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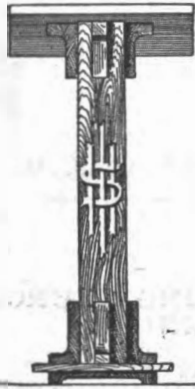
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Harding, E. Elmer, M.A.
The Mirror of Missioners, or, Pastoral Thoughts from the Book of Joshua. With forewords by the Bishop of Litchfield and by the Bishop of Birmingham. The book contains addresses spoken to Clergy and Ordinands in Retreat, and Two Ordination Addresses. There is also an exceedingly interesting Memoir of the lamented author, who was Principal of Litchfield Theological College. Cloth .80; by mail, .86.

Longridge, George, B.A.
A History of the Oxford Mission to Oolottia. Originally written by Rev. George Longridge, of the Community of the Resurrection, and now completed with an Additional Chapter down to 1909, with a Preface by the Bishop of Southwark. Revised and Abridged for the second edition by W. H. Hutton of St. John's College, Oxford. Cloth, \$1.00; by mail, \$1.10.

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ABOVE THAT YOU ARE ABLE.

FOR THE NINTH SUNDAY AFTER TRINITY.

AT first sight the connection between the Collect and the close of the Epistle may not be apparent, but, "as a man thinketh in his heart, so is he." People do not yield to the temptation to commit a crime unless in the heart there has been some desire or thought of that form of sin. Hence we pray, "Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right." The man who controls his thoughts and shuts out sin will not yield to covetousness so as to embezzle, or to hatred so as to be guilty of murder, or to despair so as to commit suicide. He who harbors no spirit of revenge against another, forgets any injury, and learns to love his enemy.

Satan is very crafty in placing temptations before us. He studies the character, he sees our past lives, and so suits his temptation to our inclination.

People do not realize how much the thoughts of their hearts are responsible for their actions, giving them less power of resistance when tempted. Before the flood, "God saw the wickedness of man was great on the earth, and that every imagination of his heart was only evil continually." Has there been any great change in the hearts of the generality of mankind since then? A helpful Collect for daily use in this connection is that one at the beginning of the Holy Communion, in which we pray, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit."

Judas would never have betrayed his Master if he had not so loved money that he became covetous, finally stealing the money from the bag, which, as treasurer, he carried. St. Peter, had he not been proud, and boastful, and slothful in watching with his Lord, would never have betrayed Him.

Many are wont to complain when they yield to sin, that the temptation was too strong for them. But we read, "There hath no temptation taken you but such as is common to man." And even in the greatest we are promised that "God will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it."

Every fall makes one in the future an easier prey to the malicious onslaughts of Satan; and those who are careful in self-examination notice with shame how often they yield to the same temptations. If they gave it more thought they would see that humility is the greatest preventive, for "Pride goeth before destruction," and a haughty spirit before a fall"; and "Let him that thinketh he standeth, take heed lest he fall."

We yield so quickly, "when yet," in the words of another, "a moment's thought, or a look at the Cross, or the signing of the Cross upon your brow, one look to Him, would have insured your safety"; and sins of the flesh will certainly be punished, for we are told that they who commit them cannot enter the kingdom of heaven.

Temptation in itself is not a sin, and if resisted, will leave the soul stronger than before, because it feels an exhilaration, having been victorious upon the battle-field. The holiest of the saints often suffered the most humiliating of temptations, yet grew stronger because of them, until they became spiritual giants.

Although temptation may be of spiritual gain to us, yet we are advised never to court it for ourselves, trusting to our strength to deliver us, for most surely then we will be utterly routed by the enemy, and will fall, perhaps never to rise again.

C. F. L.

"RELIGION dwells not only in the cloister, but in the street, under the sky, and in the hearts of living men."—Selected

THE "SOUTHERN CHURCHMAN" ON THE CATHOLIC NAME.

WE confess to some disappointment at discovering that the *Southern Churchman* is not yet convinced that it is desirable that this Church should assume the "American Catholic" name. We say "not yet," because we believe the reasons for the change are sufficiently cogent so that they must sometime be accepted by our contemporary. Of course if we were all content to be partisans, pure and simple, we should have no ground for present disappointment. We should then shout in assuming our war paint, should adjust our scalp belts, sound the trumpet, cheer our comrades, and rush to the fray, determined that a Virginia scalp should hang from a Wisconsin belt, or that our own humble forelock should be added to the choice collection which, no doubt, adorns the editorial sanctum of the *Southern Churchman*.

But this is exactly what we do not want. The issue of the name is presented to General Convention primarily as a missionary necessity. No doubt in places where the Church has long since gained a social and numerical prestige, such as Virginia, that missionary necessity does not appear as a local necessity. The opposition has always proceeded chiefly from such strong centers. But must we appeal in vain to the missionary zeal and the broad statesmanship of Virginia Churchmen? Is no question to be deemed important to the Church if it be not locally important to Virginia? The men and the means which Virginia Churchmen give to missionary operations compel a negative reply.

We pick up the *Spirit of Missions* for July. We find therein a striking article by Bishop Aves entitled "Lights and Shadows in Mexico." In a purely incidental way, treating of his work, Bishop Aves says:

"At these places we are not known as 'Protestants,' a hated name in Mexico; but as 'Catholics—American, not Roman.' To give you an idea of the degree of infamy that attaches to the term 'Protestant' in the minds of our own people here, I must refer to another dark spot, though a very small one. A few weeks ago while in Guadalajara I was told of the shameful persecution which three maiden ladies belonging to the higher class, members of our congregation, had suffered at the hands of Roman Catholics. The Rev. William Watson, in charge of our native work in Guadalajara, took me to call on the three sisters. The eldest showed me how all the windows had been broken out by stones; that it was impossible to retain a servant; and that the produce from their gardens, the source of their support, was boycotted. 'But,' she said, 'I went to complain to the Bishop, and when at last they admitted me, I told him how we had been treated by his people. Then one of the priests standing near said, "This woman, your worship, is a Protestant." "Me!" she cried, "Me he called a Protestant! O my God! That was the worst of all—to be called a Protestant!" Then, after hiding her tears with her hands for a moment, she raised her right hand and said, "But I called God to witness that I am no Protestant, but as good a Catholic as they, though not of Rome."

"It is difficult to realize the ignominy attached to the word Protestant in Mexico. The popular conception of its meaning is an infidel who is in league with Satan—the enemy of Christ and His Church. However we may cherish the name for its historic meaning, the moral propriety of identifying the native of this country with it under its popular meaning, and with the consequent hatred and persecution it engenders, is a subject for serious consideration. For Mexico, at least, the name Protestant should, I am persuaded, be eliminated from the title-page of the Spanish version of the Book of Common Prayer. For forty years these native Church people have repudiated it, declaring themselves 'Catholic, but not Roman; Evangelical, but not Protestant.' Now, by canon law, they must use the Book of Common Prayer, which declares by its title-page that it and they are 'Protestant!' It is hardly fair."

When the missionary district of Cuba, which is confronted with like conditions to those in Mexico, prays for relief from the present title, it is not a theoretical wrong or an unhappy euphemism that they ask to have corrected, but a real handicap to missionary efficiency. But the same handicap thwarts our efforts toward expansion at home. We are not identified by Christians generally with the historic Church of the ages. Here and there one sees this identity and asks to be received into the unity of the Church. Thus a Dakota missionary writes in a letter not relating immediately to this subject, printed in this issue:

"I came into the Church from the Baptist denomination, not because I liked the beautiful service, with full ritual, the vestments, processions, and such, but because, after careful study, I believed the Church to be a true branch of that one Catholic and Apostolic Church founded by Christ and His apostles, and not a religious body founded on the whims of certain men."

That assurance of Catholic identity is what draws intelligent Christians into the communion of this Church. *Catholicity is what they are seeking.* If we possess Catholic identity, why, in all conscience, do we not say so, plainly, in such wise that the whole world will hear it? Surely our North Dakota correspondent is not the only Protestant minister who has been attracted to the Church by this quality which we keep so carefully obscured beneath that title which suggests its very opposite. If this Church is to be a factor in bringing Protestant Christianity into the unity of the Catholic Church, it behooves us to set about doing so by showing plainly that which some of their advanced thinkers have found out for themselves, with little thanks to us, and have acted upon by seeking holy orders in the historic Church. We wish this question might be solved by referring it to clergymen who have entered our ministry from the Protestant sects. Where one of these has changed his allegiance as being simply from one Protestant Church to another Protestant Church that suited him better, we believe a dozen were led by their quest for the historic Church which Jesus Christ founded, His apostles watered, and God gave the increase during nineteen centuries of unbroken history.

In detail, the *Southern Churchman* raises three objections to the American Catholic title:

I. It "is a contradiction in terms, as it is impossible for the same thing, at one and the same time, to be both local and universal." Not at all; the general term identifies the body with the "universal"; but the "local" term shows what part of the "universal" body is immediately referred to. Is "West Virginia" a "contradiction in terms"?

II. "A mere empty claim proves nothing and gains nothing." Is it our claim to be "American" or to be "Catholic" that the *Southern Churchman* would thus characterize as a "mere empty claim"? Certainly the Church must *make good* on her claim. But what we want is to inform the world that she can and will make good. "It would simply place her in the category of the sects that have assumed, all around her, great empty names signifying nothing save a spirit of unchristian boasting." That we are an American section of the Catholic Church is a fact or it is not a fact. If it is a fact, it cannot be "unchristian boasting" to say so, and if something depends upon the fact being known, it is unchristian to hide it. If it is not a fact, it is worse than boasting to say it; it is lying.

III. This "is much more nearly the Church of the Anglo-Saxon part of the American people, than the Church of the entire conglomerate nation." And is the *Southern Churchman* content that it should remain so? Why have work among negroes, or among foreigners? Why have foreign missions? This is precisely the issue that we welcome. Let those who wish this Church to be nothing but "the Church of the Anglo-Saxon part of the American people" vote to retain the Protestant Episcopal title. It well accords with the little sect idea which they falsely term Churchmanship. We, for our part, will appeal to all who have a broader horizon, who can see men of all races coming into one Church which will welcome every sort of Christian experience and can locally adapt it, who believe that the Church is not for a race nor a part of a race but for all men alike, to accept the "American Catholic" ideal. And the *Southern Churchman* belongs in the latter, broader category. It cannot claim affiliation with those who would make the Church a narrow sect. We call on the exponents of Virginia Churchmanship to rally with other constructive forces of true Catholicity in effecting this reform.

"If we are to change our name at all, first let us change the facts—the facts of racial narrowness and indifference to great outside needs and claims." Why one, then the other? Why not throw all our energies into changing both, since each will inevitably react upon the other? If, to-day, our spirit, or the spirit of many of us, be petty, and racial, and sectarian, why not hold up a higher ideal before us? But the spirit of the Church, in spite of the narrowness of individuals, has already expanded so far that the present title cramps and misrepresents it.

And here again we welcome the unconscious tribute which the *Southern Churchman* pays to the Catholic name. Our contemporary recognizes that the ideal thus presented demands of us that we be larger, better, broader Christians. *That is why we want it.* That is what the Church already demands that we should be, but mere Protestant Episcopalians, contented in the littleness and narrowness of their vision, do not realize it.

And now, once more, we appeal to the *Southern Church-*

man, not as a challenge, but as pointing the way of duty: Your chosen motto is "Catholic for every truth of God; Protestant against every error of man." Should our name direct attention to the "error of man," or to the "truth of God"?

But let us not divide on this issue. The efficiency of our missionary work and the importance of seeking the unity of the Christian world are impelling forces demanding that this change be made. Of course it is possible that we may be over-sanguine in believing that the Church is now ready to adopt the measure. The important matter is to show that it *ought to be ready*. Let us work *together* to secure it, and thus reassure those who might otherwise believe that the change accomplished by a bitterly contested vote would somehow change the position of this Church among other Christians. The *Southern Churchman* can largely prevent that condition from arising. Earnestly do we appeal to our valued contemporary not to thrust this issue into a partisan contest, but to seek, with us, to reassure any who might be needlessly alarmed should the change be made.

SOME time ago we published, on the authority of the daily press, an account of a sacrilege committed in a Virginia country church, by a party of dissolute young people who broke in at night and made a ghastly parody of the Eucharist, profaning the altar and using as much of the words of the Liturgy as in their drunken frenzy they could read or remember. One of the party, it was declared, went insane afterwards, and another committed suicide. But grievous as this was, it was done against the will of the Church authorities, by persons altogether outside the Household of Faith; and so, however horrible, no portion of blame attached to the parish.

What shall we say of this sacrilege, committed in the name of religion, by a society bearing, however unworthily, the name of a Virgin Saint and Martyr, and reported in a daily paper of the city in which it occurred, which shall be nameless here:

"A strawberry festival was held last Friday evening under the auspices of the Society of St. Faith, of the Church of St. ———. The principal event was a Tom Thumb wedding, the participants being members of the Sunday school, chiefly from the beginners' department. Miss Dorothy W. was the charming bride, and Master Myron T., the groom. Among the ushers, flower-girls, bridesmaids, and guests, were, etc. Allan M. was the officiating clergyman. A Witch of Endor and scientific palmist furnished additional amusement. The Society of St. Faith has been particularly active of late, this being the second affair held recently for the benefit of the new church building fund."

Comment seems almost needless. We, unhappily, have a church corresponding in name and address with that which is given in this article. One would name both the church and its rector if assured that the facts were accurately stated, and it is difficult to feel that the item must not at least have been founded on fact. A Church entertainment on the weekly day of fasting which the Prayer Book commands to be observed in memory of Christ's death on Good Friday is bad enough: add to that, fortune-telling by a "Witch of Endor," whether in serious or in burlesque, and the defiance of God's own law is outrageous. But to profane the sacred institution of Holy Matrimony by a mockery, using innocent children out of the Sunday school as instruments, is beyond all words of blame. One is reminded of that loathsome scene in *Petronius Arbiter*, when a similar mock marriage between two little children was arranged for the gratification of the worst of the Emperors. This Society of St. Faith needs to be yet more active in penitence and humiliation, lest the wrath of God consume it and its evil works. No blessing can come upon a church upbuilt by blasphemy and profanation: and this jesting at marriage, never more than now in need of reverent treatment in the presence of unfaithfulness and divorce, is justly described by terms no less severe.

BUT while impersonally criticising the above, we must again remind readers that newspaper reports concerning religious matters which reflect discredit upon the Church or upon the clergy or other intelligent Churchmen, should, ordinarily, be disbelieved until they be proven. Two instances showing their painful unreliability have just come to our attention; and we always feel indebted to readers who clip items of this character and send them to us for verification.

Several correspondents have written us in regard to a story printed in the *New York World* of July 8th, telling of the "marriage" at the Waldorf of two divorced persons, the female of which had received her decree of divorce just two days

previously. "The Rev. John H. Watson, of St. Barnabas' chapel, performed the ceremony," continued the report, "though he is an Episcopalian clergyman and both bride and bridegroom are divorcees."

This report, containing, as it does, full specifications of names and places, would ordinarily have been accepted as probably true if it had appeared in a reputable paper. We have, in New York, a St. Barnabas' chapel, situated in the slums of the east side, under the direction of the City Mission clergy. We also have in New York a Rev. John H. Watson, who is one of the clergy on the City Mission staff, though, so far as we know, he has no personal connection with that particular chapel. Since he is the only one of our clergy in New York or elsewhere of that name, the identification of the clergyman seems reasonably complete. At any rate the name and work of no other clergyman bear even a remote resemblance to the party thus described.

We now learn from the Rev. John H. Watson himself that (1) he did not perform such a marriage, (2) he was not in the city on the day mentioned, and (3) had not even heard of the case, not having seen the New York papers of the date in question, until we brought the matter to his attention. Obviously, Mr. Watson is entirely exonerated of any connection with the case. One hopes the alleged bride also is an imaginary person, but at any rate it is highly improbable that any Church clergyman officiated at such a scandalous performance. One will be interested in discovering whether the *World* will make reparation.

The same paper, the *New York World*, also printed recently a report, with some details, to the effect that the late King Edward died a Roman Catholic. The report was copied to a small extent elsewhere, though most papers discriminate between news and *World* items. We forwarded the clipping to our London correspondent, who writes that such a rumor had not even been heard in England. He, in turn, forwarded it to the Archbishop of Canterbury, who personally ministered to the late King on his deathbed. The Archbishop's chaplain, in reply, calls it a "preposterous and baseless rumor," and adds:

"For the Archbishop to issue a public contradiction of such a report would be to give increased importance and currency to an allegation which can only have emanated from some ignorant or malicious person. It must be as painful to the authorities of the Roman Catholic Church as to others, that reports so totally devoid of foundation should, on the strength of anonymous newspaper paragraphs, find credence anywhere."

All of which shows that where the Church, or the clergy, or important personages, are alleged to be guilty of offences that seem *prima facie* improbable, the allegations should not receive credence unless they are proved.

FROM time to time there are received books and pamphlets on religious subjects, sent out freely at the expense of private parties. Unfortunately, while some of these are good, they are seldom written from Churchly points of view and are quite often intended in the interest of a propaganda of some form of "New Religion."

We have long wished that Churchmen could be induced to spread Churchly literature in this way; but there have been few who have shown a willingness to coöperate. A special opportunity is now offered through the plan stated last week in an advertisement of The Young Churchman Co., wherein they announced that they would shortly issue a cheap subscription edition of Dr. Little's *Reasons for Being a Churchman*, especially for that purpose. The size of the edition will be limited by the advance subscriptions, so that the increased cost of carrying stock will not be a factor. Orders must be for ten or more copies, the price being 19 cts. per copy, or \$18 per hundred in lots of not less than that quantity; carriage at purchaser's expense. The book will be well bound in paper covers. Apart from this subscription edition, which can only be made at this low cost if a large number of orders are received at once, the only edition of the book that can be obtained is the standard edition at \$1.25. At the date of writing we understand that orders for some 6,000 copies are in hand. It will be necessary that a considerably larger edition than that should be subscribed for. Perhaps some who read this notice will desire to assist in securing and circulating copies.

Dr. Little's book has for many years been the standard work of Church apologetics, and was entirely re-written a few years ago, new plates being made throughout.

BLUE MONDAY MUSINGS.

REMEMBER hearing Jacob Riis speak some years ago at a public meeting in New York, directly after Bishop Potter, who had been dealing largely with themes concerning which he had no particular information—conditions of life on the east side, I think, before the Pro-Cathedral had served to make him familiar with that part of his diocese. Mr. Riis said, with much expression: "I'm sorry to disagree with my much honored Bishop as to what he has just said; but I must. And the reason is, that *I know what I'm talking about!*"

That is usually an advantage, isn't it? And when I read some of the hasty generalizations, the dogmatic assertions, the oracular finalities, set forth so confidently by all sorts of learned people, from ex-President Eliot on, about stage children, I am tempted to echo Mr. Riis; for, in my complete dissent from what they say, I know what I'm talking about, and they don't.

I am sitting on the broad western veranda of an old, rambling farmhouse, 1,200 feet above the sea-level, in a quiet New England hamlet, miles from a railway, with roses and peonies and the cent



"WOT LARKS!"

Young Thespians, known to Presbyter Ignotus.

of fresh-cut clover to perfume everything. There are children all over the place; in the swing, playing croquet, see-sawing, calling, "Tell us a story, father." Perfectly normal, human children from ten to fifteen, rosy, bonny, sweet-voiced, gentle-mannered, considerate, unselfish, in honor preferring one another, altogether lovable. The casual motorist, if he slowed down enough to see anything, would say: "A children's house-party, probably playmates from some particularly good boarding-school." But listen closer, and you may hear upstairs two youngsters rehearsing "As You Like It." Rosalind and Celia planning their evasion into Arden's green retreats; rhythmic foot-beats lead where a third is practising in "Chantecler" dances; three little girls are chuckling over the antique jests of "Box and Cox"; and a quaint twelve-year-old with a thrilling con-

tralto, who has saturated herself with Shakespeare, spouts bits of "Romeo and Juliet" at most inopportune moments. Yes, all these dear little people are from the theatre; most of them began at three or four, and have been in the atmosphere of the stage ever since—due allowance being made for school-time, of course.

I wish the well-meaning ignoramuses who talk of physical detriment to stage children could see tall, sturdy, rosy Doris, now fifteen, who was Little Lord Fauntleroy on the road for a year or more when she was ten, and has since played many parts with distinction. Oberon and Titania are both here, though Bottom and Puck are still in the city. Robin Hood looks quite competent to take care of the sheriff of Nottingham, or of a Gerry Society agent. And all of them, from Edna to Vera,



READY FOR A WALK.

youngest to oldest, are far less spoiled and self-conscious than the "little social leaders" of their own age, whose pictures appear above that detestably vulgar title in the Sunday supplements. One must determine questions in the light of facts, not of theories; and it is a fact that stage children are not spoiled in any way, given proper conditions of care and training. Of course I do not forget the filthiness which pollutes too many theatres, the flat banality which destroys all art in many others. But because I believe that dramatic art is as legitimate and needful as any other, and that it is the function of the drama to mirror life, I am sure that children have a rightful place on the stage, that the reflection of life may not leave out the best part of life.

As to the strange suggestion that they be forbidden to commence their dramatic education until they are fourteen, and be allowed on the stage thereafter, those who make it know very little of the psychology of adolescence, surely. The child who should begin at fourteen would run all the hazard of being completely spoiled, which the child who began much earlier has entirely escaped. Nor is it sensible to put the child actor on the plane of the child-labor laws, as if dramatic art were a sort of mechanical trade. It would be as reasonable to say that choir-boys violated the child-labor laws by rehearsing Church music; or that school-children were set to work because they learn poems by heart and afterwards recite them. Admit the need of supervision, restriction by competent authority, licensing, if you please, for each separate performance; but I am prepared to defend the right of children to appear on the stage as a matter of principle, and to assert that its indiscriminate prohibition is as unwise as it is unjust.

But I must pass from the general to the concrete. The natural theatre in the "deep-tressed meadows" near-by, with Washuset and Monadnock for giant sentinels, and a panorama of hills and wooded valleys circling for thirty miles every way, as a background, calls me. There these small Thespians are to rehearse for my special benefit; and, if my camera does its duty, perhaps you may see them too.

PRESBYTER IGNOTUS.

**PROPOSED ACCESSION DECLARATION
AROUSSES STORM OF PROTEST**

**The Church of England Neither "Protestant" Nor
"By Law Established"**

**LADY CHAPEL OF LIVERPOOL CATHEDRAL
CONSECRATED**

**Canon Henson Expounds His Views Before the Divorce
Commission**

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau (London, July 5, 1910)

THE Catholic Church in this land, *Ecclesia Anglicana*, seems in these evil days to be constantly subject to shocks, just as some countries are constantly subject to earthquakes. What has caused the latest shock is the form of the Royal Accession Declaration which has been chosen by Mr. Asquith's Cabinet as a substitute for the present existing formula and embodied in the bill which was brought in last week by the Prime Minister. The form of Declaration now proposed by His Majesty's ministry is as follows:

"I [then follows the name of the Sovereign] do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church as by law established in England, and I will, according to the true intent of the enactments which secure the Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my powers according to law."

Now, for the Government to designate the English Church under such an entirely false and misleading as well as offensive phrase, "The Protestant Reformed Church as by law established in England," and to put this phrase into the mouth of the Sovereign, who at his coronation takes a most solemn oath to defend the Catholic faith, is conduct utterly indefensible and too shameful for words. The colossal absurdity of the thing is also obvious at once: for while the coronation service binds the sovereign to membership of the Catholic Church of the Lord Christ, this Declaration would so express it as to confuse the Church with a Protestant sect. It is astonishing that Mr. Asquith who is believed to hold firmly to the continuity of the English Church, from ancient and mediæval times, should allow himself to become associated preëminently with such an outrage as is here perpetrated against the Church. I think this can only be adequately accounted for by the fact that he is in this matter, as in the matter of Irish home rule, in the hands of the Irish Nationalist members in the House of Commons, who, together with English Romanists of the aggressive Ultramontane type, would seem to be almost malevolently bent on applying the epithet "Protestant" to Holy Church in this land.

The English Church knows no such appellation for herself; nowhere in the Prayer Book, nowhere in any of her formularies does the Church speak of herself, explicitly or tacitly, as "Protestant" or "Protestant Reformed"; always and everywhere she is set forth as the ancient Catholic Church in England. In her three creeds, the Nicene Creed, the Athanasian Creed, and the Apostles' Creed, the Church bids her children to declare their belief in the Catholic Church and in the Catholic faith, while in the Athanasian Creed there expressly occurs the phrase "the Catholic religion." Moreover, in the Prayer Book we pray for "the good estate of the Catholic Church." The insertion of such words as "the Protestant Reformed Church" in the proposed Royal Declaration would seem to be a studied as well as entirely gratuitous insult to the Church.

The Government has no more right to offend English Catholics than to offend Roman Catholics. The new formula has evidently been worded entirely from the point of view of his Majesty's Romanist subjects, and without any consideration whatsoever of the convictions and feelings of his Majesty's Anglican subjects. It is bound, I think, to raise such a storm of disapproval and opposition throughout the Church that the Government will be compelled to bow to the storm. Although the later stages of the bill may possibly not be taken until the autumn session, yet all true sons of the Church should bestir themselves at once in a vigorous and relentless campaign against this atrocious new Royal Declaration.

The *Guardian*, which is supposed to be the quasi official organ of the Bishops' party, comes out, I am glad to see, very strongly and uncompromisingly against the proposed Declaration. It considers the new formula thoroughly unsatisfactory

and unacceptable, and expresses the hope that it will be amended, withdrawn, or defeated:

"From the point of view of the Church of England the new form of words is extremely offensive, and will be seriously resented and strenuously opposed. It is the height of clumsy inaptitude to remove one grievance by creating another, which is exactly what the new Declaration does. The phrase 'The Protestant Reformed Church as by law established in England' is a sentence which bristles with false theology, bad history, and worse taste. The Church of England is not a 'Protestant' body, and it is not 'by law established.' Its own formularies lend no countenance to either suggestion, and the employment of such language is merely provocative."

The *Church Times*, which seems to me to take a more straightforward and satisfactory line on the subject in a sub-leader than in its first leading article, and from which I here quote, considers the obnoxious phrase in the proposed Declaration as absurd as it is unnecessary. Moreover, there is no precedent for it:

"It is not used in the act imposing the coronation oath, nor in the Act of Settlement, nor in the Bill of Rights. In those documents reference is made to the Protestant reformed religion, an expression employed for the safeguarding of Presbyterian and other Protestant interests. When the Church of England is spoken of, it is called by its proper name, as in the Statute of Appeal it is named the English Church. 'The Protestant Reformed Church, established by law in England,' is further a description of something which it is impossible to identify. Certainly the Church of England nowhere describes itself in such terms. Nowhere does it accept for itself the epithet Protestant. We think that Mr. Asquith's best way out of the difficulty of trying to please everybody, or to hurt nobody, is to drop the Declaration altogether."

The Protestants are, of course, up in arms against the proposed Declaration because it has not been drawn up on the lines of the present statutory formula.

Down in Cornwall there has recently taken place the completion and dedication of the two west towers of Truro Cathedral, and this has now been followed by an event of still more importance in the history of the revival of Cathedral building in England, the completion and consecration of the Lady Chapel of the great Cathedral that is being built at Liverpool. The chapel of Our Lady, which from the designs must be a very beautiful building, is the first portion to be completed of the Liverpool Cathedral, and has been erected at a cost of between £50,000 and £60,000, of which £25,000, besides gifts of internal fittings for the chapel, has been contributed by two closely interrelated local families, the Earles and Langtons, in memory of departed relatives and as a thank-offering for temporal blessings during their long connection with Liverpool. Mr. Arthur Earle has also offered to contribute £10,000 towards the cost of the choir and center transepts of the new Liverpool Cathedral, provided that a further sum of £50,000 is raised before July, 1916.

The Lady Chapel stands on the southwest slope of St. James' Mount, the summit of which will be crowned by the main portion of the Cathedral building, and has exterior walls 70 feet high. The style of architecture is a free adaptation of both Early English and Decorated. Its interior aspect is particularly striking. The reredos, which is among the memorial gifts of the Earle and Langton families, is in the form of a triptych in rich blue and gold, and depicts in high relief the Nativity of our Divine Saviour. The walls of the apse on either side of the reredos are covered with dark blue gold bordered hangings, with scrolls bearing the words of the Annunciation, *Gratia plena* and *Dom. tecum*. The altar is thirteen feet long—longer perhaps than any mediæval English altar—and its ornaments consist of a richly gilt cross and candlesticks. The embroideries for the Lady Chapel, including the sanctuary hangings, were designed by the late G. F. Bodley, R.A., and his partner, Mr. C. G. Hare, and were carried out under their supervision. These embroideries are the work, and also the gift, of women of the diocese, who formed an association for the purpose with the Dowager Lady Derby at its head. The principal pieces, besides the hangings on each side of the reredos, are five altar frontals, for use at different seasons of the Christian Year. Four of the five are described as extremely rich, and their beauty beyond all question. The initial M alternates with IHS on the splendid white frontal.

I had hoped to have sent with this letter some photographs of the Lady Chapel, but the organization secretary of the Liverpool Cathedral Committee (the Rev. Charles Harris) writes expressing regret that they have at present no photographs of the Lady Chapel which do it justice. Later on they hope to get some taken suitable for reproduction.

The consecration of the Lady Chapel took place on SS. Peter and Paul's Day. Besides the officiating prelates, the Bishop of Liverpool and the Archbishop of York, there were

present the Archbishop of Dublin and between twenty and thirty Bishops. The Bishop of Liverpool consecrated "This House of God under the name of the Chapel of the Blessed Virgin Mary."

The Archbishop of York, who preached the sermon, said he had come there from the venerable Mother Church of York, bearing her benediction to her youngest daughter in all the promise of her beauty. More than 1,300 years had passed since the first buildings of that ancient minster were consecrated to God to witness to the baptism of the first Christian ruler of the North of England. Already great and impressive changes had taken place in this land. And since then changes even more impressive had taken place. In the midst of all those changes was there anything abiding or any permanent link which joined those fleeting generations together? There were, indeed, great traditions handed down and great institutions which spoke of our continuous history, but there were two things that had been more abiding than any of those—"the Faith which King Edwin professed at his baptism, and the divine society into which he entered." The greatest visible embodiments of the old faith were the Cathedral churches of the land. Were our old Cathedrals the shrines of the past, and nothing more? They were there that morning to give their answer to the question. At the beginning of the twentieth century, in that great modern city, they set another great Cathedral to continue for yet other centuries to witness to the abiding presence and reality of the Faith. It meant that they planted their city life still upon "the rock of faith on which, in the person of St. Peter, the Lord promised that He would build His Church." The Archbishop trusted that the citizens of Liverpool would make provision for the seemly and sufficient conduct of divine worship in that chapel. The spirit of worship must be joined to the spirit of service.

Canon Henson has been expressing his peculiar views on Church and State before the Royal Commission on Divorce—views at once morally wrong and socially subversive. He would practically have the State take its law of marriage from

human society rather than from the divine society of the Catholic Church, into whose special keeping our Lord committed that most sacred of all social institutions. This Westminster dignitary again ventilated the ludicrous opinion that on this matter the view of the House of Commons was more representative of the communicants of the Church of England than the view of the Houses of Laymen. We have often heard of the "ecclesiastically minded layman," but in Canon Henson we certainly have a conspicuous type of *uneclesiastically* minded clergyman.

An important meeting to call attention to the probable financial requirements of the Church in British Columbia has been held in London by the British Columbia Church Aid Society. And as the outcome of the meeting, an appeal has been issued, signed by the Bishop of London, president of the society, and other influential members, asking for the sum of £300,000, to be spread over a period of fifteen years, or an annual income of £20,000 during that period. The object of the appeal is to place the Church in British Columbia in possession of those resources which shall, at an early date, render her self-sufficing and self-supporting for all time.

The Bishop of Oxford, who is suffering from an internal complaint with complications, underwent an operation in a London nursing home on Sunday night. He is reported to be doing well.

JOHN G. HALL.

ANSWERS TO CORRESPONDENTS.

A. M.—The House of Bishops ruled, in 1808, that the English Tables of Kindred and Affinity had the force of law among American Churchmen; and precisely as English common law is in force in America where it has not been modified by constitutional or statutory legislation, so is it evident that here, in the realm of ecclesiastical law, the ruling of the House of Bishops accords with the law and the fact.

L. S.—(1) We have no information concerning the institution named, nor is it recorded in the reports of the United States Commissioner of Education.—(2) A man holding a degree from any institution that does not officially recognize a hood is not entitled to wear one.—(3) We know of no institution conferring degrees to students in correspondence courses whose degrees are worth having.

"IF OUR love be drawn from Christ's there may be sacrifice before it, but not final separation. For if our love be baptized into the spirit of Christ it is taken up into His life and cannot die."—*Sel.*

"ANYBODY might see God, recognize God, become conscious of the actual presence of God, if he did but live the kind of life which brings the soul into accord with God."—*Selected.*

MISCELLANEOUS ITEMS OF NEW YORK NEWS

Branch Office of The Living Church
416 Lafayette St.
New York, July 19, 1910

THE Rt. Rev. Dr. Logan H. Roots, Bishop of the missionary district of Hankow, China, arrived in port on Wednesday, July 14th, from Southampton on the White Star liner *Majestic*. He is quoted as saying that when he went to China fourteen years ago the patriotic spirit of the Chinaman was not as fully developed as it is now. It is the development of this patriotism that has caused so much of the recent agitation in China. But the feeling against foreigners is really not so bitter as has been represented.

Also on the same steamer was J. Campbell White, general secretary of the Laymen's Missionary movement, who has been attending the World Missionary Conference at Edinburgh. He said: "Church Unity was the striking thing of the conference. The meeting, with its 1,200 delegates from all over the world and representing 160 different churches, was a great step toward unity."

In the demise of Henry Dexter the city lost a well-known and successful business man, and one of its oldest citizens. For many years he was president of the American News Company. His death occurred July 11th in his home, 42 West Fifty-sixth Street, at the advanced age of 98 years. Mr. Dexter conceived the idea and worked out the plans for the consolidation of the leading newspaper dealers, which developed into the American News Company. He also organized a similar London corporation, the International News Company.

His will was filed for probate on Friday, July 15th. It provides that more than a million dollars of his estate shall be devoted to religious and philanthropic enterprises after the death of his daughter, Clarissa Treadwell Dexter. Mr. Dexter also set apart \$10,000 as a reward for the detection of the person who murdered his son, Orlando P. Dexter, in the Adirondacks nearly seven years ago. The Salvation Army of the United States is the largest beneficiary after the death of Clarissa T. Dexter. This society, which is given \$1,000 immediately, will receive \$250,000. The Midnight Mission at 289 Fourth Avenue will receive \$200,000; the Y. M. C. A. (West Fifty-seventh Street branch), and the Home for Old Men and Aged Couples, \$100,000 each; the American Bible Society, \$150,000; Society for the Suppression of Vice, \$30,000; \$20,000 each to the New York Association for Improving the Condition of the Poor, the New York Protestant Episcopal City Missionary Society, and the American Tract Society; \$15,000 to the Church Institute for Seamen; \$10,000 each to St. John's Guild, 103 Park Avenue, the Society of St. Johnland, Kings Park, N. Y., the Washington Square Home for Friendless Girls, and the Charity Organization Society; \$1,000 to the American Museum of Natural History, and the New York Christian Home for Intemperate Men at Mount Vernon, N. Y.; \$100 to St. Luke's Hospital, and twenty-five shares of Woodlawn Cemetery stock to the Protestant Episcopal Mission in Mexico.

The Devereaux House, in North Street, New Rochelle, N. Y., was opened on Thursday afternoon, July 14th, as a museum, under the auspices of the Huguenot Association. Addresses were made by the Rev. Dr. Charles F. Canedy, rector of Trinity Church; the Rev. Benjamin T. Marshall, pastor of the First Presbyterian Church; and Arthur O. Sherman of Rye. The museum is the old house occupied by Thomas Paine during his residence in New Rochelle. Six rooms have been set apart for exhibition purposes. One contains relics of Paine, another is fitted up by the local chapter of the Daughters of the Revolution, while a third will be used for the exhibition of the Huguenots—the first settlers in New Rochelle. Trinity Church in this town is 201 years old.

By an injunction against the leaders and individual members of the labor organizations concerned, danger of a general strike that would indefinitely suspend operations on the building of the Cathedral of St. John the Divine, Manhattan, has been averted, at least temporarily. The strike was threatened because the contract for the organ case had been let to a firm maintaining an open shop. The opinion was handed down by United States Circuit Judge Ward.

The Corporation of Trinity Church sold this week to James Cruikshank, a builder, an entire block in old Greenwich Village, bounded by Greenwich, Washington, Borrow, and Morton Streets, Manhattan. The old familiar landmarks, old frame and brick dwellings and stables, will be replaced by one or two buildings eight stories high. In the block are sixteen city lots, carrying a street frontage of about 800 feet. This property is near the Hudson river, south of Fourteenth Street.

"WHATSOEVER thou takest in hand, remember the end." Remember the great end of all things: remember death and judgment: remember eternity: remember that what you now do will make a difference to you for ever. Have these been your sayings to yourself to-day? or yesterday? or the day before that? Have you ever made it a rule to have such thoughts?—*Keble.*

STATEMENT OF THE BOARD OF MISSIONS.

THE following statement has been issued by Mr. George Gordon King, treasurer of the Board:

The appropriations for this year to June 1, including last year's deficiency of \$33,000, are.....	\$1,247,000
Towards meeting this sum we have received to July 1st, from parishes, individuals, Sunday schools, the Woman's Auxilliary and from income on invested funds.....	787,000
Leaving a balance still to be raised of.....	\$460,000
Towards meeting this balance, the Society may reasonably count on receiving from—	
The Sunday schools	\$ 8,000
The Woman's Auxilliary united offering.....	12,000
The Woman's Auxilliary annual offering.....	24,000
Interest	27,000
Miscellaneous sources	4,000
	75,000
	\$385,000
There is still due the Society on the Apportionment.....	217,000
	\$168,000
At the discretion of the Board, undesignated legacies on hand may be used to the extent of.....	90,000
	\$78,000
It is possible that more legacies may be received in July and August to the extent of say.....	20,000
Amount to be secured above the Apportionment.....	\$58,000

It will thus be seen that the sum of \$217,000 is still due on the Apportionment, and in addition a further sum of \$58,000 will be needed as well, on or before September 1, 1910, in order to meet all the obligations of the Board.

Twenty-four dioceses have sent their apportionment in full; 1,796 congregations have sent their Apportionment in full; 2,060 congregations have contributed toward their Apportionment; 2,637 congregations have made no contribution towards their Apportionment.

In spite of the reduced number of the officers, and in spite of their imperfect work, the Church has overlooked everything, and has most nobly and loyally stood by the Board. Never before has she given so much. It is an indication of what she might do if all her members realized their obligation. What of the 2,637 congregations which have so far failed to make any contribution towards their Apportionment? How can they be reached? How can individuals who are able be asked to aid in this work, even if some of them have already contributed?

THE BURLESQUES OF THE MONKS.

ONE OF THE pictures most commonly seen in the art stores and print shops to-day is one representing the monk as a convivial, roystering sort of a person, with bloated, repulsive countenance, that would make it appear as though life to him meant nothing but one long carousal. There is nothing to redeem the sensuality of the face that looks out at you from among beer mugs and wine glasses, bottles and barrels, and casks of liquor.

And who are those monks who are thus burlesqued? Why, they are the men who carried the light of civilization and Christianity throughout the world; who have preserved the arts, and the sciences, and the literature of Greece and Rome from the devastating irruptions of the northern barbarians, and transmitted them down through the ages to us; then, with sublimest courage, and patience, and perseverance they have won those same rude hordes of barbarians to the Gospel of Christ, taught them the arts of peace and industry, and of this crude material fashioned the enlightened nations of Christendom.

The real monk, the ideal, the intellectual monk, the monk of the cloister, the studio and the laboratory, such as a Benedict, a Bede, a Bernard, a Columbkil, a Roger Bacon, a Thomas Aquinas, a Dominic, or a Francis of Assisi, would make a worthy subject for the artist's brush, and would convey to the casual beholder as well as to the student, the lesson of their lives—the worth and the nobility of self-sacrifice. But on the contrary, these are the men who are vulgarly caricatured by cheap color-mixers and held up for the jibes and ridicule of a generation that knows them not, and which is therefore prepared to accept the false ideal for the true.

The stage is also a grievous sinner in this regard, the monk of the playwright being invariably a truculent fellow woefully lacking in the principles and the characteristics of manhood. The monk, Joseph, in "Richelieu," the creation of Bulwer Lytton's prejudiced mind, is a specimen of this sort. Even Wagner's opera of "Tannhaeuser" is marred by the same defect, the procession of monks in the Pilgrim's Chorus resembling nothing so much as a motley band of dissipated outlaws. This, however, is the fault of the stage manager rather than of the composer. The effect on the audience, either in play or opera, is not in favor of the monk.

These abuses have held sway too long, and whether on the mimic stage or looking out from the painted canvas, they express and perpetuate an injurious falsehood, and, therefore, they ought to be abolished.—*Northwest Catholic Progress.*

MANY IMPROVEMENTS TO ST. SIMON'S MISSION, CHICAGO

Work of Chase House for the Children of the Stock-Yards District

THE CATHEDRAL VACATION SCHOOL

Other Items of City and Diocesan News

The Living Church News Bureau Chicago, July 19, 1910

ST. SIMON'S MISSION (the Rev. Herbert B. Gwyn, priest in charge) has undergone many improvements during the past year. The new parish house has been completed at a cost of \$12,400, giving all the necessary space and equipment for the Sunday school and guild work. The old parish room has been remodeled into three rooms, viz., a large sacristy, a class room, and a priest's study. The interior of the church and sanctuary has been redecorated. A new motor has been installed for the organ, the gift of one of the members of the choir. A set of side lights for the chancel has also been presented by one of the parishioners. The church property has been improved and graded and surrounded by an iron fence. The different societies of the parish have completely furnished the new parish house. At present a movement is on foot to enlarge the church building in order to make room for the increasing congregations.

A great work is being carried on this summer among the children of the stock-yards district at Chase House. Chase

House is the settlement owned and operated by St. Paul's parish, Kenwood (the Rev. Herman Page, rector), and Mr.

Walter S. Pond of the Western Theological Seminary is in residence at the house to superintend the summer work. Hundreds of children of this district are reached through the five clubs which are operated for the boys and the three for girls. The children are entertained, instructed, and helped in various ways every day of the week at the House. On Wednesday afternoons they are taken to Sherman Park for a swim, and on Thursdays they are taken for outings to the city parks by the Bureau of Charity. Just before school opens in the fall, Mr. Pond will take the twenty boys who have been the most faithful and have made the best records for a ten days' camp. They are planning to go just north of Waukegan on the shore of Lake Michigan. Besides being enabled to enjoy the summer vacation the girls are instructed in the art of plain sewing so that they can make most of their own clothes, and the boys are taught to do carpenter work and all sorts of household repairing.

The Cathedral branch of the Daily Vacation Bible School has been opened this summer under the direction of the Rev. Arthur S.

Morrison, a member of the Cathedral and City Mission staff. The school is operated for six weeks of the summer vacation. The

boys are taught hammock-making and other useful branches of manual training, while the girls are given instruction in sewing and basket-weaving. Outdoor games and exercises also form a part of the daily routine. Each day's work is begun and ended with a brief service of prayer, hymns are sung by the children and stories from the Bible are told by the principal. Last year the school was held at the Cathedral for the first time under the leadership of Mr. Blair Larned, of Lake Forest. A very successful beginning was made and several prizes were won by the school. This year, however, the lowest attendance record has been considerably higher than the highest for last year. Many of the children who were successful in winning prizes last summer are enrolled in the school again this year. Mr. Morrison and his two assistants take the children on all-day outings once a week to the various parks of the city. These trips give an opportunity for a great pleasure which most of the children would otherwise be deprived of, but it is understood that no child is allowed to go on the outings unless his work in the school has been faithful and his attendance record up to the standard. So far everything has been most encouraging, and it is hoped that the Cathedral branch may be awarded first place among the schools of the city.

The annual report of the treasurer of the Church of the Holy Spirit, Lake Forest (the Rev. A. G. Richards, rector), shows that

excellent work has been done and a marked improvement over previous years has been accomplished. The receipts* for the year amount to \$7,209.69, which sum includes 1,170.74, given to the cause of missions. The Sunday school and guilds have contributed enough to bring the total receipts of the parish up to \$8,293.89.

On Thursday, July 14th, the Sisters of St. Mary entertained the Cathedral clergy and congregation at Kemper Hall, Kenosha, Wis.

Special trains left the city at 8 and 9 A. M., and the people were taken in autos from the station to the grounds. During the day, all sorts of games were provided for the Cathedral children and the

girls from St. Mary's Home. Luncheon was served at noon on the campus and all through the day light refreshments were provided. An opportunity was given to visit the different buildings of the school and the home and to see the beautiful Eucharistic vestments made by the Sisters. The outing was concluded by the vesper service in the school chapel.

Christ Church, Woodlawn (the Rev. C. H. Young, rector), held its annual parish picnic on June 27th. Instead of spending the day in the park, a lake trip to Michigan City and return on the *Theodore Roosevelt* was enjoyed by some 200 members of the parish.

Vacation News Notes

Through the efforts of the rector, all paddles, roulettes, and other gambling devices were removed from the boat for the day.

Grace Church (the Rev. W. O. Waters, rector) held its annual parish picnic at Cedar Lake, Ind., on June 28th.

The boys and men of the Cathedral choir are planning to spend the last two weeks of August camping at Dewey Lake, Michigan, with Mr. and Mrs. Mortimer of the Cathedral parish.

The choir of Christ Church, Woodlawn (the Rev. C. H. Young, rector) were at Whitehall, Mich., for the first two weeks in July. While they were gone several of the Sixty-third Street merchants furnished a large number of prizes for the choir field day exercises.

St. Paul's Church (the Rev. Dr. Page, rector) will send its choir to Nona Lake, Michigan, for a two weeks' outing the first of August.

Grace Church choir (the Rev. W. O. Waters, rector) spent the first two weeks of July at Delavan Lake, where they have been going for a great many years.

The choir of St. Peter's Church (the Rev. A. W. Griffin, rector) will go to its old camp in Salem, Wis., for the last half of July. The Church of the Epiphany (the Rev. L. P. McDonald, rector) will send its choir to Lake Cora, Michigan, for about ten days the first part of August.

The choir of St. Chrysostom's Church (the Rev. N. O. Hutton, rector) camped near Beaver Lake, Wisconsin, during the last week in June and first in July.

THE EPISCOPAL DESCENT OF THE AMERICAN BISHOPS.

A LETTER from the Rev. J. V. Macmillan, chaplain to the Archbishop of Canterbury, points out that in the Table Showing the Episcopal Descent of the American Bishops, contained in the *Living Church Annual* of 1910, pp. 74-76, the succession is traced through one of the assistant consecrators of Bishop White, William Markham, Archbishop of York, rather than through the chief consecrator, John Moore, Archbishop of Canterbury. As Mr. Macmillan states, the two lines converge at the third remove from Bishop White, so that the descent is not altered thereby from the fourth name, John Potter. Archbishop Markham traces to Potter through Bishop Trevor of Durham, who was consecrated by Archbishop Potter; and Archbishop Moore through Archbishop Cornwallis, who was consecrated by Archbishop Herring, and he by Archbishop Potter. The letter from the Archbishop's chaplain is as follows:

To the Editor of *The Living Church Annual*:

DEAR SIR:—Will you allow me to call your attention to the statement made on page 74 of the issue for the year 1910 to the effect that William White, first American Bishop in the English line, was consecrated on February 4, 1787, by William Markham, Archbishop of York? The consecration which took place here, in Lambeth Palace chapel, was by John Moore, Archbishop of Canterbury. It is true that Markham of York was, with the Bishops of Bath and Wells and Peterborough, present, and assisted at the consecration. But there is considerable interest connected with the fact of the consecration of Bishop White having been at the hands of the Archbishop of Canterbury and in Lambeth Palace chapel. The whole story is told in White's own *Memoirs of the Protestant Episcopal Church* (Philadelphia 1820), see page 158 ff., and full quotation of the "Instrument of Consecration" recorded in the archiepiscopal registry is made on page 391.

The question of the Episcopal Descent of Bishop White would not be much affected by an alteration in your statement, since whereas Archbishop Markham derived his consecration from Bishop Trevor of Durham, who was consecrated by Archbishop Potter of Canterbury, Archbishop Moore derived his from Archbishop Cornwallis, who derived his from Archbishop Herring, who in his turn derived his also from Archbishop Potter. So that, behind Potter, the descent would be the same. (Stubbs, *Registrum*, p. 138 ff.)

I have ventured to trouble you with this long letter because the consecration of Bishops White and Provoost is one of the incidents connected with Lambeth Palace chapel in which American visitors who come here take most interest. I am, Yours very truly,

J. V. MACMILLAN,

Chaplain.

"WHERE LOVE is, God is; and where God is, life must ever be."
—Selected.

BISHOP BRENT ON THE OPIUM TRAFFIC.

BISHOP BRENT of the Philippines will return to the United States soon, after six months in England, says a London dispatch to the *Chicago Tribune*. He has been organizing an international conference to fight the opium, morphia, and cocaine habits. It will be held at The Hague and will draw up regulations for limiting the sale of the drug. The Bishop said he believed China is sincere in its anti-opium crusade, although he often had heard doubts expressed of England's sincerity.

Asked how long he thought it would take the Philippines to reach the self-government attained by the Boers, Bishop Brent replied that was a question nobody could answer. The Philippines, he said, already had greater control over their own affairs than any native dependency, while the Filipinos occupy many of the most important positions on the islands.

"I have encountered the widespread belief that the United States has undertaken a greater task in the Philippines than it is able to carry out," he said. "I do not believe it. The United States never shrank from or abandoned any duty, and although its task in the Philippines may be as great as it can manage it will be no greater."

Bishop Brent said he considered the United States handicapped by the too rapid pace set by the first Episcopalian body in the Philippines. It was small numerically, but the question was not one of numbers. It was not a proselyting body, nor was it working in opposition to the Roman Catholic Church, which, however, treated it in a manner such as he could legitimately complain of.

The *New York Tribune* has this further statement of the issue involved:

A considerable part of the revenue of the Indian government is derived from the export to China and the Straits Settlements. In 1907-'08, the last fiscal year recorded, 48,900 chests of Bengal opium were sold for export, on which the net revenue for the government was about \$17,880,000. Severe regulations for the control of the growth and sale of opium were issued by the Chinese government in 1906. Two years later the British minister at Peking made an agreement with the Chinese Foreign Office by which 51,000 chests of opium should be the standard amount imported from India, the amount to be decreased yearly by 5,100 chests and the importation stopped after ten years. The amount of foreign opium brought into China in the preceding year was about 7,270,000 pounds, valued at more than \$23,000,000. The amount of opium grown in China was nearly as large.

In February, 1909, delegates of China, several European and Asiatic powers and the United States met at Shanghai on the initiative of the American government. Bishop Brent was elected president, and nine resolutions, binding the various governments gradually to suppress opium smoking in their territories, were adopted. They were much milder than the resolution proposed by the American government and supported by the Chinese delegates, which would have resulted in speedy suppression of the traffic.

The American programme was strongly opposed by the British delegates. Since the agreement between China and Britain of 1908, British commercial bodies in the Far East and the Hong Kong government, which receives considerable revenue from opium, have opposed the carrying out of the agreement on the ground that China was not enforcing its pledges to discontinue the growth of the poppy. The testimony of travellers, officials, and missionaries on this point is contradictory, but appears to show that the officials of certain provinces are stamping out opium, while others are lukewarm in the matter.

THIS IDEAL of creation, of marriage, of womanhood, derived from the Hebrew people, passed over into Europe together with the pagan ideal derived from Imperial Rome. Wherever paganism dominated woman was dishonored and marriage was reduced to a commercial partnership. Wherever Christianity dominated, woman was glorified and marriage was treated as a sacrament. The Church honored woman. It put by the side of the Lord Himself the Virgin Mother who bore Him. The adoration of the Virgin was one of the messages of the Catholic Church. Wherever that adoration was offered, wherever that Mother and Child were painted, wherever the *Ave Maria* was played or sung, there womanhood and motherhood were exalted and adored. With this ideal of womanhood there went an ideal of marriage as a sacred sacrament binding husband and wife together in an indissoluble bond. And wherever these two went, there went also the idea of complete comradeship; for these three Hebrew ideals are really one in three, a sacred trinity of love: man and woman created one; man and woman created to be comrades; and man and woman united by marriage in an indissoluble bond.—DR. LYMAN ABBOTT, in the *Outlook*.

CHARLES WESLEY ANNIVERSARY.

ONE HUNDRED and seventy-five years ago, Charles Wesley assembled the troops of General Oglethorpe and the few settlers for a religious service under the live oaks of Frederica, a fortified town on St. Simon's Island off the coast of Georgia. Nothing remains of the town or fort except traces of earth-works and the ruins of a battery on the landward side of the island—an old "tabby" structure with a dismantled rusty gun, pointing its silent muzzle over the "reach" of the river. Back

maintains in the old home; still another portion—and the largest—for the support of other missions he had founded through southern Georgia, and for the establishment of others as they might be needed. Fully two-thirds of the churches of Georgia owe their existence to this fund and to Dodge's personal work.

He was called to lay down his work in 1898, and his assistant took it up. The Rev. David Watson Winn has proved himself a worthy successor, and not only carries on the work at Fred-



half a mile under the shadow of the "Wesley Oaks," surrounded by broken monuments and ruined vaults where lie the bodies of the ancestors of many Georgia families, stands the beautiful church in which the scattered families of St. Simon's Island gather Sunday by Sunday.

Wesley was succeeded by Whitfield, and he by others during the Colonial period. In 1808 a parish was incorporated, one of the first three in Georgia. Indigo, rice, cotton, successively built up a wealthy community. Then came war's ravages. Lumber interests temporarily revived prosperity, but that, too, passed.

In 1884 a wealthy layman, Anson G. Phelps Dodge, came to the old site of Frederica to live, and his heart was stirred within him at the sight of the unshepherded sheep and the decayed and ruined church. He sought holy orders and devoted his life and fortune to the work of rebuilding the old, and establishing new, centers of work. He built the present church, the third one under the oaks.



REV. A. G. PHELPS DODGE, JR.

The church is a beautiful one, finished throughout in the native pine, with transepts, open roof, and five memorial windows. Mr. Dodge found the old altar, enclosed in its mensa in the new one, and placed above it cross and lights and flowers. He left a sufficient portion of his fortune to support it and an adjoining chapel for negroes: another

portion to support an orphanage for boys, which his widow still

erica and other places on the island but looks after many other missions established by Dodge in the rural and thinly populated regions on the seaboard.

On St. Peter's day of this year a goodly company assembled, coming by chartered steamer from Brunswick and other points, to celebrate the 175th anniversary of Wesley's work. The day was perfect. Clouds and a fresh breeze from the sea tempered the heat, and though the church was crowded no one was uncomfortable. The Bishop of Georgia celebrated the Holy Eucharist; the rector of St. Mark's, Brunswick, served. The epistoler was the rector of Waycross, Dodge's first established mission; the gosseller was the rector of Christ Church, Savannah. The preacher was the Bishop of Atlanta, who was a warm personal friend of Mr. Dodge. His sermon was an eulogy of the man, and brought to many a realizing sense of Dodge's greatness and devotion.

After the service a bountiful luncheon was spread under the trees, and then all gathered under Wesley's Oak, where brief addresses were made by the two Bishops, the rector, and others. A hymn was sung, the Bishop pronounced the Benediction, and the throng dispersed.

A GOOD TEST OF CHARACTER.

ARE WE easy to live with? This is an essential test of the genuineness of character. How we appear to society is comparatively a slight matter, for that chiefly means the estimate of people who do not know us; but how we appear to those who live with us is a very significant matter. A few shallow, hollow courtesies suffice to secure popular favor; only sterling character persuades those who live with us. There is something wrong about persons who are habitually and really difficult to live with. We may explain and excuse our incompatibility by a variety of specious and flattering ingenuities; but usually people hard to live and to get on with are guilty of serious, moral deficiencies. The more we imbibe the spirit of our Master, the more shall we win the good opinion of those with whom we live. If when we finish, our friends can write for our epitaph, "He was easy to live with," little more need be said.—*Sel.*

PRAY and strive to be courageous under long weariness and disappointment.—*Selected.*

portion to support an orphanage for boys, which his widow still

THE UNION OF THE CHURCHES.

BY SEBASTIAN DABOVITCH,

Archimandrite of the Serb Branch of the Church in North America; formerly Dean in the Russian Church.

THE belated January number of the little English supplement to the *Russian American Messenger*, published by the Archpriest Alexander Hotovitsky in New York City, under the auspices of the Russian Consistory in North America and the Most Holy Governing Synod in St. Petersburg, has come to hand during the latter part of June. The little supplement of this particular number appeals to me for many reasons. Well do I remember the year 1891, in which we laid aside the deceased form of the much beloved patriarchal Archbishop-Metropolitan of Kiev, Platon. It was then that the young Father Porphirius Rozdestvensky made his appearance at the Church Academy in Russia's "Holy City."* His parish in the province of Koursk could not console nor sufficiently satisfy his aspirations; he leaves the sad scene of the fresh grave of his young wife, he gives charge over his only child, a little daughter, to relatives, and he comes to Kiev—not so much as dreaming that he makes the step which was a cause in the change of name from Porfiri to Platon.

Late in August, after the feast of the Assumption, perhaps his first day within the walls of the academy, we met during our strolls in the corridors. Of the many students there were few in cassocks. My monastic habit, or the fact of my coming "from America," attracted Fr. Porfiri's attention toward me. In turn I was attracted by the handsome appearance of the newcomer, a young secular priest widowed. This is one of the reasons why I am so much interested in the article of the above mentioned supplement—because it comes from the pen of this very same man, now the Russian Archbishop of North America, His Grace, the Most Reverend Platon.

Let us follow the thought with which this sunny article, so richly adorned in thoughtfulness, almost heart-touching, in a pleading penned in style so pleasant that we lose sight for the moment of the carefully trained theologian, the author; the thought in this descriptive chapter of a delightful soliloquy on a very important dialogue which springs into being at the chime of an American church bell one Sunday evening, heard in New York's Central Park as the Archbishop, with his companion, walked beside the Reservoir. But as I am enwrapped with the charms of beautiful expression, behold, the thought with which this important writing is so pregnant vanishes, as it were, for I fail in my endeavor to see the deliverance, or the actual birth of the central idea, in manner perhaps reminding one of the text: *The Word made Flesh*.

Nevertheless, every one concerned—and what Christian has not at heart the *union of the Churches of God*—every one should read for himself this valuable paper on the subject of the *oneness* of Christian members in the body Catholic. There is no doubt in my mind but that this opinion of Archbishop Platon is the voice of the Russian branch of the Orthodox East, whose adherents altogether number near to the million mark in this northern continent. If not for common civilization's sake it should be a matter of deep concern for Christ's sake—the gathering into one fold these and all of His children, half of which are outside of the pale of our own parishes, and beyond our human individual reach, being handicapped as we are by want and other causes, but chiefly because of the sin of estrangement in the branches of the several members of the body broken, and also the temptations of a frivolous world.

On pages 3 and 4 of his paper the Archbishop relates of the brotherly coöperation of Bishop Parker. We thank God for this touch of grace, which is more telling than words can put it. On page 7 the Russian Archpastor has nearly uplifted us into the gates of the third heaven when he remarks: "The mutual regard of these two churches reached a point when the proselytizing of either in the ranks of the other has become entirely out of place." A bit of humorous wit displayed by His Grace on page 9, clearly shows how keenly he appreciates "practical business in our Americanism."

Very few Russians, aside from professors, etc., understand the word Catholic. Their translated equivalent is inadequate. The good Archbishop would have all concerned come together under the protection of the Holy Apostolic Church. We maintain that, while the Eastern Churches are preëminently Apos-

tolitic, the Roman and Anglican Churches also are Apostolic. I think that Catholic principles, doctrine, discipline, attitude, and Catholic administration should be the ground for universal rally. The sad, unfortunate, not to say malicious or something more of the incident recorded by Archbishop Platon on page 10, I can only corroborate, for I myself on many occasions in different parts of this great country during a lifetime almost, having been born in the United States (and officially working in the ranks of the clergy since 1884) I and others with me have undergone more or less similar treatment at the hands of followers of the Romish or Latin communion.

His Grace rightly surmises that there may be some difficulties in harmonizing interpretations of orthodox dogma, but when he entertains a fear that there also might be "certain liturgical and ritual characteristics of Church life brought up as questions involving serious impediment in the way for union," we call to mind the early Church of the days before the great schism. They had the Greek ritual and the Latin ritual, also several other lesser differences or shading of a local character in the Churches of Georgia, Syria, Armenia, Abyssinia, etc. After all, the Greek rite, we must admit, is three-fourths Hebrew-Jewish. And the so-called Latin rite is as much Greek as it is Latin. The Greek rite in Russia, who knows but what it has a tinge of Mongolian coloring? This seemingly secondary consideration is important for at least one reason: it may be very helpful in the evangelization of the world, and of Asia in particular. The Greek ritual in the Serbian Church (which is divided into three independent jurisdictions and has nine dioceses in two other ecclesiastical jurisdictions) has some accretion of a decidedly Slavonic type. Far out in the West we find the Church clearly recognized in altogether another new environment, with her ritual imbued with the Anglo-Saxon character.

I believe the Most Reverend Platon fully realizes the vast importance of his utterance in the few words he caused to have translated and published widely in English. No doubt it is intended as an offering, a service for the noblest cause in Christendom. And we should be grateful. We should realize also the impossibility for a single hierarch to elucidate on personal authority a wider scope. Archbishop Platon, too, is under a head. We should remember that aside from Greek, Syrian, Roumanian, Albanian, and others there are at least one hundred and ten millions of souls who offer religious devotions in the Slavonic tongue. The episcopate may be enlightened, but we doubt the profundity of the presbytery. The great laity is the larger portion of the Church. And all parties are entitled to their voice.

His Grace has been in charge of the Orthodox Eastern Church in North America now for the past three years—a brief period. We must remember that the great Russian Church is still to considerable extent laboring under a bureaucratic regime. And most of us out here are an offshoot of this Church. After five years our Bishops look for a promotion to a good diocese at home. Consider then how almost impossible it is to penetrate all phases of life down in the people, to see the Church at large, to observe properly the working of the whole, and to understand the manifestations of the Divine Spirit in this busy, progressive, and strange new world on the west side of the Atlantic! The cause calls for the gathering of data at first hand, and the understanding of wherefores, by more than one man, who by the way is much occupied with his own gigantic task, and it requires a good deal of commingling. It is not, therefore, surprising that Archbishop Platon's quasi-declaration is penned in the form of a literary meditation, and yet it is a declaration, for it comes from the head of a local Church, published in an official organ maintained at the expense of the Holy Synod. We now may hope no intrusion will annoy either side by application for passports, but that all will patiently and bravely work in their respective ranks, swelling by aid of the yeast of righteousness the whole into one lump. Let us also hope that in another year the Archbishop will give us a veritable "Pronunciamento."

"Those evening bells, those evening bells,
How many tales their music tells!"

And it is because we are beside the Reservoir. Forever be praised our great and deep well of living waters in God, abundant for all truly thirsty souls.

ANGELS join with us in the sacrifice of praise and thanksgiving, but we are not worthy to join with them, until we have first prepared ourselves by that other sacrifice of humble and contrite confession.—*Keble*.

* From this school in Kiev, since the time mentioned, a number of Church workers came to America, one of whom was Bishop Innocent.

ANGLO-EASTERN CHURCH RELATIONS.

BY THE REV. CALBRAITH BOURN PERRY,

American Secretary of the Anglican and Eastern-Orthodox Churches Union.

THE interest your readers are sure to feel in the good news that has come in brief postal cards from the Hon. General Secretary of the A. E. O. C. U., the Rev. H. J. Fynes-Clinton, during his just completed visit to Russia will, it is hoped, justify this request for your valuable space.

He was invited and sent as the representative of the whole Union to attend a great religious festival at Poletsk: the translation of a national saint. The very thought of a whole nation, under the leadership of its ruler, assisted by visiting royalties, celebrating a feast so purely ecclesiastical, in itself suggests its lesson to a nation such as ours, of religious liberty indeed—but, alas, of too great religious indifference.

The secretary went, not especially representing the English people or the Church of England, but the whole international society, the Anglican and Eastern Orthodox Churches Union, and he writes: "I represented the *whole* society and laid great stress in speaking upon the *American branch*." The message he bore and its reception bear therefore a force and significance impossible to any mere local organization or any society less than international.

The secretary was received "most graciously" by the Grand Duke Constantine, representing the Tsar. Both he and the Queen of Greece gave him "an extraordinary warmth of welcome," and at interviews and at addresses which he delivered, the Imperial Procurator of the Holy Synod, the President of the Duma, the Ecclesiastical Commission, the nobility and official class, and, not least interesting and significant, the peasantry, were "most warm and interested."

The Grand Duchess Elizabeth—who, since the cruel murder of her husband, Grand Duke Sergius, has become a "Religious," and, adds the secretary, "a saint"—expressed her intention of becoming a member of the Union. After the conclusion of the splendid functions at Poletsk, the secretary visited our president at Riga and found the Archbishop "wonderfully energetic" and "organizing the Union in Russia under a committee." Many new members in Russia have been enrolled by the secretary during his visit.

At Riga the secretary addressed a meeting of the Cathedral clergy. The secretary was, at the time of writing, starting for St. Petersburg, where it is to be hoped he found our devoted friend, Mr. de Lodyginsky, in good health, and without doubt as zealous as ever in the cause of reunion.

When this vastly encouraging news from Russia—leading the secretary himself to write that his mission had been more successful than he dreamed possible—is taken in connection with hardly less encouraging events on this side of the Atlantic—the paper recently read to the Union by Bishop Raphael, the Syrian Orthodox Bishop for America, a paper which he is more than justified as describing as liberal in tone and Christian in spirit, gratefully accepting the ministrations of our Church to his people on the lines and under the limitations suggested at the Lambeth Conference, at the same time giving information as to certain regulations of the Orthodox Church in administering the sacraments which he asked to have observed, a paper that will be made public, at his request, as soon as possible; the cordial expressions of sympathy from the Russian Archbishop Platon, accompanied by a laudable almost impatience at the slowness of our own Church in taking steps toward agreement with the Orthodox Churches, which he devoutly aspires to see in his own lifetime; the good understanding with members of the Balkan and other European Orthodox Churches through our zealous department secretary, Rev. Archimandrite Dabovich, and with the Bulgarian, through the Right Rev. the Bishop of Harrisburg, etc.; and, most recent of good news, first made known through your columns, the removal of the chief obstacle to equally intimate relations with the Greeks, the looked-for speedy arrival of a Greek Bishop for America, the Archbishop of Platias, who speaks perfect English, having been the Archpriest of the Greek Church in London, and who may be assured of a most cordial welcome to the United States—all these taken together may justify the American Secretary of the A. E. O. C. U. in concluding with the following three earnest hopes:

(a) May not the approaching General Convention be confidently expected to adopt as its own the policy toward the Orthodox Churches recommended to all the Churches of the

Anglican Communion by the last Lambeth Conference, as it will doubtless be asked to do from more sources than one? And further, to take such definite action as will provide for a continuous and effective progress toward intercommunion with the venerable Patriarchates of the East? Will not Bishops and elected delegates in the meanwhile devote prayer, thought, and study to the subject, that they may be able to deal with it under God's guidance, and intelligently?

(b) That this question and the personal *duty* of aiding in its solution should no longer be jauntily set aside as purely "academic" or "visionary," as concerning far-off peoples little known and with whom we have little in common. One of our possessions, by turn in its history Russian and American, is still a connecting link geographically and in composite population. In Japan the Russian and American missions are meeting, fortunately most fraternally, under the leadership of wise and great Bishops both Russian and American. Our domestic missionary jurisdiction of Hawaii is, according to our earnest Union Department Secretary, Rev. Mr. Kroll, likely to receive a great influx of Orientals, and nearer home still, hundreds of thousands of members of all the Orthodox Churches are pouring into nearly every state and territory of our Union. Is any question then more practical and pressing?

While heartily agreeing with the Bishops at Lambeth and the more recent utterances of our own Bishop Brent and the English Bishop at Edinburgh that no conception of reunion is adequate which leaves out of account the Churches of Roman obedience, yet must it be remembered that the apparently insurmountable obstacles to any advance in that direction (except in prayer and love) do not exist and stand in the way as to the East. On the other hand, whatever further steps may be determined as possible to take consistently without surrender of principle and our Catholic heritage in better relations with the Protestant bodies, who thus far at least seem to resist and resent one of the four fundamental conditions of any plan toward unity as we ourselves have laid them down, the Orthodox Church has ever maintained—aye, suffered countless persecutions for—all four. With what consistency then can those who profess to pray and labor for the fulfilment of the divine will as to unity, in spite of all present difficulties, pass by an opening, thus far so clear and unobstructed?

(c) And finally, a hope for one advance which need wait for no legislation. The Archbishop of Canterbury, in his letter of August 7, 1899, to His Beatitude, the Patriarch of Constantinople, deemed it of sufficient moment to make as one of four suggestions, the proposal that to further "friendly feeling, occasional visits to pay respects" should be made upon himself by Orthodox clergy residing in England, and that he would ask Anglican clergy residing in the East to make similar calls upon the Patriarchs. In reply, the Patriarch "with his whole heart accepted and endorsed the proposal" (with others made by the Most Reverend, the Archbishop), "that we grow in love to one another, and that our hearts and those of our clergy and people under us be more closely in it together."

For several years the American secretary has labored assiduously, with endless correspondence, to establish such relations between the Orthodox clergy and our own, and especially toward our Bishops within whose jurisdiction they reside. In New Hampshire and in the diocese of Harrisburg very completely, and in some very encouraging respects in Massachusetts, Florida, parts of California, and New York, these relations have been established. Almost everywhere else his efforts have failed to awaken even sufficient interest in our clergy to inquire as to the presence of these Eastern fellow-Christians in their immediate vicinity. The American secretary will be very grateful for aid in attaining the above object from either members of the Union or those in sympathy with its work.

If his appeal at such length to the Church seems presumptuous, he closes with the modest words of one far more entitled to a hearing than himself in an appeal upon the same subject, the Rt. Rev. John Wordsworth, Bishop of Salisbury:

"It is our English way of making progressive changes, for individuals to state their wishes and hopes without expecting too much attention to be paid them on account of their originators, knowing, however, that if a thought is good and opportune, God will give it a body and a pair of wings, and send it back to do His work in the world."

"NO MATTER who we are, or seem to be, saint or sinner, great or small, God will give us absolutely impartial and unchanging justice.—Selected.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

PICTURE SHOW CAMPAIGNS FOR PLAYGROUNDS AND CLEANLINESS.

THE Bijou Dream Theatre of Boston is joining in the campaign for a healthier city. During the first week in July (according to the *Boston Common*) it is going to insert an eight-minute picture act, prepared with the coöperation of the Women's Municipal League, into its programme. The pictures, it is expected, will cover the question of playgrounds, cleaner streets, and sanitary waste disposal in such a striking way as to give the theater-goers none of that bored and educated feeling one is led to expect from similar displays. The pictures and their accompaniment of speech will show:

(1) Some playgrounds in our congested districts as compared with those of the same class in other cities; the places where children are forced to play in the North End—on the tops of sheds, in dark alleys and dirty streets—as a result of the fact that only one plot of ground, which on account of its grimy uninvitingness is dubbed the "cinder patch," is reserved for their use; the playground on the *Common* and its defects; model grounds here and elsewhere; pictures of playgrounds (in other cities) open and under supervision on Sundays. On Saturday, Sunday, and holidays, when the children are free to play, ours, it seems, are closed.

(2) Our present unsightly and unsanitary methods of waste disposal in contrast with up-to-date methods obtaining elsewhere.

(3) Unsightly conditions of streets and alleys in different sections of the city; why these exist; where city methods are at fault, and where the people are culpable.

These also are to be strikingly illustrated by pictures of dumps, of streets and alleys used as dumps, of children playing in the refuse from overturned refuse cans, of garbage wagons with refuse overflowing into the street, of scows scattering waste in the harbor and the results thereof as seen along our coast-line, together with other illuminating pictures snapped when the "city men" were unaware.

All this, according to the same authority, will be topped off by pictures of moral system and a demonstration of the operations of a garbage destructor which consumes all classes of the city waste in a highly sanitary and unobjectionable manner, eliminating dumping on land and sea and other noxious and unsightly practices.

THE ENDOWMENT OF MOTHERHOOD

is the title of a new Fabian pamphlet. It points out that it is not necessary to dwell long on the needs for spending more energy on the conditions under which children are born. You have only to hint at infant mortality. That suggests immediately the source of the evil in neglect, dirt, disease, under-feeding, bad feeding, and from these it is no great step to the underlying cause, poverty.

The scheme proposed is simple. It involves no revolutionary programme which could possibly be construed as an attack on the home. It proposes to make the home better. The method is as follows:

1. The local health authority is to provide qualified medical attendance, including all necessary nursing, for all cases of child-birth of which it has received due notice. This is to be as free a public service as vaccination.

2. The local health authority is to provide every day to mothers pure, fresh milk in sealed bottles.

3. The community as a whole is to provide free, universal, and non-contributory maternity pensions; the writer suggests \$2.50 a week, to be paid for the two weeks previous and six weeks after the expected date of birth. This would free mothers from the necessity of working right up to the time of accouchement and of returning to work immediately after. The provision would give the authorities a lever by which to promote a higher standard of health in the applicant's home. It would be accompanied by expert advice, and the supervision of a nurse.

The gross estimated cost would be \$17,000,000, minus the saving from poor law hospitals, charity hospitals, and voluntary institutions. The saving to the national vitality it is, of course, impossible to estimate.

The scheme is the first bold outline of what is in all probability a not far distant step in British social legislation.

Motherhood pensions follow easily after old age pensions, indeed in a well ordered scheme of procedure they should precede them.

"9,000."

Under this striking title the International Y. M. C. A. tells of the work it is doing among the foreign-speaking people of North America. Each of the 180 associations doing work in twenty-four states and provinces is teaching English to these "Coming Americans." More than forty of them have helped men to get their naturalization papers. Many have organized citizenship clubs, where the foreign-born take a course in "Government"; others organize civic clubs among the home-born to study the question of immigration and learn something of their neighbors. Some associations have a commission studying and promoting work among men and boys of foreign parentage; two state committees have employed special immigration secretaries; seven city associations have special immigration secretaries; eighteen men give part or whole time at ports of embarkation and landing to help immigrants in transit; and under the direction of the World's Committee, Africa and South America, Australia and India are joining hands in Christian service for the man who leaves home to try his fortune in distant lands. "The Association finds in immigration a symphony that brings all parts of the world-wide movement for the uplift of men into harmonious accentuation"

The leaflet concludes with this pertinent question: "9,000—why not 90,000?"

THE FINE ARTS COMMISSION.

PRESIDENT TAFT has named the following commission to pass upon the location and plans for future buildings, monuments, and public structures in the District of Columbia: Daniel H. Burnham, architect, Chicago, chairman; Frederick Law Olmsted, Jr., landscape architect, Boston; Thomas Hastings, architect, New York; Daniel C. French, sculptor, New York; Frank D. Millet, painter, New York; Cass Gilbert, architect, New York; and Charles Moore, Detroit, Mich., who was secretary of the senate committee that prepared the plans in 1902, known far and wide as the Washington Plan. The new commission is appointed in accordance with an act of congress and takes the place of the volunteer commission appointed by President Roosevelt.

STATE INEBRIATE ASYLUMS.

Switzerland has long since learned, according to Dr. R. E. Bering, that inebriety is a curable disease, and that it pays to maintain hospitals for this purpose. At Ellikon, near Zurich, such a hospital has been maintained for the past nineteen years. The results of its labors are most encouraging and prove conclusively that the treatment of inebriety has long since passed the experimental stage. From the eighteenth annual report we learn that out of 531 patients discharged between '90 and '91, there were cured 240, or 45.2 per cent; improved, 125, or 23.3 per cent; relapsed, or unheard of, 165, or 31 per cent. Of 255 patients discharged between '01 and '06 there were cured, 104; improved, 61; relapsed or unheard of, 50.

LABOR CONDITIONS IN EUROPE.

The masses in Europe are worse off than the masses in America, declares Samuel Gompers. Of that general fact the emigration from Europe would stand as one sufficient proof if others were wanting. But are the workers of Europe worse off to-day than they were a decade ago? In the *American Federationist* he expressed himself unequivocally to the effect that they are not, and attributes the improvement to the growth of trades unionism.

PITTSBURGH has been so much in the public eye because of its graft experiences, that there has been a tendency to overlook the splendid foundation work it is doing to improve material and moral conditions there. The Civic Commission, with H. D. W. English at the head, has been quietly at work pushing its plans, retaining a group of distinguished experts to aid in laying out its far-reaching plans. It has proceeded on the basis that city planning has been identified too exclusively in American cities with city beautifying, and that it should include the forecasting and provision for securing such physical facilities, equipment, and development of a city as are necessary to promote and accommodate the business, communication, transportation, health, comfort, and pleasures of its citizens.

To use its own words, city planning means the city useful, convenient, economical, and healthful, as well as the city beautiful. A preliminary report of the commission embodying the reports of the three experts has just been published. It is about as comprehensive as any that has thus far appeared within such brief compass, and it is very well worth thoughtful study. It deals with steam railroads, water transportation, protection against floods, electric railroads, street systems, public lands and buildings, water and sewerage, control over private property, and smoke abatement.

THE RECTOR of Christ Church, Philadelphia, the Rev. Dr. Louis C. Washburn, has been appointed by the Judges of Philadelphia county a member of the board of visitors to institutions where children have been committed by the courts for care and custody. The new board, whose duty it will be to keep the court informed of the treatment of the children and the manner in which the institutions are maintained, and to report yearly to the board of charities, is made up of representative men and women known for their interest in the welfare of the child. They will visit homes, orphanages, asylums, reformatories, and other institutions, and form an authorized body to which complaints can be made, and at all times look out for the interests of the child and see that no harm or injustice or cruelty is done to it.

Dr. Washburn, in addition to his splendid work in making Christ Church a vital force in its neighborhood by erecting a parish house to serve as a social center for all sorts and conditions of people, is actively identified with the City Mission and the Galilee Mission, which are doing effective work right in the very vicinage to which Christ Church ministers.

LABOR SUNDAY this year will come on September 4th, on which day the Social Service Commission of the Federal Council of the Churches of Christ in America asks that sermons appropriate to such an occasion be preached. The American Federation of Labor, at its Toronto Convention, formally requested the labor bodies represented there "to cooperate in every legitimate way with the ministers who thus observe Labor Sunday," and the national officers of the Federation are instructing the central labor bodies to approach ministers with a view to selecting committees in order to secure as large an attendance of workmen as possible at such services. The commission suggests similar action on the part of ministerial associations and is itself prepared to furnish suggestions as to the conduct of such services. Its office is at 156 Fifth Avenue, New York.

AUSTRALIA continues to occupy an important place in the social laboratory of the world. The Laborites won out in the recent elections, defeating both the old parties. From the dispatches we learn that two measures are almost certain to be enacted into law: the releasing of the large holdings of land which a few capitalists have acquired who will not sell for settlement, and the federated control of all natural monopolies. It is claimed that present methods and environments in connection with these two matters have greatly retarded the growth of the commonwealth and permitted the few to hold control over the many because of the monopolistic powers the present laws gave them.

DEAN SUMNER of the Cathedral, Chicago, will deliver a course in Christian Sociology to the third-year students at the Western Theological Seminary. There will be six lectures, interspersed with field service. The lectures will be on City and Town, Philanthropy, Industrial Questions Bearing on Moral Questions, The Child, Aspects of Social Work, The Parish House in Its Relation to the Community at Large.

IT IS THE state's duty to see that the child, which it is teaching to be a good citizen and which it forbids or should forbid to earn a living by premature labor, shall be in good health, declares the *Kansas City Times*, and so should declare every public spirited Churchman, who should make it his duty to know what the facts are about the school in his immediate vicinity.

JUST AFTER Congress adjourned Senator Beveridge expressed the opinion that child labor reform is sure to come.

Correspondence

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

FASTING COMMUNION.

To the Editor of *The Living Church*:

MAY I ask Presbyter Ignotus if he will kindly give us the exact words of the English canon on Fasting Communion, spoken of in your issue of June 4th, which he claims is still binding in England and in this country, and tell us where it is to be found?

Jeremy Taylor evidently did not know of it. He says, indeed: "It is the custom of the Church of great antiquity, and proportionable regard, that every Christian that is in health, should receive the Blessed Sacrament fasting." But he adds: "But sick people and the weak are as readily to be excused in this thing, as the apostles were by Christ in the case before mentioned [for eating the ears of corn early on the Sabbath]: for necessity and charity are to be preferred before such ceremonies and circumstances of address (*The Worthy Communicant*, Ch. VII.).

Waterland knows of no canon. He writes:

"The rule was early and almost universal; a rule of the Church, not a rule of Scripture, and so a matter of Christian liberty, rather than of strict command. They that use it as most expressive of Christian humility and reverence, or as an help to devotion, do well; and they that forbear it, either on account of infirmity, or for fear of being indisposed, and rendered less fit to attend the service, are not to be blamed. No one need be scrupulous concerning this matter: none should be censorious either way, either in rashly charging superstition on one hand, or in charging as rashly irreverence on the other" (*The Doctrine of the Eucharist*, Ch. XIII.).

Keble seems to have known of no canon; for he wishes that "those who have the work at heart" [of regaining the old paths] may learn "to make candid allowance for the difference between our circumstances, and those with a view to which the primitive canons were framed. I allude particularly to the disparaging tone sometimes used in speaking of mid-day Communion, with small consideration, as it seems to me, for the aged and infirm, and others who cannot come early" (*Letters of Spiritual Counsel*, CLV.).

A second question I should like to ask Presbyter Ignotus, is about dispensations. What authority has a Bishop or a priest to grant a dispensation from a law of the Church? Where there is no law, but only custom, we may give counsel; but if there is definite law, the Bishop and priest are bound by it as much as the layman, and we can give no dispensations except as the law itself provides for dispensation. So far as I remember, the only dispensation a Bishop is empowered by our canons to grant is from the canon that requires of candidates for orders the study of Hebrew; a priest has no authority whatever to grant dispensations.

I cannot but think that priests and others in cities, who press as an absolute, unbending rule the practice of Fasting Communion, show a singular lack of imagination. It is comparatively easy in cities, where there are many churches and early communions. Here in Vermont, in one mission where the Holy Communion is celebrated on two Sundays in the month at 11 A. M., two of the twenty communicants live seven miles from the church; two eight miles; three nine miles, and two ten miles. They can come to church but seldom; but it would be difficult for them to come fasting. Should they do so, they would set at nought equally important ancient principles, which preclude fasting on Sundays.

For myself, obliged to celebrate and preach every Sunday at 11 A. M., I have no scruple in taking a light breakfast; and I have no dispensation except from my own common sense. The late Rev. Thomas McKee Brown, long rector of the Church of St. Mary the Virgin, New York, told me once that for a long time, under medical advice, he took a cup of cocoa daily before his 7:30 A. M., celebration.

It is one of the characteristic differences between the practical system of the modern Church of Rome and that of the Anglican communion that the Church of Rome governs her people by rigid and exact rules, which involve of necessity provision for dispensation; whereas our own Church sets forth principles and leaves their application to the discretion of her individual members. The Roman Church has its definite rule for Fridays. Every Lent its Bishops publish exact directions as to fasting. The prayer rule throws responsibility as to the manner and degree of fasting upon the individual Christian. It requires (except for Ash Wednesday and Good Friday, which are in the strictest sense of the word, fast days) "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." As to Fasting Communion, we have no rule whatever, but are left to the guidance of Catholic traditions.

Meditation upon our Lord's teaching in St. Mark 7: 14-24

should be sufficient to save anyone from scrupulosity with regard to Fasting Communion and many kindred questions.

As a matter of counsel, Jeremy Taylor puts it admirably in the *Holy Living*:

"Let us receive the consecrated elements with all devotion and humility of body and spirit; and do this honor to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity; and that your body and soul both be prepared to its reception with abstinence from secular pleasures, that you may better have attended fastings and preparatory prayers."

Burlington, Vt., June 13, 1910.

GEORGE B. JOHNSON.

THE REPLY OF PRESBYTER IGNOTUS.

[The foregoing, being referred to Presbyterian Ignotus, has elicited the following reply.]

I am sorry to have left Father Johnson's letter *in re* Fasting Communion so long unanswered: but absence from the library for a month has delayed me. I am quite content to hold, with him, that we "are left to the guidance of Catholic traditions" in that matter, provided he hold also the principle set forth at Nicea as peremptory: "Let the ancient customs prevail." The "ancient custom" in this particular we find witnessed to by St. Chrysostom (Ep. 125 *ad Cyr.*) who, being accused of having communicated persons not fasting, answered: "If I have done any such thing, let my name be stricken from the roll of Bishops, and let it not be written in the book of the Orthodox Faith; for if I have done any such thing Christ will reject me also from His kingdom." The Third Council of Carthage, A. D. 397, was explicit on this point, and Canon 29 of the Trullan Council, A. D. 692, abolished too an exception allowed at Carthage. This decree was accepted by the Synod of Chelsea, A. D. 785; and in A. D. 960 a Saxon Canon enacted that "No man take the Housel after he hath broke his fast, except it be on account of extreme sickness" (Johnson: *Laws and Canons of the Church of England*, Lib. Cath. Theol. 1, 417.)

So far as I can find, no later canonical action ever modified this requirement. Perhaps Father Johnson can show some such alteration; but I am inclined to hold, with the Bishop of Norwich, Dr. Sparrow, who fell asleep in 1688: "This Sacrament should be received fasting. And so was the practice of the Universal Church, says St. Augustine, which is authority enough to satisfy any that do not love contention" (*Rationale upon Bk. of Com. Prayer*, pp. 196 and 219).

Of course, at most it is an ecclesiastical precept, not a divine and unchangeable law; and I do not forget that charity is the greatest law. But this is hardly a day to encourage either despite towards the mind of the Church, or self-indulgence in place of self-denial. "Then shall they fast," our Lord bids: what fast is regularly kept by those who disregard fasting Communion?

I am, Sir, Yours faithfully,

PRESBYTER IGNOTUS.

WHITSUNDAY.

To the Editor of *The Living Church*:

YES, I knew that Dr. John Mason Neale, *clarum et venerabile nomen*, was responsible for the impossible derivation of "whitsun" from the modern German "*pfingsten*," which only serves to accentuate the amazing singularity of this delusion. Dr. Skeat, who is unquestionably the greatest authority on the etymology of the English language, says, "Old English did not borrow words from Prussia, yet there are people who still remain persuaded that *Whitsunday* is derived, of all things, from the German *Pfingsten*."

The history of the changes which the name for the seventh Sunday after Easter has gone through in the one hundred and twenty years of our American Prayer Book is an interesting one.

For fifty-five years (*vide* Standard Books of 1790, 1793, 1822, 1832, 1838) we find "Whitsunday," which first appeared in the Second Book (1552) of Edward VI. Then, through the influence of the learned Dr. Coit, our Sixth Standard (1845) for twenty-six years gave us "Whit-Sunday," which name goes back to King Edward's First Book of 1549. Next, the Church, under the fascination of Dr. Neale's great personality, cast her suffrages for "Whitsun-day" as a contribution for the Seventh Standard (1871), and for twenty-one years this surprising compound occupied the field. Last of all in our Eighth Standard (1892) we returned to our earliest reading; so that now altogether "Whitsunday" has been the name for the day during seventy-three years.

Your correspondent from Tokyo asks as to "whitsun"—"If it comes, then, so easily and naturally from the Anglo-Saxon *hwit* (white), where does the rest of it come from?" The explanation is really very simple, since *whitsun*, being only an abbreviation, cannot of course be treated apart from *day*. *Sunne* in Anglo-Saxon means *sun*, and so in *hwita Sunnan-daeg* we have the equivalent of White Sunday.

The name Pentecost happily still occurs once in the Prayer Book, and I wish it might be substituted in every place for Whitsunday so that our Sundays might be reckoned after Pentecost. But so long as Whitsunday is our name for the glorious festival of the dear Holy Ghost, a second title for the enlightenment of sectarians seems unnecessary.

In a Ninth Standard liturgical enrichment will be best occupied in the correction of sundry manifest errors in our present Psalter, about some of which I should like to comment; but "this is another story."

HENRY A. METCALF.

West Roxbury, Mass.

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

A NATIONAL EXECUTIVE FOR THE CHURCH.

[CONDENSED.]

To the Editor of *The Living Church*:

CO some an appeal to the history of our own country may appear brutal. To those who lived through the civil war with all its consequent bloodshed and self-sacrifice, and who to-day see our country greater and more united than the most sanguine hoped for while the contest lasted, there can be no need of apology. The issue was met at whatever cost and there is no disunion now. On the other hand, in the Church secession became a fact, and most good men to-day deplore the weakness that has followed. We find in our midst those who are saying to the seceders: "You are good fellows, getting on finely; you are like St. Peter out of the ship and walking on the water to meet our Lord; but we can not sit here on our oars awaiting the outcome, but are fidgeting to pull you in somehow." In our land the Lord raised up Lincoln, who brought reunion. It may be that Providence has for the work of the Protestant Episcopal Church the great work of reunion. Many things seem to point to it. How are we meeting the work to be done?

Had Lincoln been the governor of a state and not President with all the power attached to that office, he could have accomplished but little. The office of President was there and God filled it when the time came. To-day we have in a parish, a pastor; in a diocese a Bishop; and there our organization stops. We have no Provincial and no Patriarch. Let us have the Patriarch and trust to God raising a great saint to fill it and lead on to reunion. Because there is a Pope, is no reason why there should not be an American Patriarch.

If the General Convention can give us a real Patriarch, surely we can await the time when a Lincoln will be raised to fill the position.

W. C. HALL.

CLERICAL PORTRAITS DESIRED.

To the Editor of *The Living Church*:

I SHOULD be glad to ascertain the whereabouts of portraits of the following clergymen, who were rectors of St. John's Church, Johnstown, N. Y. The names are:

JOHN URQUHARDT—1796-1805.
RICHARD MOSELEY—1772-1774.
JONATHAN JUDD—1809-1815.
ELI WHEELER—1815-1818.
PARKER ADAMS—1821-1829.
AMOS C. TREADWAY—1829-1832.
ULYSSES M. WHEELER—1833-1836.
JOSEPH RANSOM—1836-1839.
SALMON WHEATON—1839-1844.
WILLIAM H. WILLIAMS—1858-1861.
CHARLES H. KELLOGG—1861-1864.

The rector of St. John's would be glad to hear from anyone who knows where such portraits may be, and will be greatly obliged for any help in locating them. I should be particularly glad to trace the ancestry of the Rev. Eli Wheeler. It is desired to place portraits of the rectors in the new parish house now building.

Yours very truly,

Johnstown, N. Y., July 10.

WOLCOTT W. ELLSWORTH.

SOLDIERS IN DELAWARE.

To the Editor of *The Living Church*:

I WOULD be obliged and esteem it a favor if you would allow me to say in your paper that I have lately taken charge of Christ Church, Delaware City, diocese of Delaware. Just across the canal, a few minutes walk from the rectory, is Fort DuPont, where there are nearly 600 soldiers. I have the names of communicants from ten states and England. I should suppose that there are many at least baptized in the Church, if not confirmed, whom I have not heard of. I would be obliged if rectors and parents would send me the names of such soldiers as they know of who have been baptized or confirmed; also of such who have seemed interested in the Church's services at their homes.

A. DE R. MEARES.

Delaware City, Del., July 8th, 1910.

HOW THE CANON WORKS.

To the Editor of *The Living Church*:

IT is a condition which confronts us, and not a theory—not how Canon 19 ought to be interpreted, but how it is being interpreted, both within and without the Church, and how it is being applied. As a "fact in the case," I beg to contribute the following quotation from a sermon by Dr. William Carter, pastor of the Madison Avenue

Reformed Church, which was published in the *New York Observer* for June 9th. Further comment is needless.

"The Episcopal Church, which up to the present has been the greatest bar in the way of perfect Church union, has in this same ten year period mentioned, by a new canon promulgated by their General Conference, removed the ban forbidding their clergy to invite a minister of any other denomination to preach in their pulpits, and within the last year *I have been invited to preach in an Episcopal Church by its rector, and have not only preached but also taken full part in every part of the service.*

"Not only are the Episcopalians thus receding from their old time position, however, but in the last year we have seen one of the most prominent Baptist clergymen in our own city publicly unite with other clergymen and other denominations in a union communion service Nor is that all. If the Episcopalians are receding from their position on 'Episcopal ordination,' and 'apostolic succession,' and the Baptists are willing to forego 'close communion' and 'immersion,' it is but a preparation," etc., etc. (Italics mine.) Very truly,
Christ Church, Meadville, Pa. LEFFERD M. A. HAUGHWOUT.

WHY HE ACCEPTED HOLY ORDERS.

To the Editor of *The Living Church*:

IN THE LIVING CHURCH for July 2d the Rt. Rev. Bishop Brooke of Oklahoma says he believes that ministers of Protestant denominations, though irregularly and defectively ordained, yet are ministers of the Church, and that the two sacraments, Holy Baptism and Holy Communion, administered by these ministers are real and effective—that is, valid.

I came into the Church from the Baptist denomination, not because I liked the beautiful service, with full ritual, the vestments, processions, and such, but because, after careful study, I believed the Church to be a true branch of that one Catholic and Apostolic Church founded by Christ and His apostles, and not a religious body founded on the whims of certain men. If all these Baptist ministers are real priests of the Church, and the Holy Communion is really administered by their hands, then I made a serious mistake when I forsook that denomination.

In this town, where I am privileged to serve a small but loyal congregation of Church people, there are nine religious bodies represented and the population is about 2,500. If the eight ministers are "ministers of the Catholic Church, though irregularly and defectively ordained," and can minister the sacraments "really and effectively," why should the twenty members of St. James' mission, Grafton, struggle so hard to keep the church open and have regular services and a resident priest?

The Creed says: "I believe in the holy Catholic Church"; it says nothing about holy Protestant denominations. Several years ago I left Protestantism for Catholicism, and am not yet ready to return.

We heard considerable of the "Arkansas plan," and now the newest thing is the Oklahoma plan; but the North Dakota plan is the best: "The faith ONCE delivered to the saints."

St. James' Rectory, Grafton, N. D. OLIVER D. SMITH.

TO PROMOTE A LARGER CHURCHMANSHIP.

AMONG OTHER organizations to bring Churchmen into touch with each other, said President James M. Lamberton at the National Conference of Church Clubs, the Church Club serves a most useful end, and its utility and advantages are being more fully realized year by year; and just as church clubs tend to break down parochialism in the dioceses, so these annual conferences tend to break down "diocesanism," if there is such a word, and to assist in bringing to our minds the fact that we belong to a great national Church; and the better grasp we take of that idea, the greater will be our willingness to do our parts as loyal and faithful Churchmen.

Rejoicing in our membership in the one, holy, Catholic and Apostolic Church, broadening our horizon, looking through the shadowy mists that at times surmount the great branch of the Church which has its seat upon the banks of the Tiber, remembering that other great branch of the Church which lies beyond the Ionian and Adriatic seas, and not arrogating to ourselves anything which is not ours, let us at least claim our birthright in the Catholic Church, and consistently give to our brethren of the Roman obedience the name which they have chosen for themselves, and which, so lately as the Vatican Council, they declined to change. It is time that editors and publishers, both those who are Churchmen and those as well who in every recitation of the Apostles' Creed proclaim their belief in "the holy Catholic Church," should see to it that the good old word "Catholic," which means simply "universal," should not be allowed to be appropriated by a single branch of Christendom. This is said with regard to the truth of the facts as they exist to-day, when our brethren of the Greek obedience are coming in large numbers to this country, and are setting up their temples for the worship of Almighty God, and with no unkind feeling and without any disparagement of our Roman brethren, whose liberality in giving and fidelity to duty, to mention but two of their many conspicuous good qualities, we may well imitate.

Literary

RELIGIOUS.

The Mission and Ministration of the Holy Spirit. By Arthur Cleveland Downer, M.A., D.D. Edinburgh and London: T. & T. Clark. New York: Charles Scribner's Sons. Price, \$3.00.

The author of this valuable contribution to the study of the Holy Spirit informs us, in the preface to the book, that his object has been to treat the subject in its "comprehensiveness," rather than in detailed fulness of treatment. He has treated of as many aspects of the doctrine as he could, in order to "exhibit it to some extent in its proportion and relations." This he does in thirteen well written and forceful chapters covering 340 pages, the result of ten years' study. All the chapters follow in a logical and natural order.

In the first chapter, which is on the Theology of the Holy Spirit, the author briefly reviews the controversies which arose concerning the Personality and Divinity of the Holy Spirit during the Ante and Post-Nicene periods. One point the author emphasizes is the fact that there has been one and only one outpouring of the Holy Spirit, though on two complementary occasions; first, upon the Jews at Jerusalem, at Pentecost; and secondly, upon the Gentiles at Caesarea. This is carefully worked out. Other points equally important in connection with the doctrine of the Holy Spirit are brought out and explained in a manner which shows how thoroughly and earnestly the author has gone into the subject. We recommend the book most highly to both priests and laymen, as a work calculated to inspire a deeper reverence for God's Word, His Church and sacraments, and a clearer knowledge of the Person and work of the Holy Spirit. G. H. KALTENBACH.

Biblical Criticism and Modern Thought; or, The Place of the Old Testament Documents in the Life of To-day. By W. G. Jordan, B.A., D.D. Edinburgh: T. & T. Clark. New York: Imported by Charles Scribner's Sons. Price, \$3.00 net.

This book is substantially a course of lectures which the author has delivered at his own institution, Queen's University, Kingston, Canada. The author reviews the results of critical study and takes frank issue with Professor Sayce's assessment of Biblical criticism, and deals equally frankly with Dr. Orr's views in his *Problems of the Old Testament*. "Criticism," says our author, "is always seeking to find and interpret life. To settle the date of a particular document is only a means to an end: the end of this and similar operations is to reconstruct a picture of the past and to learn how saints and poets of those distant days looked out upon the world and up to the living God."

In his chapter upon Archaeology and Criticism he maintains the same position as that of Dr. Peters in *The Old Testament and the New Scholarship*, and Dr. Driver in *Authority and Archaeology*. A view of ancient political life he gives in his chapter dealing with Assyriology, and, somewhat at length, and very wisely, there is treated the much discussed relation of Babylon and the Bible.

The subject of the book necessitates the covering of a wide field, or possibly it would be fairer to say that a somewhat general title is necessary to include so many loosely related lectures. The book is interesting and profitable to read, although no modern student will find in it much with which he is unfamiliar and probably less with which he will disagree. FRANCIS BRANCH BLODGETT.

The Old Testament in Greek. Vol. I, Part II. Edited by Alan E. Brooke and Norman McLean. New York: Putnams. Price, \$4.00.

The object of this new edition of the Septuagint by the Cambridge University Press, the first part of which, Genesis, appeared in 1908, is to present exhaustively the material for the determination of the text, rather than an attempt to construct a true text. The text of Dr. Swete's edition, which follows the Vatican MS., has been taken as the basis of the new edition. The critical apparatus is elaborate, covering all the more important variations in MSS., as well as the variants of the ancient versions and the quotations in the early writers. The second part contains the books of Exodus and Leviticus. The deviations from the text of Dr. Swete's edition are more numerous here; where the corrections of Codex Vaticanus have the support of the other MSS. against the original text, these corrected readings have been preferred.

A Search After Ultimate Truth. By Aaron Martin Crane. Boston: Lothrop, Lee & Shepard Co. Price, \$1.50.

We have here a fine volume, excellently printed, and conveniently cross-referenced by paragraph numbers. The author starts out with some anxious and foundation truths which are, for the most part, good, and which properly belong to philosophy and national religion. When we come to revealed religion, the lack of a competent guide for the searcher is painfully evident. The question of "evil" brings us up with a turn on the portals of the Christian Science temple.

Could the debasement of common sense or the prostitution of logic sink deeper than in the seriously presented illustration of "the nothingness of evil," as a hole in a boat! The hole is nothing; therefore evil is nothing. And this is quoted from President Hyde of Bowdoin College. The exegesis and speculation contained in the appendices is Eddyesque, also.

Studies in Religion and Theology. By A. M. Fairbairn. New York: Macmillan & Co. Price, \$3.50 net.

Dr. Fairbairn, the late principal of Mansfield College, Oxford, adds to his volume the sub-title, *The Church: in Idea and in History*, which at the outset arouses our interest. It is well for us to read the mature utterances of so eminent a scholar and theologian of the English Congregationalist body as Dr. Fairbairn, and learn just what he understands by the Church of Christ. This volume amply repays careful reading; and while we, as Catholic Churchmen, cannot take his measure of things, still no one can fail to derive benefit from reading the large and expansive treatment of those things which of necessity interest all Christian men. "The Church is the Body of Christ," says Dr. Fairbairn, and "the Churches into which the Church is not divided but distributed ought to be, as it were, incarnations of His Spirit, organs by which His beneficent activity is maintained and exercised on earth." We do not, of course, expect a pronounced and typical Congregationalist leader to approach the consideration of the Church from our standpoint. We find, however, Dr. Fairbairn describing in eloquent language some of the glorious things of the Church of the Middle Ages. He can appreciate goodness and sanctity and sacrifice, although he does not accept the regnant ideal of the kingdom of Jesus. From the discussion of serious topics, which the author sums up as the "Church in History," he passes on to the inquiry what is meant in the New Testament by the terms "the Church" and "its worship" and "the Christ." At considerable length our Lord's teachings and life and death, and His "making of the Church" are discussed. Over one hundred pages are devoted to the consideration of St. Paul the Apostle—in Europe, in Asia, and in prison, etc. The closing chapters of the volume are taken up with a treatment of St. John, his ideas and writings.

Anything from the pen of Dr. Fairbairn commands wide attention from English readers everywhere and one cannot fail of profit in the study of his writings, even when we most strongly dissent from him.

Winning of Immortality. By Frederic Palmer, Author of *Studies in Theologic Definition, The Drama of the Apocalypse*, etc. New York: Thomas Y. Crowell & Co.

The happy and explicit title and the captivating appearance of this little book do not belie the interest and the gracious expression of its contents. It is well arranged, well written, well annotated; indeed it is a remarkably satisfying book. Those who believe or want to believe in Conditional Immortality will find a wealth of argument and of suggestion to make them more sure that most men will at some time be finally put out of their conscious existence: and those in whom the ancient and unalterable instinct of our race compels us to believe that our life goes on forever, will find, it is true, much to consider with care; but nothing to compel a change of faith. The book abounds in quotations which seem to support its thesis and in luminous surmises about the soul and its existence here and hereafter, but after all has been said its argument rests upon two assumptions: First, that death means annihilation, and next, that God could not reign in glory while there remains one being unreconciled to the Divine Love. These are impressive ideas; but are they true? The word death is one which occurs with identical force in every human tongue, and never anywhere on mortal lips has it meant anything else than the change of one state of existence for another, the continuance of conscious life. Only by a metaphorical transference of thought has death ever meant annihilation. As to the other assumption, that God cannot reign in righteousness while any soul remains in misery; how do we know that that is any more essentially true than the certainty enjoyed by this author's ancestors, that God could not reign without millions of beings suffering bodily torments for His glory? Are not both ideas but partial reflections, cast upon our unstable human sense of fitness of some complete and inclusive reality beyond our grasp? The author's idea appeals to our present sense of things, the other idea shocks it; but is our present sense the final test of truth? Perhaps the Calvinists with their horrors, wrong as they were, were no more wrong than their subtle and evasive descendants. The fundamental assumptions do not convince.

Where the author is eminently right is in his contention that the Bible as a whole and the Church as a whole do not affirm any well defined or consistent eschatology. The last word about the Last Things will never be printed; it will be spoken from the Great White Throne. Meanwhile the generations of men will continue to look beyond the veil of death and to give varying accounts of what the Spirit reveals to them. What they see and what they believe can never be quite wrong, so long as they hold to the great certainties of resurrection, of judgment, of joy and of sorrow to come. Among those great certainties none rests more securely upon the unflinching consensus of human instinct, nor more inevitably under-

lies the utterances of our Lord, than the sane and wholesome truth, that, once possessing a conscious self existence, we possess it forever.

JOHN MITCHELL PAGE.

"Our Father"; or, The "Lord's Prayer" Viewed from a Practical Standpoint. By the Rev. J. R. Cobu, Rector of Aston Clinton, Bucks; Sometime Fellow of Jesus College, Oxford. Oxford: James Parker & Co.

In these brief and simply written chapters are gathered many helpful, though by no means new, thoughts on the Prayer, which, as the author says in his prefatory note, "under its transparent simplicity, hides unfathomable depths." In the effort to make the style popular there is sometimes a too palpable "writing down" to the level of the unlearned, and the pages are somewhat thickly strewn with quotations, not always fresh; but the thought is sound, and the book might well be recommended to devout lay people, or be used as the basis of a course of teaching in a Bible class.

AN ATTRACTIVE little book telling what we know in regard to the subject is *The Ministry of Angels*, by S. J. C., compiler of *The Company of Heaven, No Separation*, etc. It is attractively bound in white parchment. [A. R. Mowbray & Co. London.]

ESSAYS.

Dr. Belloc's Essays On Everything. By H. Belloc. New York: E. P. Dutton & Co.

The essays of Dr. Belloc, who is gratefully remembered for his thrilling *Life of Danton* and the delightful *Laughter and the Love of Friends* are not only "on everything," but in every manner. These literary divagations, ranging in matter from Heaven to Hades, in tone from "grave to gay, from lively to severe," vary in style from that of Addison to that of Bernard Shaw. Nevertheless they do not impress the reader as *tours de force* but rather as the fine flower of this wonderful literary age, which we are scarcely appreciating at its proper value, since papers like these (which appeared in the *London Morning Post*) shed their fragrance and bloom in the columns of the daily journals. The titles whet the appetite: "On An Empty House," "The Death of the Comic Author," "The Crossing of the Hills," "On High Places," "On Streams and Rivers," "On Fantastic Books," "The Silence of the Battlefields." They will all repay perusal, or rather they will respond to a quickened fancy in the reader's mind and assimilate with it in such a way that there will be no thought of repayment, which implies a debtor and creditor, whereas the fusion between the mind of the reader and the author leaves but a sense of unity. The gift of humor (dashed with the cynicisms of the day), the qualities of observation and imaginative perception, illuminate what must have been a wide experience of men and things and a wide and general cultivation. Hastily as much of the writing may have been done for the press, there are no raw spots or rough edges. If anything, the impression of perfection is almost too keen, and, though in the book form, it will be found best to take it up for pleasant tasting rather than to make a continuous reading. It will be interesting to hear farther account than that which Dr. Belloc gives of the missing link between the two branches of Anglo-Saxon kindred in which the descent from Shakespeare by the poet's daughter is traced to Charlemagne K. Hopper of Bismarckville, Mo.

Essays on the Spot. Charles D. Stewart. Boston: Houghton, Mifflin & Co. Price, \$1.25.

The reader will undoubtedly turn first to "The Story of Bully," the ox, to recall the pleasant memory of the paper in the *Atlantic Monthly*, where it achieved considerable fame from the vivid coloring with which it described the robust life of the field and its hero, the strong lord of the furrow. He will be startled to turn a page and find a most searching and spiritual analysis of Coleridge's "Kubla Khan" which is as fine and delicate and convincing as it is original. Again, one of this little group of essays in the thoughtful "Study of Grammar" in which the author takes a thoroughly original grasp of the principles of this hitherto absurdly frictional and conventional science, which is just now bursting the bonds of pedagogy and textbook. For example, simply and clearly Mr. Stewart demonstrates that prepositions are words of position or direction, that when place and motion are not in question but the idea of subtraction and addition comes in, we have to introduce the conjunction. Few teachers could fail to profit by this paper. It is only by studies like these that grammar is to be saved from the iconoclasts who, disgusted with the blindness of its former methods, have raised the cry, "Down with Grammar!" "English Hasn't Any Grammar!" "On a Moraine," a keen nature study, "Chicago Spiders," and "We," are agreeable trifles. Remonstrance must be made with the author who, possessing such literary capabilities, with the apparent resources of culture, prefaces his collection with an introduction so cheap in form and so slangy in style as really to prejudice the reader, instead of offering a welcome which need be none the less friendly because it was a harmonious and appropriate prologue to his discourse.

ERVING WINSLOW.

THE IDEAL OF CHRISTIAN CHARACTER.

BY THE VERY REV. SELDEN P. DELANY.
Dean of All Saints' Cathedral, Milwaukee.

MEDITATION III.—LOVE TO GOD.

PRELUDE.

LET us picture our Lord spending the night in prayer on the mountain. He did this to prepare for the great task of choosing His twelve apostles (St. Luke 6:12-13).

2. Consider who this was that prayed thus so earnestly, the incarnate Son of God. Think how much love for His Father was expressed in that act of spending a whole night in prayer.

3. Let us pray that we may grow daily in love toward God, and thus become more like our divine Master.

Collect, VI. Trinity.

MEDITATION.

The key to our Lord's teaching is His doctrine of the Father. His love to the Father is the great controlling motive of His life. As a boy of twelve He gave expression to it when He said to His mother, "Wist ye not that I must be about My Father's business?" When His disciples found Him talking with the woman of Samaria instead of eating His noonday meal, He told them, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent Me." Throughout His ministry He proclaimed an absorbing, comprehensive love towards God as the first and great commandment. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment."

We are all conscious that we fail miserably in this love to God. At the best with us it is a fitful, occasional sentiment; never a continuous, pervading, controlling motive of our life. There are many Christians who feel that they have never possessed this love for God at all. They are probably mistaken; they probably have loved God many times without knowing it. They err in thinking it must be an emotion like our love for a human being of flesh and blood.

What love to God means we can see most clearly in the life of our Lord. He loved God perfectly. Never do we hear Him uttering any words of lamentation that His love for God is not so great as it should be; nor of aspiration for increase of that love in His heart. Hostile critics have gone so far as to assert that there were such words in the original documents, but they were expunged in the interests of a later theology which sought to make out as strong a case as possible for the Deity of Christ. This cannot be true. The characteristic of perfect love for God is inextricably woven into the picture of the Christ set forth in the Gospels. People may deny that such a character ever existed; but they cannot deny that such a character has been portrayed.

In the life of our Lord as portrayed in the Gospels, we find the two chief manifestations of this love towards God are obedience and trust. Let us consider each one in turn and see how we may imitate these manifestations of love in our own lives.

In the character of Christ obedience did not mean so much the observance of a code of moral precepts and laws as a fixed purpose that His human will should always move in harmony with the will of the Father. At every turn, at every crisis, the question was, what was the will of the Father for Him. "This is the love of God, that we keep His commandments." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." If we are to love God, we must not only strive to keep the moral law of the ten commandments, as interpreted by Christ's broader law of love, together with the precepts of the Gospel and the precepts of the Church; but whenever we stand at the cross-roads and have to make a moral choice, we must ask ourselves, What does the Father wish me to do? I can think of no perplexity that cannot be solved in this way, no temptation that cannot be faced, no decision that cannot be made wisely and rightly. Yes, it is simple enough to find out what God would have us do in any particular case; but it's the doing of it that is hard. Our Lord learned obedience through the things which He suffered. Why should not we?

The other manifestation of our Lord's love for God was trust. This, like His obedience, was complete. He depended upon God for His daily bread, His lodging, the power to work miracles, the gospel He preached. Whatever He did, God wrought in Him. We are very far from possessing such com-

plete trust in the fatherly care of an unseen Providence. We are ready enough to trust people. We trust bankers with our money; we trust doctors with our health; we trust lawyers with our business; we trust grocers and butchers for our food; we trust schools and teachers with our children. We take the opposite course to that recommended by the Psalmist: we put our trust in princes and in every child of man. But how few of us put our trust in God! If we did put our trust in God ever so little, it would lessen tremendously the strain and worry which are ruining so many lives to-day. But suppose we do put our trust in God and end in starvation or some other disaster. That was precisely the case with our Lord. He ended His life in the agony and desolation of the Cross. God, however, did not forsake Him, but brought Him through to a joyful resurrection. So we may be sure He will never leave us nor forsake us if we put our trust in Him.

We learn through the Gospel story that our Lord's obedience and trust were upheld by the use of those very means which aid the human spirit in its adherence to God—effort, perseverance, suffering, and prayer. His obedience was not easy. It was subjected to an ever increasing strain. Just as the strong oak tree that has stood through many storms and tornadoes has experienced more strain than a neighboring tree that the wind has torn up by the roots; so our Lord's obedience has passed through a more bitter test, and His suffering has been more intense than could be the obedience and suffering of any man or woman who has once fallen into sin. Many a time the road seemed steep and difficult. Many a time He must have prayed that the cup might pass from Him. Yet in the end He never failed in perfect obedience and trust. What wrestlings and struggles He must have had with Himself as He spent whole nights in prayer! How can we hope to follow His example and have His strong love for God, unless we pray more often, more earnestly, more perseveringly, and with greater faith?

MIDNIGHT THOUGHTS.

BY MARIE J. BOIS.

THE wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Do you know the peculiar sensation of feeling that you are the only person in the house who has not as yet yielded to the tempting invitation of sweet rest? Deep silence surrounds you with its mystery of darkness and peace; human voices are hushed for awhile; only the wind is singing its now soft, now loud anthem, and in hearing the weird music your mind goes back to that wondering night when God Incarnate taught Nicodemus, that "Master in Israel."

"Born of the spirit." What does it mean? What heights, what depths does the mysterious wind of God's presence within us reveal to us, if in the solemn silence of the night we are willing to be borne by it, upward and onward, listening to its gently alluring sounds! What longing fills the listening heart! No, it cannot tell whence it cometh, nor whither it goeth, that great longing for the things that shall be hereafter, that sudden, passionate yearning for a better preparation, that burning desire to "be ready." Watch ye, for ye know not when the Master of the house cometh, at even, at midnight, or at the cock crowing, lest coming suddenly, He find you sleeping. And outside, the wind is still blowing, gently bearing the spirit back through the centuries and bringing it to the feet of Him who was ever ready to help, whether in the silence of the night or in the glare of the mid-day sun. The intensity of the feeling grows; almost do we hear His tender words, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." And with the remembrance of the precious assurance, the longing subsides, making room for the peace of God that passeth all understanding, that peace which the world cannot give nor take away. May this peace be ours, dear reader, yours and mine!

AS SIN is like sickness, so the work of healing the one is very like the work of healing the other. God Himself is the One who can cure either; but in both it pleases Him to use men as His ministers: in both, He requires a certain faith and obedience on the part of the sufferer (if he have the use of his senses); and on the part of the minister, gentleness, charity, consideration, patience. — Keble.

ANCIENT ART TREASURES OF OLD MEXICAN CHURCHES.

BY THE REV. ALFRED K. GLOVER.

WHILE the United States, even after a very respectable age of 134 years as an independent nation, must needs still confess herself to be devoid of that musty order of antiquity that hangs about countries whose histories run back into the venerable past, yet we who love the ancient, in art and architecture, with the characteristic damp and mould of centuries, need only to cross the Rio Grande, by boat or bridge, or to pass the international boundary stone at Tia Juana, eighteen miles south of San Diego, Cal., in order to find ourselves in a land whose very atmosphere savors of the antique.

The life of the great body of the Mexican people is primitive, while the fact ever recurs to the mind, as we move among these quiet, respectful, and taciturn Mexicans, that most of them are the lineal descendants of the Aztecs and of many other old Mexican tribes whose ancestors succumbed to the conquering sword of the Spaniards four hundred years ago. Four hundred years do not make a people very ancient in the common acceptance of the term, yet when we realize that modern Mexico is four times the age of the United States, and that the Aztec civilization carries Mexico back a thousand or more years further, to the brilliant days of the Toltecs and their unique architecture, not to speak of the correlated Mayas of Yucatan and their cyclopean works, then we begin to feel that Mexico is old enough for most of us to call "ancient." But we need not pass beyond the age of Cortez in order to get into contact with the spirit of the antique, for Mexico is full of art treasures that carry one back to the days of the old masters. While many of the rare old paintings in the churches of Mexico are naught but able copies of European originals, still many are three and four hundred years old, and some of them are genuine originals beyond all question, not to speak of the many striking products of the native Mexican school, which had the patronage of the Emperor Charles V., and which still survives under the name of San Carlos Academy, in the City of Mexico. Here are preserved the most precious works of the European masters and of the native Mexican school. As one roams through its galleries, hung with Van Dykes and Murillos, it seems that one is breathing the cold, damp air of some famous European art museum, instead of that of a far-away academy in the western world. Behold, here hangs Van Dyke's "St. Sebastian," with the piercing arrows and the quivering flesh of the saintly martyr, while there, on the opposite wall, we recognize Michael Angelo's "Fall of Man." Thus from old master to old master we go, as to familiar old friends. We pass further on to Guido Reni's "St. Catherine," and then our hearts revert to home scenes again, to Longfellow's study at Cambridge, where the poet wrote and sung so grandly of the same mighty and saintly woman of Pisa, St. Catherine, the teacher and reformer of Popes.

Here hangs also the famous unfinished "Burial of Christ," by Rubens, and Murillo's "John of the Lord," while not far away we catch first sight of Da Vinci's "Seven Virtues," "St. John the Baptist," by Ingress, and Vernet's "Olympic Plays." A striking portrait of Murillo, by his peer in art, Velasquez, is not the least interesting painting in the rich collection of the San Carlos Academy.

When the Spanish occupation of Mexico became a certainty, Cortez and the other Spanish leaders encouraged the advent into New Spain of Spanish artists and the works of the European masters. As pious and consistent Roman Catholics, it was their duty to the new native converts to teach and impress them with the dogmas of their Church by means of art, in both painting and sculpture, and the art galleries of the mother country were ransacked for such paintings and statues as might be spared for the churches of Mexico. Indeed, the churches were the first art centers of New Spain, and in them to this very day many of the finest paintings of the Spanish and Mexican schools are still hanging, not only in the churches of the capital, but in those of localities far removed from the old Aztec and Mexican metropolis. At Guadalajara, in its fine old Cathedral, is another genuine Murillo, "The Assumption." It hangs in the gloomy sacristy, and is the most precious art treasure of this ancient Mexican city, and I suppose that no money could buy it. It was presented to this church by King Charles IV. during the close of the invasion of Spain by Napoleon, in token of the Spanish king's appreciation of a large gift of money to help defend Spain against the arms of

France. The French government under Napoleon III. tried in vain to secure it during the French occupancy of Mexico, and during Maximilian's reign, but the Church authorities kept it hidden away, and brought it to light again only when political conditions warranted it. When the old sacristan unlocked the sacristy door for us, and we stepped into the chilly room, to gaze upon the master's great work, in all its pristine colors and its uplifting spirituality, we could not help feeling that its very preciousness, and the laudable jealousy of its possessors, together demanded a better housing than it now enjoys. "If not a true Murillo, it ought to be," mused we, for the great Spanish master of the seventeenth century could not have done better than this! Its authenticity, however, has never been seriously opened to question, coming as it did to New Spain as a gift from the king himself, and with the royal imprimatur as a surety.

In the old church at Tzintzimitzan, a small town, hangs a reputed Titian, "The Entombing of Christ." Art critics not only deem it worthy of being a Titian, but from the middle of the sixteenth century, when the church was built, tradition has known no other author than he. It was probably a royal present from Charles V. to the first Bishop of the above place, which at that time was the capital of a native principality. This picture is sixteen feet long by seven feet wide. Like the Murillo at Guadalajara, it is suspended on the wall of a small room, where little light enters, and where the air is always damp and chilly.

The local churches and cities possessing these rare old paintings take such pride in owning them, and the paintings and their subjects are so intimately associated with the religious sentiments of the native population, that it will be a far-off day when the San Carlos Art Academy finally secures possession of any of them. It is even said that for the priests to sell or send away the reputed Titian—"The Entombment"—would cost them their lives at the hands of the infuriated peasantry, the poor but pious and art-loving peons!

Mexico's churches and the San Carlos Academy are also equally rich in products of the native Mexican school of art, which vied for supremacy with the Spanish school. Even the Spanish artists who studied in Mexico went over to their native Mexican school, to help develop the native Indians along artistic lines, and to assist them in comprehending better the Christian religion.

The Cathedral of the City of Mexico cherishes a "Holy Family" by Murillo. It hangs in the choir, while the gloomy sacristy holds two probably genuine Raphaels, and also two badly damaged works of Velasquez.

If we pass throughout the length and breadth of Mexico, everywhere we find ourselves breathing the atmosphere of the antique. It is felt and realized when one passes in silence among Mexico's colossal Aztec ruins, among the legion of her gathering antiquities in the National Museum in the City of Mexico, in the fabric of her churches, built, many of them, within fifty years of Columbus' discovery, in the primitive customs of her people, in her Christian shrines, in the Christian art treasures of her deeply religious and superstitious people. If the picture of the Holy Virgin at the shrine of Guadalupe, painted on coarse stuff by a poor Indian devotee, under the inspiration of the Virgin herself, be to-day the holiest ancient Christian art object in Mexican Roman Catholic eyes, surely these other art treasures of old Mexico, if less holy, are none the less precious to the Mexican people—the people who live in the dim past of art and romance, and ever look forward to *manana*—the morrow—that they hope will never come!

It is by answering the demands of hunger and thirst that our bodies are nurtured and enabled to grow. The soul, the invisible man, hungers and thirsts as does the body. That our bodily hunger and thirst may be answered, the whole wide world yields its supplies. That our soul wants may be supplied, God our Father has provided for us an unlimited bounty in the gift of Jesus Christ His Son. For our weakness we may have strength through Him; for our doubts, we may have "blessed assurances"; for our wavering, we may have "sweet consistency"; and for our self-consciousness, we may have the constant consciousness of His own great presence. Let us feed and fill our souls, from day to day, with Christ, the Bread of Life, that we may thereby grow more and more into the likeness of Him that loved us and gave Himself for us. O for a people who, though they may not be rich and great in the things of this world, are rich in the consciousness of God's grace and power.—*Cumberland Presbyterian.*

WHO'S WHO IN GENERAL CONVENTION.

THE information printed below, and which will be continued in several subsequent issues, will testify somewhat as to the men who, in the House of Deputies, will be the legislators for the Church at the coming General Convention—first clerical and afterward lay deputies, arranged alphabetically. For the most part the information is obtained from the deputies themselves.

It is believed that the abbreviations are so plain as not to require particularization. The plan is, first, to state what official position is held by the deputy; then to record the facts concerning his birth and education, his membership in previous General Conventions, his present membership on committees or commissions of General Convention, the diocesan or national offices within the Church which he may hold, membership in national organizations within the Church, secular offices held, published books, etc.

Each deputy-elect has also been requested to reply to the following questions:

"Is it your present desire (not to be construed as binding your action) to—

"Adopt the proposed Preamble?

"Permit non-Episcopal ministers to preach in our churches?

"Allow the consecration of Suffragan Bishops?"

It has been deemed necessary to admit only categorical replies, Yes or No, to these questions, omitting the explanations or limitations which a number have appended to their answers. The necessity for condensation has also led us to use the term "Open Pulpit" as the equivalent of the second question. It should be understood, therefore, that those quoted as favorable to the "Open Pulpit" have answered Yes to the second question above, not themselves using that term; and most of those answering in the affirmative have limited their answers in such wise as to indicate that they favor it only in some restricted form.

Last, in italics, is printed the address of the deputy-elect at Cincinnati during the sessions of General Convention.

A summary of conclusions will be published at the close of the series.

CLERICAL DEPUTIES.

Addison, Daniel Dulany, D.D., Massachusetts.

R. All Saints', Brookline; reg.; ex. chp.; clk. Cath. Chptr. B. Mar. 11, 1863, Wheeling, W. Va.; ed. Union (B.A., D.D.); Epis. Theo. Sch. (B.D.); delegate to Pan-Anglican, 1908; trustee publ. libr., Brookline, author, "Lucy Larcom (Houghton, M. & Co., 1894); "Bishop Bass" (Houghton, M. & Co., 1897); "Clergy in Am. Life and Letters" (Macmillan, 1900); "The Episcopallians" (Baker & Taylor, 1904). *Hotel Sinton.*

Aigner, Martin, Pittsburgh.

R. St. John's Franklin, Pa.; ex. chp. B. May 3, 1862, Munich, Bavaria; ed. Polytechnic Inst. N. J., Central High Sch., Phila., Un. Pa.; Phila. Div. Sch. (B.D.); mem. G. C. '07; author "The Church of God" (Spectator Co., 1900); favors Preamble and Suffr. Bps.; opposed to Open Pulpit. *Hotel Sinton.*

Alsop, Reese F., D.D., Long Island.

Res. Emer. St. Ann's, Brooklyn; hon. canon Cath. B. Nov. 17, 1837, Richmond, Ind.; ed. Philad'a schools; Kenyon (A.B., A.M., D.D.); mem. 7 G. C.; mem. com. on canons 38 and 39; mem. Bd. of Miss.; trustee Gen. Cl. Rel. Fund; v. p. Ch. Charity Foundation (L. I.); chp. N. G.; author lesson books; favors Preamble and Suffr. Bps. *Hotel Sinton.*

Arthur, John, D.D., Iowa.

R. Grace Ch., Cedar Rapids; vice-pres. dioc. bd. of miss.; ex. chp. B. 1862, Utica, N. Y.; ed. publ. sch.; St. Andrew's Div. Sch.; Coe (D.D.); mem. G. C. '01, '04, '07; opposed to Open Pulpit; favors Suffr. Bps.

Ashton, James William, D.D., Western New York.

R. St. Stephen's, Olean. B. Jan. 18, 1843, Philadelphia; ed. Univ. Penn. (B.A., M.A.); Hobart (D.D.); mem. G. C. '01; mem. Loyal Legion, G. A. R.; grand chp. Grand Lodge, N. Y.; opposed to Preamble, Open Pulpit, and Suffr. Bps. *Burnet House.*

Atwater, George P., Ohio.

R. Our Saviour, Akron; sec. dioc. B. 1874, Ohio; ed. Cleveland schools. Kenyon (B.A., M.A.), Bexley; sec. Dioc. Sec. League. *Hotel Sinton.*

Aucoek, Arthur M., Rhode Island.

R. All SS. Memo., Providence; mem. std. com.; mem. G. C. '07; B. S. A.

Averill, Edward Wilson, Michigan City.

R. Trin., Ft. Wayne, Ind.; std. com. B. Mar. 13, 1870, Elkhart, Ind.; ed. N. W. Col., Naperville, Ill. (A.B. 1888), W. T. S. (1891); mem. G. C. '01, '04, '07; opposed to Open Pulpit.

Bailey, Alanson Q., Indianapolis.

R. St. Paul's, Jeffersonville, Ind.; sec. dioc. S. S. Com. B. Jan. 17, 1874, Livonia Sta., N. Y.; ed. pub. sch. Williamsport, Pa.; Lehigh Univ. (B.A., 1898); G. T. S. (B.D., 1907); opposed to Preamble and Open Pulpit. *Glenway Ave., Hartwell, Ohio.*

Barr, William Alexander, D.D., Louisiana.

Dean Christ Ch. Cath., New Orleans. B. Danville, Ky.; ed. Dartmouth (B.A.); Union Theo. Sem. (B.D.); Westminster Col., Mo. (D.D.); pres. std. com. So. Va. until 1909; favors Preamble and Suffr. Bps. *Hotel Sinton.*

Bassett, Frederick J., D.D., Rhode Island.

R. Redeemer, Providence; dioc. bd. miss.; std. com.; Cath. corporation. B. Albany, N. Y.; ed. Union (D.D.); Berkeley; mem. G. C. '98, '01, '04, '07; opposed to Preamble and Open Pulpit. *Burnet House.*

Bateman, Francis R., Montana.

R. St. Peter's, Helena; mem. std. com. B. June 14, 1860, Birmingham, England; ed. Metropol. Baptist Col., London; author poems; favors Preamble, Suffr. Bps.; opposed to Open Pulpit. *Hotel Munro.*

Battershall, Walton, W., D.D., Albany.

R. St. Peter's, Albany; archd. of Alb.; mem. bd. of miss., Alb. B. 1840, Troy, N. Y.; ed. Yale (A.B., A.M.); Union (D.D.); mem. G. C. '77, '80, '83, '86, '89, '92, '95, '98, '01, '04, '07; mem. com. on const.; author "Interpretations of Life and Religion" (Barnes); opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Hotel Sinton.*

Beard, Thomas J., D.D., Alabama.

Gen. Miss. Birm. Convoc., Birmingham. B. Mar. 5, 1835, Loundesboro, Ala.; ed. Un. Ala.; mem. G. C. '71, '83, '86, '01, '04; opposed to Preamble, Open Pulpit, and Suffr. Bps.

Beatty, Troy, Atlanta.

R. Emmanuel Ch., Athens, Ga.; dean conv.; mem. std. com. B. Nov. 12, 1866, Tuscaloosa, Ala.; ed. Un. So.; mem. G. C. '04, '07; mem. Am. Ch. S. S. Inst.; Angl. and E. Ortho. Chs. Un.; favors Preamble modified; opposed to Open Pulpit and Suffr. Bps.

Beecher, George Allen, Nebraska.

Dean Trinity Cath. Omaha; mem. std. com.; ed. Un. Neb., Phil. Div. Sch. (1892).

Bennitt, George Stephen, D.D., Newark.

R. Grace Ch., Jersey City; pres. Bd. of Miss. dioc. Newark. B. New Milford, Conn.; ed. Cheshire Sch., Conn.; St. Stephen's Col. (B.D., 1894, D.D. 1906); mem. G. C. '89, '92, '95, '98, '01, '04, '07; mem. com. on unfinished business; mem. and sec. joint commission on Chr. Unity; mem. Am. Ch. S. S. Inst. and del. to commission on S. S. Instruction; mem. Joint Dioc. commission on S. S. Lessons; author "Ch. Cat'm Arranged in Short Divisions" (Am. Ch. Pub. Co.); opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Hotel Sinton.*

Benson, Lloyd R., Salina.

R. Holy Apos., Ellsworth, Kan.; sec. conv.; ex. chp. B. Apl. 18, 1878, Hudson, N. Y.; ed. Trinity, Htrd. (A.B. 1899, A.M. 1902); G. T. S. (B.D. 1903); mem. G. C. '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Palace Hotel.*

Berkeley, Alfred Rives, North Carolina.

Miss. Rockingham and Stokes Co's.; address, Mayodan, N. C. B. Sept. 2, 1880, Jackson, Tenn.; ed. Un. N. C. (A.M. 1901); Va. Theo. Sem., 1904; favors Suffr. Bps. Leave Canon 19 as it is.

Black, John C., Dallas.

R. St. John's, Corsicana, Tex. B. Feb. 24, 1872, Waterford, Pa.; ed. Chadcock Col., Quincy, Ill. (LL.B.); Seabury (B.D.); opposed to Preamble, Open Pulpit, and Suffr. Bps.

Bliss, Geo. Yemans, D.D., Vermont.

R. St. Paul's, Burlington; sec. std. com.; sec. dioc. bd. of land agents. B. Mar. 12, 1864, Shelburne, Vt.; ed. Un. Vt. (A.B. 1889, D.D. 1904); G. T. S. (B.D. 1893); mem. G. C. '04, '07; trustee Vt. Episc. Inst.; opposed to Preamble and Open Pulpit; favor Suffr. Bps. "Leafy Crest," Glenmary Ave., Clifton.

Brittingham, Jacob, West Virginia.

R. St. Luke's, Wheeling. B. near Eastville, Va.; ed. Episc. High Sch., Va., Univ. Va., Va. Theo. Sem.; mem. G. C. '95, '98, '01, '07; opposed to Preamble; favors Open Pulpit and Suffr. Bps.

Brown, Francis Alan, Georgia.

R. Christ Ch., Savannah; archd. of Augusta; sec. dioc. bd. of miss.; ex. chp. B. 1867 at Greenfield, Mass.; ed. Phila. Div. Sch. (1896); chp. Savannah Vol. Guards, Coast Artillery. *Hotel Sinton.*

Capers, William Theodotus, Lexington.

Dean Chr. Ch. Cath., Lexington, Ky.; vice-pres. Cath. chptr.; pres. std. com., chm. dioc. com. on canons. B. Aug. 9, 1867, Greenville, S. C.; son of Bp. Capers; ed. S. C. Col., Va. Theo. Sem.; mem. G. C. '07; delegate Sewanee miss. council; trustee Margaret Col.; chp. 2d. Reg. Ky. N. G.

Chittenden H. M., Springfield.

R. St. Paul's, Alton, Ill.; archd. Alton; mem. Ch. Ext. Bd., Spr. B. Sept. 27, 1849, Austerlitz, N. Y.; ed. Univ. Wis. (B.A.); studied theol. under Bps. Seymour and J. F. Spalding; mem. G. C. '07; chp. Ill. N. G. 1903-08; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

Clark, William Meade, D.D., Virginia.

R. St. James', Richmond; ex. chp. B. May 5, 1855, Halifax Co., Va.; ed. Un. Va.; Va. Theo. Sem.; Wash. & Lee (D.D. 1910); mem. G. C. '98, '01, '04, '07; mem. cons. state of the Ch., Suffr. Bps.; editor "Southern Churchman"; editor "Colonial Churches in Va." (1907); favors Open Pulpit; opposed to Preamble and Suffr. Bps. *Palace Hotel.*

Clingman, Charles, Lexington.

R. St. Paul's Newport, Ky. B. Jan. 19, 1883, Covington, Ky.; ed. Kenyon (A.B. 1905), Va. Theo. Sem. (1908); mem. Cath. chptr.; eccl. court. *Newport, Ky.*

Cobbs, Edward E., Alabama.

R. St. John's, Montgomery; mem. std. com. B. Sept. 2, 1876, Montgomery; grandson of Bp. Cobbs; ed. Un. So., G. T. S. (S.T.B.); opposed to Preamble, Open Pulpit, Suffr. Bps.

Coddington, Herbert G., Central New York.

R. Grace Ch., chp. Hosp. Good Shep., Syracuse; ex. chp. B. Feb. 6, 1865, Cazenovia, N. Y.; ed. Syracuse Univ. (A.B. 1886, D.D., 1905), G. T. S. (1888); mem. G. C. '04, '07; mem. B. S. A., chp. St. Barnabas' Guild for Nurses; opposed to Preamble.

Cole, Lewis F., Pittsburgh.

Archd. of Pittsb'g. B. 1844, Windham, Me.; ed. academic schools in Maine; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Grand Hotel.*

Colmore, Charles B., Cuba.

Dean Ho. Trin. Cath., Havana. B. 1879, Victoria, Tenn.; ed. Un. So. (B.A. 1898, M.A. 1900, B.D. 1903); opposed to Preamble and Open Pulpit; favors Suffr. Bps.

Cross, William Reld, Indianapolis.

R. St. Paul's, Evansville, Ind.; mem. dioc. bd. of miss. B. Apl. 10, 1868, Southampton, Ont.; ed. Canada, Nashotah (B.D.); mem. G. C. '07. *Gibson House.*

Dame, William Meade, D.D., Maryland.

R. Memorial Ch., Baltimore; mem. std. com.; S. S. Inst. B. Dec. 17, 1844, Danville, Va.; ed. Danville Mil. Acad., Va. Theo. Sem.; mem. G. C. '01, '04, '07. B. S. A.; chp. 5th Reg. Md. N. G. for 20 years. *Grand Hotel.*

Davidson, George, Southern Ohio.

R. St. Luke's, Marietta, O. B. Apl. 28, 1880, Halifax, N. S.; ed. St. John's, Salina; Kenyon (A.B., M.A.); trustee Kenyon; dioc. sec. Ch. Unity Soc.; mem. B. S. A. *Care Rev. W. M. Gordon, Grace Church, Atontale.*

- Davidson, J. M. D., D.D., Oklahoma.**
Dean St. Paul's Cath., Okl. City; sec. std. com. B. Sept. 26, 1854, Lewistown, Ill.; ed. Carthage Col., Carthage, Ill. (D.D.); G. T. S. (1881).
- Davies, Thomas Frederick Jr., Western Massachusetts.**
R. All SS., Worcester; mem. std. com.; dioc. bd. of miss.; ex. chp. B. July 20, 1872, Philadelphia; ed. Yale (B.A., M.A.), G. T. S. (B.D.); mem. G. C. '04, '07; mem. B. S. A.
- De Rosset, Frederick A., Springfield.**
R. Redeemer, Cairo, Ill.; sec. std. com. B. Apr. 13, 1856, Wilmington, N. C.; ed. Un. So. (M.A.), G. T. S.; mem. G. C. '89, '92, '95, '98, '01, '04, '07; chmn. com. memorials of deceased members; sec. com. eccl. relations; opposed to Preamble and Open Pulpit.
- De Witt, William C., D.D., Chicago.**
Dean W. T. S., Chicago. B. Oct. 31, 1860, Skilwa, Ill.; ed. Racine (B.A. 1883, M.A. 1887); G. T. S. (1884); W. T. S. (1886); S. T. D. (1905); mem. G. C. '91; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Burnet Hotel.*
- Dorwart, William, Harrisburg.**
R. Nativity, Newport, Pa., asst. sec. dioc.; ex. chp. B. July 20, 1864, Lancaster, Pa.; ed. Yeates Sch., Lancaster, Pa.; St. Stephen's; G. T. S.; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Munro Hotel.*
- Drane, Robert Brent, D.D., East Carolina.**
R. St. Paul's, Edenton, N. C.; mem. std. com.; ex. chp. B. 1851, Wilmington, N. C.; ed. St. Stephen's (B.A., M.A.); mem. G. C. '95, '01, '04, '07; mem. B. S. A.; co. supt. of publ. instr.
- Du Bose, McNeely, Asheville.**
R. Grace, Morganton, N. C. B. Dec. 21, 1859, Clarendon Co., S. C.; ed. Un. So. (B.A., B.D.); mem. G. C. '95, '01; dioc. trustee; mem. coun. of advice; favors Preamble; opposed to Suffr. Bps.
- Durant, Frank, Duluth.**
R. Chr. Ch., Hibbing, Minn.; dean of Duluth deanery; ex. chp. B. 1867, St. John, N. B.; ed. Seabury; opposed to Preamble and Open Pulpit. *Palace Hotel.*
- Eckel, Edward Henry, Kansas City.**
R. Chr. Ch., St. Joseph, Mo.; dean Nor. conv. B. Nov. 5, 1862, New Orleans, La.; ed. Del. Col. (B.A.), G. T. S. (B.D.), mem. G. C. '07; mem. advisory com. Ch. Stu. Miss. Asso., gen. com. Ch. Congr.; opposed to Preamble and Open Pulpit.
- Edmunds, Charles Carroll, Newark.**
Prof. Lit. and Int. of N. T., Gen. Theo. Sem., New York. B. 1858, Green Bay, Wis.; ed. Trinity, Htd. (B.A.), G. T. S. (S.T.B.), D.D. (St. Stephen's); mem. G. C. '92, '95, '04; opposed to Preamble, Open Pulpit, Suffr. Bps.
- Emery, John A., California.**
Archd. Cal., San Francisco. B. 1848, Boston; ed. St. Paul's, Conc.; mem. G. C. '93, '01, '04, '07; mem. com. unf. bus.; board Seamen's Ch. Inst.; mem. miss. coun. 8th dept.; opposed to Open Pulpit, Suffr. Bps.
- Emery, William Stanley, New Hampshire.**
Vice-Rec. St. Paul's Ch., Concord; mem. std. com.; chm. dioc. Soc. Serv. Com. B. 1858, Portsmouth, R. I.; ed. St. Paul's Sch., Trinity (M.A.), G. T. S.; mem. G. C. '07; mem. com. state conf. charities and correction; pres. charity organization, Concord; mem. N. H. legislature 1907-08. *Hotel Burnett.*
- Faber, William Frederic, Michigan.**
R. St. John's, Detroit; mem. std. com. B. 1860, Buffalo, N. Y.; ed. Univ. Rochester (B.A. 1880, D.D. 1905); Auburn Theo. Sem. (1883); Hobart (M.A. 1898); Presb. min. 1893-92; mem. G. C. '04, '07; mem. ex. com. Fifth Dept.; gen. com. Ch. Congr.; author "Nobiscum Deus" (Randolph, 1893); "Hist. St. John's Ch., Detroit" (1909); opposed to Open Pulpit; favors Suffr. Bps. *Burnet House.*
- Fenn, Percy T., D.D., Kansas.**
R. St. John's Wichita; mem. std. com. B. June 29, 1865, London, Eng.; ed. Hobart, St. John's Col. (D.D.), Ohio Univ. (D.D.); mem. G. C. '07; mem. com. on elections; B. S. A., Am. Ch. Un.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Fiske, George McClellan, D.D., Rhode Island.**
R. St. Stephen's, Providence; pres. std. com. B. Oct. 21, 1850, E. Windsor, Conn.; ed. Trinity, Htd. (B.A. 1870, M.A. D.D. 1888), Berkeley (1874); mem. G. C. '89, '92, '95, '98, '01, '04, '07; mem. com. on canons, joint com. on canons 38, 39; mem. B. S. A., Am. Ch. Un., C. R. S., R. I. Hist. Soc.; elected Bp. of Fond du Lac 1884, Bp. Coadj. of Springfield 1904, declined both; author "The Real Presence" (Y. C. Co.); opposed to Preamble and Open Pulpit; favors Suffr. Bps. "The Senate," 218 W. 12th St.
- Foster, J. William, Florida.**
R. St. Luke's, Marianna, B. Glassop, Eng.; opposed to Preamble and Open Pulpit. *Hotel Emery.*
- Foxwell, Gilbert Marshall, Newark.**
R. Grace Church, Weehawken, N. J. B. May 3, 1874, Baltimore, Md.; ed. Columbian (now Geo. Wash'n) Univ., G. T. S.; mem. Cath. enpr., Newark; opposed to Preamble, Open Pulpit, Suffr. Bps. *Hotel Station.*
- Fraser, Abner Lord, Ohio.**
R. St. John's, Youngstown; pres. std. com.; dean Clvid. conv. B. July 20, 1858, Cincinnati, Ohio; ed. Kenyon (A.B., M.A.); mem. G. C. '01, '04; trustee Kenyon; opposed to Open Pulpit and Suffr. Bps. *Piper Flat, Maplewood Ave., Mt. Auburn.*
- Garrett, David Claiborne, Missouri.**
R. St. Peter's, St. Louis. B. Dec. 23, 1857, Burlington, Iowa; ed. Griswold (A.B., B.D., M.A.); Harvard (A.B.); mem. G. C. '95, '98; chp. 1st Reg. Oreg. N. G., 1898; favors Preamble, Open Pulpit; opposed to Suffr. Bps. *Hotel St. Nicholas.*
- Gibson, John Shackelford, West Virginia.**
R. Trinity, Huntington; ex. chp.; historiographer. B. 1853, Maryland; ed. Va. Theo. Sem.; mem. G. C. '95, '98, '01; mem. miss. coun. 3d dept. *Burnet House.*
- Glazebrook, Otis A., D.D., New Jersey.**
R. St. John's, Elizabeth. B. Oct. 13, 1845, Richmond, Va.; ed. Randolph-Macon, Va. Mil. Inst., Un. Va., Va. Theo. Sem.; mem. 3 G. C.; ex. com. A. C. M. S.; chp. Southern Soc., N. Y.; chp. 3d N. J. Reg. in Spanish war; former chp. 2d N. J. N. G.; chp. Confederate Veterans, N. Y.; ed. magazine of A. T. O. 1883-88. *The Sinton.*
- Godolphin, F. R., Western Michigan.**
R. Grace, Grand Rapids; mem. std. com.; sec. dioc. bd. of miss. B. Nov. 15, 1875, London, Eng.; ed. Westminster Col., Canadian schools, Morley Col., tutor; mem. G. C. '07; mem. miss. coun. 5th dept.; sec. Ch. Unity Soc.; opposed to Preamble, Open Pulpit, Suffr. Bps. *Grand Hotel.*
- Goodwin, Edward L., Virginia.**
R. Zion, Fairfax, and Ho. Comforter, Vienna; sec. coun.; registrar; historiographer. B. 1855, Va.; ed. Un. Va. Va. Theo. Sem.; mem. G. C. '07.
- Grabau, Hubert P. LeF., Albany.**
R. Trin. Plattsburgh, N. Y.; ed. Un. So. G. T. S.; mem. G. C. '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Burnet House.*
- Grammer, Carl Eckhardt, D.D., Pennsylvania.**
R. St. Stephen's, Phila.; ex. chp.; ed. Johns Hopkins (B.A.); Yale; Va. Theo. Sem.; Trinity, Htd. (S.T.D.); mem. G. C. '95, '01, '04, '07; mem. com. on canons; pres. Ch. League for Colored Work in Pa.; prof. eccl. hist. Va. Theo. Sem. (1837-1898); favors Preamble, Open Pulpit, Suffr. Bps.
- Gravatt, John J., D.D., Virginia.**
R. Ho. Trin., Richmond; mem. std. com. B. May 14, 1853, Port Royal, Va.; ed. Va. Theo. Sem. (D.D. Richmond Col.); mem. G. C. '04, '07; mem. ex. com. dioc. miss. soc.; trustee Stuart Hall; formerly chp. T. P. A. *Burnet House.*
- Gray, Campbell, Southern Florida.**
R. Grace, Ocala, Fla.; mem. Cath. chpr. B. Jan. 6, 1879, Bolivar, Tenn.; son of Bp. Gray; ed. Un. So. (M.A.), G. T. S.; delegate Sewanee miss. coun.; mem. A. & E. O. Ch. U.; local sec. A. P. U. C.; Ch. Unity Soc.; priest associate O.H.C.; mem. Ember Guild; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Green, William Mercer, Mississippi.**
Dean All Saints' College, Vicksburg; mem. std. com. B. July 12, 1876, Greenville, Miss.; ed. Univ. So. (M.A., B.D.); trustee Un. So.; editor "Ch. News"; favors Preamble and Open Pulpit; opposed to Suffr. Bps.
- Grosvenor, William Mercer, D.D., New York.**
R. Ch. of Incarnation, New York; pres. std. com.; chm. com. on fabric, Cath. of St. John the Divine. B. June 22, 1863, New London, Conn.; ed. Williams (A.B., D.D.); Berkeley Div. Sch.; mem. G. C. '01, '04, '07; mem. coms. State of the Ch., Provinces.
- Groton, W. M., D.D., Pennsylvania.**
Dean Phila. Div. Sch. B. Waldoboro, Me.; ed. Harvard (B.A.), Univ. Pa. (S.T.D.); mem. G. C. '95, '07; mem. coms. on Chr. ed., clergy relief fund, office for uncton; author "The S. S. Teachers' Manual" (Jacobs); favors Preamble.
- Halsey, James Biddle, Pennsylvania.**
R. St. Timothy's, Roxboro'. B. Montrose, Pa.; ed. Episc. Acad., Univ. Pa. (M.A.), Seabury (B.D.); mem. ex. com. Chr. Soc. Un.; chmn. dioc. miss. com., dioc. com. Jewish work. *University Club.*
- Hammond, Kensey Johns, Delaware.**
R. Immanuel Ch., Wilmington, Del.; pres. std. com.; pres. dioc. S. S. Inst.; pres. Clerical Bro'hood; ex. chp. B. Baltimore, Md.; ed. Episc. High Sch. Va., Hampden-Sidney (1st honors, 1878, M.A. 1888), Johns Hopkins, Va. Theo. Sem. (1882); mem. G. C. '92, '95, '98, '01, '07.
- Harding, Nathaniel, East Carolina.**
R. St. Peter's, Washington, N. C.; pres. dioc. coun., pres. std. com. B. Mar. 6, 1874, Chocowinity, N. C.; ed. Trin. sch., Chocowinity, Episc. Acad., Cheshire, Conn., Trinity Col., Htd.; mem. 8 G. Cs.; mem. com. on state of the Ch.; chp. 2d Regt. N. C. N. G.
- Hars, Marmaduke, M.D., Iowa.**
Dean Trinity Cath., Davenport. B. England; ed. King's Col., London (M.D.); Dorchester Col., Oxon. (L.Th.); former chp. British army, serving in So. Afr., Egypt, and India; favors Open Pulpit and Suffr. Bps.; opposed to Preamble. *Burnet House.*
- Harriman, Frederick William, D.D., Connecticut.**
R. Grace, Windsor; sec. dioc.; archd. of Hartford. B. Nov. 22, 1852, Crawfordsville, Ind.; descended from five Mayflower ancestors and four colonial governors; father and both grandfathers clergymen; ed. Hartford high sch.; Trinity, Htd. (B.A., M.A., D.D.); Berkeley; mem. G. C. '01, '04, '07; mem. com. consecr. of bps.; mem. Am. Ch. Bldg. Fd. com.; mgr. Soc. for Incr. of Min.; dioc. sec. league; junior fellow Trin. Col.; chmn. bd. school visitors, Windsor, 1889-93; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Hart, H. Martyn, D.D., Colorado.**
Dean and R. St. John's Cath., Denver; pres. std. com. B. Mar. 3, 1838, Otley Vicarage, Yorkshire, Eng.; ed. Trinity Col., Dublin (D.D.), LL.D., Un. Denver; mem. G. C. '89, '01, '04; author "Elementary Chemistry" (Cassell), "Children's Service Book" (Isbister), "A Way that Seemeth Right" (Gorham), "The Ten Commandments in the Twentieth Century" (Whittaker), "The Tragedy of Hosea and other Sermons" (Skeffington), "The Teacher's Catechism" (pub. by the author); opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Care Stanley Bowditch, Union Bank Bldg.*
- Hays, S. Mills, Nebraska.**
R. Holy Trinity, Lincoln. B. Oct. 28, 1862, Madison, Wis.; ed. Harvard (B.A.); Univ. Wis. (LL.B.); Seabury; author papers for Minn. Hist. Soc., published in annals of society.
- Hewitt, John, Harrisburg.**
R. St. John's, Bellefonte, Pa. B. Apr. 10, 1844, Sheffield, Eng.; son of an Anglican priest who came to U. S. in 1848, and there has been a clergyman in each generation of the family from the time of Edward VI., beginning with Gullielmus Hewitt, buried in crypt of St. Paul's Cath., London, 1599; ed. privt. schools, N. C., and St. James' Col., Md.; mem. G. C. '86, '89, '92, '01, '04, '07; mem. com. on State of the Ch.; mem. ex. com. trustees of Kenyon; private soldier C. S. A.; chp. 4th Regt. Ohio N. G.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Hibbard, Charles H., D.D., Los Angeles.**
Canon St. Paul's Cath.; mem. std. com. B. Jan. 28, 1853, Elmira, N. Y.; ed. Hobart (A.B. 1876, M.A. 1879, D.D. 1892); Seabury, G. T. S.; mem. G. C. '95. *Burnet House.*
- Hindry, L. Fitz-James, Florida.**
R. Trinity, St. Augustine; mem. std. com. B. England; ed. pvt. instr.; chp. 1st Regt. Fla. N. G. since 1905; opposed to Open Pulpit.
- Hinton, Charles W., Mississippi.**
R. Chr. Ch., Vicksburg. B. June 9, 1877, Clinton, Miss.; ed. Un. Miss. (Ph.B., 1898), G. T. S.; mem. G. C. '04, '07. *Gibson Hotel.*
- Hodges, J. S. B., D.D., Maryland.**
R. emer. St. Paul's, Baltimore; address, Relay, Md. B. Jan. 1830, Bristol, England; ed. Columbia (A.M., 1853); G. T. S. (1854); Racine (S.T.D. 1867); mem. G. C. '65, '68, '86, '92, '95, '98, '01, '04, '07; mem. coms. on mission hymn., uniform registration of com'nts, eccl. relations; editor "Book of Common Prayer" (1869); composer "Hymn Tunes" (Gorham, 1903); composer of much Ch. music; opposed to Preamble and Open Pulpit.
- Holden, William, D.D., Long Island.**
R. St. James', L. I. B. 1859, Brooklyn, N. Y.; ed. St. Stephen's (B.A. 1883, D.D. 1910); mem. G. C. '04. *Hotel Sinton.*
- Hooker, Sidney D., Montana.**
R. St. James', Dillon; mem. std. com.; dioc. bd. of miss.; chmn. S. S. Com. B. Jan. 12, 1855, Sacket's Harbor, N. Y.; ed. Trinity, Berkeley; mem. G. C. '01, '04, '07.
- Hopkins, John Henry, D.D., Chicago.**
Sec. 5th Miss. Dept. B. 1861, Burlington, Vt.; ed. Univ. Vt. (B.A. 1893); G. T. S. (B.D. 1893); W. T. S. (S.T.D.); Un. Vt. (D.D.); mem. G. C. '98, '01, '04, '07; mem. B. S. A.; chp. 4th Regt. Mo. N. G., 1906-9; opposed to Preamble, Open Pulpit, and Suffr. Bps.
- Horton, Henry P., Missouri.**
R. Calvary Ch., Columbia, Mo. B. 1869, Pomerooy, Ohio; ed. Ohio State Univ. (Ph.B.), G. T. S. (B.D.), Univ. Mo. (A.M.).
- Hostr, George P., D.D., Springfield.**
R. St. John's, Decatur, Ill. B. 1859, Philadelphia; ed. Central High Sch., Phila.; Bucknell

- Hall, Lewisburg, Pa.; Ewing Col. (D.D.); opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Burnet House.*
- Huske, Kirkland, Long Island.**
R. All SS., Great Neck; formerly archd. Queens and Nassau. B. Apl. 11, 1865, Fayetteville, N. C.; ed. Un. N. C., Berkeley; dioc. sec. Free and Open Ch. Assn.; opposed to Preamble, Open Pulpit, Suffr. Bps. *Hotel Sinton.*
- Hyde, Henry Neal, Arkansas.**
R. Christ Ch., Little Rock. B. Feb. 26, 1873, Syracuse, N. Y.; ed. Phillips Acad., Yale (B.A. 1895), G. T. S.; ex. chp. C. N. Y., 1904-09; opposed to Preamble, Open Pulpit. *The Alexandra, Walnut Hills.*
- Israel, Rogers, D.D., Bethlehem.**
R. St. Luke's, Scranton, Pa.; ex. chp. B. Baltimore, Md.; ed. pvt. sch. and tutors; Dickinson (B.A., M.A., D.D.); mem. G. C. '92, '98, '04, '07; mem. jt. coms. G. T. S., clergy pension fund, work among Jews, Ch. work among Deaf, com. Unction; overseer Phila. Div. Sch.; mgr. Soc. Incr. Min.; mem. B. S. A., Ch. Temp. Soc.; opposed to Preamble, Open Pulpit, Suffr. Bps. *Hotel Sinton.*
- Johns, Arthur S., Washington.**
R. Wash'n par., D. C.; sec. dioc. conv. ever since organized, 1895. B. Oct. 10, 1843, Georgetown, D. C.; ed. Episc. High Sch., Va. Mil. Inst., Un. Va., Va. Theo. Sem.; mem. G. C. '04, '07; acting ordnance officer, 10th Va. Artillery, C.S.A., 1862-65; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Palace Hotel.*
- Johnson, Irving P., Minnesota.**
R. Gethsemane Ch., Minneapolis. B. Nov. 5, 1866, Hudson, N. Y.; son of Rev. W. R. Johnson; ed. Union (B.A.), G. T. S.; opposed to Preamble, Open Pulpit, Suffr. Bps. *Care St. Paul's Cath.*
- Johnston, Donald Kent, Utah.**
Asso. Pr., St. John's Assn. Mission, Logan; ex. chp. B. 1881, New York Cy.; ed. Yale (B.A.); opposed to Preamble, Open Pulpit, Suffr. Bps. *Care R. L. Black, 1803-6 Union Trust Bldg.*
- Jones, Henry Lawrence, D.D., Bethlehem.**
R. St. Stephen's, Wilkes Barre, Pa.; mem. std. com. since 1878. B. May 30, 1839, New York City; ed. Columbia (A.B., A.M., S.T.D.); mem. G. C. '80, '83, '86, '89, '92, '95, '98, '01, '04, '07; mem. coms. on eccl. relations, canons 38, 39; mem. court of review, 3d dept. *Hotel Sinton.*
- Jones, Hosea W., D.D., Ohio.**
Dean Theo. Sem., Kenyon Col., Gambler; mem. dioc. eccl. court; ed. Kenyon (D.D.); mem. G. C. '92, '95, '98, '04, '07; mem. coms. canons, marr. and div.; author, "Half Year in the P. B. (Jacobs)." *Hotel Sinton.*
- Jones, W. Northey, Harrisburg.**
R. Chr. Ch., Williamsport, Pa. B. May 27, 1866, Portland, Maine; ed. St. Paul's, Conc.; Trinity, Htfd. (B.A. 1888, M.A. 1891); G. T. S. (1891); mem. G. C. '04; mem. Joint Dioc. Lesson Com.; miss. coun. 3d dept.; past most wise master Rose Croix Scot. Rite; capt.-genl. Williamsport commandry K. T.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Kaye, J. P. deB., Kansas.**
Dean Grace Cath., Topeka; pres. std. com.; ex. chp. B. 1864, England; ed. Kenyon, Phila. Div. Sch.; mem. G. C. '01, '04, '07; pres. civic impr. soc., Topeka, 8 yrs.; director orphans' home, humane soc.; opposed to Preamble and Open Pulpit. *Gideon House.*
- Kirkus, Francis Maurice, Delaware.**
R. Trinity, Wilmington, Del. B. June 11, 1862, London, Eng.; ed. Balto. City College, pvt. instr., G. T. S.; mem. G. C. '07.
- Kramer, Charles Coleman, Texas.**
R. Trinity, Marshall; dean N. E. conv. B. Baltimore, Md., Jan. 8, 1858; ed. St. Stephen's (B.A. 1880), G. T. S. (1881); mem. G. C. '01, '04, '07; archd. So. La. 1903-09; favors Preamble, Open Pulpit, Suffr. Bps.
- Kramer, Frederick F., Ph.D., Colorado.**
R. All Saints', Denver; ex. chp. B. July 13, 1861, Erie, Pa.; ed. Jarvis Hall; Trinity, Htfd. (B.A., M.A.), G. T. S. (S.T.B.), Un. Colo. (Ph.D.); mem. G. C. '98, '04; sometime dean Nor. Conv., Colo.; author "De Profundis" (Whittaker, 1894), "The Supremacy of the Bible" (1907); opposed to Preamble, Open Pulpit, Suffr. Bps.
- LaMothe, John D., Louisiana.**
R. St. Paul's, New Orleans; mem. std. com.; ex. chp. B. June 8, 1868, Ramsey, Isle of Man; ed. K. Wm. Col., Isle of Man; Va. Theo. Sem.; chp. 4th Regt. Mo. N. G. 1903-04.
- Lathrop, Charles N., California.**
R. Advent, San Francisco. B. Nov. 16, 1871, San Francisco; ed. Harvard, (A.B.), W. T. S.; opposed to Preamble, Open Pulpit, Suffr. Bps. *Burnet House.*
- Lee, Burr Gifford, Oregon.**
R. St. Paul's, Salem. B. Aug. 17, 1870, Tumwater, Wash.; ed. Ch. Div. Sch., Pac.; mem. G. C. '01; chm. dioc. com. canons; mem. dioc. S. S. Com.; trustee episc. fund; editor "Oregon Ch'man"; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Leffingwell, Charles Wesley, D.D., Quincy.**
R. St. Mary's Sch. and St. Alban's Sch., Knoxville, Ill.; pres. std. com.; ex. chp. B. Dec. 5, 1840, Tolland Co., Conn.; ed. Knox Col. (B.A., M.A., D.D.); Nashotah (B.D.); mem. G. C. '77, '80, '83, '86, '89, '92, '95, '98, '01, '04, '07; editor "The Living Church, 1878-1900; compiler "Reading Book of Eng. Classics" (Putnam); "Lyrics of The Living Church" (McClurg); opposed to Preamble and Open Pulpit. *Hotel Sinton.*
- Lewis, Frank Bradley, Montana.**
Miss. Bozeman; sec. dioc. B. July 25, 1844, Fairfield, Conn.; ed. Yale (A.B., A.M.); mem. G. C. '04, '07; favors Preamble.
- Lockwood, C. H., D.D., Arkansas.**
R. St. John's, Helena; mem. std. com.; dioc. bd. of miss.; dean conv. B. Mar. 17, 1850, Glens Falls, N. Y.; ed. Seabury (1877, D.D.); mem. G. C. '92, '01, '04; trustee Un. So.; formerly chp. 1st Regt. Ark. N. G.
- Longley, Harry Sherman, Central New York.**
R. Chr., Binghamton; dean 3d Distr.; ex. chp.; dioc. bd. of miss., S. S. Com., deaf mute com. B. Sept. 10, 1868, Cohoes, N. Y.; ed. St. Paul's paro. sch., Troy; St. Stephen's (A.B. 1891, A.M. 1896); G. T. S. (1904); mem. G. C. '07; chp. Blngh. fire dept. several years; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- MacCormack, William, Los Angeles.**
Dean St. Paul's Pro-Cath., Los Angeles. B. Dec. 31, 1866, Ireland; ed. Univ. Toronto (A.B., A.M.); mem. G. C. '07; favors Preamble, Open Pulpit, Suffr. Bps.
- Magruder, James M., Lexington.**
R. Trinity, Covington, Ky.; mem. std. com. B. Aug. 4, 1865, Richland, Miss.; ed. A. & M. Coll., Miss. (B.Sc.), Un. So., Va. Theo. Sem.; delegate Ecumenical Miss Conf., N. Y., 1900; nat'l miss. congress, Chic., 1910; pan-Angl. congr., London, 1908. 105 *Garrard Ave., Covington, Ky.*
- Mann, Alexander, D.D., Massachusetts.**
R. Trinity, Boston. B. Geneva, N. Y.; ed. Hobart (A.B., D.D.), G. T. S. (S.T.B.); mem. G. C. '04, '07; mem. gen. bd. of miss. *Hotel Sinton.*
- Manning, William T., D.D., New York.**
R. Trinity, N. Y. C.; mem. std. com. B. 1866, England; ed. Un. So.; D.D. (Un. Nashv., Un. So., Hobart); S.T.D. (Columbia); mem. G. C. '01; mem. com. on mar. and div.; Board of Mis.; trustee G. T. S.; std. com. G. T. S.; trustee gen. cl. rel. fd.; trustee Columbia; trustee Un. So.; trustee and v-pr. St. Stephen's; trustee Cath., Trinity School, St. Luke's Home, House of Mercy, N. Y. Bible and C. P. B. Soc., soc. serv. com., Sailors' Snug Harbor, Leake & Watts' Orph. H.; trustee and v-pr. Soc. for Pro. Rel. and Learning; mem. bd. mgrs. City Mission Soc., Seamen's Ch. Inst.; mem. com. on estate and property dioc. N. Y.; dioc. chm. clergy pension fund; mem. C. S. U., C. A. I. L. *Hotel Sinton.*
- Martin, Henry B., D.D., M.D., Easton.**
R. Chester par., Chestertown, Md. B. Charleston, W. Va.; ed. St. Jas. Col., Md., Geo. Wash. Univ. (M.D.); Wash'n Col., Chestertown (D.D.); mem. G. C. '80, '92.
- Mason, John K., D.D., Kentucky.**
R. St. Andrew's, Louisville, mem. std. com., del. Miss. Counc. B. Brunswick Co., Va.; ed. Va. Mil. Inst.; Bingham Sch., N. C.; Hampden-Sidney Col. (A.B., D.D.); Va. Theo. Sem.; mem. G. C. '95, '01, '04, '07.
- Massey, James Albert, West Texas.**
R. St. Helena's, Boerne; chm. dioc. S. S. Com. B. Feb. 5, 1880, Mt. Morris, N. Y.; son of late Rev. J. A. Massey, D.D.; ed. W. Tex. Mil. Acad., Hobart (A.B., 1901), Va. Theo. Sem. (1904); B.D. '05; ed. "Church News" dioc. paper; mem. B. S. A.; favors Preamble and Suffr. Bps.; opposed to Open Pulpit.
- Matthews, Paul, Southern Ohio.**
Dean St. Paul's Cath., Cincinnati; pres. std. com. B. Dec. 25, 1866, Glendale, O.; ed. Princeton; mem. G. C. '01, '04, '07; mem. com. joint meetings of two houses; opposed to Preamble, Open Pulpit, Suffr. Bps. 223 W. *Seventh St.*
- Maxon, Wm. D., D.D., Michigan.**
R. Chr. Ch., Detroit; mem. std. com.; S. S. Com. B. Schenectady, N. Y.; ed. Union (B.A., M.A., D.D.), G. T. S., Berkeley; mem. G. C. '98, '04. *Hotel St. Nicholas.*
- McCready, Richard Lightburne, Kentucky.**
R. St. Mark's, Louisville, and St. Luke's, Anchorage; ex. chp.; ed. pub. sch. and private instr.; mem. G. C. '01, '07; mem. eccl. court; mem. Soc. Sons of Am. Rev. *Burnet House.*
- McElwain, Frank Arthur, Minnesota.**
Warden Seabury Div. Sch., Faribault. B. 1875, Warsaw, N. Y.; ed. Trinity, (B.A., M.A.); Seabury (B.D.); opposed to Preamble, Open Pulpit, and Suffr. Bps.
- McKim, Randolph Harrison, D.D., LL.D., D.C.L., Washington.**
R. Ch. Epiph., Washington; pres. std. com.; canon Cath. B. Apl. 15, 1842, Baltimore, Md.; ed. Un. Va.; D.D. (Wash. & Lee), LL.D. (Columbia), D.C.L. (Un. So.); mem. G. C. '92, '95, '98, '01, '04, '07; pres. Ho. Dep. '04, '07; author "Problem of the Pentateuch" (Longmans), "Doctrine of Future Punishment" (Whittaker), "Gospel in the Christian Year" (Longmans). *Hotel Sinton.*
- McQueen, Stewart, Alabama.**
R. Holy Comforter, Montgomery; pres. std. com.; treas. dioc. miss. fund; dean Montg. conv.; sec. dioc. bd. of miss. B. Houston, Fla.; ed. Un. So.; mem. G. C. '04, '07; editor "Church Record"; favors Preamble, Open Pulpit, Suffr. Bps.
- Miel, Ernest deFremery, Connecticut.**
R. Trinity, Hartford. B. Mar. 7, 1868, San Francisco, Cal., son of Rev. Charles F. B. Miel; ed. Episc. Acad., Phila.; Trinity, Htfd.; Un. Pa. (capt. football team; B.A. 1888, S.T.B. 1891. M.A. 1892); Berkeley (Pierre Jay Prize); mem. dioc. bd. miss.; director Natl. Housing Ass'n; mem. Penn'a Soc. of N. Y.; chm. dioc. com. social serv.; trustee Ch. Home, Widows' Home; Open Hearth Ass'n.; ex. chp.; for five yrs. chp. 1st Inf. Conn. N. G.
- Mitchell, Alexander R., South Carolina.**
R. Chr., Greenville; archd.; std. com. B. Sept. 1, 1860, Charleston, S. C.; ed. Un. So. (1885); mem. G. C. '04, '07; com. state of Ch.; trustee Porter Acad.; sec.-tr. dioc. bd. of miss.; opposed to Preamble; favors Suffr. Bps.
- Mize, Robert H., Kansas.**
R. St. Andrew's, Emporia; dean S. W. Conv.; ed. St. Stephen's (B.A.), G. T. S.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Mockridge, John, Kentucky.**
R. St. Paul's, Louisville. B. Sept 8, 1872, Hillier, Ont.; ed. T. C. T. (B.A. 1893; M.A. 1894); mem. G. C. '07 from Michigan; mem. court of review; ed. "The Bishop's Letter"; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Moller, Carl N., Milwaukee.**
R. Christ Ch., La Crosse, Wis.; dean La Cr. conv. B. Boston, Mass.; ed. Meadville, Col.; W. T. S.; mem. G. C. '98, '04; opposed to Open Pulpit. *Burnet Hotel.*
- Moore, Harry T., Dallas.**
Dean St. Matt. Cath., Dallas, Tex., pres. std. com., mem. dioc. bd. of miss. B. Oct. 4, 1874, Delavan, Wis.; ed. Beloit Col. Acad., Beloit, Wis. Hobart (B.A.), W. T. S.; opposed to Open Pulpit; favors Suffr. Bps. *Hotel Sinton.*
- Moran, Samuel, Florida.**
R. St. John's, Tallahassee; mem. std. com.; ex. chp. B. June 2, 1848, Providence, R.I.; ed. St. Stephen's (B.A., 1869, M.A., 1872); G. T. S., 1872; chp. state senate, Fla., 1909. *Palace Hotel.*
- Morris, James Craik, Tennessee.**
Dean St. Mary's Cath., Memphis; mem. std. com.; ex. chp. B. June 18, 1870, Louisville, Ky.; ed. Univ. of So. (B. Lt., 1890, M.A., 1891); Louisville Law Sch. (LL.B.); G. T. S.
- Murray, Albert L., Western Michigan.**
R. St. Mark's, Coldwater; pres. Southern Conv.; mem. dioc. bd. of miss. B. Dec. 13, 1880, Middlechurch, Manitoba; nephew of Archbp. of Rupert's Land; ed. St. John's Coll., Winnipeg (B.A., 1902), Univ. Manitoba (1902), Univ. Toronto (M.A., 1904); delegate to 5th Dept. miss. coun.; mem. Soc. of Mission Clergy.
- Neely, Henry Ritchie, Michigan City.**
Address, Kokomo, Ind.; ex. chp. B. Feb. 27, 1860, Chicago; ed. Trinity, Htfd. (B.A., M.A.); W. T. S. mem. G. C. '04, '07; pres. dioc. Cath. Club; mem. Am. Ch. Un.; opposed to Preamble, Open Pulpit, and Suffr. Bps.
- Nicholson, George Bruce, Maine.**
R. St. Mark's, Waterville; mem. std. com.; sec. Maine Episc. Miss. Soc.; canon St. Luke's Cath. B. 1862, Boston; mem. G. C. '01, '04, '07; mem. B. S. A., C. B. S., G. A. S.; supt. of schools, Ft. Fairfield, Me., 1895-99; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Niver, Edwin B., D.D., Maryland.**
R. Christ Ch., Baltimore; mem. std. com.; dioc. bd. of miss.; trustee Cath. B., Scott, N. Y.; ed. Brown Univ. (A.B., 1893); Va. Theo. Sem.; Episc. Theo. Sch.; Columbian (A.M., 1895); St. John's Col. (D.D., 1909); mem. G. C. '01, '04, '07; mem. coms. constitution, despatch of business, provinces; chp. Naval Brigade, Md. N. G.
- Norton, George B., D.D., Texas.**
R. St. Mark's, Benumont, Tex.; dean S. E. conv. B., Georgetown, Ill.; ed. Boston Univ., Willamette (D.D.); mem. Am. Ch. Un.; opposed to Preamble, Open Pulpit, Suffr. Bps.
(To be continued.)

Church Kalendar



- July 3—Sixth Sunday after Trinity.
 " 10—Seventh Sunday after Trinity.
 " 17—Eighth Sunday after Trinity.
 " 24—Ninth Sunday after Trinity.
 " 25—Monday. St. James, Apostle.
 " 31—Tenth Sunday after Trinity.

KALENDAR OF COMING EVENTS.

- Aug. 26—Conv. Miss. Dist. South Dakota.
 Sept. 21—Spl. Conv. Dio. of R. I. to elect Bishop.
 " 27—Conf. of Church Workers Among Colored People, Cleveland.
 " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
 Oct. 5—Opening Session General Convention, Cincinnati.
 " 11—Meeting of the Sunday School Federation, Cincinnati.
 " 12—Opening of the Sunday School Convention, Cincinnati.

MISSIONARIES HOME ON FURLOUGH.

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

CHINA.

SHANGHAI:

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

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
 JAPAN.

KYOTO:

The Rt. Rev. S. C. Partridge, D.D., Bishop of Kyoto.

Personal Mention

THE Rev. A. Q. BAILEY of St. Paul's Church, Jeffersonville, Ind., will be *locum tenens* at the Church of the Epiphany, Chicago, during August.

THE Rev. MATTHEW P. BOWIE has changed his address from Hartwell, Ohio, to Trinity Rectory, Anderson, Ind.

THE Rev. G. SHERMAN BURROWS, 229 Goundry Street, North Tonawanda, N. Y., was elected secretary of the diocese of Western New York at the recent council and correspondence intended for him should be addressed accordingly.

THE Rev. CHARLES W. FORSTER, curate at St. Matthew's Church, Worcester, Mass., has accepted the rectorship of St. James' Church, Providence, R. I., lately made vacant by the resignation of Rev. ROBERT B. PARKER.

THE Rev. GEORGE L. FRENBERN, a priest of the Canadian Church, formerly located at Wapella, diocese of Qu'Appelle, recently assumed the rectorship of St. Peter's Church, Lexington, Neb.

THE Rev. W. J. HAWTHORNE, formerly rector of Grace Church, Gallon, Ohio, has assumed charge of the work of Trinity Church, Findlay, Ohio, where his address is 1304 South Main Street.

THE address of the Rev. CHARLES W. B. HILL has been changed from 4318 North Fifteenth Street, Philadelphia, to 4829 North Broad Street in the same city.

THE address of the Rev. FRED INGLE, rector of St. Matthew's Church, Kenosha, Wis., until August 15th will be in care of Thomas Cook & Son, Ludgate Circus, London, England.

THE Rev. LEVIN T. INSLEY of Wilmington, Del., has accepted the rectorship of the Church of the Redeemer, Eagle Pass, diocese of West Texas.

THE Rev. WALTER H. MARSHALL, formerly of Galveston, Texas, has assumed the charge of St. Mary's Church, Vicksburg, Miss., and also of the Vicksburg Industrial School.

THE Rev. JOHN ROBERTS has assumed charge of the Church of the Redeemer, Shoshone Agency, Wyoming, taking the place of the Rev. SHERMAN COOLIDGE, who has accepted the charge of a school and adjoining missions among the Arapahoes in Oklahoma.

THE Right Rev. Dr. WILLIAM D. WALKER, Bishop of Western New York, accompanied by Mrs. Walker, will spend two months abroad, sailing July 16th.

THE rectorship of St. John's Church, Far Rockaway, Long Island, which became vacant some months ago by the resignation of the Rev. Henry Mesler, has been accepted by the Rev. ARTHUR WILSON WILDE. The new rector will enter upon his work about August 7th.

DIED.

OLIVER.—Entered into the rest of Paradise, ADAM NICHOLLS OLIVER, at his home in Denver, Colo., Tuesday, June 14, 1910. Burial services were held in St. Barnabas' Church, Denver, and in Trinity Church, Lawrence, Kan., where interment was made.
 "He rests from his labors and his works do follow him."

MEMORIALS.

JOHN CARLISLE BLAND, Jr.

In loving memory of JOHN CARLISLE BLAND, JR., July 22, 1907.
 Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

SINGLE MAN wanted to fill post of Organist and Choirmaster, Salina Cathedral. Must be competent to train boys. Late organist called to Albany Cathedral. Good stipend. Write, giving references, to CANON PRECENTOR, Salina, Kan.

CLERGYMAN wanted, to train boy choir, to assist in parish work and to help build up a mission chapel. Address, Rev. PHILIP MOSHER, St. Peter's Rectory, Niagara Falls, N. Y.

CATHOLIC PRIEST to supply for August and September, or for either month, at Cairo in the Catskills. FATHER HARMAN, Cairo, N. Y.

KINDERGARTEN TEACHER. Churchwoman. Experienced. Excellent opening. City of 12,000. Free use of parish hall and full equipment. For particulars address Rev. J. C. BLACK, Corsicana, Texas.

WANTED, several missionary priests. Stipends not less than \$1,000. Address BISHOP WHITEHEAD, Pittsburgh, Pa.

POSITIONS WANTED.

CHURCHMAN, age 25, desires to study for holy orders. Will assist priest in parish work for home and preparatory seminary instructions. Prefers attending seminary if work can be obtained in connection to cover expenses. Best of references. G. R. E., care LIVING CHURCH, Milwaukee.

CHURCHWOMAN desires position as pipe-organist, or teacher of music and languages, in a girls' school. College graduate; experienced church organist. Address "B. A.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, Oxford graduate, desires appointment. Excellent testimonials. Salary \$800. COMPOSER, LIVING CHURCH, Milwaukee.

PERSON of experience desires position as housekeeper in Clergy House. Catholic parish only. HOUSEKEEPER, care LIVING CHURCH, Milwaukee.

CHURCHWOMAN, experienced traveler, desires position for summer as companion or governess—primary subjects, music, sewing. Address X, 320 Quincy Street, Brooklyn, N. Y.

ORGANIST AND CHOIRMASTER, young and single, desires engagement in city of ten or fifteen thousand inhabitants. Address ORGANIST, care LIVING CHURCH, Milwaukee.

CHURCHWOMAN desires situation as companion, helper. Domesticated; understands dressmaking. Good references. Address, Miss MILLWARD, Norwood Place, Norwood Park, Chicago, Ill.

PIANO TEACHER—Position desired by young lady; four years' study abroad. THEODORA SNYDER, Westford, New York.

CHURCH EMBROIDERY.

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

UNLEAVENED BREAD.

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

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Lock Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

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

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

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

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

HEALTH AND SUMMER RESORTS

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

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

SUNNYSIDE—Private boarding house in the historic village of Queenston on the Niagara river; eight boats a day to Toronto; half hour car to Niagara Falls; ten minutes' walk to Queenston Heights; scenery cannot be surpassed; boating, fishing. Terms reasonable. Address SUNNYSIDE, Queenston, Ontario.

FLORIDA HOMES.

REALLY TROPICAL FLORIDA. At extreme southern end of peninsula, where tropical fruits grow safe from frosts or freezes, where summers are pleasant and winters delightful. Perfect health. Pure water. Constant breezes from Gulf or Ocean. Ten-acre plots for home-seekers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modello, Dade Co., Florida.

MISCELLANEOUS.

YOUNG CLERGYMAN, invalid and crippled from rheumatism, but enjoying general good health, would like to find home and care near New York or Philadelphia upon his return from Europe, where he is now for treatment. In return could do some tutoring, etc. Address DOCTOR, care LIVING CHURCH, Milwaukee.

APPEALS.

EPHPTHATHA REMINDER AND APPEAL.

Next "Ephphatha Sunday" comes on August 14th. As lay reader, deacon, and priest, the undersigned has founded and served missions for deaf-mutes in the mid-western dioceses for nearly forty years. Expenses have been met out of offerings from parishes and individuals. Printed information gladly sent on application to the Rev. AUSTIN W. MANN, General Missionary, 10021 Wilbur Avenue S. E., Cleveland, Ohio.

EPHPTHATHA APPEAL.

Prayers and offerings are desired for the Church Work Among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Springfield, Quincy, and Michigan City on the Twelfth Sunday after Trinity.

Rev. GEORGE FREDERICK FLICK, *Missionary*, 204 East Fifty-fifth Street, Chicago, Ill.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, *Treasurer*, Church House, Philadelphia.

THE AMERICAN CHURCH UNION.

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

CHURCH LEAGUE OF THE BAPTIZED.

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

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INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

Educational

THE ANNUAL commencement of All Saints' School, Sioux Falls, S. D., was a most fitting finale to the season's work of this excellent institution for young women and children. A series of three musicales was given, which were very successful. On Sunday, June 12th, Bishop Johnson made an impressive address to the graduating class in Calvary Cathedral. Tuesday evening "Pygmalion and Galatea" was given by the seniors to an audience that tested the capacity of the hall. On Wednesday evening the graduating exercises took place, the Rev. F. A. McElwain delivering the baccalaureate address, speaking of the responsibility of the class in the world as women, after which Bishop Johnson awarded the diplomas.

WHY NOT BOYCOTT WASTE?

COMMENTING on some phases of American life at the close of his recent visit to this country, Sir Thomas Lipton, who is himself a dealer in groceries and provisions, and therefore presumably interested in their consumption, said the thing he could not get used to was the great waste at American tables. This he had noted alike in the home, the hotel, and the restaurant, says the *New York World*. The waste of meat struck him as particularly reprehensible. A living creature had to be deprived of its life to furnish a food for man of which man made the scantiest use. Huge steaks were served, out of which only the tender spots were cut. No soil could forever produce food enough to permit such waste.

This observation will readily be confirmed by every observer of American habits. A boycott of waste would work a greater reform in the cost of American living than any other step that could be taken.

During the past ten years the cost of

bread all over Europe has increased 28 per cent. In Sweden the increase has been 84 per cent.

The other day in London a dinner was given by an American millionaire who lives in this country. It was stated in the papers that there were 24 guests, and that the dinner cost \$12,500. This means that each one of the guests consumed a meal that cost more than \$500; and it has been well pointed out that the cost of that one meal for every man would have maintained in comfort a working-class family for a whole year. It is almost incredible to realize that this meal represented the maintenance in comfort of twenty-four working-class families. When we remember how many there are to-day who have not the bare necessities of life, it is almost heart-breaking to contemplate the conduct of those who sat down to this extravagant dinner. This is Paganism.—*Colorado Churchman*.

FOOD VALUES IN VEGETABLES.

THE MALIGNED onion belongs to the lily family and contains priceless elements of health and nourishment, especially to nerves and blood. The turnip, also, has medicinal and food virtue, though it is not so nourishing, containing, like cabbage, over ninety per cent of water. The yellow turnip is considered a mild nervine. The unpopular carrot is almost miraculous as a blood purifier, and French women consider it as important as any cosmetic. It has, also, undreamed-of possibilities of preparation. Calling things by other names sometimes helps matters, or making fashionable by favor of the famous. In Ceylon they term okra "ladies' fingers"; the vegetable marrow of Europe is virtually the same as our summer squash, but is used in, to us, unheard-of ways. Mr. Luther Burbank has improved the "pieplant," and his new crimson winter rhubarb is a wonderful thing. But in the ordinary type of these stalks there are riches of oxalic and malic acids, the value of which the physicians of the world have always recognized.—*The De-linicator*.

THE REFERENDUM in Queensland (Australia) on the subject of religious education in state schools was taken on the same day as the recent federal elections, and apparently has resulted in a triumphant success for those who have been agitating for the amendment of the purely secular system of instruction, the latest returns of the referendum available giving "Ayes 50,000, against "Noes" 33,334. The victory is largely the consequence of unity of action and careful organization. The Archbishop of Brisbane, with the other Bishops of the province, and their clergy and laity worked side by side with our Nonconformist brethren, and a vigorous propaganda was carried on through the state under the enthusiastic direction of Archdeacon Garland of North Queensland. The success of the referendum may well inspire Victoria and South Australia to renewed effort in the same direction. And already a movement with the same objective is being vigorously supported in New Zealand, whither Archdeacon Garland has been invited to go and again fight for what may truly be described as one of the most vital issues affecting the life of any people—*Tasmania Church News*.

"WERE IT NOT for the life of Jesus Christ in this world, it would be a sad, barren waste to look upon, much less to live in. What irrigation has done to reclaim lifeless portions of the earth, that and much more the spirit of Christ has done in fructifying barren lives. Literally, He has made the desert to blossom as the rose. No one who reads of the achievements of the gospel on foreign fields can be ignorant of the life there is in Jesus."

The Church at Work

THE CHRISTIAN UNITY FOUNDATION.

TWELVE CLERGYMEN and twelve laymen of the Church have united in forming a Christian Unity Foundation. The articles of incorporation have recently been filed in the county of New York. The object of this Foundation is as follows: "To promote Christian unity at home and throughout the world, and to this end to gather and disseminate accurate information relative to the faith and works of all Christian bodies; to set forth the great danger of our unhappy divisions and the waste of spiritual energy due thereto; to devise and suggest practical methods of coöperation, substituting comity for rivalry in the propagation of the common faith; to bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ and our common agreement in the essentials of faith. That, finally, by the operation of the Spirit of God, the various Christian bodies may be knit together in more evident unity in the essentials of faith and practice and in one organic life."

The following are the incorporators and first trustees: The Bishop of Albany, the Rt. Rev. Frederick Courtney, D.D., the Bishop of Southern Ohio, the Bishop of Chicago, the Bishop of Newark, the Bishop of New York, the Rev. Reese F. Alsop, D.D., the Rev. G. W. Douglas, D.D., the Rev. H. R. Gummey, Jr., D.D., the Rev. R. T. Homans, the Rev. Robert E. Jones, D.D., the Rev. Arthur Lowndes, D.D.; Mr. Robert Fulton Cutting, Mr. John M. Glenn, Rear Admiral Caspar F. Goodrich, U. S. N., Mr. Francis C. Huntington, Mr. George Gordon King, Colonel Charles William Larned, U. S. A., Mr. William Fellowes Morgan, Mr. George Wharton Pepper, Mr. Lawson Purdy, Mr. Charles G. Saunders, Mr. William Jay Schieffelin, and Hon. J. H. Stiness, LL.D. The Rev. R. T. Homans is chairman of a committee on research, the Rev. Dr. Lowndes secretary, and Mr. George Gordon King treasurer. The secretary's office is at 143 East Thirty-seventh Street, New York, and he will gladly furnish any further information.

This organization grew out of a meeting of a score of men at St. Thomas' Church, New York, on Feb. 20th. The daily papers are printing advance statements and a number of interviews concerning the matter.

CONFERENCE FOR CHURCH WORK.

THE OPENING services of the Conference for Church Work at Cambridge, Mass., as was briefly stated in these columns last week, were held at Christ Church on Sunday, July 10th. Professor Rhinelander in his sermon set forth the ideal for such a conference—growth in intelligent Churchmanship, and the days have been full of opportunity for such growth. Each day begins with morning Prayer at 7 and the celebration of Holy Communion at 7:15. The definite study courses occur in the morning, the subjects this week having been "The Book of Isaiah," by the Rev. Max Kellner, D.D.; "Studies in the Prayer Book," by the Rev. Samuel Hart, D.D., and "Mission Study Courses on India" (Mrs. A. V. G. Allen), "Apostolic Missions" (Miss M. G. Lindley), "China" (Mr. David Z. T. Yui), and "Work Among Negroes" (the Rev. W. E. Gardner). These have been arranged to meet the varying needs of the different classes of students. The last session in the morning is followed by the Litany

or a short service of intercession in the chapel. The early part of each afternoon is devoted to an informal conference on some branch of Church work, and the same subject is set forth more formally at a public meeting in the evening. The discussions of the week have dealt with the work of the Woman's Auxiliary, the Church Periodical Club, Rescue and Prison Work, Deaconesses and Volunteers for Missions. The last was made especially interesting and inspiring by the presence and words of some of our student volunteers who are purposing to give their lives to work on the firing line. A large and enthusiastic class has chosen to devote one of its recreation hours daily to the consideration of missions in the Sunday school under the guidance of the Rev. W. E. Gardner, department secretary for New England.

The local committee is ready at all times with plans for visits to places of interest in Cambridge and Boston, and the ladies of Cambridge are showing much kindly hospitality to the members of the conference. There is thus far a registered membership of eighty-four, exclusive of instructors and casual visitors, ranging from Montreal to Southern Florida, from Maine to Chicago, and representing many fields of Church work. One great advantage of attending such a conference is the opportunity it offers for discussion, for consultation with experts, for planning new work. The grounds and buildings of the Theological School are well adapted for such a gathering, and the kindness of the authorities in allowing their use for the purpose is greatly appreciated by the members of the conference.

RECENT BEQUESTS AND MEMORIALS.

THE ZARRISKIE Memorial Church of St. John the Evangelist, Newport, R. I.,^a receives \$2,000 as the nucleus of an endowment fund, and the rector, the Rev. Charles F. Beattie, an annuity of \$600 a year, by the will of the late Miss Anna Flower Paul of Philadelphia, who died recently at Newport. The sum of \$200 is given to the rector to be used among the poor of the parish. Other bequests are \$1,000 to Christ Church, Philadelphia, \$1,000 to the Pattie Buford Hospital, Lawrenceville, Va., and \$500 to the Board of Missions.

A WINDOW has recently been placed in Trinity Church, Detroit, Mich., by his wife, in memory of William Scott, at the time of his death senior warden of the church, with which and St. James' Church in the same city he had been identified for thirty years. The memorial, which is a Tiffany production, has for its subject "Christ Blessing Little Children." The subject is very appropriate, as a conspicuous trait of Mr. Scott's character was his love for the little ones.

TWO MARBLE tablets, of handsome design, in memory of the Rt. Rev. John Williams and the Rev. Dr. William Payne, will shortly be unveiled in St. George's Church, Schenectady, N. Y. They are the gift of Mr. J. Pierpont Morgan. Both Bishop Williams and Dr. Payne were former rectors of the parish, the former for six years and the latter for thirty-seven years.

PAROCHIAL IMPROVEMENTS.

IN NORTH CAROLINA the Church people of Durham, Wilson, and Winston-Salem are now worshipping in new churches. Work on the Church of the Good Shepherd has progressed

so far that the roof will soon be put on and the same is true of the new St. Athanasius', Burlington. The Bishop Atkinson Memorial Church, Charlotte, is again under way and the walls of chancel and transepts are nearly finished. Five of these handsome edifices are stone. The new Greensboro parish, Holy Trinity, will soon begin to erect a handsome church. Besides these, the churches at Rocky Mount, St. Mary's School, and Salisbury have been renovated and enlarged, and chapels have also been built at Selma, Advance, and other places.

THE PROPERTY of St. James' Church, Richmond, Va., including the lot, has been sold on most advantageous terms, and a new church will shortly be erected upon a site purchased by the vestry in a most desirable location. The step has been made necessary by the shifting of population westward, and it is believed that the new location will materially increase and promote the Church's extension and growth. St. James' parish was born in 1837 at a meeting held in the old Academy of Music, and the cornerstone of the present edifice was laid on April 2, 1838.

A CHURCH BUILDING of reinforced concrete, to cost \$11,405, will shortly be erected at Wailuku, Maui, Hawaii, the contract having been recently let.

A NEW parish house is being erected for St. Andrew's Church, New Berlin, N. Y., and not at Harpursville, as was incorrectly stated in these columns in the issue of July 2d.

ST. ALBAN'S MISSION, New Windsor, Colo., has purchased a lot 63x150 ft. and will build a church this fall. The mission now worships in the Disciples' chapel.

A CALL FOR WOMEN WORKERS.

THE UNITED OFFERING of the Woman's Auxiliary to the Board of Missions is to be made in Cincinnati next October. It is a thankoffering for the women of the Church in all its dioceses and missions. Its object is to train young women for missionary service, and to send them to the mission field and to support them there. An offering of money, however great, will be entirely inadequate unless there go with it the appropriate offering of life. There are offers for missionary service, but the need of workers is beyond the number of applicants. Among the pressing calls are the following:

In Alaska, women workers for Fort Yukon, and either Anvik or Circle; in Honolulu, a nurse for Lahaina; in the Philippines, a woman for industrial work in Manila and a deaconess for the barrios about Baguio; in Shanghai, teachers for St. Mary's Hall and nurses for the hospitals; in Hankow, seventeen workers, seven for evangelistic work, eight teachers, and two nurses.

A GOOD WAY TO SPEND A VACATION.

THE Rev. L. F. COLE, Archdeacon of the diocese of Pittsburg, has chosen rather a unique method for spending his vacation this season. About August 1st he proposes going to Waynesburg, the county seat of Greene county and the only place in the county where the Church has a foothold. There is a small mission established in the town, St. George's, with a little band of faithful communicants. A church lot has been secured, but up to the present time no church has been erected, and the congregation worships in the schoolhouse or other obtainable building.

Archdeacon Cole has procured a large tent.

which will be set up on the lot, seated with chairs, and otherwise furnished in as Churchly a fashion as possible under the circumstances. Here he will hold services on Sundays and all week-nights. He will reside in a small tent adjoining, and will be glad to meet at any time those interested in the movement. A supply of Church books and tracts will be provided for loan and distribution; and the Archdeacon hopes by means of these and the addresses made, to disseminate knowledge concerning the Church and her ways, and to create a greater interest in the progress of the work in Waynesburg. A few candidates have already expressed a desire to be prepared for confirmation, and Mr. Cole hopes to increase the number so that he may have a goodly class to present to the Bishop when the work comes to a close on September 11th. Other clergymen of the diocese are interested in the undertaking, and have promised their assistance in carrying on the services.

CLEVELAND CONVOCATION.

THE SUMMER meeting was held at St. Anne's-in-the-Fields, Perry, Ohio, on Monday, July 11th. The Holy Communion was celebrated by the rector, the Rev. Wm. E. Wright, assisted by the Archdeacon, the Ven. A. A. Abbott. Dean Frazer opened the afternoon session with prayer and the Rev. F. B. Avery spoke on the topic "The Cure of Souls in the City Parish," followed by the Ven. A. A. Abbott and others on "The Cure of Souls in the Country Parish." "The Place of the Holy Communion in the Services of the Church" was the subject Mr. Wright introduced with a forceful speech which was thoroughly discussed by others. The Rev. G. P. Symons made a splendid address on "How Shall We Make the Layman Available For Use?" "The Laymen's Missionary Movement" was spoken of by Rev. C. C. Bubb and "Laymen's work in the Church" was generally discussed. Mr. Fovargue spoke on the Brotherhood of St. Andrew and advocated the next state convention being called in Cleveland. An enthusiastic address was then made by Dean Frazer on "Can the Convocation Be Made More Effective and How?" Several persons added their words of thanks and appreciation to Mr. and Mrs. R. S. West for their kind and cordial entertainment, about sixty-five people being in attendance. After supper the meeting of the Local Chapter of the Brotherhood of St. Andrew was held and addresses were made by the Rev. Wm. E. Wright, Rev. Robert Kell, and Dean Frazer. The meeting was closed by prayers and blessing by the Rev. Robert Kell.

TO ELECT BISHOP FOR RHODE ISLAND.

IT HAS BEEN unofficially announced that the diocesan convention to elect a new Bishop for the diocese of Rhode Island will be held on September 21st.

RESTORATION TO THE MINISTRY.

THE BISHOP OF ARKANSAS gives notice of the fact that he has restored to the exercise of his ministry the Rev. Frank M. Bayne, who was deposed by the late Bishop Pierce on February 13, 1889.

COLORADO.

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

Personal Notes.

BISHOP OLMSTED preached the baccalaureate sermon for the state normal school at Greeley, and also gave the commencement address for the state university at Boulder. —DEAN HART preached the sermon at the Greeley Chautauqua on July 10th.

KANSAS CITY.

E. E. ATWILL, D.D., Bishop.

Rectory Needed at Lamar.

AN ENDEAVOR is being made by the Rev. James Senior to raise funds with which to build a rectory and make needed improvements to Trinity Church, Lamar, Mo. The church is on a missionary basis, is about six years old, and is doing an excellent work.

KENTUCKY.

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

Progress at Coon Bottoms and Happy Hollow— Clerical Vacations.

EXCELLENT PROGRESS is being made at the two new missions in the western part of the state, at Coon Bottoms and Happy Hollow, which are under the care of St. John's Church, Uniontown. Two of the students of St. John's School and candidates for orders, Messrs. Clarence E. Buxton and Donald Birch, are in charge of this work and are holding regular services as lay readers, at which the congregations average from 60 to 100 every Sunday. The men live at the Hollow and have fitted up at the "Mission House," in a log cabin loaned to them by one of the farmers, a reading room where the young men and boys of the neighborhood meet with the missionaries for religious and social life, and it is exerting a distinct influence for good in the community.

THE BISHOP and a number of the clergy are away on their vacations, with others to follow next month. Sunday services are being held as usual, however, and in no case is any church or mission closed because of the absence of the priest or minister in charge. Bishop Woodcock is at his summer home at Leland, Mich., where he expects to remain until September; the Rev. Frederick Thompson, rector of St. John's Church, Uniontown, after four years of continuous service south of the Ohio river is having a much needed change at Albion, Mich.; the Rev. John Mockridge, rector of St. Paul's Church, Louisville, is spending his vacation at his summer home in the Muskoka Lake region of Canada; Dean Craik with his family are at their summer home, "Little Kanawha," just outside of Louisville, and the Rev. John S. Lightbourn, curate at Christ Church Cathedral, and the Rev. F. W. Hardy, rector of St. Stephen's Church, Louisville, are also away on their vacations; the Rev. Richard L. McCready, rector of St. Mark's Church, Louisville, and his mother have gone to Atlantic City for a short stay; and the Rev. Irvine Goddard, priest in charge of Trinity mission, Owensboro, is doing supply work in New York City.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mr. John E. Borne.

JOHN E. BORNE died at his summer home in Garden City on Monday, July 11th, after a short illness. Mr. Borne was born in Brooklyn December 1, 1852, and was educated in private schools in this country and Germany. He has been prominent in business affairs and in New York and other clubs. He was also a member of St. Thomas' Church, Manhattan. The funeral services were held at his town residence, 540 Park Avenue, on Wednesday afternoon. He is survived by his wife, who was Miss Nellie M. Lawrence.

MARYLAND.

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

Accident to the Rev. Dr. G. W. Dame—Deaths Among the Laity—Other Items.

THE REV. GEORGE W. DAME, D.D., rector of Holy Innocents' Church, Baltimore, and a brother of Rev. Dr. William M. Dame of the Memorial Church, was struck by a trolley car and severely injured while he was riding

his motorcycle on July 11th. It is expected that he will be confined to his bed for a week at least. Dr. Dame was recently elected chaplain of the Descendants of the Signers of the Declaration of Independence.

MRS. ANNA B. SADTLER, wife of Rev. John G. Sadtler, rector of St. Mary's Church, Hampton (Baltimore), entered into life eternal Sunday morning, July 10th, after a long and painful illness. Mrs. Sadtler was the daughter of the late Mr. Thomas Hill, a prominent Churchman of Baltimore. She had travelled extensively, was a great lover of music, and a talented amateur artist. She was a most untiring worker in all things pertaining to the welfare of the Church and was one of the most prominent and active members of the Daughters of the King. The funeral took place July 12th from St. Peter's Church, Baltimore, where Mrs. Sadtler had been baptized, confirmed, and married, Bishop Coadjutor Murray officiating, assisted by Rev. Charles A. Hensel and Smith H. Orrick.

MR. ALEXANDER NEILL, nestor of the Washington county (Maryland) bar, for many years president of the Hagerstown bank, and a vestryman and senior warden of St. John's Church, Hagerstown, died July 14th, at his summer residence at Blue Ridge Summit, Pa., aged 66 years. He was buried July 16th in the old Episcopal graveyard in Hagerstown, after services in St. John's Church, conducted by the rector, the Rev. J. Poyntz Tyler.

THE FUNERAL of Samuel Glenville Brosius, a brother of Rev. E. Heath Brosius, who died in Washington July 8th, took place Sunday afternoon, July 10th, with Masonic rites, in the cemetery of St. Thomas' Church, Hancock (Md.), after services in the church, conducted by Rev. J. E. Carteret, the rector.

MR. GEORGE SCHAFER, a deaf-mute and a graduate of both the Frederick School for the Deaf and the Gallaudet College for Deaf-Mutes, Washington, D. C., has been appointed lay reader of Grace Church (Baltimore) Deaf-Mute mission, to succeed Mr. William Cooper, who resigned recently to accept a position in Chicago, Ill.

THE REV. EDWIN B. NIVEB, D.D., rector of Christ Church, Baltimore, with his family sailed June 30th for a three months' trip abroad. Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, also sailed July 16th, for a six weeks' trip through France and Germany. Other of the Maryland clergy now abroad are Rev. J. H. Eccleston, D.D., of Emmanuel Church and Rev. Frank H. Staples of St. Paul's chapel, Baltimore, and Rev. William L. Glenn. Most of these, including the Bishop of the diocese, who is now in Switzerland, and Rev. Arthur C. Powell, D.D., of Baltimore, who has been travelling abroad for some months, expect to witness the "Passion Play" at Ober-Ammergau. Rev. A. B. Kinsolving, D.D., of St. Paul's Church, Baltimore, is spending his vacation with his family at his cottage at East Boothby Bay, Maine, his place at St. Paul's being supplied by Rev. Wyllys Rede, D.D., Rev. Romilly F. Humphries, rector of St. Peter's Church, Baltimore, has joined his family at Heron Island, Maine, where they have a cottage.

MILWAUKEE.

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

Vacation Notes.

VACATION PERIOD is in full swing. The Cathedral choir spent last week and this week in camp at Nashotah, rendering a choral service at the mission chapel on Sunday. Bishop Webb is in his summer cottage at Laconia, N. H. Dean Delany is spending July with the Rev. Dr. Barry at Newcastle, N. H. Canon Wright has been assisted at the Cathedral during his absence by the Rev. Dr. Lar-

rabee, warden of Nashotah. The Rev. Frederick Edwards will take his vacation in August at a hospital in Rochester, Minn., where he is obliged to undergo an operation. His assistant, the Rev. A. L. Prescott, will maintain services during his absence. The Rev. George F. Burroughs, rector of St. Andrew's, has returned from a year's trip abroad, and resumed work. The new rector of St. Paul's, the Rev. Holmes Whitmore, enters into residence the middle of August. Dr. Larrabee continues at his post at Nashotah during the summer, superintending the erection of the new buildings. Professor Easton is in the east. The Rev. Frederick Ingle, rector of Kenosha, is abroad. The Rev. C. L. Mallory who, with his wife, has been travelling abroad for the past two years, will return in time to take his seat in General Convention. The Rev. W. Poyntelle Kemper, rector at Gwynedd, Pa., is spending July in Milwaukee, his former home.

ON SUNDAY morning, July 31st, the service at St. James' Church (Rev. Frederick Edwards, rector) will be especially for members of the Knights of Pythias, who will be holding the annual encampment in the city. The grand chaplain of the order, the Rev. John H. Dickinson, rector of the Holy Comforter, Richmond, Va., will be the preacher.

NEW HAMPSHIRE.

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

Special Service at St. James', Keene.

ON THE SUNDAY following St. John Baptist's Day at St. James' Church, Keene, the two local lodges of Masons attended service by invitation of the rector, the Rev. J. S. Littell. The preacher was the Rev. Lucius Waterman, D.D.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Gratifying Progress at Franklin.

ON SEPTEMBER 1st a daily service will be instituted at St. John's Church, Franklin. There has of late been a gratifying increase in the attendance at the early celebration of the Holy Eucharist at this church. On August 7-13th occurs an "Old Home Week" celebration, which will be marked by special services. On Sunday, August 7th, the sermon at St. John's will be preached by a former rector, the Rev. Marcus A. Tolman, rector of the Church from 1865 until 1874.

RHODE ISLAND.

Farewell Reception to Rev. H. A. Remick.

ON FRIDAY EVENING, July 15th, a farewell reception was tendered to the Rev. Herbert A. Remick and family in the parish house of St. Mark's Church, Riverside. Mr. Remick, who has been rector of St. Mark's for a little over fifteen years, leaves with his wife on the 19th for his new work in New Hampshire. There was a large number present, including many neighbors and friends not connected with the parish. The Rev. Dr. Locke of St. Michael's, Bristol, the Rev. Henry Bassett of the Church of the Epiphany, Providence, and Rev. Herbert C. Dana of St. Mary's, East Providence, were among the guests present. The senior warden, Mr. Frederick W. Cady, in a brief and appropriate speech presented Mr. Remick with a "package of printed matter" (money) as a token of esteem from the parish and expressed the hope that the rector would find it one of his favorite authors. Mrs. Remick was also presented with a piece of gold and a large bouquet of flowers by Miss Blodget, acting as spokesman for the Ladies Industrial Society.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

The New St. Philip's Mission, Harrisburg.

ON THURSDAY, May 5th, the Rev. W. M. Purce, Archdeacon of Cairo, caused to be erected a mission room in Harrisburg. On June 28th the first service was held in the building, the Bishop confirming a class of two adults, and the next morning one adult. The majority of the members of the congregation are miners and their families, and the mines being closed, the men donated their work and the building was put up very quickly. It is 20x40 and in mission style. The work was begun in Harrisburg three years ago by the Rev. W. M. Purce. The first services were held in the court house. Later a moving-picture theatre was secured for Sundays, and a Sunday school organized, which has been kept up ever since. The new building is to be known as St. Philip's mission.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Brief Personal Notes.

MR. WILLIAM KENDALL, for many years treasurer of the diocese, has returned to his old home in England, to the great regret of Churchmen in San Antonio, as well as others. The Bishop is in Alabama. The Rev. A. W. Burroughs of St. Mary's Hall is spending the summer in Colorado. Mr. and Mrs. Crawford of the West Texas Military Academy are in Virginia.

MR. H. J. FENWICK, a student in the Seabury Divinity School, has charge of the Alice missions for the summer.

WEST VIRGINIA.

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

The Deaf-Mute Work at Wheeling.

THE COMMUNICANTS of St. Elizabeth's Church for Deaf-Mutes, Wheeling, are striving to pay off the last indebtedness on their church building so as to have the handsome little edifice consecrated early in the fall. In

CHANGE

Quit Coffee and Got Well

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such distress that I could hardly breathe at times, also excruciating pain and heart palpitation, and all the time I was so nervous and restless.

"From childhood up I had been trying different physicians but could get only temporary relief. Then I read an article telling how someone had been cured by leaving off coffee and drinking Postum, and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is in me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble, and my headaches are gone. Remember, I did not use medicines at all—just left off coffee and drank Postum steadily."

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this effort they are being assisted by Mrs. Plataff Zane, a devout communicant of St. Matthew's Church, Wheeling. It was Mrs. Zane who donated the lot upon which the church stands. The priest in charge of the church, the Rev. O. J. Whildin, who is also the general missionary to the deaf-mutes of the South, maintains regular Sunday services at St. Elizabeth's with the help of a licensed lay reader, and suggests that the Twelfth Sunday after Trinity, August 14th, will be an appropriate time for friends of the deaf-mute work to remember this little church and the extensive deaf-mute work in the South.

WYOMING.

N. S. THOMAS, D.D., Miss. Rp.

Personal Notes.

MISS CHARLOTTE BRIGGS, missionary to the Arapahoes, and Miss Adeline Ross, missionary to the Shoshoni, have recently moved to Fort Washakie into a house granted them by the U. S. government through the kindness of Major Wadsworth, the agent of the Pine River Reservation.

THE REV. SHERMAN COOLIDGE has resigned the rectorship of the Church of the Redeemer, Wind River, and the charge of work among his own tribe of Arapahoes, and has accepted the charge of a school and adjoining missions among the same tribe in Oklahoma. He has spent nearly the quarter century of his ministry on this reservation, is much loved by his people, and will be greatly missed. He left with his family on the 9th inst. They will take a driving trip through Wyoming and Colorado, and expect to reach Oklahoma in time for the opening of the school in the autumn. Rev. John Roberts has assumed charge of the Church of the Redeemer, where he will hold services on the first and third Sunday mornings in the month; and he will also hold services on the evenings of these Sundays at Fort Washakie. Miss Briggs will have charge of the Sunday school at Wind River, which was formerly under the direction of Mrs. Coolidge.

THE BISHOP has recently been in Laramie directing the establishment of a Cathedral Home for children, and has now gone west to Havana, Saratoga, Baggs, Dixon, and other points.

CANADA.

News of a Week from the Church Across the Border.

Diocese of Montreal.

IT IS ANNOUNCED that Bishop Farthing will address a temperance meeting at Knowlton in connection with the coming temperance convention, which is to be held there from July 24th to the 31st. Canon Carmichael will preside at the meeting, at which Bishop Farthing is to speak, and which will be held in the pretty church at Knowlton, of which Canon Carmichael is rector.—MUCH of the time at the annual meeting of the Archdeaconry of Clarendon was taken up by papers and discussion on the office of Morning Prayer. The proceedings commenced with a celebration of Holy Communion in St. Paul's Church, Shawville, Archdeacon Naylor being celebrant. He also presided at the business meeting.—THE HONOR of an invitation to preach at St. Margaret's, Westminster, was given to the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, during his visit to Scotland for the Edinburgh conference.

CHRIST CHURCH, Gananoque, is to have a new bell, a member of the congregation having offered to present one. Bishop Mills paid a visit to the parish in the end of June.

Diocese of Niagara.

THE Daughters of the King are to have their second triennial convention at Hamilton

(Continued on page 436.)



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CANADA.

(Continued from page 433.)

Beach from September 3d to the 5th. The committee of the G. F. S. Holiday House at the beach has offered the use of it for the delegates to the meetings. A number of well known Churchwomen expect to be present.—THE ADDRESSES given at the missionary picnic at Nanticoke were very interesting. One was from Mrs. Jones, who is about leaving to take up missionary work in China under Bishop White at Honan.

Diocese of Toronto.

THE CLOSING exercises of the Bishop Bethune College, Oshawa, which is under the care of the Sisters of St. John the Divine, were very well attended. Bishop Sweeney presided.—THE NEW Church of the Good Shepherd at Sparrow Lake was opened by Bishop Sweeney July 3d—THERE WAS a beautiful flower service for the Sunday school scholars at Trinity Church, Bradford, June 26th, at which the Bishop was present. The new building for the Bishop Strachan School will be begun at once. The site for it has been presented to the managers.—THE Rev. J. E. GIBSON, who was appointed rector of the Church of the Ascension, Toronto, begins his work in the parish in the beginning of August.

Diocese of Ottawa.

A NEW organ has been purchased for St. John's Church, Ottawa.—MUCH disappointment is felt that the invitation of Archbishop Hamilton to the Bishop of London to visit Ottawa during his coming visit to Canada cannot be accepted, as Dr. Winnington Ingram wishes to devote most of the time at his disposal of the Maritime provinces, as that is a part of Canada he has not hitherto been able to visit.

Diocese of Saskatchewan.

AN INTERESTING though simple service was held June 24th at Saskatoon, when the first sod was cut for laying the foundation of Emmanuel College. The erection of the permanent building has now begun. The twenty-eight students in residence were present, and Principal Lloyd conducted the service. Five acres has been given by the university authorities for the use of the Divinity College.

Diocese of Calgary.

THE CLERGY HOUSE for the Edmonton mission of the Archbishops' Fund is to be built as soon as possible. An anonymous gift to the Rev. W. G. Boyd, chaplain to the Archbishop of Canterbury, has enabled him to purchase a site in Edmonton exceeding an acre in extent upon which the clergy house is to be built. Mr. Boyd is the head of the Edmonton mission, licensed to that position by Bishop Pinkham, and the other clergy are associated members. The district over which they are to work is large and important. Four additional clergymen are expected to join the mission band this year, one of them being a son of the late Bishop of London.

The Magazines

THE PRINCIPAL contents of the *Bibliotheca Sacra* (quarterly) for July are "Recent Testimony of Archæology to the Scriptures," Melvin Grove Kyle; "Paul on the Resurrection of Christ," Charles Marsh Mead; "Participation in the Conduct of Public Church Services by Other Persons than Laymen," Ralph E. Prime; "An Attested or a Self-Developed Saviour—Which?" George Nye Boardman; "The Two Lord Lyttons"; "The Pagan and Christian Meaning of Some Religious Words," Burnett Theodore Stafford; "The Theistic Christ," Charles Caverna; "Priests and Levites": The Fourth Chapter of Wellhausen's *Prolegomena*, Harold M. Wiener.

THE AUGUST number of the *Delineator* contains a great deal about beautiful women.

William E. Borah, United States senator for Idaho, tells "Why I Am for Suffrage for Women," J. Horace McFarland describes the work of civic improvement in Harrisburg, Pa., and Adachi Kinnosuke offers reasons "Why Japanese Women Make the Best Wives." The fiction of the month includes "A Priest In Spite of Himself," by Rudyard Kipling; "The Young Man With Wings," by Mary Raymond Shipman Andrews; "Fresh Air for Grandpa," by Louise Closser Hale, and Mary Stewart Cutting's serial, "The Unforeseen."

FOR MORE THAN twenty years the August number of *Scribner's Magazine* has been a fiction number. This year, in addition to an unpublished comedy by the late George Meredith, and Theodore Roosevelt's article on his experiences in Uganda, it will contain fiction by Maurice Hewlett, Richard Harding Davis, E. W. Hornung, Dorothy Canfield, Gerald Chittenden, John R. Spears, Alice Brown, and an article about the scene of one of his novels by John Fox, Jr.

FROM St. Mary's School, Knoxville, Ill., has been received a copy of *St. Mary's School Quarterly*. This publication gives a wealth of information as to the school, presenting adequately its many facilities and advantages and a detailed description of its work. The photographic illustrations are numerous and very handsome.

AN EXCEPTIONALLY valuable number of the *Bible Student and Teacher* is that for the current month. It contains a wealth of articles in defence of the Bible. In addition to the interesting special notes and editorial matter are printed the following able articles: "History and Experience in Christianity," W. Hooper; "Destructive Criticism vs. Christianity: An Expose of Fosterism" (Part II. Its False Principle, Evolution), A. C. Dixon; "The Person of Christ and the Book," Edward H. Merrell; "The Genuineness of Mark 16: 9-20," J. C. Quinn; "Back to Christ: A Lawyer's View," T. Robinson; "Why We Believe in the Atonement," Amos R. Wells.

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