is the offering of something to God. What, then, is offered in the Eucharist? For one thing, according to the Book of Common Prayer, we "offer ourselves, our souls and bodies" unto God as a reasonable, holy, and living sacrifice. That is, we make sacred to God's service our whole life. We dedicate to Him and to His use "ourselves, our souls and bodies. How this thought solemnizes the transaction! And as a pledge of our sincerity, we offer a portion of our substance.

How this thought dignifies the offertory! It is not a mere collection of money. It is an essential portion of a most solemn act of worship whereby we witness to the sincerity of our self-dedication to God by surrendering to Him a portion of our goods. We part completely with it. It is no longer ours. It belongs to God.

Would one dare even to think of asking it back to be spent for



QUEEN VICTORIA RECEIVING THE HOLY COMMUNION AT HER CORONATION.
FROM A PAINTING BY C. R. LESLIE, R.A.

Holy Spirit, and our Lord Himself is said to have been "anointed with the Holy Ghost and with power." There is a well-known tradition, found as early as the tenth century in Flooard, that a snow-white dove brought down the Sainte Ampouille filled with heavenly chrism for the baptism of Clovis, which was long preserved at Rheims and used at the Coronation of subsequent kings. In Caxton's words, "a doue descended fro heuen whyche brought the crysme in an ampull." With the same symbolism, doves of silver or gold were suspended frequently over the baptismal font, and at the consecration of the Kings of France, after the rite of unction, a number of doves (probably seven) used to be set loose in the Cathedral in token of the sevenfold gifts of the Spirit which had just been conferred. That the consecrating oil should be brought to the King's aneling in a vessel bearing the visible semblance of the Sacred Dove is therefore a significant and time-honored custom. His head and breast and hands—that is to say, his understanding, his feelings, his activities—are alike sanctified and strengthened by the outpouring of the Divine Spirit, symbolized by the holy oil which issues from the golden dove of the Ampulla. As Paulinus expressed it, "*per columbam Spiritus Sanctus fluit.*"

SOME ONE has said that the reason we do not pray better is that we are afraid of being answered. If we pray for opportunity we must be ready to take the opportunity when it comes. If we pray for strength we must be willing to use the strength that we have.—*New Guide.*

one's own profit or pleasure? Is not the same true of our lives? After solemnly sacrificing them to God, can we dare to use them in the service of the world, the flesh, the devil, or self?

But at its best this is such a pitifully poor offering. Therefore in merciful condescension to our weakness the Lord Jesus joins us to Himself, and He offers to the Father His perfect life and us in Him. This is what St. Paul had in mind, the showing unto the Father our only hope, the atoning death of His dear Son.

This showing, pleading, is done by our blessed Lord Himself. For He is the One Priest.

The human priest is only His organ in the one Body by which He enables man to see and hear what He is doing in heaven. He abideth a priest forever. He entered once (*i.e.*, never to go out), into the holy place, and ever liveth to make intercession for us. That is His office now. He is offering, showing, pleading before the Father "the Lord's death till He come."

This is the worship of heaven, in which with angels and arch-angels, and with all the company of heaven we join. Hence, the "lift up your hearts." The whole transaction is in heaven, whither in heart and mind we must ascend.

Thus we can understand why our blessed Lord appointed the Eucharist as the one act of worship for His Church; and we can see why it has always been the principal service every Lord's Day in the Catholic Church, and why the Prayer Book contains a service for every Sunday and Holy Day, and also provides for a daily celebration.

God hasten the day when our practice shall correspond with the evident intention of the Lord Jesus and of His Church, and we shall, like the apostolic disciples, come together every Lord's Day for the Breaking of the Bread, and the showing of the Lord's death till He come.—M. M. BENTON, in the (Kentucky) *Bishop's Letter.*

Literary

EDUCATION IN THE UNITED STATES.

A History of Education in the United States Since the Civil War. By Charles Franklin Thwing, LL.D., President of Western Reserve University. Boston: Houghton, Mifflin Co., 1910. Price, \$1.25 net.

President Thwing has given us a book that is interesting not only to educators but to thoughtful men; for the one universal institution of American life is the public school, and every American should take interest in our educational system. For, as Dr. Thwing well says, "Education in a democracy is more important than education in either a theocracy or a political monarchy." . . . "In a democracy, the people represent a power at once so mobile, so unresponsible, and so strong that its very continuance depends upon the enlightenment and the steadying forces which education alone gives."

Education in the United States has advanced rapidly within the last forty years, in methods, in the scope of subjects studied, and in the extent of territory covered. The methods used to-day, both in training teachers and in the instruction of the pupils, however defective they still may be, are very far superior to what they were before the Civil war or immediately after. The subjects which are now included in the scheme of studies presented include almost all that the human mind has fathomed. But nowhere has there been greater advance than in the amount of instruction to be given by the community: forty years ago the number of high schools in this country were sixty; to-day there are eight hundred; forty years ago there were very few state colleges; to-day the states west of the Alleghenies are taxing themselves millions of dollars to support great universities which give free university training to their citizens. It is facts like these that make a book like this of President Thwing's of interest, for in it is traced the growth of this American idealism in education.

The books deal with the change in the conception of the teacher's place in the school, his (or her) relation to society, and his position in regard to the professions. In no part of our educational system has there been so marked a change as here. We cordially agree with these words: "The teacher has always been a worker of self-sacrifice and of self-forgetfulness; and his self-abnegation has strengthened in recent years." "The members of no other profession are so eager for self improvement." "The good teacher of these last decades recognizes in his profession a mighty force for the betterment of man."

We commend to every one desiring to get a thoroughly reliable view of what the American school teacher strives for as the ideal, to read Chapter V., The Teacher and Teaching. We also commend the reading by the clergy of Chapter IX, Morals and Religion, wherein our author deals with the weak past of our public education, the inculcating of ethics and morals. We are not of those who condemn the public schools as ungodly, for we know that the teachers are daily instilling ethical training, by their lives, by their instruction in literature and history, and by their decisions given officially in questions of practical morals. That this moral training is indirect and to some extent unconscious does not destroy its value. Dr. Thwing discusses this whole question very suggestively and ably.

Another very interesting question treated on in this book is the relation the Christian bodies should take towards Higher Education.

This question has become a very vital one since the institution of the Carnegie Pension Fund, and those interested will find the subject discussed in Chapter XIII.

This book is instructive as to the facts, it is full of thoughts which stimulate thinking and which suggest much to the thoughtful observer of American life.

H. P. SCRATCHLEY.

RELIGIOUS.

St. Paul in the Light of Modern Research. By the Rev. J. R. Cohu. New York: Longmans, Green & Co.

This volume is Mr. Cohu's third essay towards presenting modern biblical scholarship in a form that the ordinary reader can appreciate, the former two books having treated of the Old Testament and of the Gospels. The subject now is the Pauline thought and theology; not St. Paul's life or work at all, and only indirectly his writings. Pp. 1-90 contain the various prolegomena—critical discussions, the influences, St. Paul's conversion, etc. The remainder of the book (Part II.) presents the theology in more or less the usual scheme, beginning with sin and ending with the eschatology.

Mr. Cohu has two great gifts—the ability to express exactly what he wants to say with unmistakable clearness, and the ability to phrase a religious truth in a way that will make a direct appeal to the modern man. Most particularly, in the latter regard, he has an ability to lay the emphasis in the right place. One feels that the author must be an exceedingly skilful preacher, as many a reader

will doubtless exclaim, with some surprise, "I didn't know that St. Paul agreed so thoroughly with me!" Particularly to be commended is Chapter XXI. (Sonship) and Chapter V. (The Law). The book contains—as every book on St. Paul must contain—more or less criticism of the form in which some of the Pauline doctrines are cast, but there is probably not a page that will grive the most conservative reader and there are countless pages that will attract the thinking man who fancies that the Epistles have no meaning to-day.

On the other hand, Mr. Cohu's very virtues tend to become faults. An ability to present truth in modern dress is priceless, but the reader feels that the preacher occasionally gets the better of the historian. For instance, the explanation on page 247 of Christ's exact motives for the Atonement doubtless contains real truth, but—apart from the slightly impertinent familiarity assumed with our Lord's inner counsels—modernizing has degenerated into sheer rationalizing. On any reading of the history, Christ understood His Death to be a good deal more to the world than a last expedient to give a good example. Similarly, the gift of clarity occasionally leads Mr. Cohu astray. No one knew better than St. Paul that he was writing of subjects which do not admit of being put into the exact language of geometrical propositions. Often what are illustrations or attempts at approach only, Mr. Cohu has petrified into formulated propositions (an error that he has not been the first to commit). So we have (p. 130) the purely forensic doctrine of Justification stated as if it were a complete expression of a Pauline dogma—which it is not. St. Paul occasionally ventures near the phrase, "God's punitive justice demands a victim," but he never writes it.

A difficulty in reading the book is found in a lack of compact treatment of the separate themes. In discussing St. Paul a purely logical order is naturally impossible, but that is no reason for putting the real treatment of Baptism on p. 104, and omitting this root of the matter when Baptism is formally discussed on p. 302. The reader very soon finds that he is obliged to pick out Mr. Cohu's treatment of any Pauline topic from various parts of the book. But a good index helps. Why the critical problems of the Pauline Epistles are discussed in Part II., while Acts is discussed in Part I., is not clear, and this difficulty is characteristic. One feels that the author has not a very thorough grasp of his extremely difficult subject as a whole, and the reader will often miss the thread that binds together the single sections.

Sharp issue must be taken with a few statements. II. Corinthians 5: 1-5 can be made to yield the doctrine of a new body immediately after death only by means of forced exegesis, and Mr. Cohu does not notice that the later passage, Romans 8: 11, is quite inconsistent with this (pp. 328, 340). The "universalism" of p. 333 is gained by stressing a rhetorical passage as if it were a legal formula. The "antinomies" of the Appendix are gained largely by the same method. Modern science certainly does not teach us that man's moral advance has been uniformly upward (p. 157, footnote). That all Jews shared the belief that evil and death came through Adam's sin (p. 145) is quite untrue—something like half of our documents attribute the origin of evil to the sin of the angels in Genesis 6 (as understood in New Testament times). Indeed, in matters of the Jewish background, Mr. Cohu's knowledge is far from being complete and is often very inexact.

None the less, with all these faults, the book was written as a tribute to the great Apostle and is a sincere and reverent attempt to call back the men of this day to the study and appreciation of his Epistles. This was a work worth the attempting and the effort has been by no means in vain. If it attracts the reader to the study of the texts themselves, it will have fulfilled all that the author could ask for it.

BURTON SCOTT EASTON.

The Religion of the Englishman. A series of Six Addresses Delivered at All Saints', Margaret Street. By the Rev. H. F. B. Mackay, M.A., Vicar. New York: Longmans, Green & Co.

The Religion of the Englishman is a helpful book, much better suited to English than to American conditions. The addresses are intended for the higher class of English society. The preacher considers the religious and moral condition of the Englishman of this class; his attitude towards God, Jesus Christ, etc. His conclusion is that the Englishman of to-day is living on the traditions of his fathers morally and religiously. He is ignorant of what religion really is, and his knowledge of the Catholic Faith is hazy.

The task, therefore, is to put before him a real conception of religion, and to impress the truth that, like all desirable possessions, God must be sought until He is found. The home of the religious life is the Church, which is fully supplied with all things necessary for its sustenance and development.

The preacher's style is colloquial—very unlike that of an American speaker—and, perhaps, calculated to make a deeper impression in consequence.

A MISSIONARY PLAY with promise of much success is *The Plea of the Pennies*, by Gretchen Green. Two characters only are required for speaking parts while the greater part of the drama consists of tableaux which tell the missionary story. No doubt the play will be found very useful. [Church Missions Publishing Co., 211 State street, Hartford, Conn., price 5 cents.]

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

IT has been well said, "The Auxiliary has its finger in every Church pie." And it is for the welfare of the Church that it has a society whose functions are illimitable; for it means a watching-up of things unprovided for by more specific societies.

One of these little but valuable "watching-ups" is in the way of literature. The *Spirit of Missions* should be placed, by the Auxiliary, in every public library. For many years, this magazine has been kept in the Indianapolis public library by the diocesan Board. It is one of the most popular ones in the reading room, and when the current number is ended, it is placed on file in the Department of Christian Missions. It is a great opportunity, a great investment, and it is urged that any Auxiliaries which disband for the summer provide for this matter before adjournment.

At a recent board meeting there arose the puzzling questions: "When shall the Juniors enter the Woman's Auxiliary?" "What shall be done to hold them during those years when college life or something has separated them from their youthful organization?"

In some way it happens that a number of well-trained Juniors are lost each year to the older organization—at least temporarily.

Our Woman's Auxiliary formally united a leaderless society of five Juniors into its own body, giving them each some small part in the year's programme.

The renaissance of missions during the past year has infused much energy into Junior Auxiliary life. In a number of places we hear of little bands working all summer, without a leader, for some charity or mission in which they are interested.

This department will be glad to present any suggestion concerning the Juniors, and especially desires to know of new methods of missionary instruction for them.

A QUESTION from a new Auxiliary is "whether it is the custom to set specific dues for the members?"

The word *dues* is essentially a club word and seems to imply a taxation that is not to be thought of in connection with the Woman's Auxiliary. It is *offerings*, not *dues*, in the Auxiliary, and since it is offerings, it does not seem quite consistent to dictate what that offering shall be. New members should be distinctly informed of the aims of the society and urged to give systematically; this should mean every month—whether the Auxiliary adjourns in summer or not. Having been told that their offering will be expected regularly, it would seem proper to leave the amount given to their own sense of judgment. Of course, a woman's United Offering is supposed to go on all the time and is entirely apart from her systematic offering paid in at the Auxiliary meeting.

A UNITED OFFERING SUGGESTION FROM SOUTH CAROLINA.

"In our parish branch we have adopted the plan of semi-annual United Offering meetings, with the most excellent results. Every one in the parish has a box, and is kept supplied with literature, and all, young and old, attend these meetings. (There are 123 communicants in the parish.) Our rector presides, and either he or some visiting clergyman makes an address appropriate to the occasion. During the year we have had three women workers supported by the United Offering with us, and they have given very interesting accounts of their work, and have done much to interest our women. After our offering is made, we have a social half-hour, and I have found it a helpful feature. I have wished to see this plan adopted throughout the diocese, having all the branches in the parish join in these meetings. Some have found it a very good opportunity to bring Juniors into close contact with the older women, and we are looking forward to a year of renewed effort along this line."

A GOOD REPORT FROM NORTH DAKOTA.

The president of the North Dakota branch has lately visited guilds in thirty-three of the missions of the district, telling them something of mission work. She had already sent them a circular letter, asking more of them than the exact amount of their apportionment, and nearly one hundred dollars over and above that amount

has come in. In the first year of this triennium more than has ever been given in one year heretofore has been received, while the Sunday school children have gone beyond the amount given a year ago. This all means much in North Dakota—a steady increase in giving which comes from going forward, slowly and surely every year, through a more perfect understanding.

A CAMPAIGN IN DALLAS FOR NEW BRANCHES.

Last year the president asked each branch to try to establish a branch of the Auxiliary in the nearest parish or mission, and to see that a delegate from it came to the annual meeting. When called upon for reports, only two had made the attempt. So this year, not satisfied with such returns, each branch, then present, was asked (through its delegates) to *select* such a place, and promise at the meeting to try to establish the Auxiliary there before next year; indeed as soon as possible. As a result of this every member canvass, we have thirteen *definite* places taken where we expect to establish new branches, and a committee on new branches was appointed to try to establish them elsewhere in the organized parishes and missions.

A SUGGESTION FOR HOSPITALS.

In their box to Alaska the Auxiliary in Seattle sent a library of stories, eighty-two in all, cut from magazines, and bound in bindings, ornamented in various ways, and all attractive. Besides were twelve cards having a picture in the center, the rest of the space filled with jokes cut from papers, and on the reverse side a pretty picture, so when one man is reading the jokes, another can gaze on the picture.

A UNITED OFFERING SUGGESTION FROM INDIANAPOLIS.

The United Offering Treasurer of the Indianapolis branch says: "I have asked that every parochial United Offering Treasurer should let me give her the name of one or more of our missionary districts, with the names of the United Offering missionaries in that district, and that whenever she gives out a box, she ask every person taking one to pray for a missionary and her work, giving the name of a particular missionary and asking her to pray definitely for her. If this could be carried out, our diocese would be praying for every such missionary by name, and I do believe so much in the power of united prayer."

"THE BLUE JAY INN" has an inviting and suggestive name and as depicted on Buffalo Creek, Colo., it seemed the abode of ample hospitality: On January 1, 1907, the Girls' Friendly Society of Colorado bought for a Holiday House, the Blue Jay Inn at Buffalo Creek. The society was assisted by many generous friends, who gave in sums ranging from 5 cents to \$500. For four summers the Holiday House has entertained members and friends, doing its utmost to carry out its ideals of friendliness and of helpfulness. Six hundred and eighty-seven guests have enjoyed its hospitality, gaining what money cannot buy, the wholesome, happy atmosphere that is only secured as the result of loving thought. The G. F. S., though philanthropic, is not a charity, for its members, who come from all ranks and professions, from stores and offices, from factories, school-rooms and homes, all pay regular dues, and contribute as they can, paying their \$3.50 per week board while at the Holiday House. Self-supporting women, who are non-members, are also entertained at \$6 per week. The treasurer is Miss Campbell, 100 Humboldt street, Denver, Colo.

THE ARKANSAS BRANCH W. A. has elected its new officers. It has sent out a very explicit circular explaining the motive and working of the society and giving valuable and succinct instruction. Last year the Arkansas Branch gave \$128.20 for specials in Mexico, China, Japan, and various points in our own country, besides boxes of much value. Two years ago an earnest effort was made to help the Helen Dunlap Memorial School at Winslow, Ark.; a school for the education of mountain girls, who, as fast as prepared, were sent back to their own homes as an educational force. For this purpose a scholarship was established in 1909, named "The Ellen H. Cantrell Memorial Scholarship," in memory of one of our earliest and most devout workers, long the secretary of the diocesan branch, who entered into rest January 13, 1909. Each parish branch assisted in the gathering of the \$100 needed for this purpose. At present, for financial reasons, the school is closed; but so deep is the interest of the diocese in its work that we confidently look for its early reopening, in which case there will be need of all the money already pledged and much more.

MRS. POTT writes from Shanghai: "Our Woman's Auxiliary annual meeting was held last Thursday. There were two hundred or more women. The collection amounted to \$562 and some cents. Two new branches were formed—Yangchow and Soochow Junior branches at the girls' school—so there are eighteen branches now. Our standard is steadily improving in every way."

THE HOLIDAY HOUSE committee of the G. F. S., Western New York, has rented a cottage at Conesus Lake, to be opened to G. F. S.

members, married branch helpers, and associates, Saturday, July 1, 1911. Information may be obtained from Mrs. W. C. Daly, 395 University avenue, Rochester, N. Y.

THE PROGRAMME of the Auxiliary of Emmanuel Church, Petoskey, Mich., is one of great interest. In the first place it provides for twelve meetings, showing that it does not discontinue in the summer months. Each meeting begins with a Bible reading and provides one good topic, such as "Other People's Christmas," "The Priory at Honolulu," "Among the Sand Hills of Nebraska." Then there are current events at each meeting. The June meeting is used for the annual meeting reports, and July and August are called "Open Meetings." The president, writing of these, says: "These open meetings are provided because in July and August many 'resorters' come our way and if they will attend and speak to us we are always glad to hear them, for we are quite isolated most of the year. There is no other branch anywhere near us, even in our own diocese, so we cannot have the inspiration of sectional meetings."

MANY AUXILIARIES are holding their final meetings about this time, not to meet again until September. The "Auxiliary" part of a woman never takes vacation. Whether in the country, by seaside, or mountain, or just staying at home, let the great thought of the extension of Christ's Kingdom be an ever-present thought. The United Offering should make great advance this summer; some specific thing to be done for the benefit of the U. O. should be determined upon by every Auxiliary woman.

THE WOMAN'S Auxiliary of the diocese of Erie met at the time of the diocesan convention on May 23d, at Franklin, Pa. Bishop Israel was present and read the prayer for missions, and appointed a committee to nominate officers for the diocese. Miss Louise Bostwick was elected secretary for the day. Eighteen parishes were represented by fifty-seven women. A constitution and by-laws were adopted, and the following named women nominated and unanimously elected for officers: Mrs. John Dick, Meadville, president; Mrs. J. E. Reilly, Oil City, vice-president; Miss Louise Bostwick, Franklin, secretary; Mrs. George Metcalf, Erie, treasurer; Mrs. L. W. McGowan, Warren, organizing secretary for the Archdeaconry of Ridgway; Mrs. H. W. McKee, New Castle, organizing secretary for the Archdeaconry of Meadville; Mrs. W. J. Mullens, Franklin, secretary of educational leaflets and missionary literature; Miss Amelia Brooks, Erie, secretary for Junior Auxiliary and Babies' Branch; Mrs. C. W. Mackey, Franklin, treasurer for the United Offering; Mrs. J. B. B. Brooks, Oil City, assistant and traveling secretary for the United Offering. At the close of the business session, Mrs. John Dick was called upon to address the women, which she did briefly, combining her acceptance of the office of diocesan president with words of encouragement for the future work of the society.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Oregon was held in the pro-Cathedral of St. Stephen the Martyr, Portland, on Wednesday, June 14th. The meeting opened with a celebration of the Holy Eucharist with a sermon by the Rev. C. W. Robinson of Oregon City, on the subject of "How to Help Missions," which was full of inspiration. After luncheon in the parish house the business session was held with an address by Mr. John W. Wood, representing the General Board of Missions.

AS LONG AS immense fortunes are being made at the expense of little children and destitute women; as long as it is possible for a man to give the best years of his life to a machine and then be thrown out to die, or for the community to support, when his vitality has all been coined into profits for private individuals; just so long the child labor problem, the problem of woman's work, old age pensions, and a national indemnity law for accidents in industry, will be proper subjects of study, prayer, and work by the Church, says Henry A. Atkinson in the *Survey*.

"I am satisfied that the Church can be led into the widest, most helpful lines of service if the proper method of presentation and approach is employed. Tuberculosis can be stamped out so thoroughly that in ten years the Great White Plague, like the Black Plague, will be only a sad memory. Any pastor, if he will take the time and trouble, can secure the cooperation of his people in this crusade against death.

"I am satisfied that the churches can be enlisted in the movement to make the air, the sunshine, the parks, which belong to all of the people, more common. Every city can have public playgrounds; and if they are led, the churches will be strong factors in the establishment and maintenance of such playgrounds. Shorter hours of labor, Saturday half holidays, and a dozen other questions could gain the indorsement of the churches immediately. This is just the beginning. These changes will call for others. More air and sunshine mean the tearing down of good profit-paying, but tuberculosis-breeding, tenements, and building in their place decent homes for the people.

"One reform will call for another; one blessing will make the next more imperative, but on the whole more easily gained."

A NATIONAL HYMN.

Forward! Hear the nation's plea
For united loyalty.
Forward! For the land you love,
Forward! For the God above.

Forward! Forward!

There are battles to be won,
Conquests only just begun;
Until these shall be complete,
Not a man shall dare retreat.

Forward! Forward!

Forward! In the name of those
Who disarmed our earlier foes;
To the brave who led our ranks
This shall be our vote of thanks—

Forward! Forward!

"Valley Forge" shall teach us still
All the worth of resolute will.
'Tis the duty of the free
To ennoble liberty.

Forward! Forward!

Forward! Lincoln dared to brave
Hate and death, to free the slave.
Forward! Let each volley be
Charged for final victory!

Forward! Forward!

Forward! In the name of right,
God shall judge us in His might,
Forward! Until time shall cease,
Truer progress, surer peace.

Forward! Forward!

FELIX CONNOP.

THE HOUR OF PRAYER.

Sweet hour of prayer,
When I repair
To that sweet consecrated place,
Jesus to meet
And at His feet
Bask in the smiles of His face.

That voice so sweet
To those who meet
And pour their souls to Christ in prayer,
Sounds full and free—
"When two or three
Meet in My name I'm with them there."

The faintest voice
Makes me rejoice
If notes of Jesus' name be there;
Whom Jesus loves
His Spirit moves
To seek His face in faith and prayer.

Then onward, on!
Let fear be gone
Ye sighing ones, no more despair.
His grace to you
Is promised true,
And you shall stand by faith and prayer.

Our conflicts o'er,
We'll sigh no more,
Or foul reproach or scandal bear;
When hope expires
In heavenly fires,
In love and praise through faith and prayer.

A LITTLE PRAYER IN SORROW.

O Jesus, keep me through the starless night
As Thou hast kept me through the sunlit day!
Much joy is blinding and but little blight;
Dimness or shining lures me from the right:
Thou, Thou alone, art tempered, holy Light;
The Need of all; the Prayer of those who pray!
O Jesus, keep me through the starless night
As Thou hast kept me through the sunlit day!

PATTIE WILLIAMS GEE.

Church Kalendar



- July 2—Third Sunday after Trinity.
- 9—Fourth Sunday after Trinity.
- 16—Fifth Sunday after Trinity.
- 23—Sixth Sunday after Trinity.
- 25—Tuesday. St. James, Apostle.
- 30—Seventh Sunday after Trinity.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

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

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE address of the Rev. THOMAS B. BERRY, warden of the De Lancy Divinity School, until September 15th will be Fox Point Postoffice, Lake of Bays, Ontario, to which place letters of business connected with the school should be addressed.

THE address of the Rev. CARROLL M. BURCK has been changed from 151 West Second avenue to the Elsworth Hotel, Broadway and Ellsworth avenue, Denver, Colo.

AFTER July 1st the address of the Rev. G. B. CLARKE will be Raymond street, Hasbrouck Heights, N. J.

THE address of the Very Rev. G. DE WITT DOWLING, Dean of Gethsemane Cathedral, Fargo, N. D., is changed to Shoreham P. O., Detroit, Minn.

AFTER June 28th the Rt. Rev. S. C. EDSALL, D.D., leaves for York Harbor, Maine, where he will spend the months of July and August.

THE Rev. J. C. FERRIER, rector of St. Paul's Church, Toledo, Ohio, left on Monday, June 26th, for Winnipeg, Canada. He will go to Fargo, N. D., to visit his parents for a few days, and will then spend three months at Regina, Saskatchewan, Canada.

DURING July and August the address of the Rt. Rev. J. M. FRANCIS, D.D., Bishop of Indianapolis, will be Jefferson, N. H.

AFTER AUGUST 1st the address of the Rev. JOSEPH W. FULFORD of Jessamine, N. C., will be changed to Aden, N. C.

COMMUNICATIONS for the Standing Committee of the diocese of Western Michigan should be sent to the president, the Rev. F. R. GODOLPHIN, Grace Parish House, Grand Rapids, Mich.

THE address of the Rev. DWIGHT WORDEN GRAHAM is changed to 686 Richmond Terrace, New Brighton, S. I., N. Y.

THE Rev. ARTHUR P. GRAY, JR., rector of St. Andrew's Church, Lawrenceville, Va., has accepted a call to Bloomfield parish, Rappahannock, Va.

THE Rev. G. TAYLOR GRIFFITH, who has been supplying at the Cathedral and Church of the Good Shepherd, Quincy, Ill., for the past ten months, will shortly return to his home in Chicago, No. 4223 Perry street, Ravenswood.

THE summer address of the Rt. Rev. ALFRED HARDING, D.D., is Haven P. O., Brooklyn, Maine.

THE Rev. WILLIAM H. HAUPT of Burlington, Kan., is in Christ Hospital, Topoka, for another operation. Mail intended for him either personally or as registrar of the diocese of Kansas should be sent to the hospital till August 1st.

THE Rev. FREMONT N. HINKEL will after July 1st be in charge of St. John's Church, Huntingdon, diocese of Harrisburg, and his address will be St. John's Rectory, Huntingdon, Pa.

THE Rev. IRVING P. JOHNSON, rector of Gethsemane Church, Minneapolis, departed on the evening of June 25th for a two months' sojourn in England.

THE Rev. W. NORTHEY JONES of Christ Church, Williamsport, Pa., will have charge of the Church of St. Matthew, Brooklyn, for the month of July, and his address will be 180 Macon street, Brooklyn.

THE address of the Rev. JOSEPH KUEHNLE is changed from Texarkana, Ark., to Como, Miss.

THE address of the Rev. H. N. LAWRENCE is changed from New York City to 225 East Main road, Melville Station, South Portsmouth, R. I.

THE Rev. NORMAN F. MARSHALL and wife of Colorado, Texas, are spending the summer in Virginia.

THE Rev. JOHN T. MATTHEWS has resigned the rectorship of the Church of the Ascension, Gloucester City, N. J.

THE address of the Rev. W. A. MERRILL has been changed from Carmel, Calif., to 2609 College avenue, Berkeley, Calif.

THE Rev. Dr. J. H. McILVAINE and family of Pittsburgh, Pa., are spending the summer at Jamestown, R. I.

THE Rev. CHARLES W. NAUMANN, rector of St. James' Church, Lafayette avenue and St. James' place, Brooklyn, sailed last Tuesday for Europe, expecting to spend the summer months among the Alps of Switzerland.

THE Rev. W. E. H. NEILER, rector of St. Paul's Church, Kittanning, Pa., has sailed for Naples, and during the summer will make the Mediterranean trip, returning home in September.

AFTER July 1st the address of the Rt. Rev. Dr. W. W. NILES, Bishop of New Hampshire, will be Vale Perkins, P. Q., Canada.

THE Rev. G. FREELAND PETER is about to resign his work in connection with Epiphany Church, Washington, D. C., and will take a course of study at the University of Oxford, England. His place will be taken by the Rev. T. HUBERT JONES, who has done good work at Wayside, Charles county, Md.

THE Rev. ROGER H. PETERS has left Grand Rapids, Mich., and his present address is care of Christ Church Cathedral, Louisville, Ky. He is not at all in ill health, as was previously stated, but is taking a much needed rest.

THE Rev. ELMER N. SCHMUCK assumed his duties as priest in charge of the mission of St. John the Baptist, Linden Hills, Minneapolis, on the First Sunday after Trinity. His address is changed from Owatonna, Minn., to 2903 West Forty-third street, Minneapolis.

THE Rev. J. N. STEELE, Mus.Doc., has changed his address from South Orange, N. J., to East Hampton, L. I., N. Y.

THE address of the Rev. ALONZO CUSHMAN STEWART after July 1st will be 9 Morris avenue, Ossining, N. Y.

THE address of the Rev. E. B. STREATOR is changed from Ocean Park, Calif., to 145 Irvington place, Denver, Colo.

THE Rev. GEORGE E. TALMAGE, for some time curate at Grace Church, Broadway and Tenth street, Manhattan, has accepted the rectorship of Christ Church, Oyster Bay, L. I., effective July 1st.

THE address of the Rev. T. J. TAYLOR, rector of the Church of the Advent, Kennett Square, Pa., is No. 28 Beverly avenue, East Lansdowne, Pa.

THE Rev. Dr. E. H. WARD of Pittsburgh, accompanied by his wife, sailed the last week in June for England, in which country and Wales they will spend July and August.

DEGREES CONFERRED.

BISHOP'S COLLEGE UNIVERSITY, Lennoxville, P. Q.—D.C.L., upon the Rev. WILLIAM HARMAN VAN ALLEN, D.D., rector of the Church of the Advent, Boston.

NORTHWESTERN UNIVERSITY.—M.A., upon the Rev. CHAPMAN SIMPSON LEWIS, Canon Residentiary of the Cathedral Church of St. John, Quincy, Ill.

UNIVERSITY OF SOUTH DAKOTA.—LL.D., upon the Rev. EDWARD ASHLEY, Cheyenne River Agency, South Dakota.

VIRGINIA THEOLOGICAL SEMINARY.—D.D., upon the Rev. JOHN SHACKELFORD GIBSON, rector of Trinity Church, Huntingdon, W. Va.; the Rev. LANDON R. MASON, rector of Grace Church, Richmond, Va., and the Rev. HENRY ST. GEORGE TUCKER, president of St. Paul's College, Tokyo, Japan.

ORDINATIONS.

DEACONS.

CENTRAL NEW YORK.—On Trinity Sunday, in St. John's church, Oneida, by the Bishop of the diocese, HARRY BEAL and ALBERT J. PHILLIPS. The rector, the Rev. William Russell McKim, preached the sermon and presented both candidates. Archdeacon Cooke and the Rev. R. M. Hogarth of Milwaukee, a classmate of Mr. Beal's, were present and assisted in the services. The Rev. Mr. Beal is a son of Judge Beal, one of the

vestrymen of St. John's, is a graduate of Oneida high school, Colgate Academy, and Yale University and for two years was a master at St. Paul's School, Concord. He spent a year at the General Theological Seminary and then completed his course at Cambridge. Mr. Phillips is a graduate of the General Theological Seminary.

MILWAUKEE.—On Sunday, June 25th, in St. Andrew's Church, Milwaukee, by the Bishop of the diocese, JOSEPH JACOB DIXON. The candidate was presented by the Rev. George F. Burroughs, rector of St. Andrew's, who also preached the sermon. The Rev. G. W. Schroeder also assisted in the service. The Rev. Mr. Dixon, who is in charge of Christ Church, Milwaukee, will begin his final year at Nashotah House in September.

NEW HAMPSHIRE.—In Trinity church, Claremont, by the Bishop Conductor of the diocese, acting for the Bishop of Vermont, GEORGE HENRY SEVERANCE, graduate of the General Theological Seminary. The candidate was presented by the Rev. William E. Patterson, rector of Trinity Church.

NEW JERSEY.—On Thursday, June 15th, in Trinity church, Moorestown, by the Bishop of the diocese, ROBERT BARNES MCKAY and WILLIAM ERNEST ALLEN, JR. Mr. McKay was presented by his father, the Rev. Robert McKay, D.D., rector of the parish, and Mr. Allen by his father, the Rev. William Ernest Allen, priest in charge of the Church of the Good Shepherd, Atlantic City. The preacher was the Rev. Henry R. Gummy, D.D., rector of Grace Church, Haddonfield. Mr. McKay will become a curate in St. George's parish, New York. Mr. Allen will take work under the Bishop of Virginia.

OHIO.—On Sunday, June 25th, in the College Church of the Holy Spirit, Gambier, by the Bishop of the diocese, the following graduates of Bexley Hall were ordered deacons: M. S. KANAGA, W. S. MCCOWATT, J. S. WICKS, E. W. TODD, J. S. HAIGHT. Presenter, the Rev. Dr. D. F. Davies; preacher, the Rev. Dr. H. W. Jones.

WASHINGTON.—On Wednesday morning, June 21st, in the Bishop's chapel, Washington, D. C., by the Bishop of the diocese, EDWARD S. HALE. The candidate was presented by the Rev. Dr. Rodgers, warden of St. Stephen's College, Annandale, N. Y., and Rev. Dr. Devries preached the sermon. Mr. Hale becomes one of the assistants of Ascension parish, and will enter upon his duties at once.

DEACONS AND PRIESTS.

VIRGINIA.—On Friday, June 16th, in the Chapel of the Virginia Theological Seminary, on the occasion of the annual commencement of that institution, the following were ordained deacons: ROBERT E. L. STUDDER of West Virginia, presented to Bishop Peterkin by Dr. Gibson; EDWARD R. DYER by Prof. Massie and HAYWOOD L. MINTER by Prof. Kennedy, both of the diocese of Texas, to Bishop Kinsolving; HORACE D. MARTIN by Prof. Wallis to Bishop Gibson, acting for the Bishop of Kentucky, and WILLIAM H. PETTUS by Dean Crawford to Bishop Conductor Tucker.

The deacons to be ordained priests were then presented as follows: The Rev. EDGAR W. HALL-LECK by Dr. Moore to Bishop Conductor Gravatt; the Rev. F. E. A. WARREN by Prof. Wallis, the Rev. A. P. GRAY, JR., by his father, and the Rev. JACOB H. GIBBONEY by the Rev. W. G. Pendleton to Bishop Randolph; the Rev. C. C. DURKEE by the Rev. Josiah Ellis; the Rev. OSCAR DE WOLFE RANDOLPH by Dean Crawford, and the Rev. Messrs. H. S. OSBURN and W. A. HOLBROOK by Prof. Wallis to Bishop Gibson. After the ordination of the deacons by their respective Bishops, the gospel was read by the Rev. R. E. L. Strider. The ordination of the priests then followed. The sermon was preached by Bishop Gravatt. The Bishops present were Bishops Randolph of Southern Virginia, Gibson of Virginia, Peterkin of West Virginia, Kinsolving of Texas, Gravatt of West Virginia, and Tucker of Southern Virginia.

The assignments of the deacons ordained are as follows: The Rev. W. H. Pettus to Saltville, Va.; the Rev. R. E. L. Strider to Keyser and Davis, W. Va.; the Rev. H. D. Martin to Russellville, Ky., while the Rev. H. L. Minter expects to take a post-graduate course at the General Theological Seminary next year, at the same time doing mission work under Dr. Stires of St. Thomas' Church. The Rev. E. R. Dyer will go as a missionary to China. Two other members of the senior class have already been ordained in the diocese of Washington—the Rev. Clarence H. Reese, who will assist the Rev. Mr. Williams of Trinity Church, and the Rev. W. W. Reid, Jr., who will assist the Rev. C. Ernest Smith, D.D., of St. Thomas' Church, Washington, D. C. The Rev. C. A. Ashby was ordained last fall by Bishop Randolph to the diaconate, and has been appointed to Amherst C. H., Va.; Messrs. R. T. Phillips of the diocese of Atlanta, J. E. Thompson of the diocese of Lexington, John L. Showell of the diocese of Easton, H. E. Batcheller of the diocese of Kansas City, and W. G. Harter of the diocese of Albany will be ordained later by their respective Bishops.

DIED.

BICKS.—Suddenly, on June 17, 1911, HARRY BICKS, aged 18 years, one time chorister of St. Paul's Church, Baltimore, Md.

HAYES.—On June 17, 1911, after a brief illness, WILLIAM HAYES of Newark, N. J., youngest brother of the late Charles Hayes of Madison, N. J.

NEWCOMB.—Entered into rest June 15, 1911, at Ontario, Calif., in the 31st year of his age, RICHARD BERNARD NEWCOMB, only and beloved son of the late Richard F. and Anna M. Newcomb of Quincy, Ill.

May he rest in peace.

SHREVE.—Entered into rest on Tuesday morning, June 13, 1911, at the rectory, Sherbrooke, Quebec, MARY CATHERINE, wife of Rev. Richmond SHREVE.

MEMORIALS.

A BEAUTIFUL TRIBUTE TO A PROMINENT CHURCHWOMAN

PHILITSCIPOMA, one of the leading clubs of women of New Jersey, has recently endowed a room in memory of Mrs. Carrie Headley Henry, wife of ex-Judge Thomas S. Henry, in the Home for Crippled Children located in Newark, N. J. As Mrs. Henry was a native of Wisconsin and well known in that state, her many Wisconsin friends will be pleased to know that such a beautiful tribute has been paid to her memory.

The room is the northeast room of the building, fronting on Clifton avenue, and is well lighted, furnished, and ventilated. The linen, and mantel, and table covers are marked in large letters, "PHILITSCIPOMA." Over the bed is a silver plated tablet with the inscription:

"Philitscipoma.
In Memory of
CARRIE HEADLEY HENRY.
1910."

On the door leading to the Memorial room is a plate which reads:

"Henry Room."

A large full size picture of Mrs. Henry hangs on the wall facing the bed. It was a gift from her husband to the home. At the bottom of the picture is the inscription:

"Mrs. CARRIE HEADLEY HENRY,
died October 13, 1910."

"She labored early and late to uplift the masses, to alleviate human suffering, and to enlarge the boundaries of human happiness."

Mrs. Henry was for many years a communicant of Trinity Episcopal Church, Newark, N. J., and was very active in Church and charitable and philanthropic work. She was ever progressive and public spirited, and always interested in the welfare of the community.

Rev. Dr. McDowell has truly said of Mrs. Henry: "Her many, many good works will live on, and be an abiding blessing to us all."

MRS. RICHARD PETERS.

At a special meeting of the vestry of the parish of All Saints', Atlanta, held June 11, 1911, the following was adopted:

"We, the Rector and Vestry of All Saints' parish, desire to express our deep sorrow at the recent death of our beloved parishioner, Mrs. RICHARD PETERS.

"Not only to us, but to the entire congregation, her death has brought the consciousness of a great loss, for in each member she felt a personal interest which she was ever ready to show in their joys or sorrows. No special prayer in time of trouble, or thanksgiving for blessings vouchsafed, was offered in this church but found a responsive and sympathetic echo in her heart. Coming to this parish in its infancy, she gave freely of her means and her service, rejoicing in its growth and zealous that its influence be felt throughout the diocese. The ground upon which this church stands was given by her, and but little more than a year before her death, she added to her gift by deeding an adjoining lot on which to build a rectory. There was no need of the parish to which she did not generously respond, and no activity in which she did not evince a lively and a helpful interest. She was 'a tower of strength' not only in the material life of the parish, but also in its spiritual life. Nothing save illness prevented her being present at the services of the Church, and by her unflinching devotion to the Master in her daily life she showed forth an example of Christian living which was, to those who knew her, both an inspiration and a benediction. Unassuming, with a gracious presence, quiet dignity, sweet sympathy, and unwavering faith, her life was truly lived to the Glory of God. Her eyes had beheld the King in His beauty and therefore her life was beautiful, and womanly, and meek, and simple. She had robed herself in Christ. Reflecting back, as from a burnished mirror, the glory of the Lord, she was changed

into the same image, from glory to glory, even as by the Spirit of the Lord."

"We place these minutes in our records and direct that copies be sent to the bereaved family and be published in the Church journals."

MILTON DARGEN,
Secretary.

June 22, 1911.

CORNELIA LANDON JONES.

Cornelia W. Landon was born at St. Hero, Vt., in 1823. In 1850 she was married to the Rev. Ezra Jones and in all his work she had an active share. Early in his married life he went from New England to Minnesota to do missionary work under the direction of Bishop Kemper. Here he and his family endured all the hardships which attend life in a new country. The years following the Civil War found him in Western Michigan. Later he went at the request of Bishop Kemper to accept a parish in Oconomowoc, Wis. After the death of her husband in 1872 Mrs. Jones lived in Grand Rapids, Mich. All who knew CORNELIA LANDON JONES thank God for the wonderful grace and virtue shown in that long life. Strong and simple, generous and serene, possessed of a sweet wit and unflinching patience, to be with her was to be blessed. Few have endured hardness with greater courage and fewer still perhaps have exercised so beneficent an influence as this saintly woman, who was identified with the history of the Church in the West for over fifty years. Strong faith and hope and love made her life an inspiration and a joy to many. She died at her home in Grand Rapids, Mich., April 7, 1911, and was buried beside her husband at Nashotah.

May she rest in peace and light perpetual shine upon her.

RETREATS.

HOLY CROSS, WEST PARK, NEW YORK.

A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 18th, and closing Friday morning, September 22d, will be conducted by the Rev. Arthur Whipple Jenks, professor of Ecclesiastical History in the General Theological Seminary. Retreatants will be the guests of the Order of the Holy Cross. There will be no charge for the retreat and no collection will be taken. Offerings for the expenses of the retreat may be placed in the alms box. Apply to GUEST MASTER, Holy Cross, West Park, N. Y.

S. S. J. E. RETREAT FOR CLERGY

It is proposed to hold a retreat for priests, conducted by the Rev. Father Powell, S.S.J.E., of St. Augustine's Farm, Foxboro, near Boston, from Monday, September 11th, to Friday, September 15th. Names should be sent to the FATHER SUPERIOR, S.S.J.E., 33 Bowdoin street, Boston, Mass., who will gladly supply information.

ST. MICHAEL'S MONASTERY, SEWANEE.

God willing, a retreat for clergy and seminarians will be held at St. Michael's Monastery, Sewanee, Tenn., beginning Tuesday evening, July 18th, and ending Friday morning, July 21st. The Rev. Father Huntington, O.H.C., will be the conductor. Apply to THE GUEST MASTER, St. Michael's Monastery, Sewanee, Tenn.

ST. MARY'S, SEWANEE, TENN.

A retreat for ladies will (God willing) be held at St. Mary's, Sewanee, beginning with Vespers on Monday, July 24th, and closing with the Holy Eucharist Friday, the 28th. Conductor: the Rev. Father Huntington, O.H.C. Ladies desiring to attend will write to the SISTER SUPERIOR, St. Mary's on the Mountain.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

EXPERIENCED Organist and Choirmaster wishes to make change. Boy voice a specialty. Best references. Good organ and good salary essential. Willing to act as rector's assistant or lay reader. Address C. X. C., LIVING CHURCH, Milwaukee.

WANTED, by a Churchwoman, a graduate from a Church school and hospital, and the daughter of a clergyman, the position as infirmarian in a church school. References of the highest. Address R. N., care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR-TRAINER, graduate of large experience, Churchman, desires appointment September 1st. Seeks opportunity to build up first-class choir. Highest references. Salary \$600. HARRISON, 2825 Cass street, Omaha, Neb.

GRADUATE NURSE with some private means, would like position in medical mission or Church hospital. Will accept a nominal salary. TRAINED NURSE, care of LIVING CHURCH, Milwaukee.

A MIDDLE-AGED CHURCHWOMAN desires position as Secretary or Companion. Could care for semi-invalid. References given. Address by mail, "COMPANION," 512 North Thirty-sixth street, Philadelphia.

EXPERIENCED TEACHER desires position in Private School or Church Home. Can furnish references. Address M. I. MEYER, Mansfield, Ohio, 200 Reed street.

UNMARRIED priest desires either curacy or rectorship. References. Address A. B., care of Mr. E. S. GORHAM, 37 East Twenty-eighth Street, New York City.

SELF-SUPPORTING STUDENT, entering Seminary in fall, desires work of some kind during his summer vacation. In East if possible. R. H. L., LIVING CHURCH, Milwaukee.

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PRIESTS' HOSTS; people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

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

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FOR SALE, Complete set Hastings' Bible Dictionary; seven volumes. Perfect condition. Address C. M., care LIVING CHURCH, Milwaukee.

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THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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THE CHURCH BUILDING FUND aids by gifts and loans to build churches and parish houses. Address J. NEWTON PERKINS, Corresponding Secretary, 281 Fourth Avenue, New York City.

ST. MARGARET'S SCHOOL OF EMBROIDERY will close for the holidays from July 1st to September 15th. All letters may be sent to SISTER THERESA, St. Margaret's by the Sea, South Duxbury, Mass.

MONEY FOR YOUR GUILD can be easily raised by our plan, which involves no expense or risk to you. Write THE IRISH LINEN Co., Davenport, Iowa.

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THE SOCIETY OF THE NAZARENE.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases are offered. The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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THE LIVING CHURCH

may be purchased, week by week, at the following places: New York: Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.). Theos. Whitaker, 2 Bible House. H. S. Goetz, 37 East 28th St. R. W. Crothers, 122 East 19th Street. John Wanamaker. Broad Street Railway Station. WASHINGTON: Wm. Ballantyne & Sons, 428 7th St., N. W. Woodward & Lothrop. ROCHESTER: Scranton, Wetmore & Co. MILWAUKEE: The Young Churchman Co., 484 Milwaukee St. CHICAGO: Living Church branch office, 19 S. La Salle St. A. C. McCullurg & Co., 215 Wabash Avenue. The Cathedral, 117 N. Peoria St. ST. LOUIS: Lechman Art Co., 3526 Franklin Ave. Wm. Barr Dry Goods Co., 6th and Olive Sts. LOUISVILLE: St. John's Church. (France Church. LONDON: ENGLAND: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.). G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C. KINGSTON, JAMAICA: Jamaica Public Supply Stores. It is suggested that Churches, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient. OBER-AMMERGAU AND THE PASSION PLAY. A practical and historical handbook. By the Rev. E. Hermslage Day, D.D. With 24 illustrations from photographs by the author. Postage, 45 cents. Cloth, 65 cents net. (on either edition), 5 cents. Contents: 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. This book is of historical value and the best of its kind. It is not of fleeting interest but of permanent use for reference. Published in this country by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. [All books noted in this column may be obtained of THE YOUNG CHURCHMAN CO., Milwaukee, Wis.] SHERMAN FRENCH & CO. Boston, Mass. THE AMERICAN PHILOSOPHY PRAGMATISM. Critically considered in relation to present-day theology. By A. V. C. P. Hutzinger, author of *Relief in a Personal God*, *Discussions on Damnation*, etc. Price, 60 cents net. *New Thought, Its Lights and Shadows*. An appreciation and a criticism. By John Jamieson Anderson, Professor in Colgate University. Price, \$1.00 net. *The Lady in Hance*. By Albert J. Klinck. Price, \$1.00 net. *African Echoes*, and other poems. By Martha A. Kiddler. Price, \$1.25 net. *Lyrics and Sonnets*. By Louis How. Price, \$1.00 net. FREDERICK H. HITCHCOCK, New York. Fernmore Cooper's Grave and Christ Church-yard. By Ralph Hirsall, Rector of Christ Church, Cooperstown. Illustrated from photographs by A. J. Tetter, J. B. Stone, and W. H. Yates, of Cooperstown. Postpaid, \$1.00.

BOOKS RECEIVED.

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Two Responsive Services in the form and spirit of the Litany and the Ten Commandments. For use in families, schools, and churches. With a commentary by Stanton Colt, Ph.D.

PAMPHLETS.

St. Peter's Church, St. Louis, Mo. Year Book, 1910-11.

The Church at Work



ST. ANDREW'S CHURCH. HANOVER, MASS.

[Its Hundredth Anniversary was celebrated June 15th. See LIVING CHURCH, June 24th, page 281.]

INTERNATIONAL B. S. A. CONVENTION.

THE DATE of the next General Convention of the Brotherhood of St. Andrew is October 18th to 22d, inclusive. The sessions will be held in Buffalo, N. Y. The Canadian Brotherhood will hold its meeting with the American, and an unusually good convention is anticipated.

BISHOP BROWN REMOVES FROM ARKANSAS.

THE BISHOP of Arkansas, who practically turns the diocese over to his Coadjutor when the latter shall be consecrated, will make his permanent home at Galion, Ohio. He will there be engaged, he writes, in "what I believe to be the most important work to which I have been providentially called and driven, the work of finding, outlining, and commending a non-Sacerdotal, Catholic, Republican, level basis of faith and order upon which all the churches of the followers of our Lord

Jesus, the Christ, can come together into the unity of that organic confederation and cooperation necessary to the world-wide extension and complete development of the gospel civilization."

In a letter making this explanation to the Bishop of Ohio, Bishop Brown adds that his health and the necessity for avoiding nervous strain and interruptions will permit him to "be of very little service to the Bishops and rectors of Ohio and of the dioceses of neighboring states."

MISSIONARIES LEAVE FOR ALASKA.

THE REV. CHARLES E. BETTICHER, JR., left on his return journey to the Alaskan mission, from Philadelphia, on Saturday, June 24th. With him went Miss M. S. Grider, who is to take up the work which Miss Farthing was doing at St. Mark's mission at Nenana; Miss Laura M. Parmelee, who is going out as teacher at Nenana, and Miss

Mabel V. Holgate, who will have her residence at Chena and will act in the capacity of a general worker for the Tanana Valley mission. Mr. Betticher's address continues to be Fairbanks, Alaska.

CORNERSTONE LAID FOR DIOCESAN LIBRARY.

WITH IMPRESSIVE services, in which the Bishop of Oregon was assisted by several of the local clergy, and in the presence of the donor, Miss Catherine Percival, the H. R. Percival Memorial diocesan library cornerstone was laid. The building, which is the gift of Miss Percival in memory of her brother, will cost about \$3,500 and will house 6,000 volumes at the start, together with the office of the Bishop and the diocesan officers. It is being constructed at Nineteenth and Spring streets, Portland Heights, on a lot adjoining the new residence of Bishop Scadding, and also adjoining the lots upon which stands the Chapel of the Ascension. A fair sized congregation stood in the bright sunshine while the service was read and the brief addresses made by Bishop Scadding and Rev. C. W. Robinson of Oregon City. To the latter the occasion was one of especial satisfaction, as the giver of the building is a former parishioner of his, when he was in Philadelphia. His address was an eloquent tribute to the Church for its defence against the assaults of unbelief. Others of the clergy participating in the ceremonies were Archdeacon Chambers, Rev. John Simpson, Rev. W. Powell, Rev. G. Bowen of Sellwood, and Rev. John Marshall of Portsmouth.

The Rev. Henry R. Percival, D.D., to whom the memorial is built, died September 22, 1903. He was of such unusual precocity as a youth that the University of Pennsylvania set aside its rules as to age to admit him as a student. At the age of 24 he became a priest, and for twelve years was rector of the Church of the Evangelists in Philadelphia. He devoted much of his time to writing, and was recognized as one of the first theologians of the American Church.

L. M. M. MISSIONARY CONFERENCE IN WISCONSIN.

ARRANGEMENTS have been made on behalf of the Laymen's Missionary Movement for a summer conference of men on missionary matters at Lake Geneva, Wis., August 2d to 6th. Programmes and information may be obtained by addressing Mr. F. J. Michel, 19 South La Salle street, Chicago.

THE SOCIETY OF THE NAZARENE.

ANOTHER organization of the Church, designed to assist the salvation of the body as well as of the soul, is the Society of the Nazarene. Its requirements consist of (1) Belief in the Divinity of Jesus Christ; (2) be-

belief in the possibility of following His precepts; (3) belief in His healing and the perpetuation of that power to believers by use of the sacred name of Jesus of Nazareth. Among the rules of the life to be observed by associates are to read at least one chapter from the gospels daily, to acquire an elementary knowledge of physiology and hygiene, to pray for common sense, and to strive for perfect conversion. In the society's leaflet are set forth prayers for the organization, for faith, for healing, for the sacred name, for the household, and for thanksgiving. Information will be furnished by the Rev. Henry B. Wilson, St. John's Rectory, Boonton, N. J.

PROGRESS ON THE DENVER CATHEDRAL.

THE NAVE of the Denver Cathedral is finished and will be ready for service in the autumn. The chancel, which is here attached to the nave, is temporary in the sense that when the lantern tower is built it will be removed. It is built so as to exhibit eleven of the beautiful stained glass windows which

sons on these two study books were extremely practical and helpful. Miss Grace Lindley of New York led a most inspiring course in Bible study, taking St. Matthew's Gospel as her text. A unique feature of the school was a series of travel talks, in which Mrs. H. M. Longley of St. Paul gave some of the results of her visits to missions in Japan, China, and Korea.

At the business meeting on the last day of the school officers were elected for the coming year and resolutions were passed thanking those who had contributed to the success of the school. A constitutional amendment was then passed, changing the name to the Minnesota Summer School of Missions. For two years the school has not been held at Lake Minnetonka and the name was thought to be a misnomer.

MEMORIALS, GIFTS, AND BEQUESTS.

CHRIST CHURCH, Rock Spring, Md., has just been enriched by four memorial windows. One for the chancel is given by the rector, the Rev. L. J. Sotheron, in memory of his

thurs, and two alms plates given by Mrs. Gilpin-Brown. All are of churchly design and will enhance the beauty of the chancel.

BY THE WILL of Mrs. Mary Huntington Cooke, widow of Professor Josiah Parsons Cooke of Harvard, the Episcopal City Mission of Boston, Mass., receives \$2,000

A HANDSOME brass cross, presented by her daughters in memory of Charlotte Templeman Naylor, was recently placed in Trinity church, Dorsey, Howard county, Md.

REVISION OF THE HYMNAL.

THE JOINT COMMISSION on Revision of the Hymnal asks that Churchmen will give advice to its secretary, Morris Earle, Church House, Twelfth and Walnut streets, Philadelphia, as to hymns in the present Hymnal that may reasonably be omitted in a new revision. The inquiry does not extend to tunes. Their purpose is to take up the question of elimination first, and later to make inquiry as to new material. They contemplate presenting the manuscript of a new Hymnal to the General Convention of 1913, in the expectation that steps will be taken for printing it as a report for consideration and final action three years later. The commission consists of the Rt. Rev. W. C. Doane, D.D., LL.D., Bishop of Albany (chairman); the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh; the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette; the Rev. James W. Ashton, D.D., Olean, N. Y.; the Rev. John Henry Hopkins, D.D., Chicago, Ill.; the Rev. Hubert W. Wells, Wilmington, Del.; Mr. Robert C. Pruyn, Albany, N. Y.; Mr. Miles Farrow, New York, and Mr. Morris Earle, Philadelphia (secretary and treasurer).

THIRTY YEARS RECTOR OF MINERAL POINT, WIS.

THE THIRTIETH anniversary of the Rev. March Chase as rector of Trinity parish, Mineral Point, Wis., was celebrated on Tuesday, June 20th. At 5 o'clock p. m. Bishop Webb confirmed a class of eight persons and preached the sermon. At the close of the service a dinner was served in the guild hall at which 230 persons sat down to do honor to the rector, and at which speeches of felicitation were made by a Roman Catholic priest and the Methodist Episcopal and Primitive Methodist ministers of Mineral Point. Among the clergy of the Church in attendance were Bishop Webb, the Rev. Addison A. Ewing of Madison, Wis., and the Rev. Myron G. Argus of Lancaster. Addresses were made by the Bishop, who spoke on the subject of "Missions"; by George Crawford, who congratulated Rev. and Mrs. Chase on the unity of the parish and the excellence of the rector's work; by Calvin Spensley, who gave an outline of the betterments to the church property during Mr. Chase's rectorship, the amount of money expended for the purpose being over \$15,000; by the local ministers already mentioned, and others. Before the company dispersed Mr. N. H. Snow, in the name of the parish, presented the sum of over \$170 to the rector for a vacation trip, contributed by parishioners and other friends in the city. At 7:30 o'clock on Wednesday morning there was an early Communion service in Trinity church, which was largely attended, the Bishop officiating.

STATISTICS OF THE DISTRICT OF NORTH TEXAS.

THE NEW missionary district of North Texas comprises seventy-seven counties with an area of 71,492 square miles, and a population of 387,957. There are two self-supporting parishes: at Abilene and Amarillo. According to reports at the recent convocation, there are ten church buildings and five



CATHEDRAL OF ST. JOHN THE EVANGELIST, DENVER—IN COURSE OF ERECTION.

were saved from the burning of the old Cathedral in 1903. The roof of the chancel is a continuation of the groined roof of the nave, only it is of wood, whereas that of the nave is cement. The clerestory windows are thirty-two feet high and form a rich feature of the design. Fourteen of the bells are stationary in one tower, and the great tenor bell, which weighs four and a half tons, swings in the other. The chapter house, which has housed the congregation for seven years, is seen behind the Deanery; and behind that again, on the other side of the street, is Wolfe Hall, the school for girls. The wooden pagoda-like structure to the extreme right was built to contain the bells until they should be removed to the towers.

Two years ago the foundations were found to be defective, after the walls had been built up to the roof; the whole structure was taken down and the foundations increased to three times the size originally indicated by the architects. This caused a delay of two years and an expenditure of \$25,515.

MINNETONKA SCHOOL OF MISSIONS.

THE MINNETONKA Summer School of Missions closed a most successful session on Tuesday, June 20th. The attendance at these meetings was very gratifying and the spiritual uplift was great. The home mission text book for the coming year was presented by Mrs. D. B. Wells of Chicago, and the foreign by Mrs. A. F. Gale of Minneapolis. The les-

wife. Another was given in memory of James Bond Preston and Mary Amelia Preston by their sons, James H. Preston and Walter W. Preston. The third was given by Miss Sophie T. Streett and her brother, "to the glory of God and in loving memory of our parents, John Streett and Priscilla Ann Streett." The fourth was presented by Miss Molly Moores "in memory of Frances Catherine Wyatt, wife of John Moores."

MRS. HENRY WELLS of Burlington, Vt., has just placed a handsome tablet of brass and oak in memory of her husband, the late Henry Wells, a prominent Churchman of the diocese of Vermont, in the Church of the Holy Cross, Buena Vista, Fla. Mr. Wells died in Miami, Fla., his winter home, last winter. He was very much attached to the work of Holy Cross mission, which is located in a suburb of Miami, and worshipped there occasionally.

SIX LARGE brass standard candlesticks of beautiful design have been presented to the Church of the Holy Comforter, Poughkeepsie, N. Y. (the Rev. Charles A. Strömbom, rector), by a parishioner, who desires his name withheld. They were used for the first time at the choral Eucharist on Whitsunday. Gratifying progress is being made in the parish under the rectorship of Mr. Strömbom.

AMONG RECENT gifts to St. Luke's Church, Fort Collins, Colo., may be mentioned a processional cross given by Mrs. Booraem, two Eucharistic candlesticks given by Mrs. Ar-

rectories. There were 69 baptisms; 77 persons were confirmed, ten of these by Bishop Garrett before the diocese of Dallas was divided, and 67 by Bishop Temple. Communicants reported, 748. Total contributions for church purposes, \$12,721. Bishop Temple and his general missionary, the Rev. E. Weary, are visiting a large number of places not formerly reached by Church services.

OPENING OF LYDIA HOUSE, CAMP MEEKER, CALIF.

ST. DOROTHY'S REST, Camp Meeker, Sonoma county, Cal., lies within the borders of the diocese of Sacramento, but to all intents and purposes its association is with the diocese of California. The inspiring genius and founder of the whole work is Mrs. James O. Lincoln, wife of the professor of the Church Divinity School. It was founded about ten years ago to give a place for crippled chil-



LYDIA HOUSE, ST. DOROTHY'S REST, CAMP MEEKER, CALIF.

dren to recuperate after surgical operations, and it took shape in Mrs. Lincoln's mind in memory of her little daughter, Dorothy, who had then recently been called into paradise. In the beginning the land, about three acres, was given by Mr. M. C. Meeker, owner of the property, who also donated the greater part of the lumber needed for the first house. Other buildings have been added from time to time to meet needs, and this summer on Wednesday, June 14th, the last of these was opened. This is the gift of Mrs. Louis Findley Monteagle, in memory of her grandmother, Mrs. Lydia Cutler Paige, and called Lydia House. This is to extend the usefulness of Miriam House, which provides a place of rest and vacation for working girls, and also to allow of further extension of the work of providing a place in most delightful surroundings for those who need the vacation but who are limited in means. It stands on the brow of a high hill and overlooks the valley and the forests and the streams. There are verandas sixty feet long fitted for sleeping and eating, and there are accommodations for perhaps fifteen guests at once. On Wednesday a special train took nearly 100 guests of the Rev. J. O. Lincoln and his wife to the site, and the building was opened with appropriate services by the Bishop of San Joaquin, acting in place of the Bishop of California. There was a short service of prayer in the chapel, after which all marched up to the new building, where Mrs. Monteagle formally presented the building to the Society of St. Dorothy, and it was accepted with equal formality by the warden, the Rev.

F. L. Parsons, rector of St. Mark's Church, Berkeley. The Rev. J. G. Gasmann, then made a few remarks, and the Bishop of San Joaquin conducted a short service of benediction.

SECOND DEPARTMENT MISSIONARY COUNCIL.

A LARGE and enthusiastic meeting of the general committee of Arrangements for the Missionary Council in the Department of New York and New Jersey was held in Trinity House, Newark, N. J., on Thursday afternoon, June 22d. Bishop Lines presided; the Rev. Dr. Joseph N. Blanchard being secretary. The subcommittees on Hospitality, Publicity, Finance, Music, etc., made preliminary reports. Old Trinity church in Military Park was selected as the place of meeting for the conferences, and Trinity House, Rector street, as the headquarters of

the council, the use of the buildings having been tendered by the rector of the parish, the Rev. Louis S. Osborne, and his vestry. The new auditorium has been engaged for the missionary mass meeting on the closing night. The Church Club of the diocese will give a dinner to the delegates and invited speakers on the preceding night. Detailed information will be sent out at an early day. The council meets October 24th to 26th, inclusive.

A NOTABLE CONFIRMATION CLASS.

THE RECTOR of the Church of the Ascension, Washington, D. C., the Rev. J. Henning Nelms, presented a class for confirmation in the Bishop's chapel on June 16th which testified to effective and diligent work on the rector's part. There were ten adults and six children in the class. Of these sixteen, four constituted one entire family, and five others were members of another family.

BRAVE CANADIAN PRIEST REWARDED.

ON HIS ARRIVAL for a brief furlough at his home, Newport, Canada (diocese of Moose), the Rev. E. W. J. Greenshields, missionary to the Eskimo of Blacklead Island, was warmly congratulated on the honor done him by her Majesty, the Queen of Holland, who has just appointed him a knight of the Order of Orange Nassau, in recognition of the services he rendered the crew of the Netherlands schooner, *Jantina Agatha*, when that vessel was wrecked in the Northern Arctic

seas in September, 1909. The thrilling tale of how the missionary organized the rescue, so that all the crew was saved, and how he afterwards provided for them for a whole year at the mission station, where food supplies are always scarce, is most interesting. A relief ship came past when starvation was staring the little settlement in the face. A sum of money was also sent that some gifts might be purchased for the Eskimos, as a mark of appreciation of the kindness displayed by them towards the shipwrecked mariners.

THE GAMBIER SUMMER SCHOOL.

THE SECOND annual session of the Gambier Summer School was held, beginning Monday, June 19th and ending Thursday, the 22d, at Gambier, Ohio. There was a good attendance of the clergy, and a number of the laymen showed their interest by coming from as far away as Columbus and Cleveland. As last year, the lectures were given at Bexley Hall, and the members of the school were entertained at Harcourt Place School for Girls, through the kindness of the authorities of those institutions. No more beautiful spot than Gambier could be found for such a gathering and the weather was perfect during the three days the school was in session. The daily programme consisted of a celebration of the Holy Communion at 7:30 o'clock, two lectures, beginning at 9 o'clock, and an evening session at 7:30 o'clock, the afternoon being left free for recreation.

The lecturers were Dean Hodges of Cambridge on the Ministry for This Age and Social Service, the Rev. Dr. F. W. Tomkins of Holy Trinity, Philadelphia on Pastoral Care, and the Rev. Dr. Foley of the Philadelphia Divinity School on Homiletics. The speakers were all at their best. Dean Hodges spoke with his customary keen analysis, freshness of view-point, and individuality of style; Dr. Tomkins raised his subject to a very high spiritual level. Dr. Foley "magnified the office" of the preacher, and especially of the extemporaneous preacher, with practical suggestions and a wealth of illustration that showed a marvelous range of keen observation of the habits of pulpiteers both good and bad. The night sessions were devoted to conferences on Parish Problems, Missions, and Prayer Book Revision, which brought out many new points of view and hopeful suggestions. At the business session, which concluded the work of the school, plans were discussed and undertaken looking toward the continuance of the school at Gambier a year hence.

ANNIVERSARY OF ST. MARY'S, SHELTER ISLAND, L. I.

ST. MARY'S CHURCH, Shelter Island, diocese of Long Island, has just celebrated its fortieth anniversary. In May, 1871, the Rev. William Hubble, rector of Sag Harbor, came to the island at the suggestion of the late Dr. Benjamin Nicoll and members of his family. In the next year the late Rev. John W. Buckmaster, rector of Greenport, began his services, which continued through many years. In 1892 the church was destroyed by lightning. A new edifice was erected, and in 1899 consecrated by Bishop Burgess. In 1883 the Rev. Charles H. Gardiner accepted the charge of this congregation in connection with his summer congregation at a mission in Easthampton, L. I. The Rev. William R. Watson took charge of the Shelter Island Church in July, 1898, and continued it for two and a half years with much success. In 1903 the Rev. Bert Foster, D.D., came into residence and began a vigorous work. The parish was recently admitted into union with the convention. A new window has recently been placed in the church by the children of

the Sunday school. It was made on the island by W. Cole Brigham, from special designs to harmonize with the three other windows made by the same artist. The Sunday school, numbering forty pupils, gave \$45 at Easter for general missions.

VARIOUS PAROCHIAL IMPROVEMENTS

REPAIRS, alterations, and additions that were very much needed have been made at St. Mark's church (Washington Irving Memorial), Tarrytown, N. Y., at an expense of over \$5,000. When the Rev. Charles A. Ashmead accepted the rectorship of St. Mark's early last year, he felt it to his duty to undertake to raise a sufficient sum to put the church in neat repair. Appeals were made largely to friends outside the parish with liberal response. In addition to repairs to the church there have been added steam plants (for church and rectory), electric lights, and sidewalks.

A **NEW BAPTISTERY** is being completed in the chantry of the Chapel of St. Mary the Virgin, Baltimore. A plain stone font, a large crucifix, and a pair of candlesticks have already been secured as part of the necessary furniture. On Whitsunday a complete set of new vestments was used for the first time. The material is of a very brilliant and rich red satin of ecclesiastical pattern. A design of pomegranates and flowers on a golden background forms the orphreys.

ON **MONDAY EVENING**, June 19th, the cornerstone of a large and handsome stone parish house for St. Stephen's Church, Sewickley, Pa., was laid with appropriate ceremonies by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh. Addresses were made by Bishop Whitehead, the Rev. Dr. Ward, the Rev. Mr. Wightman of Pittsburgh, and by the Presbyterian minister of Sewickley.

PLANS HAVE been accepted for the new All Saints' rectory, Atlanta, Ga., to be built on the spacious lot adjoining the church given by the late Mrs. Richard Peters. The building will be of red brick, in harmony with the church architecture, will contain eleven rooms, and will cost \$12,000. It will be ready for occupancy in the autumn.

COMMENCEMENT AT VIRGINIA THEOLOGICAL SEMINARY.

ON **THURSDAY**, June 15th, the eighty-eighth session of the Virginia Theological Seminary came to an end. The Commencement exercises proper were held in the seminary chapel in the morning. The president of the seminary, Bishop Gibson, and the professors, together with the members of the senior class, formed in procession in Prayer Hall and marched to their appropriate places in the chapel choir. The exercises opened with the singing of the 280th hymn, "God of the prophets, bless the prophets' sons," and the reading of appropriate collects by the president. The graduating essays were next read, three in number, as follows: "The High Priesthood of Christ" by Haywood Lewis Winter; "The Organization of the Early Church with Special Reference to the Development of the Monarchical Episcopate" by Robert Theodore Phillips, B.A.; "The Church During the Civil War" by Robert E. Lee Strider, M.A. The advancements from class to class for the next session were then announced. The following members of the senior class, having passed successfully all the examinations in the several departments of the Seminary course, were declared graduates, and received their diplomas: Edward Bryant Dyer, AB., of the diocese of Texas; Horace Dwight Martin of the diocese of Kentucky; Robert Theodore Phillips, B.A., of the diocese of Atlanta; Clarence Herbert Reese

of the diocese of Washington; Robert Edward Lee Strider, M.A., of the diocese of West Virginia; Joseph Edmund Thompson, A.B., of the diocese of Lexington, and Haywood Lewis Winter of the diocese of Texas.

The degree of Bachelor in Divinity was conferred upon the Rev. Karl Morgan Block, A.B., of the diocese of Washington, chaplain of Woodberry Forest School, Va.; the Rev. Edmund Jennings Lee, M.A., of Anking, China; the Rev. Thomas Kinloch Nelson, M.A., of St. John's College, Shanghai, China, and the Rev. William Matthews Merrick Thomas, B.A., of Brazil.

The following graduates of this year were recommended for the degrees of Bachelor of Divinity: Robert Theodore Phillips, B.A.; Clarence Herbert Reese, Robert E. Lee Strider, M.A., and Haywood Lewis Winter.

The Board of Trustees has recently been granted the authority to confer the degree of Doctor of Divinity, and it was therefore announced by the president at the Commencement that the first recipients of this honor were the Rev. John Shackelford Gibson, rector of Trinity Church, Huntington, W. Va., and one of the examining chaplains of that diocese; the Rev. Landon Randolph Mason, rector of Grace Church, Richmond, and the Rev. Henry St. George Tucker, B.D., president of St. Paul's College, Tokyo, Japan.

A most excellent and practical address, full of suggestive counsel, was delivered to the senior class by the Rev. H. B. Lee of Christ Church, Charlottesville, after which the session of 1910-11 was declared closed with the singing of the 672d hymn, "Blest be the tie that binds," and the pronouncing of the benediction by Bishop Gibson.

The seventy-third annual meeting of the Society of Alumni of the seminary was held in the chapel on Thursday, with the president, the Rt. Rev. George W. Peterkin, D.D., in the chair. The Rev. A. B. Kinsolving, D.D., of St. Paul's Church, Baltimore, delivered the essay, which was on the timely subject of "The Reunion of Christendom."

TWENTY-FIVE YEARS A PRIEST.

ON **THURSDAY**, June 22d, the Rev. Robert MacKellar, rector of Trinity Church, Red Bank, N. J., celebrated the twenty-fifth anniversary of his ordination to the priesthood. There was a solemn High Celebration at 11 o'clock, the rector being celebrant, the Rev. Charles Mercer Hall, rector of Holy Cross, Kingston, N. Y., being deacon, and the Rev. Charles Townsend, rector of Christ Church, Bordentown, N. J., being subdeacon. The Rev. E. B. Taylor, rector of St. John's, Bayonne, N. J., was master of ceremonies, and the Rev. Harry Howe Bogert, rector of St. Mary's-by-the-Sea, Point Pleasant, N. J., was the preacher. About twenty-five visiting priests were present and the choir was made up of the clergy only. A large congregation united with the rector in this joyful occasion. The rector in a few words welcomed the clergy and congregation and spoke of the celebration as a triple one, it being the crowning of King George V. and the meeting of the New Jersey Conference of the C. B. S., as well as the twenty-fifth anniversary of his ordination. After the Eucharist, the clergy, members of the Monmouth Clericus and the vestry of the parish, were entertained by the rector at the Globe Hotel, where toasts and speech-making made the social side a most enjoyable one.

ATLANTA.

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

Effective Work Among Colored People—Churchmen and Social Service—Church Club Meeting in Columbus.

A **WORK AMONG** the colored people of Atlanta particularly notable for its self-sacrific

and effectiveness is that of St. Matthias' Day School in West Atlanta, under the direction of Archdeacon Henderson, a colored priest, and of his wife and sister. They are giving their time and personal means in a whole hearted way to build up their poorer brethren of this race. The recent Commencement of the school showed strong Church loyalty and appreciation of her ways. They are now asking for \$2,000 to build a church and buy a lot. Its gift will be a recognition of self help of the most unselfish character. The last council in Columbus resolved, on motion of the Rev. Troy Beatty, to cooperate with the Bishop in extending the work of the Church among colored people. Laboring for their spiritual welfare in the diocese are two deacons and three priests, all colored, who serve St. Paul's and St. Matthias', Atlanta, St. Christopher's, Columbus, and St. Timothy's, Athens.

CHURCHMEN of the diocese in the faculty of the University of Georgia have been prominent recently in research and social service. Dr. H. C. White, who has been deputy in diocesan and General Convention, has organized the Georgia Peace Society, was made its president and spoke recently to an audience of about five thousand people in Atlanta and to the New Jersey Teachers' Association on this subject, and represented Georgia again this year in the Lake Mohonk conferences. He is senior warden of Emmanuel Church, Athens. Prof. C. M. Strahan, junior warden of Emmanuel Church, is the advocate of good roads for Georgia. As professor of civil engineering of the University of Georgia he has wide influence. Dr. J. H. T. McPherson, who has the chair of History at the university, has been made president of the Georgia Library Association, took part in the Lake Mohonk conference, and is the first appointee to the Kahn travelling fellowship, to begin a trip of a year's association with foreign universities. Dr. McPherson has been a valued member of diocesan councils. Prof. John Morris of the same parish and university has completed the second volume of *The Organic History of English Words*.

TRINITY PARISH CLUB of Columbus held a meeting recently, when the leading addresses were made by Hon. G. Gunby Jordon, who spoke on Altruism. Mr. Jordon is in hearty sympathy with the proposed plan of Bishop Nelson and the Church Club of Trinity parish to establish a mill settlement work there. Other addresses were made by Hon. L. H. Chappell and the rector, the Rev. S. Allston Wragg.

CENTRAL NEW YORK.

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

United Sunday School Meeting in Syracuse.

THE ANNUAL united meeting of the Church Sunday schools of Syracuse took place in St. Paul's church on the First Sunday after Trinity. Competitive examinations were held in all the schools on Trinity Sunday and at this festival the children received their prizes. The two banners for the best attendance on the parts of teachers and scholars was won by the Sunday school of St. John the Divine, this being the third consecutive year in which St. John the Divine has won them. They became the property of that school. The address was delivered by the Rev. Rozelle J. Phillips, rector of All Saints' and president of the Church Sunday Institute. The Bishop of the diocese has appointed as delegates to the Department Sunday School Convention the Rev. R. J. Phillips, the Rev. R. H. Gesner, the Rev. N. T. Houser, and Messrs. Clarence L. Parker and A. D. Hamblin.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Sisterhood Raises Fund for Church Workers' Home—General and Personal Notes.

THE FUND of the Sisterhood of St. John the Evangelist for the purchase of a home for Church workers amounts to \$1,020 and further contributions are earnestly requested. In the autumn after associates return from their summer outings a meeting will be held to devise ways and means to increase the fund, which has been placed in trust in the hands of the Bishop and Chapter of the Cathedral to provide a home for the sisterhood and those who may join them in the work of the Church in the diocese of Colorado.

THE BOY SCOUTS are well represented in Church work; the latest patrol to be enrolled is from Trinity Memorial Church, Denver, and these with the other Denver patrols are in camp on Lookout Mountain. St. Stephen's, Colorado Springs, has no less than eight patrols under Scoutmaster Joseph Underwood, Jr.

THE APRIL pledge Sunday gave \$1,239 towards the Cathedral building fund. The Cathedral Aid Society last year furnished \$2,319 to the same fund and the congregation of the Cathedral church contributed last year for all objects no less a sum than \$35,000.

THE REV. ARTHUR LUCAS, for some time principal of one of the great English schools (Tonbridge), preached at St. John's, Denver, on April 30th, on his homeward way from traveling in Melanesia.

ST. MARK'S, Denver, will this year for the first time in its history pay both assessments: \$266 for general and \$475 for diocesan missions.

THE PLANS for the new Church of the Ascension, Pueblo, have been submitted to the contractors and it is hoped that work will be begun soon in real earnest on this edifice.

ERIE.

ROGERS ISRAEL, D.D., Bishop.

Personal.

THE REV. THOMAS R. YATES, Ph.D., rector of Trinity Church, Sharpsburg, Pa., will supply the pulpit of Christ church, Oil City, during the absence of the rector, the Rev. Dr. J. E. Reilly, who is spending his vacation in Europe.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Organization of the Standing Committee.

THE STANDING COMMITTEE met June 21st and organized with the Rev. Canon F. A. Sanborn as president and the Rev. A. Parker Curtis as secretary.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Obsequies of Paul E. Jones.

ST. MARY'S CHURCH, Brooklyn, was crowded on Tuesday afternoon, June 20th, when the funeral services for Paul Eugene Jones were held. The Rev. James Clarence Jones, rector of the parish, officiated, being assisted by the Rev. Samuel Borden-Smith. Bishop Burgess was present and took a part of the service. Delegations from the Church Club and several fraternal organizations attended the funeral. Interment was made in Greenwood cemetery. Many expressions of appreciation were made, describing the deceased lawyer as an unflinching friend, a sound jurist, and a courteous gentleman.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Activities of Mount Calvary Church, Baltimore—Memorial Lectern Transferred—Damage to Churches by Storms—Personal Mention.

THE BISHOP of the diocese has placed St. Matthias' chapel, Raspeberg, a suburb of Baltimore, entirely under the supervision of the rector of Mt. Calvary Church, Baltimore. For the present the chapel is to have a celebration of the Holy Communion one Sunday a month, and a night service every Sunday. The Rev. W. F. Venables, one of the assistants at Mt. Calvary, will have the chief responsibility of the work. There is a seemly building, fairly well equipped, and about twenty-four communicants. The people are interested and there is every prospect of a good development. The authorities of Mt. Calvary have just come into possession of St. George's church, whose congregation is now occupying the pro-Cathedral, but, owing to the lateness of the season and the reduced clergy staff, it is not possible to open it formally as St. Katharine's until the fall.

FOR MANY years services were held every Sunday evening during the summer months in the large parlor-chapel of the Hotel Chatterance, Green Spring Valley, Baltimore county. This hotel having now closed its doors permanently, the memorial lectern which was presented to the hotel chapel by Mrs. William Pagon, has been removed and given by her to St. Margaret's Church, a new and promising work in Baltimore.

BALTIMORE COUNTY has lately been visited by a series of unusually severe and disastrous storms. During one of these the cross and a portion of the spire of St. John's church, Worthington Valley, were demolished by a stroke of lightning. In another very severe storm the hail seriously damaged many churches, among them St. John's, Mt. Washington, and Trinity, Towson, by breaking the glass in their windows, a number of which were handsome memorial ones.

ON JUNE 20th the Rev. Herbert Parrish and Miss Mary S. R. Mayo of Baltimore were married in the Bishop's private chapel. Bishop Murray officiated, assisted by Rev. March C. Mayo, brother of the bride and rector of the Church of St. Stephen the Martyr, Baltimore. A celebration of the Holy Eucharist followed the ceremony.

THE REV. H. S. HASTINGS, headmaster of the Boys' School of Mt. Calvary Church, Baltimore, who has been quite ill at the Church Home, is steadily improving, and will soon be convalescent.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Meeting of the New Bedford Archdeaconry—Conference Arranged for Laymen—Anniversary of Christ Church, Cambridge—Other News.

THE ARCHDEACONRY of New Bedford held its semi-annual meeting in the Norfolk county district a few days ago. Instead of confining its session to a single place the delegates made four visitations during the day. The first service, that of Holy Communion and sermon, was held at St. John's church, Franklin, of which the Rev. Guy W. Miner is in charge. The preacher was the Rev. Dr. van Allen of the Church of the Advent, Boston, and the Rev. Samuel G. Babcock also had a prominent part in this, as well as the other sessions of the day. At 11:30 the company took trolley cars for a visit to Mr. Miner's home, and later Medway was visited, where luncheon was served in the parish house of Christ Church. At 2:30 cars again were taken, this time for Millis, where at St. Paul's church another session

was held, and lastly to Medfield, where the final meeting of the day took place in the Church of the Advent. All of these missions are under the direct supervision of Mr. Miner, who is doing a commendable and most encouraging work at each centre.

THE REV. WILLIAM H. GARDNER, secretary of the First Missionary Department, has arranged a conference for laymen to be held July 1st and 2d in Cambridge as a sort of forerunner to the conference for Church work that is to be held for the third season at the Episcopal Theological School. Among the speakers will be Bishop Lawrence, Bishop Lloyd of the Board of Missions, Bishop Perry of Rhode Island, Professor Washburn of the School, and for laymen, Paul Hubbard of Boston, L. P. Marvin of Hartford, Conn., Charles H. Baldwin, Howard Whitmore, Nathaniel Perkins, F. W. Dallinger, Henry J. Ide, and John W. Wood, secretary of the Board of Missions.

ON OCTOBER 15, 1761, the first religious service was held in Christ church, Cambridge, and it is proposed to celebrate fittingly the 150th anniversary. A parish reception with an exhibition of early relics is scheduled for Saturday, October 14th; on Sunday fitting religious services will be held, and on Monday it is proposed to hold an historical meeting at 8 P. M. which will be open to the public and will be addressed by speakers of note.

REST HOUSE, West Swansea, is now ready to receive guests. It was dedicated on June 17th, with appropriate but simple exercises by Bishop Lawrence, assisted by Rev. S. G. Babcock, and a number of clergy and laity made up the company that attended the dedicatory exercises. A few days later it was opened for guests and is likely to be filled all the season. The rates that are to be charged are only such as will pay for the cost of meals, as actual occupancy of the rooms is free. It is intended for those needing a retreat where they may have rest and quiet and time for reflection and study.

THERE WAS a service at the Church of the Advent, Boston, on Sunday, June 18th, in commemoration of the coronation of King George and it was attended by a large number of British-born people to whom the rector, the Rev. Dr. van Allen, had extended a cordial invitation.

IT HAS BEEN arranged to have a celebration of the Holy Communion at Nahant every Thursday morning at the home of Mrs. Herbert H. Eustis (the McBurney House), and these weekly services will be continued to September 28th. Services at the little Nahant church have been inaugurated for the summer, and of the twelve ministers who will take the services seven are of the Church. Bishop Lawrence preached on June 25th.

THE REV. DR. WILLIAM COPLEY WINSLOW of Boston has been invited to be the guest of the St. Andrew's University, Scotland, on the occasion of the celebration of its 500th anniversary. The four days of varied functions will be attended by eminent men from the different universities of the world.

MEMBERS OF St. Paul's Chapter (connected with St. Paul's Church) of the Brotherhood of St. Andrew will assist the Rev. Samuel H. Hilliard in his "tent work" at South Boston during the month of July.

THE REV. R. S. NICHOLS, rector St. John's, Newark, N. J., has again accepted the charge of St. Andrew's by the Sea at Edgartown during July and August. This will be the fourth summer he has been in charge of this mission, during which time he has cleared the Church of debt, so that Bishop Lawrence consecrated it in August, 1910.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Service in Memory of the Late Bishop of Haiti.

ON SUNDAY, June 18th, at St. Matthew's church, Detroit (the Rev. R. W. Bagnall, rector), a memorial service was held for the late Rt. Rev. Theodore Holly, Bishop of Haiti. The music consisted of popular hymns led by a choir, assisted by a full orchestra and the pipe organ. The speakers were the Rev. William F. Faber, D.D., rector of St. John's Church, Detroit, and the Rev. Paul Ziegler, rector of St. Barnabas' Church, Detroit. Bishop Holly was received into the American Church from the Roman communion, becoming a member of St. Matthew's Church. He was a candidate for holy orders from St. Matthew's and there preached his first sermon. For many years after he went to Haiti he was in correspondence with its leading communicants. The service was very largely attended by both white and colored people.

MILWAUKEE.

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

Personal.

THE Rev. RANDALL H. BAKER, rector of St. Edmund's Church, Milwaukee, will spend his vacation in the East. Commencing after Sunday, June 25th, his address will be Seneca Castle, N. Y.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Commemorative Service in St. Mark's, Minneapolis.

AN INTERESTING service commemorative of the coronation of King George V. was held in St. Mark's church, Minneapolis, on Thursday, June 22d. The Bishop of the diocese had authorized a special service appropriate to the occasion. Bishop Edsall and about a dozen of the clergy of the Twin Cities were in the chancel. The Bishop made a brief address. After the service the clergy and congregation repaired to the auditorium of the parish house, where an informal meeting was held and addresses made by several representatives of England and her colonies. The Rev. Dr. John Wright, rector of St. Paul's Church, St. Paul, presided. The arrangements for the service and after-meeting were carried out under the auspices of Royal Standard Lodge No. 495, Sons of St. George.

MISSOURI.

D. S. FURLE, D.D., LL.D., Bishop.

Anniversary at Trinity Church, St. Louis—Farewell Reception to Rev. Edmund Duckworth.

THE Rev. J. BOYD COXE, rector of Trinity Church, St. Louis, celebrated the fifth anniversary of his ordination to the priesthood by a celebration of the Holy Eucharist at 9 A. M. Saturday, June 3d. The service was fully choral and incense was used, as has been the custom in this parish for many years. In addition to many members of Trinity parish, there were present the Bishop of the diocese, Dean Davis, and Rev. Messrs. Brittain, Mizner, Richards, Masker, Parce, Taylor, Kemmerer, and Wise. The preacher was the Rev. A. A. V. Birmingham of the Church of the Ascension. Mr. Coxé received many letters of congratulation and good wishes, among them one from the Bishop. During his rectorship Trinity Church has grown in effectiveness, and its rector has won a high place in the esteem and regard of the clergy and people of the diocese.

THE Rev. EDMUND DUCKWORTH, accompanied by his wife, left St. Louis for Montreal on Tuesday, June 5th, from which port they sailed for England June 10th by the

White Star steamship *Megantic*. On June 1st they were given a farewell reception by the people of Redeemer parish, who also presented their rector with a substantial purse as a token of their affection and good will. The Bishop of the diocese was present and made a short address. Mr. Duckworth goes primarily to visit his mother, who is eighty-four years old and is said to be failing in health.

MONTANA.

L. R. BREWER, D.D., Bishop.

Standing Committee Elects Officers.

THE STANDING COMMITTEE of the diocese, the members of which were elected for the current year at the diocesan convention held on June 19th, has effected organization by the election of the Rev. Slator Clay Blackiston as president and Mr. Wellesley C. Messias of Butte as secretary.

NEWARK.

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

Rev. Dr. George S. Bennitt Welcomed Home—Newark Clericus Meets—Other Items of Interest.

THE MANY FRIENDS of the Rev. Dr. George S. Bennitt, rector of Grace Church (Van Vorst), Jersey City, were delighted to hear him in his parish church on Sunday, June 18th. After some weeks' stay on the seacoast he has regained much strength and was able to make an address and take a part of the service. The rector will spend the summer at Tottenville, Staten Island. In his absence the Rev. Pelham St. G. Bissell will be in charge. Dr. Bennitt expects to resume parochial work in September.

THE ANNUAL meeting of the Newark Clericus was held on Monday, June 19th, at the Essex County Club. The following officers were elected: President, the Rev. Dr. Joseph N. Blanchard; vice-president, the Rev. Otto F. Humphreys; secretary-treasurer, the Rev. Elmer N. Owen, rector of St. George's Church, Maplewood, N. J.

BISHOP LINES and the Rev. T. Percival Bate, rector of St. James' Church, Newark, will sail on the *Olympic* on Wednesday, June 28th. The Bishop will return about the middle of September. Mr. Bates goes to attend a reunion of his college, Denstone,

near Dovedale, the place where Izaak Walton did his fishing. About one thousand "grads" are coming from all points of the globe for the coronation festivities, and for the college reunion which Mr. Bates suggested.

FUNERAL SERVICES for William Hayes, head of the firm of Hayes Brothers, who died suddenly at his home, 739 High street, Newark, on June 17th, were held at his late residence on Tuesday morning, June 20th, the Rev. Elliot White, rector of Grace Church, officiating. He was a son of Jabez W. Hayes, and a brother of the late Henry Hayes, for many years treasurer of the diocese of Newark. A widow, two daughters, and a son survive him.

NEW HAMPSHIRE.

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

Fiftieth Anniversary of Trinity Church, Tilton.

TRINITY CHURCH, Tilton and Northfield, on June 18th commemorated by special services the fiftieth anniversary of the admission of the parish into union with the diocese. The Church was organized in 1860, with the Rev. Dr. Herrick as its first rector, and the first church was consecrated on October 1st by Bishop Chase; the new church was consecrated in 1875 by Bishop Niles.

NEW JERSEY.

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

Convocation of New Brunswick Meets—Personal.

THE REGULAR meeting of the Convocation of New Brunswick was held in St. George's church, Rumson, on Tuesday, June 20th. The attendance was good, and the proceedings were important. In the absence of the Bishop and the Dean, the Rev. W. Dutton Dale, rector of the parish, was made chairman. The Rev. E. B. Joyce of New Brunswick was celebrant at the divine service. The Rev. A. B. Baker, D.D., of Princeton was reappointed Rural Dean. The Rev. Ralph E. Urban of Trenton was elected secretary, and Mr. A. A. De Voe of Spottswood treasurer. There were also elected the Rev. Thomas A. Conover and H. M. P. Pearse, and Mr. Arthur M. Crane on the Executive committee which, together with a similar committee of the other convocation and the officers of both convocations, will constitute



the Board of Missions of the diocese. Under the new missionary canon, action was taken preliminary to the transfer of the Associate Mission House at Trenton to the custody of the diocese, to become the Diocesan House. The convocation was entertained at luncheon at the Rumson Club. The Rev. John F. Fenton of Metuchen read an essay at the afternoon session on "The Preacher and Present Day Problems." At the night service the Bishop of Delaware preached and confirmed sixteen persons. The next meeting of convocation will be in October, at St. John's church, Somerville. St. George's parish has a superb new church building, the gift of Mrs. Everard Strong; and under the rectorship of the Rev. W. Dutton Dale is growing rapidly, and has developed from a summer chapel to an "all-the-year" parish.

THE REV. JOHN T. MATTHEWS, who has just resigned the rectorship of the Church of the Ascension, Gloucester City, has been presented with a set of resolutions signed by the wardens and vestry of the parish.

NEW YORK.

D. H. GREER, D.D., LL.D., Bishop.
C. S. BURCH, D.D., Bp. Suff.

Summer Services in the Catskills.

CHRIST'S CHAPEL, two miles from Woodstock postoffice, Byrd Cliffe and Overlook Mountain House, in the Catskills, will be open during July and August and probably during September. The Rev. P. G. Duffy will be in charge in July, the Rev. Frank H. Church in August, and (probably) the Rev. A. J. Miller of White Marsh, Pa., in September. The Rev. Mr. Duffy will be in charge of the Chapel of the Messiah, N. Y., in August while the vicar is at Mead's.

OHIO.

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

St. Paul's, Toledo, Free from Debt.

ON THE TWENTY-SECOND anniversary of Foundation Day, May 28th, St. Paul's Church, Toledo, paid off all debt whatsoever, so that the rector, the Rev. J. C. Ferrier, will leave for a well earned vacation, leaving the parish entirely free of debt. Mrs. Ferrier will spend the summer with her father in Riverside, Calif.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Brotherhood Dinner at Portland—The Diocesan Clericus and Social Betterment.

A MEN'S DINNER was given in Portland during the sessions of the diocesan convention under the auspices of the Brotherhood of St. Andrew. The feature of the gathering was the bright five-minute addresses, ringing with desire to further the advance of the kingdom of God. The speakers were Bishops Scadding and Rowe, Mr. J. W. Wood of the General Board of Missions, New York, Mr. Quigley, president of the Seattle Local Assembly, Dr. Cassidy, and Mr. C. G. Nicholson, Mr. Withycomb, Mr. Stockwell of Portland, and the Rev. E. V. Shayler of Seattle. Over one hundred covers were laid and it was agreed to make this dinner an annual affair.

THE OREGON CLERICUS held its annual business meeting in the parish house of the pro-Cathedral of St. Stephen the Martyr on Wednesday, June 14th, at 3 P. M. The election resulted in the selection of the Rev. H. R. Talbot to succeed himself as president and the Rev. Gerald Potts as secretary. The report of the special committee appointed to investigate social conditions was such as to cause the Clericus to recommend to the diocesan convention the entrance of the Church in the diocese into the general work of social betterment.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Diocesan Historical Society.

THE HISTORICAL SOCIETY of the diocese held a very interesting meeting on Monday, June 19th, at Trinity parish house, Pittsburgh, when a paper was read on Trinity Church, Rochester, by the rector of the parish, the Rev. G. W. Lamb.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Coronation of King George Observed in Washington—Brotherhood News—Other Capital City Items.

ATTENDED BY Ambassador Bryce and Mrs. Bryce, the staff of the British embassy, members of the cabinet, and other notables, the official form of service with thanksgiving on the occasion of the coronation of King George

V. and Queen Mary, was held at noon on June 22d, in St. John's church, Washington. The Rev. Dr. Roland Cotton Smith officiated at the services, assisted by Rev. Edward S. Dunlap. A string orchestra accompanied the choir of boys' voices. President Taft was represented by Lieut. Palmer, U. S. N., his naval aide. Others who attended were Secretary of State Knox, Attorney General Wickersham, and Mrs. Huntington Wilson, wife of the third assistant secretary of state. Ambassador Bryce arrived shortly before the services began, and was accompanied by Lord Eustace Percy, son of the Duke of Northumberland; Alfred Mitchell Innes, counselor, and Esmond Ovey, second secretary. The orchestra played "God Save the King" as Ambassador Bryce and his party entered the church. The same hymns and Scriptures used at the coronation were a part of the services at St. John's and at the close a prayer was offered for President Taft. Rev. Dr. Smith

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read an account of the coronation and the services closed with the processional, "God of Our Fathers."

THE EXECUTIVE COMMITTEE of the Senior B. S. A. Assembly met in the vestryroom of St. John's church, Lafayette square, recently, at which meeting plans were discussed toward carrying on the work of the several committees of the organization until the fall months. Plans are on foot for the organization of a Senior Chapter of the Brotherhood at St. John's chapel, Georgetown, of which Rev. Edward Douse is in charge. Beginning with the first Sunday in July the services in the Union chapel at Colonial Beach will be held under the auspices of the Washington Brotherhood chapters.

THE CLERGY of the Southern Maryland churches met last Wednesday at La Plata, Charles county, Md., the occasion being the annual meeting of the Clericus. The Rev. Joseph Baker of Oakley, Md., and the Rev. Horace W. Stoll were the hosts. Rev. Mr. Baker was also the essayist.

SUNDAY, June 18th, at the new House of Mercy, Washington, there was a dedication service held at 5 P. M., at which the Bishop of the diocese officiated, assisted by Rev. Dr. R. C. Smith, rector of St. John's, Lafayette square, and Rev. Drs. Devries and Bratenahl of the Cathedral. The Bishop, clergy, and choir passed through the various rooms, offering prayer in each for the blessing of God on the home and the workers therein.

A NEW SITE and building are in prospect for St. Agnes' chapel, Washington.—A JUNIOR CHAPTER of the Daughters of the King has been organized at St. Agnes', under the direction of Miss Alverto Boddis, appointed from the Senior chapter for this work. The chapter has made plans for a vigorous campaign.

ALL SOULS' MISSION, under care of the Rev. Dr. Sterrett, in St. Alban's parish, closes its work for the summer. It will resume work on September 15th in a portable chapel, which will be an invaluable aid to Dr. Sterrett. The committee of the chapel is composed of F. F. Bright, Frederick A. Kendall, and John H. London.

WORK on the new episcopal residence at Mount St. Alban will begin almost immediately—just as soon as certain preliminary matters are definitely settled.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Special Service at Holy Trinity, Belding.

AT HOLY TRINITY CHURCH, Belding (the Rev. Floyd Keeler, priest in charge), the Holy Eucharist was celebrated with special collect, epistle, and gospel on Thursday, June 22d, in commemoration of the coronation of King George V. The priest in charge preached on the relations which should exist between American Churchmen and their English brethren. The service was quite largely attended by the English and Canadian residents, both Churchmen and dissenters.

CANADA.

Coronation Services at the Montreal Cathedral—Other Dominion News.

Diocese of Montreal.

THURSDAY, June 22d, Coronation services were held in Christ Church Cathedral, Montreal. There was a celebration of Holy Communion at 8 A. M. and morning service at 10:30, in which the congregation of St. Martin's Church joined with that of the Cathedral. An early Communion service had been celebrated previously at St. Martin's. Handel's anthem, "Zadok the Priest," composed for the coronation of George II., was per-

formed. Bishop Farthing assisted in the service. The preacher was the vicar, the Rev. Dr. Symonds. The previous day the Bishop received a cablegram from the King, saying, "The Queen and I much appreciate that the prayers in the church in the diocese of Montreal are being offered on our behalf on the occasion of the coronation, and we sincerely thank you and those who joined with you for the loyal sentiments to which your telegram gives expression." An early Communion was celebrated in all the churches of the diocese, and the city parishes joined in the united service in the mother church, the Cathedral, afterwards.

Diocese of Toronto.

TOWARD THE close of the diocesan synod, June 16th, after a long discussion, a resolution was passed declaring the synod was opposed to a denunciation in general terms of the *Ne Temere* decree of the Roman Catholic Church. Instead of passing a motion condemning the decree as a whole, a committee was appointed to deal with the matter. The terms and application of the decree will be carefully investigated, and after finding its dangers and legal weaknesses, the committee will communicate with the proper authorities, either ecclesiastical or civil, for the purpose of having the evils remedied. It was pointed out that no good could be accom-

plished by anathematizing the decree, as all churches had a right to legislate for their own members; but it was necessary to specify the ways in which the decree might be a menace to the people who were not Roman Catholics and to take action to guard against such cases.—THE BISHOP of Toronto received a cablegram from the king, thanking the diocese for the expressions of loyalty which had been sent through the synod, and saying they had greatly touched him.—CANON TREMAYNE, who is in the fifty-ninth year of his ministry, took part in opening services of the new church of St. Margaret's, at New Toronto, June 7th.

Educational

THE WESTERN COLLEGE for Women at Oxford, Ohio, graduated on June 14th the largest class in its history. Those taking the bachelor's degree numbered forty-two. Two of the number also were given diplomas in music. On the Sunday before Commencement day, June 11th, President John Grant Newman, D.D., preached the baccalaureate sermon, taking for his theme, "The Transformed Life." The speaker for Commencement day, Wednesday, June 14th, was the Rev. John Timothy Stone, D.D., of Chicago, whose subject was, "Championing the Right."

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The discourse was inspirational and was thoroughly enjoyed. Miss Isabel Frances Dodd, of the class of '75, now a teacher in the American School for Girls at Constantinople, was given the honorary degree of Doctor of Literature. Dr. Dodd is particularly worthy of this honor because of her splendid work in archeological research. The president's report showed a great advance for each of the three years of the present administration: the \$250,000 endowment completed, the college filled with students, and the New Forward Fund of \$200,000, which includes a \$60,000 science building, well started by a second conditional gift of the General Educational Board.

HARCOURT PLACE SCHOOL of Gambier, Ohio, held its commencement exercises during the week beginning June 4th. In the evening of that day the baccalaureate sermon was preached by the Rt. Rev. William A. Leonard, D.D. On Tuesday evening a delightful musical was given by the pupils of the piano department, Miss Josephine L. Rhoades, director. On Wednesday afternoon class day exercises were held in the parlors of Delano building. The following members of the graduating class read essays: Miss Marjorie Hills of Jackson, Mich., upon the subject "The Associated Press"; Miss Helen Smith of Cleveland, Ohio, upon the subject "Music"; and Miss Rhoda Van Bibber Tanner of Pasadena, Calif., upon the subject "Early Colonial Literature." Miss Edith Tschumy of Fremont, Ohio, sang from A. Goring Thomas' "Eight Lyrics," and Miss Grace Keenan, vocal director of the school, sang delightfully "Thou Art So Like a Flower," by Rubenstein, and responded to an encore with Willeby's "The Four-Leafed Clover." In the evening the senior class gave their annual dance. On Thursday afternoon the closing exercises of the commencement were held on the campus of the school. The above named members of the senior class received diplomas, presented by the Rev. William Foster Pierce, D.D., president of Kenyon College. Also to Miss Elizabeth Deborah Merwin was presented the college preparatory diploma, admitting to Wellesley College. Miss E. M. Perkins, A.B., of Western Reserve University, delivered the commencement oration upon the subject "The Golden Milestone." The Harcourt Glee Club showed fine training in the rendition of Grieg's "To the Spring" and Gelbke's "Ave Maria." The school will reopen September 19th. A large number of new students have already matriculated and a very prosperous year is anticipated.

COMMENCEMENT WEEK, beginning June 4th, of the New Jersey Military Academy and the Freehold Military School marked the close of a very successful school year, and gave evidence of still better prospects for next year. The schools, one for senior and the other for junior boys, are situated at Freehold, N. J. Although not exclusively Church schools, they are largely under the influence of the Church by preference of the proprietor and commandant, Major Charles M. Duncan, who is a Churchman and vestryman; seconded by the influence of the chaplain, Rev. Howard E. Thompson, rector of St. Luke's Church, Newbold-Westville, N. J., and secretary of the diocese. The majority of the cadet battalion attend the services of St. Peter's Church, Freehold. Daily chapel services are conducted by the chaplain when visiting the schools; and by the Rev. John Bradburne, deacon, who is headmaster of the New Jersey Military Academy and who also gives the boys religious instruction. In the past few years a large number of the boys have been presented for confirmation. At the recent commencements addresses were made by the chaplain, who also conducted the devotions and presented the medals and certificates; and by several laymen interested

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in the schools. The Rev. H. C. Dyer of New York was presented at one commencement, and made a brief address. He also preached the annual academic sermon in St. Peter's church on Sunday, June 4th. Beside the commencement exercises, the battalion and competitive drills were witnessed by large assemblages of people. The commencement hop, at which about 350 guests were present, closed the order of proceedings. The work of these and similar schools is fundamentally important to the Church.

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"SUMMER READING."

THE RECTOR of Trinity Church, New York, recently furnished a list of books for the summer reading of members of his congregation. The list was printed by request, and copied in THE LIVING CHURCH a few weeks since. To that admirable list we wish to add a few other titles, premising, as did the reverend rector of Trinity, that there are those who want reading matter of value during vacation days.

We will begin by calling attention to the late Colonel Nicholas Smith's book—*Masters of Old Age*.¹ There are a large number of men past the three-score-and-ten limit who will be greatly interested in reading the book—while younger men will find stimulus in its perusal. We cannot better describe the book than by quoting what a secular paper said of it:

"The book radiates courage, cheerfulness and content to those veterans who have held to the belief that old age was an insurmountable obstacle to success along any line of activity, and it will be a warning to youth against selfishness, greed, and irrational living."

The Joint Commission on Social Service, through their Executive committee, have published a report, and added to it a list of books and say, "the clergy should be encouraged to read social service literature." It is to be regretted that the most valuable book of all, viz.: *Socialism in Church History*,² was not published in time for the members of the committee to see it. No Churchman at all interested in the matter of Social Service can afford to miss this book, and any committee failing to take it into account in formulating future reports will fail in their duty if the book is not considered. We make a very short excerpt from the "Argument":

"Churchmen sometimes argue that, although economic socialism does not necessarily involve 'rationalist' positions, so many of its supporters are unorthodox that they consider it dangerous to identify themselves with the movement. But it is precisely because the Church of to-day has so largely failed us, that the construction of a socialist philosophy has fallen into the hands of persons alienated from the traditions of Christendom. All the more necessary is it for that handful of Churchmen who value not the dead letter but the living spirit of tradition to come forward and make their own intellectual contribution to the building of the international commonwealth."

There are those, and particularly devout women, who gladly carry with them to their summer homes books of a devotional turn, and so we are glad to call attention to a few titles that read as smoothly and entertainingly as the best of fiction. First we would name the Bishop of London's (Dr. Ingram) *The Mysteries of God*.³ Then the *Spiritual Letters of Edward King, D.D.*⁴ A reviewer, writing in THE LIVING CHURCH, said of this book:

"The letters are almost incredibly simple. There was no thought of their ever seeing the light in print in the mind of the writer. Touching expressions of friendship, direct advice and simple thought about God, that is all. No fine writing, or faintest note of unreality. The simplicity and intense spirituality is almost piercing.

¹ *Masters of Old Age*. The Value of Longevity Illustrated by Practical Examples. \$1.25; by mail \$1.37.

² *Socialism in Church History*. By Conrad Noel. Price, \$1.75; by mail \$1.85.

³ *The Mysteries of God*. By the Rt. Rev. Arthur Winnington Ingram, D.D., Lord Bishop of London. Price, \$1.00; by mail \$1.10.

⁴ *Spiritual Letters of Edward King, D.D.* Late Bishop of Lincoln. Edited by the Rev. B. W. Randolph, D.D., Canon of Ely and Principal of Ely Theological College. Cloth, 80 cents; by mail 86 cents.

. . . The very beauty of these letters is that they do not sound like sermons but are the heart-to-heart words of a man who knew God and saw man in him. They cannot fail but be of comfort to many souls."

And having called attention to the writings of two of England's best loved prelates—one living and one departed—we will name still another, whose voice and pen alas! are stilled in death, but whose works survive—the Rt. Rev. Dr. Wilkinson, late Bishop of St. Andrew's. Two volumes of sermons, published since his death, might well be companions for any Christian's summer outing, particularly if debarred from Church services. First in date of publication was *The Invisible Glory*,⁵ followed by *The Heavenly Vision*,⁶ but it would be unkind not to include in this list the *Communion of Saints*⁷ that has comforted many a sorrowing one for more than a quarter of a century since its publication.

There are those who would like a volume of poems to carry with them, and to such *Songs of Light and Shade*⁸ would be admirable. A correspondent writes: "I just love *Songs of Light and Shade*. Genuine poetry."

But the greatest of all great devotional books to have very near one at all times is Faber's *Kindness*.⁹ The best edition ever made has just been reprinted. It is the best "pick up" volume for frequent reading of a paragraph that can be had.

If a longer list is wanted, we will gladly send a catalogue. In the list will be found Dr. Little's *Reasons for Being a Churchman* (\$1.35, cloth; 57 cts., paper, postpaid), Westcott's *Catholic Principles* (\$1.35, cloth; 47 cts., paper, postpaid), Bishop Grafton's new book, *The Lineage of the American Catholic Church* (85 cts., cloth, postpaid), as well as his autobiography—*A Journey Godward* (\$2.65 postpaid), Littell's *The Historians and the English Reformation* (\$2.68 postpaid) (and by the way, this is one of the books on Dr. Manning's list), and the *Story of St. Catherine of Siena* (\$1.00 postpaid), to interest the young people.

All of the above are published or imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

⁵ *The Invisible Glory*. Sermons, with a Preface by the Bishop of London. \$2.00; by mail \$2.15.

⁶ *The Heavenly Vision*. Sermons. \$2.00; by mail \$2.15.

⁷ *The Communion of Saints*. Price, 30 cents; by mail 34 cents.

⁸ *Songs of Light and Shade*. A Book of Verse for the Church's Seasons. By G. W. Cloth, 60 cents; by mail 65 cents.

⁹ *Kindness*. By F. W. Faber, D.D. Kindness in General, Kind Thoughts, Kind Words, Kind Actions. Four Spiritual Conferences in one volume. The handsomest edition in print. Cloth, 90 cents; by mail 96 cents. Maroon Turkey Morocco, in box, \$1.50; by mail \$1.68.

The Magazines

THE FRONTSPIECE of the *Spirit of Missions* for June shows the distribution of rice at a point on the river during the famine in China. Articles of interest are an editorial on the Progress of the Kingdom; the Sanctuary of Missions; the Children Whom Nobody Wants; the Indians of Idaho; Increasing Missionary Information, Rev. Charles C. Pierce, D.D.; "From Plague, Pestilence, and Famine"; the Church and Chinese Students, Edward M. Merrins, M.D.; "The Preparation of the Gospel of Peace," Rev. A. H. Mellen; Evensong in the Shade of the Palms, Rev. Charles B. Ackley; A Woman of Japan, Anne Heygate-Hall. The Letter Box, News and Notes, and the Sunday School Department round out a number without a dry line.

It was before the day of . . .

SAPOLIO

They used to say "Woman's work is never done."

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On Anglo-Swedish Relations

The National Church of Sweden

The Hale Lectures, 1910. By JOHN WORDSWORTH, D.D., Bishop of Salisbury. Cloth, \$2.00. By mail \$2.20.

The Church of England and The Church of Sweden

Report of the Commission Appointed by the Archbishop of Canterbury in pursuance of Resolution 74 of the Lambeth conference of 1908. With three appendices. Paper, 40 cents net. By mail 44 cents.

The Church of Sweden and The Anglican Communion

By G. MOTT WILLIAMS, D.D., Bishop of Marquette. Boards, 50 cents net. By mail 55 cents.

"We must agree with the Bishop of Salisbury," says the (London) *Church Quarterly Review*, "that 'we have a Providential call to be a mediating and reconciling body in Christendom.'"

These three books, official and quasi-official as coming from members of the Lambeth Commission, are those which are required for a study of the subject of Anglo-Swedish Relations, which must be met by the Churches of the Anglican Communion.

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